A Narrative Inquiry Into the Experiences of Korean Immigrant Mothers' Familial Curriculum Making in Canada

by

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Abstract

This study sought to provide an understanding of Korean immigrant mothers' experiences of familial curriculum making. The research puzzle focused on the experiences of Korean immigrant mothers as they engaged in familial curriculum making with their children and as they interacted with school curriculum making in Canada. Dewey's theory of experience (Dewey, 1938), ideas about the curriculum of lives (Clandinin & Connelly, 2000; Huber & Clandinin, 2005; Chung, 2008), places of curriculum making (Huber, Murphy & Clandinin, 2011; Pinnegar, 2016), Schwab's view of curriculum (1973), and ideas about familial curriculum making (Huber et al., 2011; Houle, 2012, 2015; Swanson 2013, 2019; Lessard, 2014) helped me to understand mothers' experiences in familial curriculum making and their positions as curriculum makers in immigrant families within familial curriculum worlds and school curriculum worlds.

The study involved three Korean immigrant mothers who were educated in Korea and who were living with, and educating their children, in Canada. Using narrative inquiry (Clandinin and Connelly, 2000), I opened conversational spaces with Ms. Lee, Ms. Yoon, and Ms. Park and inquired into their familial curriculum experiences by attending to dimensions of temporality, sociality, and place (Clandinin & Connelly, 2000).

Field texts (data) included multiple research conversations in Korean about participants' familial curriculum making, family stories, and artifacts such as children's school projects. Most research conversations were audio-recorded with participants' consent and were transcribed in Korean. I composed the research texts in two languages — English and Korean — when necessary, as a symbolic expression of the phenomenon that there are mothers who want to tell their stories in their mother language within the Canadian educational landscape. In composing research texts, I made visible the complexities of the three mothers' experiences of familial

curriculum making by attending to the places in which their lives were, and are, being composed, to peoples who were, and are, composing their curricula together, and to life situations that were, and are, being shaped by familial, cultural, social, and institutional narratives (Clandinin, 2010, p. 472).

Across the mothers' three narrative accounts, I discerned four resonant threads: Mothers' Early Curriculum Making Shapes Living Familial Curriculum Making; Multiple Co-composers in Each Mother's Familial Curriculum Making; Familial Curriculum Making as Processes of Composing Curricula of Lives; and Mothers as Familial Curriculum Makers Are Always Becoming.

The study contributes to new ways of understanding Korean immigrant mothers' experiences via perspectives of curriculum that connect with lives, in the hope of shifting away from deficit approaches to research on immigrant parents. It also illuminates the multiplicities and complexities of Korean immigrant mothers' familial curriculum making by regarding these mothers as curriculum makers and by understanding their composing of a curriculum of lives with their children as curriculum making.

The study facilitates immigrant parents' learning to inquire into familial curriculum making, teachers and educators learning to co-compose the curriculum of lives with immigrant children and families, and people composing their lives with immigrant mother familial curriculum makers learning to create an on-going, responsive conversational space with an empathetic ear. A personal justification for the study was being able to share my stories as a Korean immigrant mother and teacher.

Preface

This thesis is an original work by Jin Mi Kwon. The research project of which this thesis is part, received ethics approval from the University of Alberta Research Ethics Board, Project Name “A Narrative Inquiry into the Experiences of Korean Immigrant Mothers’ Familial Curriculum Making in Canada”, No. Pro00035902, June 9, 2015.

Dedication

가정교육과정 구성자로서

아이들과 함께 삶의 교육과정을 만들어가는

어머니들에게

그리고

당신의 삶을 통해 저에게 어머니 됨을 가르쳐주신

나의 사랑하는 어머니,

박 숙이님의 영전에 이 논문을 바칩니다.

I dedicate this thesis

to mothers as familial curriculum makers

who are in processes of composing curricula of lives with their children,

and

to the spirit of the departed my beloved mother,

Suk Yi Park who taught me how to be a mother through your life.

Acknowledgements

"Thank you, 고맙습니다 [go-mab-seub-ni-da]"

I had heard this expression many times from my mother in 2017 when she was in the last stage of her life and I was with her for two months. She had invited me into her curriculum-making worlds: a hospital to check her hearing, a doctor's office to check her health and to renew her prescriptions, another doctor's office to treat the wound on her leg, a physiotherapy office to treat her pains, and a dentist's office to fix her dentures.

When she met with doctors, nurses, and health care workers who provided her with medical treatment, she said, "고맙습니다."
When she thanked her children and grandchildren who provided her with care and love, she said, "고마워[go-ma-wo]."
She did not take for granted the care that she received from those around her; she wanted to acknowledge their time and support when she could not do many things on her own. In the effort to give something back to them, she used to say "고맙습니다" to the people around her.
She rarely talked about her pains or inconveniences though she could not walk alone, could not hear well without hearing aids, could not eat well without her dentures. The words I heard most from my mother who was composing her life as an aging person were "고맙습니다."

Having learned this from my mother, I would like to take a special moment to thank all of you as I come to close my doctoral journey: without you, I could not have started and completed this. I am sincerely thankful that you engaged in this journey directly and indirectly. "고맙습니다."

First, I would like to thank Ms. Lee, Ms. Yoon, and Ms. Park who made this study possible. Thank you for allowing me to live alongside you and for sharing your family stories with me. I am privileged to have had rich conversations and to have composed my life with you. My journey alongside you has helped me to think about mothers' experiences in a new way and to rethink my curriculum making in all my relationships, including those with my parents and my children. I am forever grateful for you all. "고맙습니다."

I am honoured to have had a wonderful supervisory committee. I say thank you to my supervisor, Dr. Florence Glanfield, who has nurtured me to be a scholar, an educator, and a human being. For ten years, throughout the roadblocks along my journey, you provided me with your delicate love, care, and understanding with respect to my life composing with many other lives and situations. You have been making beautiful stories as an academic supervisor, and this is not easy within the current university curriculum world. You said to me when I was uncertain about positioning myself within the Canadian landscape, "Jin Mi, you can do it!" Your words stayed with me along the journey. Thank you for believing in me. It meant a lot. Your big questions, honest feedback, and insightful comments drove me to do my best. You always reminded me how to live relationally, and that is the key for which I am studying.

I say thank you to Dr. Trudy Cardinal my co-supervisor. I appreciate your questions about my writing and your academic advice along the journey. I always appreciated your notes, which helped me clearly understand the content of our meetings. Without your notes, I would have spent hours using English and Korean dictionaries trying to find the right spelling of words that were new to me. Your time spent making these notes helped me save time for thinking about your constructive feedback to move onto updated versions of my writing. With your academic advice and feedback, these versions always became better. I felt privileged to have special care from you.

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Dr. Florence Glanfield, Dr. Trudy Cardinal, and Dr. Jean Clandinin, I am grateful that you heard, respected, and lived my experiences with three Korean immigrant mothers' stories, along with my stories, during my graduate life-making journey. I am thankful that you showed me how to make university curriculum relationally and in responsive ways. The stories you planted in me will be nurtured in my multiple curricula worlds. "고맙습니다."

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For more than a decade, I was welcomed by and felt I belonged with the people whom I met at the Research Issues Table in the Centre for Research for Teacher Education and Development at the University of Alberta. I am truly grateful to have composed my life with the many good people there. Countless people whom I met at the Research Issues Table stretched and deepened my thinking about how to be an educator, a researcher, and a human being. "고맙습니다."

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Chapter 1: Narrative Beginnings

> "Experience is the stories people live. People live stories, and in the telling of these stories, reaffirm them, modify them, and create new ones. Stories lived and told educate the self and others…" (Clandinin & Connelly, 2000, p. xxvi)

My journey of seeking new ways of thinking about mothers' experiences began with the stories of the researcher's lived experiences that were composed over time with multiple people and in multiple places and situations. I introduce these stories to help readers understand who I was at the beginning of this study and how this study emerged. Having lived with these stories, I did not know how to make sense of my lived experiences as a Korean immigrant mother in Canada, and I began to wonder about other mothers' experiences. These stories of experience shaped the research puzzle[1] — understanding three Korean immigrant mothers' experiences of familial curriculum making[2] — and opened a conversational space for mothers to tell their stories, and to inquire into them, to educate myself and others.

Stories of Experience That Lead to This Study

My stories as a Korean immigrant mother.

I was born in Daegu, South Korea, and lived there for 33 years. My family — parents, brother, sister, nephews, nieces, cousins, aunts, uncles — all live in Daegu. We often gathered together and shared food and interacted socially. As a student, I was accepted and valued by teachers and friends at school. I rarely failed in my school life and did not have many difficulties learning — as a student I tried my best and often received the results I expected. After graduating

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[1] The research puzzle of this study is described at the end of Chapter 1.
[2] The theory of familial curriculum making is explained in Chapter 2.

from Daegu National University of Education in 1993, I became an elementary school teacher in Daegu, with my four-year university cohort becoming my colleagues. In fact, most of the senior teachers in the school where I taught had also graduated from the same university. I had relationships with my family, friends, students, teacher colleagues, and the parents of the children I taught.

As an international student's family status, my family moved to the United States for my husband's master's program in 2003. I became a school parent as my first daughter was a kindergartener and my second daughter was a preschooler. I began to navigate schooling experiences in U.S. as an immigrant parent and I became a mother of three children after giving birth to my son in 2004. After 2.5 years in the United States, our family moved to Canada for my husband's doctoral degree in Fall 2005.

Our immigration status was that of the family of an international student when our family moved to Canada, specifically to Edmonton, for my husband's doctoral program. We had planned to stay only temporarily until my husband finished his studies, but as time went on our initial plan shifted as our lives unfolded in Canada. Our temporary status as the family of an international student made our family life and our children's education unstable.[3] Therefore, our family applied to immigrate to Canada in order to offer a secure language and educational environment for my children. The process took two years and required many documents. Our family was admitted as Canadian permanent residents in 2010.

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[3] In order to study in Canada, international students need a study permit from Citizenship and Immigration Canada (CIC) and should have a valid visa issued from their home country. The study permit and the Korean visa had issue dates and expiry dates. Therefore, my husband and I had to make sure to renew those documents before either one expired. Every year when I registered my children for school, I was asked to submit valid documents that could prove our children's status was legal. This ensured that my children would be allowed to attend school and to have a continuous student status.

Living as an immigrant parent has given me both hopes and challenges. It was challenging to mingle and to get to know other parents when I participated in my children's school events, such as teacher-parent nights, family dances and school BBQs, or when I volunteered for field trips. Standing at the corner of the gym or classroom, I watched my children while other parents spoke to the teacher or to each other. I thought that this kind of failure to develop relationships with other parents and teachers could eventually affect my children's relationships with their friends. For example, when one of my children requested a play-date like any other child might, it was not easy for me to talk about a play-date with the other parents. Moreover, every year, my children wanted to invite their friends for their birthdays. But I hesitated to invite them because I was not confident in my ability to speak with their friends' parents or with my children's Canadian-born friends. Finally, when my children were invited to their friend's birthday parties, it was difficult for me to join in parent conversations, so I usually returned home and picked up the children later.

Challenges in speaking the English language also affected my adult life in North America in many ways, including my ability to correspond over email. For example, having applied to graduate school in 2009, it was now necessary for me to write emails in English. While it was difficult for me to respond to emails in English, I could reply in Korean right away. Because I had no prior experience writing emails in English, I didn't know how to start and finish my messages and how to use appropriate expressions.

I spent one or two days replying to my emails in English as I was worrying about my written expressions. As my responses were delayed, I also worried that the senders would think that I was unconcerned about their message. Although I wanted to respond to their emails instantly, my ability did not reach my expectations. As time passed, however, my English improved; I am now learning how to respond to the many emails in English I receive. Getting

comfortable exchanging emails in English allowed me to interact with others and to build my relationships with them.

As a parent, I also struggled with finding appropriate expressions in English when I needed to send messages to teachers to ask about my children's learning or to express my gratitude through Christmas cards. I did not know what to ask or even how to ask. I was silenced: I could not phrase my concerns or ask the teachers my questions even though I had many questions in mind. Whenever I had a conversation with principals and teachers, I felt that my English language ability was not enough. Dealing with complex issues with school personnel was therefore a challenging task for me. I felt that they had more authority than I, who had challenges with the English language and a lack of understanding of the Canadian educational system. As I was not able to articulate myself or to express what I thought, I felt powerless; my language ability was not enough to communicate with my children's teachers at school, and as a parent, my knowledge was not enough to make decisions for my children's education. I felt as if I were trying to hit a rock with an egg.[4]

Another challenge for me was to read cursive letters. I learned cursive letters for the first time in 2009 as I never had opportunities to do so in Korea.[5] However, in Canada, sometimes my children's teachers sent messages to me in cursive letters.[6] They were beautiful letters, but it took much time for me to decode their meanings. Now, I am getting used to reading cursive letters in

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[4] The expression to "hit the rock with an egg"(계란으로 바위치기[gye-lan-eu-lo-ba-wi-chi-gi]) is a Korean proverb, which Koreans use to express frustration when their ability is not enough to overcome or solve the problems.

[5] According to the Korean National Curriculum of English in the 1980s, cursive writing was not mandatory. Students in South Korea in the1980s were taught to print 26 English capital and lower case letters.

[6] My academic supervisor shared with me that cursive letters in Canada tend to be considered a more respectful way of writing than printing (Personal communication, 2012). After my conversation with her, I came to understand that most of my children's Canadian teachers responded with cursive writings to my messages in order to express their respect to parents.

professors' comments and in the notes from my children's teachers and I am having fewer struggles.

When it came to speaking English, "I don't understand you. Can you say that again?" was a sentence I heard many times. When I received these responses from people, I felt frustrated. Another example of my challenge with spoken English was when my children asked me to explain something as they did their homework or had home reading time. It was challenging to communicate with them: they are not proficient in Korean, but I am; I can pick appropriate words to explain in details what they want to know; I am not proficient in English, but they are; my children easily understand English explanations.

Altogether, I was not confident as a parent in Canada where I experienced failure building relationships with teachers, other parents, and my own children, where I had feelings of frustration, where I felt I had insufficient abilities to raise my own children, and where I felt powerless about Canadian schooling.

Stories of tensions and conflicts within our Korean immigrant family.

I frequently felt tensions (Huber & Clandinin, 2005) between my children and me. I found that my children were good at establishing boundaries related to personal belongings and personal space. My children sometimes told me "Mom, that's mine. You should ask before you touch my stuff." When I heard this expression, I understood my children were being self-assertive, and I sensed their way of thinking was different from mine.

I never demarcated things that were mine or theirs. I believe they learned this from friends, TV programs, or school — their social landscapes. I wanted to teach them about joint ownership or sharing as a family because in my family I was taught that selfishness is taboo in Korean society, particularly for children in relation to their parents. Growing up in Korea, I learned that a more appropriate attitude is to not explicitly express ideas about ownership in the

presence of adults, seniors, or parents. I noticed how many elders and adults expected children to be obedient to their parents. I felt that I was not being respected by my children and that my children were being rude to me when I heard my children's words of "mine" or "theirs." And when I scolded them for talking and thinking that way, they did not seem to understand why I cared about how they talked to adults. I perceived my children to be egotistical and rude whereas they thought they had not deserved the scolding as their way of thinking and talking is the norm to them.

Within our family landscape, I often experienced intergenerational conflicts because of the differences between the parents' ways of thinking and the children's ways of thinking. Sometimes, my children did not understand the ways my husband and I thought. For example, it was some time before we allowed them to have a sleepover. We had to explain our beliefs and values to our children when they wondered why they were not allowed to have a sleepover. I suspect that most of their friends who share a norm with their parents had less conflict on the same topic. It was also challenging for me to understand the way my children talked to me. My husband and I wanted them to be more respectful. However, it seemed to me that my children did not know how to be respectful to us in the way that I respected my parents. I realized I needed to understand my children's school and social landscapes in order to maintain positive ongoing relationships with them.

My stories of educating immigrant children.

In order to understand my children's school and social landscapes, I applied to be an educational assistant with a public school board in Edmonton. In my first year, I worked at many different schools as I responded to early-morning phone requests for my services. In the first year I worked with various levels of classes from early education to high school, most often in special education programs. Two years later, I was placed in an elementary school in north Edmonton in

the full-day kindergarten. There were 25 children in the class, 75% of whom were coded as ESL (English as second language) students. Here, I observed teachers' struggles and challenges with respect to working with immigrant parents.

For example, there were difficulties in communication, such as with the caregivers of one boy who came from a Vietnamese family. The teacher had to call the boy's grandfather every day to pick the boy up as soon as school finished. I saw the kindergarten teacher's difficulty in communicating with the boy's family. The boy's mother attended a language school to learn English, so she was usually away from home during her son's school hours — this was also why the boy's grandfather picked up the boy. But the Vietnamese grandfather could not communicate with his grandson or the kindergarten teacher in English. Therefore, the teacher sometimes needed to contact a Vietnamese translator in order to communicate with the boy's mother.

The teacher had to first make an appointment with a translator after which the teacher, the translator, and the boy's mother had to agree on a time for a telephone conversation. The boy's grandfather was not engaged in the conversation. When the time came, all three needed to be on the phone. The translator had two phones at her place: one for speaking with the teacher and the second for communicating with the boy's mother. First, the teacher talked to the translator via the phone and then the translator delivered the message in the Vietnamese language to the boy's mother. Then the translator delivered the mother's response to the teacher in English.

This practice, however, was expensive. The teacher expressed concerns about the cost of hiring the translator because it was paid for from the school's yearly budget. I observed her hesitation to use this resource to communicate with the boy's mother for this reason. I never imagined that communication between a teacher and parent could be this way — through a translator and costing money. When I taught in Korea, all of my students were from Korean

families and their parents all spoke Korean; I could therefore communicate directly with parents without a translator's intervention and with no worry about the cost.

At the kindergarten, there was also a girl who came from Mexico. Her father was working in Edmonton and her mother spoke only Spanish. As there was no one to read English language books with her at home, the girl could not participate in the home reading program. At the end of the school year, children who participated in the home reading program had chances to get a prize and to play in the bouncy castle rented by the school. The girl was excluded from that event because she did not participate in the home reading program. She was so frustrated and asked why she couldn't get the prize and why she couldn't enter the school gym to play in the bouncy castle. In that moment when I was holding her hand, looking at her frustrated face, and listening to her voice, I began to think about equity and social justice for immigrant children. I wondered what happened in that family when the kindergarten girl brought home the children's books written in English for her home reading program. I wondered how the girl's mother would narrate her experiences as a mother when she interacted with the materials from the home reading program, a part of school curriculum making[7].

One curriculum world that I knew: My teacher stories of curriculum.

From 1989 to 1993, as an undergraduate at Daegu National University of Education,[8] I took courses in curriculum and teaching methods (grade one to grade six) for nine subjects: Korean, math, science, social studies, music, fine art, physical education, moral education, and home economics. As part of my practicum, I participated in student teaching at three different

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[7] Two places of curriculum making is explained in Chapter 2.

[8] At the time, I was an undergraduate student; a person who wanted to be a public elementary school teacher would have graduated from one of the National universities of Education in Korea. The students were accepted based on their score achieved from the National College Entrance Exam. It was a four-year program that focused on acquiring adequate knowledge on teaching and learning with three practicum opportunities as a student teacher in three different schools each time with a different grade.

schools during the four years. With knowledge of education theories and teaching practices, I received my teaching certificate in 1993 from the Ministry of Education in Korea.

In my curriculum course, I learned about the curriculum rationale of Tyler (1902–1994). I was trained to plan each class in response to Tyler's four curriculum questions[9] and my lesson plans were graded by professors at the university and by mentor teachers in designated classes during my field experiences.

In preparing for each class, I needed to think about the objectives of each lesson and to consider learning and teaching materials that could help students achieve these objectives. My lesson plans ended with an evaluation plan to assess students' performance in relation to the lesson objectives. After I defined the objectives of the lesson, I needed to prepare materials for effective teaching and learning. I also ascertained whether my students achieved the goal or not before wrapping up the class by asking questions about the lesson's content. On the blackboard, before each lesson, I would post four laminated plates: lesson objectives, main learning activities 1, 2, 3. Using these plates, I would remind students about the content and structure of each lesson to reach the learning goals.

I was asked to submit weekly lesson plans and a yearly plan to a head of curriculum department of the schools to meet the commitment as a teacher during my teaching career. When I became a teacher, the principal would check my daily, weekly, and yearly lesson plans against Tyler's curriculum model during the first year to monitor my teaching. I also demonstrated my teaching with my own students once a year in front of colleague teachers, who were mostly senior and experienced teachers. Using my lesson plan, they observed 40 minutes of my teaching

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[9] Tyler (1949) suggests four questions in thinking of curriculum: (i) What educational purposes should the school seek to attain? (ii) What educational experiences can be provided that will likely attain these purposes? (iii) How can these educational experiences be effectively organized? (iv) How can we determine whether the purposes are being attained? (p. 1)

and students' learning. In the discussion time following my teaching, the principal and my teacher colleagues gave feedback on my teaching plan, teaching materials, and students' responses and interactions that occurred during the 40-minute teaching demonstration.

My understanding of curriculum was shaped by Tyler's model of curriculum as this was what was used widely in my teacher education program and in my school district during my early teaching career. I also approached my students as a group of learners — 'grade 5' or 'grade 3' students, for example — and expected that their learning would follow the learning expectations and learning results trajectory provided by the Ministry of Education. Having been given the program of studies, I planned lessons according to the mandated national curriculum given by the Ministry of Education and delivered them without an awareness of individual students' uniqueness in my classroom.

When I reflect on my teacher stories, my life in school and in the classroom were intensely subject-matter centered: I positioned myself as the sole teacher and my students as the learners of the subject knowledge I was teaching. This positioning made me reluctant to think that I could learn from my students as I thought of myself as a certified professional teacher who was a knowledge-holder of the subject matters of the school curriculum. In other words, I understood curriculum as something I needed to teach to students to meet the expectations associated with their grade level. I mainly considered what was happening in my classroom; I rarely wondered about what was happening in the families and communities in which my students' lives were nested and were being composed.

Context of the Study

Before attending to the research literatures of immigrant families and Korean immigrants in the North American context in which this study is partly situated, I first draw attention to the changing Canadian educational landscape due to increases in the immigrant population by

providing statistics. Then, I introduce research on immigrant parents with regard to parenting. After this, I review the literature on Korean Immigrant Families in the North American context.

Changing Canadian urban educational landscape.

According to Statistics Canada (2017), Canada has the highest proportion of immigrants among the majority of OECD countries and the proportion will continue to increase up to 2036. Statistics Canada (2017) projects that:

> Immigrants would represent between 24.5% and 30.0% of Canada's population in 2036, compared with 20.7% in 2011. . . [i]n 2036, between 55.7% and 57.9% of Canada's immigrant population could have been born in Asia, up from 44.8% estimated in 2011, while between 15.4% and 17.8% could have been born in Europe, down from 31.6% in 2011. (p.6)

With the number of Asian immigrants continuously increasing in Canada, Korea[10] is one of the top 10 countries from which newcomers arrive (Statistics Canada, 2011). This growing presence has changed not only the demographic composition of Canada but also the Canadian educational landscape.

One public school board in Edmonton (2014) describes the current education landscape as follows:

> Nationwide, recent demographic data suggest that public schools are faced with increasing linguistic and cultural diversity. One result of these demographic changes is

[10] With regard to Korean migration, Koreans are one of the fastest growing visible-minority groups in Canada. The research on first generation Korean Canadian immigrants is in need of urgent attention due to the lack of research available in the population. Jeon (2012) provides the demographic profiles of Koreans in Canada as follows: "In 2006, 90 per cent of Koreans were first-generation immigrants; only 8.3 per cent were Canadian-born second generation; and 0.8 per cent were third generation. These figures do contrast with the overall generation breakdown for the total population in Canada of ethnic origin, which is 23.9 per cent first generation, 15.6 per cent second generation, and 60.5 per cent third generation" (p. 149).

> that the education system is increasingly serving students who are in the process of acquiring a second language or who come from home backgrounds that differ culturally or linguistically from the Canadian majority. (Edmonton Public Schools, 2014, p. 13)

I believe the shifting Canadian urban educational landscape requires teachers in Canada to understand the parents who have diverse cultural, linguistic and schooling experiences in order to partner for the benefit of their children's education. I also wonder, in what ways might teachers come to understand the landscape of both the students' lives — some were transplanted from their own countries — and their parents' lives — many have come into uncertain places where they constantly wonder about their children's growth, development and perhaps most importantly, their social and emotional well-being.

Literature Review

Literature review on immigrant parents.

I consulted the literature in order to understand how the stories of immigrant parents are being narrated within academia. Bornstein and Cote (2004), who wrote about immigrant mothers' knowledge of child rearing, categorize their findings as "What Mothers Know" and "What Mothers Do Not Know." For example, they found that:

> [O]nly 1 of 3 immigrant mothers knew that the average new born cries 1 to 2 hours out of every 24 hours; 1 of 3 mothers thought the infant cried for 3 to 6 hours a day, and 1 of 3 did not know." (p. 561)

Bornstein and Cote (2004) therefore concluded that:

> Immigrant mothers scored 70% on the evaluation of parenting knowledge, significantly lower than multigenerational US mothers. The majority of immigrant mothers did not know the correct answers for 25% of the items, and their incorrect answers were mostly to questions about normative child development. (p. 557)

Bornstein & Cote's 2004 study is one example of how immigrant parents were studied in the past, having approached the study with an understanding of knowledge as something measurable and static, and scientifically proven from a laboratory environment within a certain context (in this case a US pediatric context). The immigrant mothers who did not provide what the research team believed were the right answers obtained lower scores and were described as having "significantly lower parenting knowledge than multigenerational US mothers" (Bornstein & Cote, 2004, p. 557).

While Bornstein & Cote acknowledge that the knowledge parents hold affects their everyday decisions about a child's upbringing, I understand immigrant mothers' knowledge differently. Pushor (2015) explained, "parents possess parent knowledge, the particular knowledge held and used by someone who nurtures children in the complex act of childrearing and in the complex context of a home and family" (p. 15). Understanding parent knowledge in this context is meaningful to my study: while my understanding of parental knowledge is not static and it cannot be measured by numbers, it can be understood by attending to parents' life experiences with their children. As a parent, I am aware that my parent knowledge was partly shaped in Korea and U.S., and is continuously shaped in Canada because of my life experiences with my children.

In terms of developing culturally sensitive immigrant parent education, Xiong, Detzner, Keuster, Eliason, and Allen (2006) examined the process of developing parent education programs for Southeast Asian families (Cambodian, Hmong, Lao, and Vietnamese) in the U.S by talking to Southeast Asian immigrant families. From their conversations with the families that "all participants were directed to discuss their experiences through the lenses of the six

NEPEM[11] categories" (p. 12), the researchers first constructed twenty-four family narratives describing typical family dilemmas with respect to parent-adolescent conflicts. Based on their data, they developed a facilitator's guide and a multilingual videotape of six family stories to be used as a parent education resource.

The researchers found three things. First, that it is necessary to include a budget for translation at the planning stage to work with immigrant populations with low literacy in English. Second, it takes time and flexibility to develop culturally relevant curricula that could respond to the unique needs of immigrant families from diverse cultural backgrounds by working collaboratively with university researchers and community representatives. Third, the NEPEM model does not fully address the Southeast Asian parenting style. Therefore, they suggested that future researchers consult with community members prior to adopting the parenting model.

Xiong et al. (2006) emphasized that "the real experts on parenting are immigrant parents themselves," and concluded by acknowledging "the importance of parents' experiences, traditional practices and common sense to arrive at solutions that will work in the American contexts" (p. 19). Relevant to my study, the research team also found that "the family stories were powerful and effective tools for evoking discussions about family problems" (p. 19). Xiong et al.'s narrative-based research, however, differs from my approach in one significant way: they collected family stories and analyzed them to provide parenting categories in the NEPEM model. While I think these preset categories of immigrant parenting could be practical, they also have limitations in showing the complexities and negotiations that immigrant parents experience that do not fit in the preset categories.

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[11] The National Extension Parent Education Model has six parenting categories: Care for self, Understand, Guide, Nurture, Motivate and Advocate. The NEPEM describes priority practices for each area and was designed to be adapted to parents' cultural beliefs and practices.

With respect to parenting in relation to acculturation, Sanagavarapu (2010) explored the cultural implications of globalization for parenting in immigrant families in the Australian landscape. Fostering a discussion about the notion of "hybridized parenting" in immigrant families in a globalized world, Sanagavarapu noted that "immigrant parents tend to use a range of coping strategies to fit into the existing culture and society, as well as to deal with the acculturation stress" (p. 39). Hybridized parenting also has significant consequences for immigrant children's identity development derived from their home culture (Sanagavarapu, 2010). The author stressed the importance of educators being knowledgeable about global trends in parenting, as well as the importance of building up novel insights into parenting practices for immigrant families through collaboration in order to help both families and children in their cultural transitions. Sanagavarapu also points to the lack of parenting studies and notes that including "the voices of immigrant families and children and connecting with them at the time of their transnational and cultural transition, are vital for early childhood educators" (p. 40).

Literature review on Korean immigrant families.

In reviewing the literature on Korean immigrant families, I focused on topics relating to Korean immigrant mothers' perspectives (Yang & Rettig, 2003; Yeom, 2008; Sung, 2010; Kim, 2011; Buettner; 2016), including intergenerational relationships among Korean parents and children (Chung, 2008; Ahn, Kim, & Park, 2008; Kim, Im, Nahm, & Hong, 2012) and Korean parents' involvement in their children's education (Sohn & Wang, 2006). Since the history of Korean immigrants in the U.S. is longer than in Canada, more research was available for the American context. Indeed, the studies on Korean immigrant parents' experiences and perspectives in Canada are limited. Three examples that are particular to Canada are Yeom (2008), Chung (2008), and Buettner (2016).

Yeom (2008) studied the experiences of a Korean goose mother who brought her children to Canada for their second language education and helped me to understand "cultural stories, school stories, institutional/organizational stories, and intergenerational stories" (Yeom, 2008, p. 273) through Sue's (research participant in Yeom's study) stories of experiences as a Korean goose mother. Yeom (2008) found the importance of creating spaces where the stories of mothers, children, and families can be told and heard by "awakening a sensitivity to the importance of listening to the voices of mothers who have been marginalized in educational research" (p. 275).

Chung's study (2008), which demonstrates how a teacher's life, a Korean mother's (Mrs. Han's) life, and her child's (Ji-Sook's) life are interwoven within a Canadian elementary classroom illuminated the complexities of negotiating a curriculum of lives. As a researcher and teacher, Chung awakened to the knowledge that family stories were present in the classroom curriculum making; she also learned the importance of listening to the voices of families and creating spaces for them in school curriculum making.

Buettner (2016) explored Korean immigrant women's experiences of being wives and mothers in intercultural families and as immigrants in Canada. Buettner (2016) talked about synchronously representing the "coexistence of the differences" (p. 61) within the intercultural family and found that "hybrid individuals can be more sensitive cultural beings and more tolerant towards other cultures enacting their hybrid identities" (p. 61). The study helped me to understand Korean women's perspectives on mothering hybrid children and their children's hybrid identity construction in Canadian society.

Although the particulars of research contexts should be recognized, my research context is situated in North America where many Western cultural values are shared between the U.S. and Canada; therefore, there is value to examining the U.S.-based literature for this study as it

enhanced my understanding of Korean immigrant families and Korean immigrant mothers' experiences in North America.

Yang and Rettig (2003) explored first generation Korean-American mothers' perspectives in facilitating their adolescents' academic success in American schools and the tensions over values in the mother-child relationships. The study shows that Korean-American mothers, as primary caregivers in their family, encounter difficulty in maintaining their relationship with their children in American schools. Because their children "claimed their freedom from parents' interference and their rights to shape their lives" (Yang & Rettig 2003, p. 362). There are also tensions in the mother–adolescent relationships that resulted from "the differing value priorities, including freedom and equality versus obedience and respect for parents; diversity tolerance versus similarity preference; and happiness and fulfillment versus achievement and recognition" (p. 362).

Mothers in the study expressed their struggle with adjusting themselves and their children in "becoming an American and remaining a Korean" (p. 357), and this caused difficulties in the mother–child relationships. In order for their children to retain a Korean identity, all 17 mothers in the study taught their children the Korean language and Korean rituals and celebrated Korean traditional holidays. At the same time, however, the mothers in the study also wanted their children to be American, "subscribing to American values" (p. 357).

In terms of academic success, mothers identified the values of "advancement or achievement" in Korean schools and "integration" in American schools as high priority (p. 360). In this vein, mothers in the study linked academic success with cognitive achievement, believing that:

> grades are the most important factor in deciding college admission, and that prestige of the college one graduates from has a significant impact on job opportunities. All of the 17

> mothers in the study agreed they kept ‘‘looking at only report cards’’ as indicators of the value of achievement leading to academic success. (p. 361)

In the context of my study, I wonder how mothers understand the term “academic success and achievement” and what experiences shaped their understanding of their children’s achievement or academic success.

Yang and Retting’s (2003) study further explained that “American teachers and parents use the strategy of acceptance through encouragement.” By contrast, “Korean mothers preferred the strategies of advancement through competition, envy, jealousy, diligence, and endurance” (p. 365). As a result, these different strategies used by American teachers and Korean mothers to educate children can be confusing for the children and cause tensions within the Korean immigrant family. In the context of my own study, I wonder what Korean immigrant mothers’ experiences are in educating children as they interact with school curriculum making in Canada.

Some information on these questions is provided by Sohn and Wang (2006), who investigated Korean immigrant mothers’ perspectives on their involvement in American schools and provided suggestions for teachers on working with Korean students and parents with “sensitivity to Korean parents’ needs and perspectives” (p. 126). The study found that participant mothers expressed “linguistic and cultural barriers, feelings of discrimination, and limited school support” with regard to participating in school activities and contacting teachers (p. 125). The study also explained that Korean parents in the study believe “school matters are usually delegated to teachers” as “a demonstration of respect for the teachers’ authority” (p. 129). With this belief, Korean parents are “reluctant to interrupt teachers to clarify their confusion or voice their own opinions” and struggle “to consider themselves equal partners with the teachers” (p. 129). The study suggests that building effective parent–teacher relationships for the education of immigrant children from Korean families requires both Korean parents and American teachers to

make an effort to bridge the gaps. Sohn and Wang (2006) suggests that "by understanding the parents' perspectives, American teachers can better understand Korean students and work with their parents…Korean parents need to clarify their needs and concerns and help teachers understand their unique cultural beliefs and values" (p. 132). This study was useful for helping teachers understand mothers' perspectives. However, it did not provide insights into how Korean parents make sense of their experiences and articulate their beliefs and values to school teachers as equal partners in educating children.

Kim's (2011) study of Korean immigrant mothers' perspectives on Korean heritage language suggests creating a support system for these families and their children. The Korean immigrant mothers in Kim's (2011) study believed that "the heritage language school could help make their parent–child relationships more positive, and reduce their children's emotional detachment from their parents in the near future" (p. 137). The author also found that "the heritage language school was a place for social and emotional support for their children as well as a safety net for recovering from unsuccessful acculturation into the host society" (p. 139) and also "a place where Korean immigrant mothers and their children could negotiate and ameliorate issues resulting from cultural differences and social barriers in their daily lives" (p. 140). Kim also sought to explain immigrant mothers' emotional burden in raising children and the reason for educating them in their heritage language and culture:

> The cultural backgrounds that immigrant minority children bring into the classroom, including the values emphasized at their home and exhibited in their behavior, are often treated as problematic and are exacerbated by the language barrier. In addition, the mothers' continuous anxiety over misunderstandings about their children's behavior was enough to make the mothers feel burdened when their children interacted with American

children. They enrolled their children in the heritage language school for their children's psychological wellbeing as well as their own. (p. 139)

Kim's study shows that a heritage language school is not just a place for children to learn language but also for immigrant mothers to ease their emotional burden in raising children by interacting with Korean families and Korean teachers in America. While this is a positive step, it is also necessary to examine the realities of teachers' and parents' lives along with "the deepest realities of children's lives in both the mainstream culture and the ethnic cultural community" (Kim, 2011, p. 40) for educators to respond sensitively.

Examining the impact of parents' beliefs and values on adolescents' emotional intelligence, Sung (2010) identified an inconsistency between academic success and social/emotional difficulties among East Asian adolescents in the U.S. Sung (2010) collected data through open-ended interviews and the administration of standardized emotional intelligence questionnaires with 20 older adolescents (ages 16–19): 9 Chinese students and 11 Korean students, as well as 20 parents of the research participants. Sung's study demonstrated that both cultural beliefs and values affected parents' interactions with their children such as "hierarchy in family order, 'saving face', hard work/education, respect for elders and sibling relations" (p. 199).

Sung (2010) found that "[h]ierarchal and domineering beliefs are related to lower emotional intelligence while reciprocal relationships are linked to higher emotional intelligence" (p. 209). The results show that parenting affects children's emotional well-being and intelligence. In order to promote emotional intelligence, Sung (2010) notes that educators and professionals working in the school system need to aware about emotional intelligence in order to teach students from various backgrounds about it. My study provides resources to the

educators and professionals who work with immigrant children and their families to better understand Korean immigrant mothers' beliefs and values embedded in mothering practice.

In understanding the parent-child conflicts, Ahn, Kim, and Park (2008) studied the intergenerational value gap between Korean-American college students and their parents. They explained the cultural value gap between Korean parents and their American college children as consisting of differences in ideas related to "collectivism, conformity to norms, deference to authority figures, emotional restraint, filial piety, hierarchical family structure, emphasis on academic achievement, and humility" (Kim, Atkinson, & Yang, 1999; Lee & Cynn, 1991; Sue & Sue, 1999, as cited in Ahn, Kim & Park, 2008, p. 354). They also pointed out that Korean parents' adherence to Asian cultural values causes conflict around "family expectations, education and career, and dating and marriage concerns" (p. 353). The authors explained that conflicts between parents and children arise from their different rates of enculturation. In my study, I address how living with value gaps and conflicts between Korean parents and their children can be understood as ways of co-composing intergenerational familial curriculum making.

Ahn, Kim, and Park (2008) also examined the conflicts in communication between Korean parents and children. For example, Korean-American college students use more specific, precise, and direct messages with their Korean parents, who expect more "indirect, implicit, and polite expressions" that were influenced by "traditional Asian collectivistic values and its maintenance of social hierarchy" (p. 361). My study shows the communication between participant mothers and their children are important to understand the intergenerational curriculum making being made within Korean immigrant family context.

In explaining the Korean family values, Kim, Im, Nahm, and Hong (2012) note:

> Some traditional family values established under Confucianism are: authority of fathers, wives' obedience to husbands, children's obedience to parents, filial piety, submission of self to family, and high expectations in education. (p. 125)

With these cultural values and beliefs embedded in their parenting, Korean parents consider themselves to be the "sole decision maker for their children" and are "extensively involved in directing all aspects of their children's lives… and this extensive involvement [is] a way of expressing their love for their children" (Kim et al. 2012, p. 130). The study showed that Korean-American parents deal with two cultural ideologies in their parenting: Korean collectivism emphasizes "the importan[ce] of family" (p. 125) and American individualism emphasizes that "children [are] unique individuals who are independent and autonomous" (p. 130). Korean-American parents worry that their children might be confused due to the cultural differences regarding their education in the home environment and in the U.S. school system (Kim et al. 2012, p. 130). Kim et al. (2012) suggest that these parents would benefit from learning about cultural differences in expectations between Korean and American cultures so that they can help reduce their children's confusion (p. 130). Kim et al.'s (2012) study also shows that participant mothers reconstructed their parenting after evaluating the pros and cons of Korean parenting constructed in Korea and American parenting observed in the U.S.

Kim et al. (2012) suggest that healthcare providers and teachers need to understand minority parents' perceptions and practices related to parenting in order to provide their children with culturally competent guidance in parenting (p. 129). My study adds more resources to the literature on Korean immigrant mothers' experiences. This will help teachers and other people who work with immigrant families to have better understandings of immigrant families and to improve their professional practice to be more responsive to diverse families in Canada.

Insights from reviewing the literature.

There are limited literature available to understand Korean immigrant mothers' experiences in educational research in Canada (Yeom, 2008; Chung, 2008). Most research on immigrant parents I reviewed was conducted with a lens of assimilating in, or acculturating to, the dominant society as ethnic minorities, but without considerations of parenting as educative practices because of the lack of immigrant parenting studies with a theoretical perspective of curriculum making. The current literature mostly focuses on the challenges immigrant parents face in the process of their life transition in the context of immigration and their coping skills or strategies and highlighted immigrant parents' inabilities in raising children.

Some research illustrated that immigrant parents have complex challenges with respect to their own children's education, such as acculturation stress (Sanagavarapu, 2010), cultural diversity issues within families (Sung, 2010; Buettner, 2016), and conflicts between parents and children arising from the parent–child values gap (Yang & Rettig, 2003; Ahn, Kim, & Park, 2009; Kim et al., 2012). Some research illustrated immigrant parents' challenges within educational systems, such as a lack of knowledge about the educational system and a lack of parenting knowledge for proper decision-making (Bornstein & Cote, 2004), the cultural differences between Korean parents and school teachers to hinder parent involvements in their children's education (Sohn & Wang, 2006; Kim et al., 2012), and confronting challenges in terms of child-rearing as well as in terms of their own well-being (Sung, 2010; Kim, 2011). Furthermore, immigrant parents were sometimes described negatively in terms such as having a "disadvantage" or "fundamental disengagement" in their children's education at school (Bernhard, 2010, p. 320). Widding (2011), however, notes that labeling immigrant parents as representative of an at-risk group or as high needs is problematic. Indeed, labeling immigrant

parents as high needs or at-risk initiates a deficit discourse that could continue to shape and perpetuate negative social narratives about immigrant families.

Through reviewing the literature on immigrant parents and Korean immigrant families, I wondered: To what extent does research affect readers' perceptions of immigrant parents and even the perceptions of immigrant parents themselves? How might immigrant parents be understood differently than as an "at-risk group of parents or high needs parents" (Widding, 2011, p. 34)? How might research acknowledge and value immigrant parents' possibilities and potential in educating children? Could the tension-filled relationship between immigrant parents and children and immigrant parents and school teachers be otherwise "by a bracketing out of the mundane and the taken-for granted" (Greene, 1993, p. 214)? How might immigrant parents' challenges in childrearing be understood as educative (Dewey, 1938) curriculum making (Huber, Murphy, & Clandinin, 2011) with their children? These questions, emerging from inquiring into my experiences as a Korean immigrant mother and through reviewing the literature on immigrant parents and Korean immigrant families, helped to frame my research puzzle.

Coming to the Research Puzzle

My questioning began when my life was unfolding in Canada as a mother who did not learn how to be a mother in Canada, who was losing confidence as an educator, who was facing the fear that she might disconnect with her children, and who did not know how to understand her experiences as a Korean immigrant mother. Through engaging in an "autobiographical narrative inquiry" (Clandinin, 2013, p. 177), I began to understand my experiences in Canada and wondered about how other Korean immigrant mothers made sense of their experiences.

My research puzzle focuses on the experiences of Korean immigrant mothers as they engage in familial curriculum making with their children and as they interact with school curriculum making in Canada. Working with an understanding of the theoretical underpinnings

of this study[12], I hope through my study to offer a narrative understanding of Korean immigrant mothers' experiences as familial curriculum makers as they live alongside their children in Canada.

[12] I explain this in Chapter 2.

Chapter 2: Theoretical Underpinnings of This Study

In this chapter, I review the theories related to experience and curriculum to have a deeper understanding of Korean immigrant mothers' experiences of familial curriculum alongside their children in Canada. My lens to inquire into my study's research puzzle come from the theory of experience (Dewey, 1938), ideas about the curriculum of lives (Clandinin & Connelly, 2000; Huber & Clandinin, 2005; Chung, 2008) and places of curriculum making (Huber, Murphy & Clandinin, 2011; Pinnegar, 2016), Schwab's view of curriculum (1973), and ideas about familial curriculum making (Huber et al., 2011; Houle, 2012, 2015; Swanson 2013, 2019; Lessard, 2014).

Theory of Experience

I draw on Dewey's theory of experience in this study to understand three Korean immigrant mothers' experiences. Dewey (1938) explains that there are two criteria of experience: continuity and interaction. For Dewey, one's experience cannot be understood without regard to previous experience because he believed "that every experience both takes up something from those which have gone before and modifies in some way the quality of those which come after" (p. 35). Indeed, mothers' experience as revealed in their stories is not a single event; rather it is always connected to past experience and will also be connected to future experience. The continuity of experience led me to listen to my participants' experiences of living curriculum making with their children who are growing up in Canada, as well as these participant's experiences of early schooling and the composing of their lives with parents, teachers, and people in Korea.

Dewey's second criterion of experience is interaction as people live in "a series of situations" (p. 43). Dewey explains that "[a]ny normal experience is an interplay of these two

sets of conditions. Taken together, or in their interaction, they form what we call a *situation*" (p. 42). This is relevant to my study as a reminder to approach mothers' experience by attending to their interactions within situations. Dewey notes:

> The concepts of *situation* and of *interaction* are in separable from each other. An experience is always what it is because of a transaction taking place between an individual and what, at the time, constitutes his environment, whether the latter consists of persons with whom he is talking about some topic or event, the subject talked about being also a part of the situation…The environment, in other words, is whatever conditions interact with personal needs, desires, purposes, and capacities to create the experience which is had. Even when a person builds a castle in the air he is interacting with the objects which he constructs in fancy. (pp. 43–44)

In understanding the experiences of Korean immigrant mothers' familial curriculum making in Canada, I needed to attend to each mother's interactions within the unique situations that each mother is/was living with.

Dewey (1938) suggested that:

> The two principles of continuity and interaction are not separate from each other. They intercept and unite… What he has learned in the way of knowledge and skill in one situation becomes an instrument of understanding and dealing effectively with the situations which follow. The process goes on as long as life and learning continue. (p. 44)

Drawn from the Dewey's concept of experience, I wonder how the three Korean immigrant mothers in my study interact with their situations unfolding in Canada in light of their past experiences as they were composing their lives with people and in places and situations in Korea.

Theories of Curriculum that Connect to Lives and Experiences

In this section, I introduce to readers the process of how I connect curriculum to lives and experiences. As I shared in my teacher stories of curriculum in Chapter 1, Tyler's model provided the basis for my understanding of curriculum in my teaching career.[13] Although Tyler (1949) attended to learning experiences of students, I was not able to connect curriculum to lives of students, teachers and parents or even to wonder about other curriculum worlds than classrooms and schools that I, as a teacher, would/should consider for making classroom curriculum. In my teaching practices, I focused on organizing learning experiences for "efficiency of instruction" (Tyler, 1949, p. 83) in my classroom teaching.

I came to bridge curriculum and life in my graduate program. I learned about many other curriculum scholars, read their works and reflected on my teaching with my new learning about the curriculum. Among many curriculum scholars, several have shaped and reshaped my understanding of curriculum that connects to lives and experiences.

Lived curriculum.

My understanding of curriculum as an undergraduate student, student teacher, and new teacher centred on the idea of curriculum as a plan with accompanying instructional strategies. As I learned about curriculum scholar Ted Aoki's work, I came to understand that my teacher education program and the schools in which I taught in Korea privileged planned curriculum. Aoki (1993) helped me to decentre the idea of "curriculum as a plan" by legitimating the lived curriculum in the classroom.

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[13] Tyler (1949) explains that "[s]ince learning experiences must be put together to form some kind of coherent program, it is necessary for us to now to consider the procedures for organizing learning experiences into units, courses, and programs" (p. 83).

Aoki's work helped me to revise my previous understanding of curriculum from something that was written down in a document like a lesson plan or each grade's curriculum booklet given by the educational authorities. I learned that curriculum can be planned and lived out through the idea of "teaching as living and happening in spaces" (Aoki, 1993, p. 53). These ideas allow me to think about the multiplicity of lived curricula and to reflect on my teacher stories of indwelling in my classroom. I realized I could have been more attentive in the past to the uniqueness of individual student lives in my classroom and in my teacher life with an understanding of the lived curriculum being made in the "spaces" in which we were indwelling.

Curriculum as a person's life experience.

My notion of curriculum for this study aligns with the notion of curriculum defined by Connelly and Clandinin (1988) as "one's life course of action" or "a person's life experience" (p. 1). This notion of curriculum provided me with a broad understanding of curriculum that not only refers to school curriculum or teaching but also to mothering. It helped me link "curriculum" and "life" by honoring my participant Korean immigrant mothers' life experiences as curriculum-making. Connelly and Clandinin (1988) explain:

> Curriculum is often taken to mean a course of study. When we set our imaginations free from the narrow notion that a course of study is a series of textbooks or specific outline of topics to be covered and objectives to be attained, broader and more meaningful notions emerge. A curriculum can become one's life course of action. It can mean the paths we have followed and the paths we intend to follow. (p. 1)

Relying on the idea of curriculum as a person's life experience, I came to understand that every individual has their own curriculum of life that composed their lived experiences, and that anyone who lives out their life in the process can be understood as the curriculum maker of their own life. When I linked "curriculum" and "life" under the banner of "curriculum as a person's

life experience" (Connelly & Clandinin, 1988, p. 1), I realized that in Korea, my students and I were all living out our own curriculum of lives — we were curriculum makers. I also came to see my children and myself in my role as a mother as curriculum makers of our own lives and that our living can be understood as curriculum making. The notion of curriculum as a person's life experience also helped me to listen closely to the stories of my participants' lived experiences alongside their children in their immigrant family contexts as evidence of their curriculum making and life making.[14]

Curriculum of lives.

I initially learned about the "curriculum of life" (Portelli & Vibert, 2001, p. 63) concept in my first doctoral-level course with Dr. Glanfield, my academic supervisor, in 2010. In my final paper for the course, I positioned myself as a curriculum maker within my family's community to examine my mothering practices as curriculum making. This inquiry engaged me in thinking about my own curriculum of life and imagining other immigrant mothers' curricula of lives.

Portelli and Vibert (2001) pointed out that a "curriculum of life is a curriculum that is grounded in the immediate daily world of students, as well as in the large social, political landscapes of their lives" (p. 63). Portelli and Vibert's (2001) view of the curriculum of life, which "is rooted in the school and community world to which the students belong, addressing questions of who we are and how we live well together" (p. 78), inspires me to extend the notion of a curriculum of life to not only students and teachers, but also to mothers and their children. The family is the immediate daily world in which family members learn how to live. Each family

[14] In this study, the terms "curriculum making," "life making," "composing life," and "composing curriculum" are used interchangeably and are drawn from Connelly and Clandinin's (1988) notion of curriculum.

member's curriculum of life is shaped as they live alongside other family members. In other words, family members are co-composing their stories of life, which are their curricula of lives (Chung & Clandinin, 2010; Huber & Clandinin, 2005) and the negotiation of a curriculum of lives can be understood as identity making and curriculum making within, between, and across multiple homes, communities, and school places (Huber et al., 2011, p. 51). An individual curriculum of life is further intertwined with others', which is understood as the curriculum of lives (Huber & Clandinin, 2005; Chung, 2008; Chung & Clandinin, 2010). Clandinin et al. (2006), who posit that "a curriculum of lives is shaped as children's and teacher's diverse lives meet in schools, in and out of classroom places" (p. 135), rely on Clandinin and Connelly's (1992) suggestion that "curriculum might be viewed as an account of teachers' and children's lives together in schools and classrooms" (p. 392). Thinking of curriculum in this way, teachers and students could be understood as curriculum makers (Clandinin & Connelly, 1992) as they are composing their lives with their own experiences.

When Clandinin and Connelly's concept of curriculum maker (1992) is interwoven with the theory of familial curriculum making, people who are living their lives with children within a familial curriculum landscape can be understood as familial curriculum makers as their lives meet in home and community places and they co-compose their lives in dynamic interactions (Huber et al., 2011). In my research, I inquired into participants' stories of familial curriculum making by attending to the Korean immigrant mothers' curriculum of lives.

Schwab's view of curriculum.

Schwab's work (1973), which helps me link experience and curriculum, emphasizes "five bodies of experience" in any curriculum situation: subject matter, learners, teachers, milieu, and curriculum making (p. 502). In Schwab's view, curriculum situations entail interaction among teachers, learners, and subject matters within a given milieu. "Subject matter" may be defined as

"bodies of knowledge, of competences, of attitudes, propensities, and values" (p. 510), which serve as "catalysts of curricular act" (p. 509), while "learners" can be understood as "the beneficiaries of the curricular operation" (p. 502). Schwab explains that "[t]he relevant milieus are manifold, nesting one within another … These milieus include the school and classroom in which the learning and teaching are supposed to occur" (1973, p. 503). But this concept of milieus in the making of a curriculum was not limited to the schools' boundaries; Schwab also noted the importance of family in children's curriculum making experience:

> Relevant milieus will also include the family, the community, the particular groupings of religious, class, or ethnic genus. What aspirations, styles of life, attitudes toward education, and ethical standards characterize these parents and, through their roles as parents, affect the children (as well as the character of what can and cannot be attempted in a curriculum)? (1973, p. 503)

Schwab (1973) helped me think of family as a milieu in the curriculum situation, with each nesting within the other: I came to see one's curriculum as a part of one's family's, community's, and the larger society's curriculum in which one's life is nested. This prompted me to wonder what participants' families look like as a milieu in their stories of familial curriculum making.

Schwab (1973) also emphasized the interconnectedness of the curriculum making process, noting that "[e]ach representative of a body of experience must discover the experience the others and the relevance of these radically different experiences to curriculum making for a partial coalescence of these bodies experience to occur" (p. 504). Schwab's idea of interconnectedness of the curriculum making made me reflect on my teacher stories of curriculum that I was making subject matter centred curriculum without knowing how to properly consider other curriculum commonplaces in my teaching. Schwab's idea of curriculum is also useful to my study as I inquire into my participants' experiences of familial curriculum

making because of its focus on the four commonplaces in each curriculum making process and its attention to the relevance of each factor in order to take the whole "as being curricular" (Connelly & Clandinin, 1988, p. 84).

Places of curriculum making.

Huber et al. (2011) helped me to expand my understanding of curriculum more broadly by decentering the idea that the school is the only place for children's education. Huber et al., in *Places of Curriculum Making* (2011), define two places where curriculum is made: (i) the school curriculum making world and (ii) the familial curriculum world. They explain that "familial curriculum making is curriculum making in which children engage with others in their homes and communities and school curriculum making is curriculum making in which children engage with teachers and peers in classroom and schools" (p. 117). Drawn from the Lugones' (1987) concept of "world"[15] and "world travel"[16], Huber et al. (2011) made visible "the tensionality children and families experienced" (p. 6) as children and families live in two worlds of curriculum making. In particular, the narratives of Ji-Sook's (a child participant in Huber et al. (2011)'s study) composing her life in a Canadian elementary classroom as a child curriculum maker, helped me to imagine how children like Ji-Sook who came from Korea could compose her life with negotiation of stories of who she was and who is becoming as she travels in two curriculum making worlds. I began to wonder about my participants' and my own children's stories in their two curriculum making worlds. The idea of two places of curriculum making (Huber et al., 2011) helped me attend to the tensions and conflicts in negotiating the curriculum

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[15] Lugones (1987) explains that a 'world' may be "inhabited by people" (p. 9) and may be understood as "construction of life, including a construction of the relationships of production, of gender, race, etc." (p. 10)
[16] Lugones (1987) understands 'travel' as ''the shift from being one person to being a different person'' (p. 11) and "world-travelling as part of loving other" (p. 18).

of lives "not only . . . shaped by differing physical places but also by differing ways of being and interacting and, therefore, of knowing and knowledge" (Huber et al., 2011, p. 108) within Korean immigrant families with "loving perception" (Lugones, 1987, p. 18).

Thinking of youth as a curriculum maker in two places of curriculum making, Lessard (2014) argued that "youth [are] world travelers among worlds of curriculum making" (p. 289) and that understanding youth participants' familial curriculum worlds and the multiple forms of living of Aboriginal youth and their families help him understand the lives of youth and the stories of who they are becoming (p. 290). Lessard's study provided a lens for looking at my participants' children as world travelers between the school curriculum world and the familial curriculum world and allowed me to attend to the stories of who they are becoming through the mother participants' stories.

As a Canadian teacher, researcher and granddaughter, Swanson (2013) inquired into her own familial curriculum making in relation to her grandmother. Swanson found herself privileging the school curriculum over her familial curriculum making as she was composing her life with her grandmother and was silenced and did not value what she learned from her grandmother in the school curriculum world (p. 39). In writing the counter story[17] of her teacher stories in an effort to relive teacher stories as she was composing the curriculum of lives with her students, Swanson (2013) began to see that children in her class peace candle gatherings[18] see themselves as holders of knowledge who are "being knowledgeable by sharing experiences of their familial curriculum making worlds" (p. 60).

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[17] Lindemann Nelson (1995) defines counter story as "a story that contributes to the moral self-definition of its teller by undermining a dominant story, undoing it and retelling it in such a way as to invite new interpretations and conclusions" (p. 23).

[18] Huber et al., (2003) write of peace candle gatherings "as a way to move forward, to talk about how children were making sense of their experiences, a space for children to speak their stories, to listen to others' stories" (p. 344).

In the process of making a curriculum of lives within the school curriculum making world, Swanson (2013) created a safe space where her students could share their stories of familial curriculum making. Through my study, I hope to provide teachers multiple stories of familial curriculum making through Korean immigrant mothers' voices, which will lead school teachers to travel their students' familial curriculum making world from diverse families with "loving perception" (Lugones, 1987, p. 18).

In making visible a familial curriculum making within school curriculum making world, Houle (2015) inquired into the experiences of Matson, a young boy who was identified as a struggling reader in Grade 1, and the experiences of his mother and teachers. In understanding a child's life as a whole with multiple perspectives, her study made visible "indelible connections among curriculum making, identity making, and assessment making in a child's life composition" (p. 58) by travelling between children's two curriculum making worlds. Houle's study contributed to a "shift from the teacher-centered perspective on children's education and curriculum making in schools" (p. 62).

As a Canadian teacher and researcher, Houle (2015) suggested that "[d]ecentering school curriculum making and laying familial curriculum making alongside will . . . support teachers in understanding children's lives" (p. 61). In order to understand children's lives within two curriculum making worlds, it is necessary for both school teachers and parents to engage in the process. In this vein, it is necessary for parents to articulate their familial curriculum making and to share with school teachers in order to provide parent perspective on children's education.

Drawing on the conceptualization of places of curriculum making (Huber et al., 2011), Pinnegar (2016) inquired into children's experiences of curriculum making in familial and school curriculum worlds. Pinnegar's (2016) study illustrated that children's curriculum-making worlds can be lived in multiple places (p. 205) and helped me to attend to my participant mothers'

multiple curriculum-making worlds along with their children's multiple curriculum-making worlds as they were co-composing their lives as familial curriculum makers.

Swanson's studies (2013, 2019), Lessard's inquiry (2014), Houle's study (2015), and Pinnegar's study (2016) also resonate with my teacher stories in Korea in that I could not attend to my students' familial curriculum making and I could not see my students' lives composing in travelling between two worlds of curriculum making. In this study, I opened the conversational space with three Korean immigrant mothers to share their experiences of familial curriculum making. As a researcher, I hope this study contributes through three mothers' voices to knowledge about Korean immigrant families' curriculum making. Listening to experiences of Korean immigrant mothers' familial curriculum making could be "educative" (Dewey, 1938, p. 25), not only to mothers and children but also to teachers in their school curriculum making.

Familial curriculum making.

Studies on familial curriculum making have helped me to develop a deeper understanding of my participants' experiences of familial curriculum making (Huber et al., 2011; Houle 2012, 2015; Swanson 2013, 2019; Lessard, 2014). Huber, Murphy, and Clandinin (2011) define familial curriculum making as:

> an account of parents'/families' and children's lives together in homes and communities where the parents and families are an integral part of the curricular process in which families, children/learners, subject matter, and home and community milieus are in dynamic interaction. (pp. 7–8)

According to Huber et al. (2011), people who are living out their lives with children within a familial curriculum world can be understood as familial curriculum makers as their lives intersect in home and community places and as they co-compose their lives in dynamic

interactions. In this study, I see the three mothers as familial curriculum makers and their lives composing with their children as familial curriculum making.

Huber et al. (2011) define subject matter in familial curriculum making as:

> Situations unfolding in home and community places and what is negotiated and lived out in the meeting of the diverse lives of the people who meet in home and community places: adults, children and youth, including parents, grandparents, extended family and child and adult neighbors or visitors who interact with the people in the home. (p. 47)

Unlike the subject matter in school curriculum making, the subject matter in the Korean immigrant mothers' familial curriculum making is created by attending to their life situations unfolding alongside their children.

Huber et al. (2011) explain "milieu" as "home and community places as shaped by the stories lived by individual family members and members of broader contexts, each of which are structured by dominant social, cultural, familial and linguistic narratives" (p. 47). In thinking about Korean immigrant families as a milieu, I hope to understand what constitutes the milieu of mothers' curriculum making by attending to their social, cultural, familial, institutional, and linguistic narratives.

Huber et al. (2011) helped me to connect "curriculum" and "lives" within a familial context and to understand curriculum as in motion and alive — unlike curriculum documents, written down for teachers to teach subject matters to students. In contrast to school curriculum documents imposed by education authorities, the theory of familial curriculum making has five distinct characteristics.

Five characteristics of familial curriculum making. Huber et al. (2011) identified five characteristics of familial curriculum making. Familial curriculum making: is intergenerational (p. 40), is responsive (p. 41), necessarily works from a child's starting point (p. 43), has multiple

co-composers (p. 43), and is focused on life in the long term (p. 44). These characteristics helped me contextualize my participants' stories of mothering as familial curriculum making.

(i) Familial curriculum making as intergenerational. Huber et al. (2011) explained that familial curriculum making connects with the familial landscape, which is shaped through the generations in relation to place and time and intergenerational curriculum making in which children are included in all activities and conversations (p. 37).

Lessard (2014) also found that familial curriculum making in his young participants' lives included the careful and purposeful process of learning through intergenerational teachers (p. 270). Drawn from the notion of Schwab's curriculum commonplaces, Lessard (2014) explains that "[t]he teachers in the familial curriculum making worlds of the youth and their families were intergenerational knowledge keepers" (p. 272). Lessard (2014) also introduced the idea that intergenerational teaching can occur within the community where the youths are making their lives and that an elder who "works in relation alongside youth by creating, drumming and sharing stories of teachings from places familiar to Donovan [youth participant] and his early beginnings" (p. 273) is a teacher of the familial curriculum world of youth. Lessard's study made me wonder how the intergenerational teaching would be look like within my research participant mothers' familial curriculum making within their home and community.

Lessard (2014) also helped me understand subject matter and teachers in familial curriculum making:

> there was a curriculum being made with families outside of school in different home and community contexts with rich subject matter such as gardening, baking, or sewing to name a few examples. Teachers were parents, grandparents, coaches, or other youth. They also came to realize the importance of intergenerational influences and rhythms that shaped who the children are and were becoming. (p. 262)

Lessard's study helped me to understand that there are multiple teachers and learners with rich subject matters when families are composing their lives in their home and community.

The idea of intergenerational familial curriculum making (Huber et al., 2011; Lessard, 2014) invited me to think about the Korean immigrant family landscape and help me attend to who are in the participants' stories of experience in relation to place and time and how their curriculum of lives (Chung & Clandinin, 2010; Huber & Clandinin, 2005) are negotiated with respect to different subject matters (Huber et al., 2011, p. 47; Schwab, 1973, p. 510) in making sense of their familial curriculum making. Chung (2016) also helped me attend to my participants' "intergenerational story" (p. 16) to understand who they are and who they are becoming in the process of familial curriculum making.

(ii) Familial curriculum making as responsive. Huber et al. (2011) explained that responsiveness emerged from the daily mundane tasks that shaped some of the interactions among family members (p. 41). The idea of responsiveness of familial curriculum making encouraged me to attend to my participants' mundane daily stories to catch the familial curriculum moments within their surrounding that included people, places, and things in the environment (Dewey, 1938) with which my participants interact in making their familial curriculum.

Huber et al. (2011) said that a responsive familial curriculum could be made when family members respond to "the intergenerational interests in people, animals, the natural environment, food, creative activities, and the multiple and varied people who came in and out of the home" (p. 37). Huber et al. (2011) also attended "to ways in which the people whose identities, whose stories to live by, met and interacted with one another on the familial landscape" (p. 42). Houle's study (2015) introduced an example of a mother participant's responsive curriculum making

shaped by her family's needs to respond to her school age son's home reading program and her son's ongoing negotiation of stories to live by (p. 60).

The responsiveness of familial curriculum making focuses on how each family member is responsive to one another in the stories of my participant mothers' experiences as Huber et al. (2011) demonstrated that "reciprocity of responsiveness was shaped by each person's unfolding life and the particular situations in which family members found themselves" (p. 43).

Attending to Dewey's interaction of experience (1938) and the four curriculum commonplaces (Schwab, 1973; Huber et al., 2011, p. 47; Lessard, 2014, p. 272), and the curriculum situation (Connelly & Clandinin, 1988, p. 7), I came to see the complexities of my participants' familial curriculum (Huber, et al., 2011, p. 41) as they interacted with people, places and situations in their curriculum making process.

(iii) Familial curriculum making as necessarily working from each family member's starting point. My research participants are Korean immigrant mothers, and this study inquired into their experiences of familial curriculum making while living alongside their children. Drawn from the theory of curriculum of lives, Korean immigrant mothers' familial curriculum making cannot be understood without their children's curriculum making. Mother participants and I inquired into their experiences by listening to their stories of mothering, which are always related to children's life composing. In other words, my participants and I tried to understand their children's curriculum making by travelling to the children's curriculum worlds.

Huber et al. (2011) asserted that a child is the heart of familial curriculum making (p. 43) and that the familial world is significant in a child's identity-making as a child interacts with people who live in or enter the familial landscape and with things in the family and community in the process of life-making. That a child is the heart of familial curriculum making reminded my participants and me of why we were telling our mothering stories and inquiring into them.

When we inquired into our mothering practice in relation to our children by attending to their life making, participant mothers started to think of their children as curriculum makers of their own, and familial curriculum-makers in particular, as their lives co-composed with family members within their familial landscape.

In the effort to lay familial curriculum making along with school curriculum making, Houle (2015) inquired into the experiences of a first-grade boy who was identified as a struggling reader, his mother, and his teacher and found that curriculum making in school and at home involves ongoing processes of assessment and identity making (p. 62). Houle (2015) showed that her participant mother became an identity maker (p. 60) for her son in making a familial curriculum with a home reading program and recounted how the mother was making four curriculum common places. Houle's work helped me and my participant mothers to position children at the center of familial curriculum making and to pay attention to the role the familial curriculum four commonplaces played in children's and the family's life making and identity making.

In developing Huber et al.'s idea that "[f]amilial curriculum making as necessarily working from a child's starting point" (2011, p. 43), I understand each family member is a familial curriculum maker, so every family member's familial curriculum making should be understood and necessarily working from not only a child but also parents and families. I hope this study provides the understanding of mothers' familial curriculum making working from a mother's starting point.

(iv) Familial curriculum making as having multiple co-composers. Huber et al. (2011) noted that familial curriculum making involves multiple co-composers, not only people who interact with the child in and out of the family landscape, but also the world surrounding the child's home and community contexts (p. 44). Understanding co-composers of familial

curriculum making helped me attend to people who were making curriculum of their lives (Chung & Clandinin, 2010; Huber & Clandinin, 2005) and things that my participant mothers interacted with in their familial curriculum landscape.

Huber et al. (2011) also noted that familial curriculum making resources include books, family and cultural stories, recipes, and skills (p. 103). By listening to the stories that Korean immigrant mothers tell of their experiences of familial curriculum making in Canada, multiple co-composers of familial curricula and familial curriculum making materials emerged through our inquiry[19].

(v) Familial curriculum making as focused on life in the long term. Huber et al. (2011) also acknowledged that "each person's life is a process of living out and composing their unique curriculum" (p. 43). The feature of familial curriculum making that focuses on life in the long term identifies who my participants are and who they are becoming when they are making familial curriculum in certain temporal curriculum situations (Connelly & Clandinin, 1988, p. 7).

Connelly & Clandinin (1988) noted that "curriculum is something experienced in situations" (p. 6) and "a situation is composed of persons, in an immediate environment of things, interacting according to certain processes" (p. 7). Drawn from the concept of curriculum situation (Connelly & Clandinin, 1988), I needed to pay attention to mothers' curriculum making, which is a dynamic interaction among persons, things, and processes featuring a fluid state of interaction (Connelly & Clandinin, 1988, p. 7). This feature helped me to understand not only the continuity (Dewey, 1938) of participant mothers' experiences of familial curriculum making, but also the directional/temporal character of a curriculum situation (Connelly & Clandinin, 1988, p. 9) of my participants' familial curriculum making.

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[19] I explain the multiple co-composers and familial curriculum making materials in chapter 7.

As previously stated, I learned and practiced my teaching in Korea as a public elementary teacher with the understanding of curriculum as planned (Aoki, 1993) and mandated by the Ministry of Education. I was encouraged to plan and practice the school curriculum that had clear day to day plans, subject to subject, year by year. I was obliged to comply with the timeline that had clear starting time and ending times such as a period, semester, and school year. My responsibilities as a classroom teacher were expected to be performed within these time constraints.

In contrast to a school curriculum, however, there are no clear temporal distinctions in familial curriculum making. Mothering practice can't be completed within one day or one year. It is therefore challenging to discern the starting and ending point of familial curriculum making: it is not always to be understood in linear thinking that one stage comes after another.

Huber et al. (2011) mentioned that familial curriculum activities emerged less from a predetermined plan and more from composing lives, both as individuals and as a family (p. 41). Relying on Huber et al.'s (2011) definition of familial curriculum making, each family members' life making and dynamic interactions within four curriculum common places are an integral part of the curricular processes that are evolving and composing throughout their lives over time. I am aware that my mothering practices and the relationships between my children and me impact their growth and my growth in many ways through their lives in the long term. With experiences of child-rearing that include living as an immigrant mother in Canada, I began to understand that mothering is a lifelong curriculum making.

In our inquiry space, participant mothers and I shared our early stories as we were composing our lives with our parents in Korea and our living stories as we were composing our lives with children in Canada. Familial curriculum making focuses on life in the long term; it helped us to think by moving backwards and forwards with respect to our familial curriculum

making landscape and made us attend to continuity (Dewey, 1938) and temporality (Clandinin, 2013, p. 39) in our curriculum making with our children.

Chapter 3: Narrative Inquiry as Research Methodology

Connelly and Clandinin (2006) explain, "Narrative inquiry, the study of experience as story, then, is first and foremost a way of thinking about experience" (p. 375). Aligned with Dewey's theory of experience (1938) and Connelly and Clandinin's philosophical view of the study of experience, I inquired into the experiences of three Korean immigrant mothers as they engaged in familial curriculum making with their children and as they interacted with school curriculum making in Canada.

Connelly and Clandinin (1988) explained that "narrative is the study of how humans make meaning of experience by endlessly telling and retelling stories about themselves that both refigure the past and create purpose in the future" (p. 24). In this context, experience, understood as a lived and told storied phenomenon, is what a mother lives and talks about; it is who my participant mothers are as familial curriculum makers when nurturing their children in Canada. Narrative inquiry is the means by which my participant mothers compose meaning from their lived experiences; through the ongoing process of living, telling, and retelling their stories (Connelly & Clandinin, 1988) of who they are in Canadian society, they recompose their past experiences while envisioning their future lives.

The stories of Korean immigrant mothers' experiences provide a window to understand their familial curriculum making practices (Huber, Murphy, & Clandinin, 2011). As Clandinin and Rosiek (2007) explain, "the focus of narrative inquiry is not only on individuals' experience but also on the social, cultural, and institutional narratives within which individuals' experiences are constituted, shaped, expressed, and enacted" (pp. 42–43). Therefore, through narrative inquiry into Korean immigrant mothers' familial curriculum making experiences, one can understand not only how each participant mother experiences her familial curriculum making,

but also what familial, social, cultural, and institutional narratives shaped each participant mother's familial curriculum making experience.

Three-Dimensional Narrative Inquiry Space

Rooted in Dewey's theory of experience (1938), Clandinin and Connelly (2000) developed a metaphorical three-dimensional narrative inquiry space comprising personal and social (interaction), temporality (continuity), and place (situation). Drawn from Dewey's notion of interaction and continuity of experience, Clandinin and Connelly suggest four directions in narrative inquiry to understand people's experience: inward, outward, backward, and forward:

> By inward, we mean toward the internal conditions, such as feelings, hopes, aesthetic reactions, and moral dispositions. By outward, we mean toward the existential conditions, that is, the environment. By backward and forward, we refer to temporality-past, present and future. (2000, p. 50)

When I listened to and inquired into my participants' experiences, metaphorically I positioned myself within the three-dimensional inquiry space. This required me to think in terms of the four directions of the inquiry process to make sense of their stories of experiences narratively.

Huber et al. (2011) suggested inquiring into the stories of participants involved "with (familial) curriculum making as they move among multiple places and within multiple relationships and situations over time" (p. 52). In order to understand my participants' experiences, I attended to the places in which their lives were composed and are being composed, to peoples who were and are composing their curriculum together, and to life situations that were and are being shaped by familial, cultural, social, and institutional narratives (Clandinin, 2010, p. 472).

In order to understand my participants' familial curriculum making, I moved myself backward to my participants' early familial curriculum making worlds by listening to their

childhood stories. With these, I could make sense of how my participants made their familial curriculum with people who had entered into their home (place) in Korea and how their lives had been composed within that place with multiple relationships. My participants also shared about their Korean schooling when their curriculum was being composed with teachers and classmates in their early school curriculum worlds. In understanding their familial curriculum making with children growing up in Canada, we remembered our Korean schooling to interpret the past and also moved forward to our children's Canadian schooling, which my participants were composing for their curriculum as Korean immigrant mothers.

The metaphorical concept of a three-dimensional inquiry space allowed me to understand my participants' familial curriculum making narratively. Through the process of living, telling, retelling, and reliving (Clandinin & Connelly, 2000) of life making experiences, I gradually deepened my understanding of familial curriculum making.

Participant Mothers' Lives Co-Composing in Our Conversational Space

I invited three Korean immigrant mothers who had their own schooling experiences in Korea and who are currently living and educating their children in Canada to be research participants. The field of this study is physically located in Edmonton, the capital city of Alberta, in Western Canada. My rationale for choosing this location is based on Connelly and Clandinin's finding that if "the researcher share[s] similar experiences to those under study with participants, empathy and close relationships may develop" (2006, p. 482).

After getting the ethics approval from the university ethics board, I sent the invitation letter describing my research to the mothers of children who were enrolled in a Korean Language School in Edmonton. I recruited the first participant, Ms. Lee[20], through my initial recruitment

[20] I used pseudonyms for the names of participant mothers and their children.

effort when I sent her an invitation to participate in June 2015. I recruited a second participant, Ms. Yoon, through a second recruitment initiative. The second invitation was sent in October 2015 with the same strategy I used for the first recruitment. Ms. Park became a third research participant through my invitation.

Clandinin (2013) explains that the research field is a relational space in which "stories of participants and researchers [are] composed and heard" (p. 45). My participants and I entered "into the midst of [our] lives" (Clandinin, 2013, p. 43) and tried to create the relational spaces of belonging for both researchers and participants; spaces "that are always marked by ethics and attitudes of openness, mutual vulnerability, reciprocity, and care" (Clandinin & Caine, 2013, p. 169). My research relationships with participants were continually negotiated through our inquiry journey such as entering into or exit of the research field of each participant, the purpose of the study, collecting field texts, and composing research texts. I also negotiated the relational inquiry space with each participant, including places where we had research conversations and times to meet. (Clandinin, 2013, p. 46)

For Ms. Lee, it was the summer vacation of 2015 when our relationship began. Her three children were home from school and she was waiting to learn if her application to the university's nursing program was successful; her mother was also arriving in Edmonton in August to support her family in case Ms. Lee started her nursing program that September. Ms. Lee wanted to have intensive conversations about the research during the summer months and she was comfortable meeting me at her home (July 6, 14, 21; August 4, 2015). After she began taking university courses, we met at one of the restaurants near her university to celebrate her new path (Sept. 4, 2015). We also met at a coffee shop on Nov. 7, 2015. We had brunch at a restaurant on April 28, 2016 after Ms. Lee and I finished the winter term. Her narrative account was shared and negotiated with her on April 7, 2017 at a lounge in her nursing faculty where she

took university courses. I invited her to my home to have brunch together once again on May 5, 2017.

Ms. Yoon, my second participant, had a full-time working and parenting schedule. She was prepared to meet me on her day off or on a Friday evening when her children were at the Korean language school. She chose a coffee shop for our meeting as it is near the Korean language school. We had most of our research conversations at the café (Oct. 30, 2015; Nov. 13, 2015; Dec. 5, 2015; April 1, 2016) and we had lunch once at her choice of noodle restaurant (May 4, 2016). We also happened to meet at the Korean Catholic Church and later had dinner together with Eun Jin, her daughter (April, 2018). We negotiated her account on March 9, 2018 at the same café where we met before.

Ms. Park and I had conversations from August 27, 2015 until May 9, 2017. We engaged in research conversations for close to two years. Most times we had conversations at a coffee shop (Sept. 20, 2015; March 5, 2016; April 9, 2016; April 23, 2016). Ms. Park also invited me to her home twice (Sept. 24, 2015; Nov. 9, 2015) to continue our research conversations. Sometimes, we shared conversations in her family van (Nov. 18, 2015) and over the phone as requested by Ms. Park (Aug. 27, 2015). We exchanged text messages multiple times over the course of our communications (July 8, 9, 10, 2016; Sept. 5, 2016; Nov. 11, 12, 13, 23, 2016; May 9, 2017). We also had brunch and conversation at her choice of local restaurant (Jan. 20, 2016) when our children started the winter semester. After she moved to Vancouver in the fall of 2016, we communicated via text messages. My construction of her account was not shared with her, as I had no response when I tried to contact her. I write about my experiences with her silence in a later section of this chapter.

Field Texts

Field texts are the narrative term for data. Clandinin (2013) explained that the term "field texts" refers not to objective texts, but to experiential and intersubjective texts that are being co-composed by narrative inquirers and participants through "ongoing interpretation of the stories lived and told" (p. 46). I collected field texts in multiple ways.

First, I conducted multiple research conversations in Korean with each participant. Noting that "conversations create a space for the stories of both participants and researchers to be composed and heard," Clandinin (2013) explained that "[c]onversations are not guided by determined questions, or with intentions of being therapeutic, resolving issues, or providing answers to questions" (p. 45). The purpose of this study is not to provide answers to predetermined research questions, but to provide understandings of the experiences of Korean immigrant mothers' familial curriculum making in Canada by narratively inquiring into their stories.

I anticipated each conversation would take one to one-and-a-half hours. Depending on how our lives were unfolding, the lengths of conversations varied. Most conversations took over two hours, and sometimes up to four or six hours when we shared our mothering experiences; sometimes it took less than two hours as participant mothers needed to respond to exigent situations such as picking up their children from schools or attending to various extracurricular matters. All three participants were not familiar with the research methodology at the beginning of our research relationship. I provided some examples of field texts to my participants such as school projects of my children, stories that my children brought from their schools in composing their lives with friends and teachers, and artifacts including family pictures that could tell the family stories. While I introduced multiple forms of field texts to them, each participant chose what and how to share with me in our conversational space. Initially, Ms. Lee. was uncertain

about what stories she could/would/should share at the beginning of our relationship. To help her start her stories, I shared my stories of childhood memories about my mother, my personal journal, and relational journals with my son, poems, reading responses in graduate courses, and conversations with my children when I was engaging in an inquiry into my familial curriculum making.

Ms. Yoon chose stories to tell after reading my research invitation and sent me pictures of her children's school learning materials for our research conversations. Ms. Park, however, did not provide objects such as pictures or children's worksheets from schools. I collected field texts of Ms. Park's familial curriculum making through our multiple research conversations in various places. I respected all the types of field text that each mother chose to share with me.

A second way I collected field texts was by listening to my participants' family stories. Clandinin and Connelly (2000), who define family stories as those "that are handed down across generations about family members and family events," note that "[w]e often tell them when we are trying to give an account of ourselves and when people, frequently parents, are establishing values" (p. 113). I understood that my participant mothers' values help to shape their familial curriculum making. In our conversational space, we shared our early stories that were shaped by familial, cultural, social, and institutional narratives in Korea. The family stories of my participants also helped me to understand their intergenerational curriculum making (Huber et al., 2011, p. 40) and the cultural values and beliefs planted by their early curriculum making worlds.

A third way I collected field texts was by listening to stories about personal or family artifacts. As Clandinin (2013) explains, "artifacts often included in the field texts are artwork, photographs (both memory box photographs and intentionally taken recent photographs), other memory box items, documents, plans, policies, annals, and chronologies" (p. 46). For example,

Ms. Lee. shared her children's schoolwork and photos from their memory box and drew her annals; Ms. Yoon shared her children's artwork, picture journals, school learning materials, and report cards.

Fourth, I also wrote field notes as a way of recording my experiences of being in the field as a researcher. In discussing the ontological stance of a narrative inquirer, Clandinin (2013) notes that "[w]e are relational inquirers, attentive to intersubjective, relational, embedded spaces in which our lives are lived out. We do not stand metaphorically outside the inquiry but are part of the phenomenon under study" (p. 24). In this context, I inquired into my lived experience of who I am and who I am becoming in relation to my participants as our lives are co-composed in our inquiry space.

Fifth, research conversations were audio-recorded with participants' consent. After each meeting, I transcribed the audio recordings of the conversations in Korean, the language the participants spoke during our meetings. The process of transcribing in Korean usually took three or four times the amount of time we had in actual conversation. The transcripts in Korean helped me revisit our conversations authentically and easily, which allowed me to add my interpretation of the conversations to the audio form of field texts. The process of transcribing also helped me listen slowly to the mothers' voices, which I could not do during the in-person conversations.

Interim Research Texts

In the process of composing interim research texts that were "situated in the spaces between field text and final, published research texts" (Clandinin & Connelly, 2000, p. 133), I engaged in a first analysis of the field text (Clandinin & Connelly, 2000) by composing them

with the theoretical perspectives[21] that guided me to understand the stories of participant mothers' experiences as familial curriculum making.

I collected "stories as data" (Pinnegar & Daynes, 2007, p. 7) through having multiple conversations with research participants in Korean at different times and places over the years. The conversations were not intended to answer my questions nor my participants' questions. I never asked them about such questions; What does it look like your familial curriculum? How do you make your familial curriculum with children? What do you think who you are as a familial curriculum maker? Instead of asking direct questions like the above, I created a conversational space for both of us to share our stories of life making with people, places and situations. As a result, our research conversations mostly started "with living stories" (Pinnegar, 2007, p. 247) that our lives were unfolding with our children, people, places and situations at that particular time of the conversations.

Regarding composing the interim texts, I transformed audio data into text data and needed to choose what stories to be included and how those stories were/are to be presented in the text form to show their stories of experiences as "being curricular" (Connelly & Clandinin, 1988, p. 84). I also needed to be attentive to how I could best represent what I came to know about who they are and are becoming as familial curriculum makers. I listened to audio recordings and reread the transcriptions in Korean and reread my notes on the margins of those transcripts to make sense of each mother's familial curriculum making by thinking with their stories of experiences "within the three-dimensional narrative inquiry space" (Clandinin &

[21] I explained the theories that underpin this study in Chapter 2.

Connelly, 2000, p. 131) with the lenses of theories of experience and theories of curriculum that connect to lives and experiences.

As Clandinin (2013) explains, "[i]nterim research texts are often partial texts that are open to allow participants and researchers opportunities to further co-compose storied interpretations and to negotiate the multiplicity of possible meanings" (p. 47). The process of writing in this study was not linear but complex, and it required many versions of writing about each participant mothers' familial curriculum making narratively.

When questions emerged in the process of composing my interim research texts, my response communities (Clandinin & Connelly, 2000) were helpful in exploring multiple possibilities. My main response community consisted of ongoing conversations with Dr. Glanfield and Dr. Cardinal throughout the research process. I was privileged to have two scholars in the field of education living alongside me; we had rich conversations around my writing and thinking about the experiences of Korean immigrant mothers' familial curriculum making in Canada. Having been educated in Korea, and given that my doctoral study is my first research experience with Canadian schooling, I needed help in contextualizing my participants' experiences, especially with regard to understanding the children's Canadian schooling experiences in the stories of the participant mothers.

Another response community was the CRTED (The Centre for Research for Teacher Education and Development) research issues table where graduate students and professors have conversations around their own research or works in progress. I participated in the meetings and engaged in the conversation at the table over several years. Here, I was able to meet Canadian teachers and scholars — including international scholars — to share my work and to ask questions to help me understand the Canadian schooling experiences of my participant mothers. Their feedback and comments in exploring the best interpretation of my participant mothers'

experiences were always valuable and their multiple perspectives contributed to deepening my understanding of the mothers' familial curriculum making. The CRTED was also a place where I could share my stories of who I am and who I am becoming as a mother, as a researcher, and as an educator.

I composed interim research texts in English from the transcripts of research conversations in Korean, as my participants are highly educated, and competent in reading English. All three have a university degree from Korea. One continues to study in an after-degree nursing program in Canada, while another works full-time in one of the government institutions in Alberta. The participant mothers had only few problems understanding their narrative accounts. They occasionally asked about research terms or academic terms used in the writing, which were not familiar within their life context.

I wrote narrative accounts of each mother's experiences of familial curriculum making within what Clandinin and Connelly (2000) have termed "a three-dimensional narrative inquiry space" (p. 131) by moving back to their past experiences, moving forward to envision their future experiences, and by attending to my participants' internal and external conditions considering temporality, sociality, and places around their stories of experiences relevant to the research puzzle.

> Clandinin, Lessard, and Caine (2012) explain a "narrative account" as a text that:
>
> allows us to give an account, an accounting, a representation, of the unfolding of lives, both participants and researchers, at least as they became visible in those times and places where our stories intersected and were shared. Narrative accounts are a way, then, to show the layered relationships between researcher and participant as we make visible how we co-compose. (p. 9)

In this study, I composed each participant's narrative account with data collected in the research field and gave participants access[22] to their narrative accounts so that they could ascertain whether they "represented something of who they were and were becoming" (Clandinin et al., 2012, p. 9) in an effort of "work[ing] toward a sense of mutuality and co-composition in what we write" (Clandinin et al., 2012, p. 10).

After sharing the relevant narrative account with Ms. Lee and Ms. Yoon at different times and places, Ms. Lee and Ms. Yoon provided their thoughts and questions as they read the account of their familial curriculum making. Ms. Lee's narrative account was negotiated on April 7, 2017 and Ms. Yoon's on March 9, 2018. Ms. Park's narrative account was not negotiated with her; therefore, it was my construction of her narrative account that remained. I justify why I include her account in the ethical consideration of the study later in this chapter.

My experience of the process of writing interim research texts was not linear. Living alongside my participants and thinking narratively within the three-dimensional space about them composing their lives with children as curriculum making, I tried to make visible the complexity of storied lives in order to engage readers in understanding Korean immigrant mothers' familial curriculum making. I did not explain or teach the theory of familial curriculum to participant mothers when we had research conversations: the research conversations always started from their stories of composing lives with their school-age children. In the process of reading the interim research texts of the stories we shared in the field, I observed that Ms. Lee and Ms. Yoon began to retell their told stories with a new understanding of familial curriculum

[22] Ms. Lee and Ms. Yoon had read their narrative account saved as a word file; I responded to their wonders and questions when my participant mothers asked about their narrative account.

making; they also began to see themselves as curriculum makers and their interactions with their children as familial curriculum making.

Research Texts

Composing research texts required thinking with the stories I heard, and which participants and I co-composed in our inquiry space, by attending to the three-dimensional narrative inquiry space of sociality, temporality and place (Clandinin & Connelly, 2000).

Clandinin (2013) explains that in the process of composing a research text, narrative inquirers must return to "the personal, practical, and social justifications[23] of the work" (p. 50). Working with theoretical underpinnings of this study and laying three narrative accounts side by side, I conducted a second level of analysis to discern resonant threads or patterns to provide deeper understanding of the experiences of Korean immigrant mothers' familial curriculum making for public audiences to rethink and reimagine their practice (Clandinin, 2013, p. 51).

Clandinin (2013) explains threads as "resonances or echoes that reverberated across accounts" (p. 132). In composing research texts, I attended to what I was learning from my participants' stories of experiences of familial curriculum making with their school-age children in Canada. I looked across all accounts, inquiring more deeply into the experiences of Korean immigrant mothers' familial curriculum making in Canada to look for emerging understanding as resonant threads.

The process of discerning the resonances in experiences in mothers' familial curriculum made me think about the three mothers' narrative accounts in the context of Dewey's theory of

[23] I write about the justification of this study in Chapter 8.

experience (1938) and the curriculum theories that connect to the lives[24] within the three-dimensional narrative inquiry space. By narratively understanding mothers' experiences in familial curriculum making and their positions as curriculum makers in immigrant families within familial and school curriculum worlds, I discerned four narrative threads across the experiences of mothers' familial curriculum making that helped me to understand the multiplicity and complexity of familial curriculum making.

Research participant mothers in this study came from Korea. Therefore, Korean is their mother language which made them easy to express themselves and their experiences of life making in Canada. We had research conversations in Korean. For an authentic way of presenting Korean immigrant mothers' voices, Ely (2007) outlined the possibility of the forms of research texts with two languages.

> Her voice becomes alive…even though my support group members don't understand exactly what she is saying, providing her words exactly as she spoke, in her language, with the long breathless phrases and pregnant pauses, make them more real, more meaningful. While it is true that providing the text in the original language and then the translated language does require more physical space, it gives authenticity to the words of the speaker and allows readers of that language the opportunity to read the words as they were said. (p. 579)

Following this model, I composed the research texts in two languages — English and Korean — if necessary, as it provided an opportunity for my participants to see that their voices are present in their mother language when they read my research writing in Korean.

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[24] Ideas about the curriculum of lives (Clandinin & Connelly, 2000; Huber & Clandinin, 2005; Chung, 2008), places of curriculum making (Huber, Murphy & Clandinin, 2011), curriculum-making worlds (Pinnegar, 2016), Schwab's view of curriculum (1973), and ideas about familial curriculum making (Huber et al., 2011; Houle, 2012, 2015; Swanson 2013, 2019; Lessard, 2014).

What I learned from listening to their voices in Korean was that they expressed themselves with ease in their mother tongue: they told their stories of experience and were comfortable not having to worry about judgment with respect to their English language ability. They were fluent and confident Korean language speakers, and I was often amazed by their wisdom and intelligence in our relational space. In conversation in our mother language, it was easy to talk to one another, sharing our experiences without translation or seeking the proper English words.

Composing their narrative accounts and research texts for the larger audiences in English challenged me as a researcher. As a non-native English speaker and researcher, it required more time for me to transcribe audio recordings into Korean and write interim and research texts in English for a larger readership. These tasks required me to sit at my desk longer during my inquiring and writing processes. My language for the study switched simultaneously between Korean and English. Furthermore, some of my participants' expressions could not be translated into equivalent English expressions. I therefore wrote my understanding of their Korean expressions in English for readers when necessary.

I imagine readers will become aware of participants' difficulties in making their voices heard in a language environment such as Canada where English and French are officially spoken. As readers engage with my research texts in Korean and experience uncertainty, a lack of clarity, an inability to decode them, and a general unfamiliarity, I believe they will come to understand my participants' experiences living and nurturing their children in an unfamiliar and uncertain landscape. My participants' stories written in Korean can be a symbolic expression of the phenomenon that there are mothers who want to tell their stories of experiences in their mother language in the Canadian educational landscape.

Ethical Considerations

Narrative inquiry is not only a process of "look[ing] for and hear[ing the] story" (Clandinin & Connelly, 2000, p. 78); it is also a way to inquire into storied experiences as well as a way of thinking about experiences as a phenomenon. The notion of "living alongside" (Clandinin, 2007) refers to a way of living in relation to participants in the composing of our lives throughout the study. Pinnegar & Daynes (2007) also remind me that narrative inquiry "is always a relational process that ultimately involves caring for, curiosity, interest, passion, and change" (p. 29). In our relational space, we shared our hard, challenging, joyful, and hopeful stories. We laughed, giggled, and sometimes we were moved to tears, or were cheered up; together, we celebrated our stories of lives in relation to our children, families, friends, and people in our familial curriculum world. Indeed, "[t]he openness, mutual vulnerability, reciprocity, and care" (Clandinin & Caine, 2013, p. 169) in our relational space made us travel lovingly to one another's familial curriculum worlds and allowed us to respect and honor our stories of composing lives with children. I learned how Ms. Lee cared for me when Ms. Lee held my hand warmly as I shared my hard stories with her. We carefully considered our vulnerability in sharing the stories of ourselves, our children, and our families and tried not to judge the other with arrogant perception (Lugones, 1987).

I gave each participant a consent form to explain my research purpose and process, and which guaranteed the use of pseudonyms to protect their identities in order to address their feelings of insecurity in revealing their personal life experiences in public. I was also attentive to participants' discomfort with telling their family stories, especially about their children or their parents. I learned, for example, that Ms. Lee found it challenging to tell her children's stories because of her belief shaped by the Korean proverb, '자식자랑은 팔불출[ja-sig-ja-lang-eun

pal-bul-chul]'.[25] Ms. Lee was careful not to brag about her children and she told me she rarely shared the stories of her children with others. Ms. Park told me that she felt uneasy sharing her children's stories with other Korean mothers in her community as she was afraid that her mothering may be judged by them. She told me she had a very limited "response community" (Clandinin et al. 2018, p. 203) in raising her children. Their honesty in sharing the stories of their children and families led me to attend to the cultural stories that shaped their beliefs on child-rearing. I thus came to understand the difficulty in recruiting research participants, a process that took many months.

Coming to Understand Relational Ethics

The following narrative account is about my curriculum making living alongside Ms. Park, with whom I lost contact during the research. It consists of multiple text messages[26] exchanged between researcher and Ms. Park after she moved to another province; between May 9, 2017 and May 14, 2018.

Based on the ontological and epistemological stance that Clandinin (2013) defines, namely, that "[n]arrative inquiry is relational in all the ways . . . that is, it is relational across times, places, and relationships" (p. 19), I inquired into my experience of living with the silence of Ms. Park narratively.

No response from Ms. Park.

Jin Mi:
Ms. Park,
How have you been?
I thought of you, as yesterday was Mother's Day.

[25] The Korean proverb means that one becomes foolish when one brags about one's child.
[26] I represent the text messages I exchanged with Ms. Park with different font. The left-align texts with italic are my text messages. The right-align texts with Arial are Ms. Park's message.

I am in the stage of writing chapters of my dissertation and I have something to share with you.
I am planning to stay in Vancouver from July 2 to 5th.
Will you be able to have a coffee or meal with me while I am in Vancouver?
If you are not able to meet me in person, can I call you?
Please let me know what you think.
I have shared their account with two other mothers. We had a very meaningful time.
I think the stories that you and your children are living and making are also very valuable in the field of education.
I really want to share my writing with you. Can you tell me what way you prefer to share your opinion on the account?
I look forward to hearing from you.
(J. Kwon, text messages, May 14, 2018)

(No response from Ms. Park, May 14, 2018)

I was excited to send this message to Ms. Park as I wrote the interim research text that had her voice, my interpretation, and our life-making stories from our inquiry space dating back to 2015. But I received no response from her. I thought she might have been too busy to respond to my text message at that time, as our previous text conversations were reciprocal. I came to realize that our interaction had turned into one-way communication when I traced back our text messages.

Tracing back our text communications.

Jin Mi:
Ms. Park,
How are you?
It is still winter in Edmonton. I am still wearing a winter coat.
I happen to know that you have a Kakao story and found the photo of Emily's 16th birthday cake. It was very pretty. Is Emily growing up pretty as well?
It would be nice to chat on the phone when you have time.
(J. Kwon, text message, April 5, 2018)

(No response from Ms. Park, April 5, 2018).

Jin Mi:
Ms. Park,
How have you been?
I think the children will be on summer vacation next week.
I am at the Vancouver Airport on my way to visit Korea.

I am sending you this message thinking of you.
(J. Kwon, text message, June 25, 2017)

(No response from Ms. Park, June 25, 2017).

Jin Mi:
My dear wounded finger,[27]
Next week is Mother's day.
I am wondering how you are in Vancouver with three children.
The green grass has started to grow and there is no more snow in Edmonton.
I would be glad if you could send me a short greeting.

Ms. Park:
Yes, 언니[Ŏn-ni][28],
I am trying to adjust here (in the new place).
This winter is very hard on me and it is raining here.
It was sunny yesterday, but the spring comes later than I expected.
I can't say I am doing well these days.
My two younger children are well, and Emily is busy working and studying here.
I sometimes think of you. How is your dissertation going? Are you done with your study?
I think I want to say sorry to you~~
How are you?

Jin Mi:
I am doing well. I am still writing my dissertation, slow like a turtle as I am teaching Korean weekdays, writing my study during the weekends and holidays, and parenting three children is always part of my life.

Ms. Park:
We need to challenge ourselves constantly.
I encourage you to keep doing your study!!!
I am frustrated these days, as I am not able to work in the field I want without upgrading.
I am working full-time three days a week at the restaurant.
I am enduring the hard times as the tips are good ㅎㅎ[29]

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[27] I explain this term later in the chapter.

[28] It means older sister in Korean. I explained linguistic narratives in using the term, 언니 among Korean women in their social interaction in the beginning of chapter 4.

[29] Korean text emoticon which means "laughing" used with a Korean consonant, ㅎ that represents the sound of people laugh. I left the Korean emoticons in this text to share Ms. Park's feeling in exchanging text conversations with me and to represent the ways we communicated.

Jin Mi:
I am thinking of you and miss the time when we had a coffee together. I am glad you found a job. I hope this job provides a stepping-stone for you to get your dream job.

Ms. Park:
Well~~
I tried to find the work related to my design degree but I think I need to upgrade myself. ㅠㅠ[30] You take care of yourself, and I want to see you if you are in Vancouver someday.

Jin Mi:
Do you want me to send some information for upgrading and government support for families? Have you searched for information from the Government of British Columbia?

Ms. Park:
No.

Jin Mi:
I know a person who has five children and started her middle school at the age of 65. She eventually graduated from a two-year college with a Social Welfare degree in Korea. She often told me that "my life begins at 70 years old." She postponed her own dream to finish college education for 40 years until she fulfilled her responsibilities as a mother of five children, a wife, and a daughter-in-law. I am watching her composing a life living alongside, and it seems that her dream makes her young and healthy. Ms. Park, Dream big! I hope you hold your dream and never give up.

Ms. Park:
I will…언니[Ŏn-ni],
You are a mentor to me. I really want to do something I want, someday. ^*^[31]
I don't think that out of sight, out of mind.
I always remember the time with you.
I will contact you soon~~

Jin Mi:
I also learned many things from you and am still learning from you. Please contact me anytime you want. I will do as well.

Ms. Park:
Yes~ it is late…with Edmonton time.
Good night ~~

[30] Korean text emoticon which means "sad" or "crying face" used with a Korean vowel, ㅠ that represents the image of dropping tears.
[31] Korean text emoticon which means "smiling face."

Jin Mi:
Good night ~

(Co-composed text messages by Ms. Park & J. Kwon, May 9, 2017)

Living stories with Ms. Park's silence.

I traced back our text conversations to understand our lives as lived in the field of study. Since she moved to Vancouver in the fall of 2016, exchanging text messages became our main source of communication.

I remember that Ms. Park once asked me, "Do you have a wounded finger (아픈 손가락) among your three children?" Her expression of "아픈 손가락[a-peun son-ga-lag]" (wounded finger*)* is commonly used by Korean mothers to refer to a child who needs more of the mother's attention, special care, or affection, and who makes a mother emotionally ache with feelings of sorrow, pity, or regret for not fully responding to their needs in certain life situations. Referring to a child as a finger that belonged to the whole body means that if one finger was wounded and suffering, then the whole body is also not healthy. I think Ms. Park used the expression to indicate that the child belongs to her and that she considers the child's life as a part of her life. She wanted to strike a balance among her children to make the whole family physically and emotionally healthy by attending to the needs of the particular child.

Understanding her expression in relation to her children, Ms. Park was my "wounded finger." Among my three participants, Ms. Park was the one about whom I was most concerned as I became aware of her complex life situation. Ms. Park told me that her family moved to Vancouver to find new opportunities before the winter of 2016. Ms. Park and I had a long text conversation on May 9, 2017 about her life in Vancouver, and we encouraged each other with

respect to our own life situations. May 2017 became the last time I communicated with her through text messages and I have not heard from her since.

I sent her a text message on June 25, 2017 at the Vancouver airport when I was going to Korea and received no response. I sent her another text message on April 5, 2018 after I wrote the first draft of her narrative account and still received no response. I sent her a text message after meeting with Dr. Glanfield and Dr. Cardinal on May 14, 2018 and received no response. But I noticed that the text message was read by someone. I was not sure that she read the text message or if someone in her family or who had her phone read that message.

I then sent her another text message and an email on May 15, 2018 saying that I needed her feedback on my writing and asked whether I could send my writing to her via email. I wrote that she could respond through email if that was more convenient, if she was not available to have a face-to-face conversation. I also asked her what was the best way for her to respond to my writing. I had no response to either text or email. I also called her on May 24 through her Korean SNS account[32] (Kakao Talk) but it was discontinued in 2015 and I could not talk to her.

After seeking Dr. Glanfield, Dr. Cardinal and Dr. Clandinin's advice on May 24, 2018, I sent a text message saying that it was urgent and important that I get Ms. Park's response for her narrative account. The text message was read but I have not received any response so far. I realized that it has been one year that I am living with stories of no response from my participant and I tried my best to connect with her in several ways, exchanging text messages via phone and SNS, making phone calls, and sending emails.

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[32] Kakao talk is similar to Facebook, but account users can make an audio call and a video call and exchange texts, images, and video files at no cost. Kakao talk also provides a virtual space for users to share their life stories along with pictures and receive comments from other people.

I sent a text message again to ask her directly on June 18, 2018, as I needed to move forward. “Can I use your stories for my study? Please let me know with a ‘yes’ or a ‘no’.” The message was delivered instantly and read within several hours, but I still got no answer from her. Later, I came to know that an English-speaking person was using her phone number (Oct. 5, 2018) and I realized I had lost connection with her.

> Clandinin and Connelly (2000), writing about relational ethics in narrative inquiry, note:
>
> Ethical matters need to be narrated over the entire narrative inquiry process. They are not dealt with once and for all, as might seem to happen, when ethical review forms are filled out and university approval is sought for our inquiries. Ethical matters shift and change as we move through an inquiry. They are never far from the heart of our inquiries no matter where we are in the inquiry process. (p. 170)

As a narrative inquirer, I needed to attend to “the importance of taking care, of being careful with, and about, the stories we listen to and the stories we tell” (Clandinin, Caine, & Lessard, 2018, pp. 1–2). My stories of living with Ms. Park’s silence encouraged me to think about relational ethics. The time of living with her silence led me away from my own study for which I needed to report the final research texts; during this time, I wondered about her ongoing life making and tried to listen deeply to what she wanted to say with her silence.

While I was living with the stories of Ms. Park’s silence, I wondered about how I could/should approach issues of relational ethics with respect to the stories I heard from her — the stories we had shared in our relational inquiry space as well as the stories of her silence at a time when I needed her response on her narrative account. With respect to the relational ethics of narrative inquiry, Lopez (1990) writes:

> The stories people tell have a way of taking care of them. If stories come to you, care for them. And learn to give them away where they are needed. Sometimes a person needs a

> story more than food to stay alive. That is why we put these stories in each other's memory. This is how people care for themselves. (p. 60)

We shared many stories in our conversational space. Many stories came to me, and I have the responsibility of taking care of the stories of Ms. Park's familial curriculum making.

Attending to Ms. Park's uncertainty, discomfort, and ongoing life making.

Ms. Park's silence awakened (Greene, 1995) me as to what I did not know when our relationship began and led me to revisit our first research conversation.[33] Participants bring their own understandings of the term "research" to any study. At the beginning of the research, Ms. Park often asked me, "Is this (story) what you want [to hear from me]? Are my stories [of child rearing] really helpful for your study?" I now understand that she may have encountered uncertainty about being and living in the inquiry space. She needed time to make sense of this type of study by having multiple conversations before signing the consent form.

Clandinin et al. (2018), writing about the dimension of relational ethics "that is reflected in wide awakeness, that provides a ground for questioning, for bringing forth multiple possible perspectives, a place where we recognize the incompleteness of our understanding" (p. 12), inspired me to attend to Ms. Park's lived experiences as a research participant in this study. When our lives met in the field, Ms. Park may have had a "sense of uncertainty and not knowing" (p.142) with respect to her having been a previous participant in research. Her prior experience as a research participant was to provide answers to questionnaires within a short period of time. She may have felt uncertain about when she would be exiting the study, as I could not provide her with an end date. I recalled the beginning of our relationship as a

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[33] I write about the 'Bumping stories of research' in chapter 6.

researcher and participant and now attended to her uncertainty and discomfort on being and living as a participant in this study.

When we met as a participant and researcher engaging in my study, we were in the process of composing our lives in the sense of Bateson (1989), who explains that women "compose lives" in improvisatory and relational ways. Connelly & Clandinin (1988) helped me to attend to the temporal dimension of our ongoing life making. I understand Ms. Park was composing her life as a mother, a woman, a wife, and an employee responding to situations around her, and that she may have needed to respond to other life matters while I was composing my life as a researcher, lecturer, mother, and wife. Being a participant in my study may not be a life priority anymore for her. She may have more urgent life matters in her life making. She may also have a reason for why she could not express her exiting of the study explicitly.

Who I am becoming with the stories of Ms. Park's silence.

Narrative inquirers speak of narrative inquiry as a relational methodology, a methodology that acknowledges that we, as inquirers, are also under study in a narrative inquiry . . . who we are and are becoming throughout the study of our experience alongside the experiences of participants, highlights the importance of methodological reflexivity. (Clandinin et al, 2018, p. 16)

In attending to how I have been living in the field, who I am, and who I am becoming in relation to Ms. Park in our inquiry space, I understand that I am not a searcher for answers for my research question and I do not merely "look for and hear [the] story" (Clandinin & Connelly, 2000, p. 78) from her. I wanted to gain a deeper understanding of her familial curriculum making by living alongside her.

Her silence awoke (Greene, 1995) me to her uneasy (Lugones, 1987) feeling and her uncertainty about being in the field of study when our relationship began. I realized that our

research conversations became Ms. Park's life-making world where she was composing her curriculum as a research participant with me as a researcher. She may have wanted to be a "fluent speaker…[and] know all the words that there are to be spoken," and she may have wanted to know "all the norms that there are to be followed" (Lugones, 1987, p. 12) to be at ease in our conversational space. Her silence also made me learn how to be responsive to her voiceless response by inquiring into the experiences of Ms. Park as a participant and my own experiences as a researcher.

Clandinin et al. (2018) guided me to attend to our life making:

> attention to the life making of participants and researchers is an important dimension in the relational ethics of narrative inquiry. Coming alongside slowly calls us to listen not only to the stories being told but also to the stories not told, to listen to the stories being lived but also to the stories that create narrative contexts for our lives. (p. 11)

As my life making as a narrative inquirer is continually being shifted along the research process, I tried to understand that Ms. Park's life making would also be shifted and shaped by the different places and multiple relationships around her over time. Perhaps she had more important life matters that needed her attention as she was negotiating the curriculum of the lives of the people around her. In making her life, she would need to respond to other things or she would not be able to say "yes" or "no" clearly for any reason that was shaped by her life situation. Or she may live cultural narratives in ways of communication, preferring verbal hesitancy and ambiguity so as to avoid direct disagreement and conflict with me (Sohn & Wang, 2006; Kim et al., 2006).

Clandinin et al. (2018) remind me that "stories are always with us, always part of who we are and are becoming" and that "respect for the stories lived and told is respect for each person's living, for their life" (p. 2). The stories of Ms. Park are alive in my understanding of familial

curriculum making and deepen my understanding of Korean immigrant mothers' curriculum making. As I attend to her silence, her stories shape who I am becoming as a narrative inquirer and they teach me how to respect and care for stories lived and told in our inquiry space.

Responding to Ms. Park's silence.

Ms. Park:
We need to challenge ourselves constantly.
I encourage you to keep doing your study!!!
. . .
I don't think that out of sight, out of mind.
I always remember my time with you.
I will contact you soon.

Jin Mi:
I also learned many things from you and am still learning from you.
Please contact me anytime you want. I will do so as well.

(Co-composed text messages by Ms. Park & J. Kwon, May 9, 2017)

Having no response from Ms. Park, I did not know whether I could/should include her account without her engagement in the final report. How could I honor her stories of familial curriculum making? What would she want me to do? Why did/could she not respond to my text messages? If a participant says nothing, and has no contact at the stage of negotiating the narrative account, how do I respond to that ethically? I had many questions for many months.

I could not respond to Ms. Park's silence for a while. It took time for me to make sense of her silence and to learn how to respond to it. Attempting to understand who Ms. Park was in relation to me and who I was in relation to her in our inquiry journey, I revisited the transcripts of our conversations, text messages, phone calls, and field notes. I recollected our conversational space to remember her voice and facial expressions and tried to travel into Ms. Park's world as a research participant in order to respond to her silence.

When I reflect on our research relationship over the two years, Ms. Park was reluctant to be a research participant at the beginning of our inquiry journey, but she became actively engaged in the research conversations after signing the consent form (June 15, 2015). She called me first when she wanted to have a conversation in making sense of her familial curriculum making with regard to her son's extracurricular matters (Nov. 18, 2015). The phone conversation took more than two hours. We explored multiple possibilities (Clandinin et al. 2018, p. 12) and shared our perspectives to make sense of her experience. She told me she felt light of heart as we co-inquired into her experience before she hung up the phone. I also appreciated how Ms. Park opened the conversation and provided her perspectives to deepen my understanding of her familial curriculum making.

In composing her life as a woman who wanted to work in interior design, she expressed her regret, realizing she had not prepared life for herself, but was a full-time mother raising three children for the past fifteen years. We had several conversations upon her request. She shared with me her job-seeking process and her genuine hope to become an interior designer, a career she is interested in. We shared our negotiating curriculum of our lives as mothers and women.

Reflecting on our life composing along with one another, I included her account in the final research text as a way of honoring the lives (Clandinin, 2013, p. 143) that we co-composed in our relational inquiry space. Ms. Park's physical appearance is not visible and her voice is not audible for now. Her last message, "We need to challenge ourselves constantly. I encourage you (keeping doing your study)!!!. . . I don't think that out of sight, out of mind. I always remember the time with you," called upon the "long term relational responsibilities for participants, for ourselves, and for the work we have done together" (Clandinin, 2013, p. 44) when our lives met as mother curriculum makers.

Narrative Inquiry as a Relational and Ethical Way of Living

I gradually learned that "narrative inquiry in the field is a form of living, a way of life" (Clandinin & Connelly, 2000, p. 78) in the process of my inquiry with three mothers. I came to learn that narrative inquiry is not only an appropriate methodology to gain a deeper understanding of the experiences of Korean immigrant mothers' familial curriculum making, but it is also as a way of living in relation to others in the process of our lives lived out in the field. Through co-composing our lives relationally and ethically (Clandinin & Caine, 2013, p. 169) as mother curriculum makers in the conversational space (Clandinin, Lessard & Caine, 2012, p. 18), I am awakening to what it means to be a narrative inquirer, to how I live in relation to research participants, the stories we shared, and the time and places in which our lives co-composed.

Looking Ahead

The next 3 chapters, Chapters 4, 5, and 6 are the narrative accounts of Ms. Lee, Ms. Yoon, and Ms. Park. Ms. Lee's narrative account (Chapter 4) is organized differently than the subsequent two narrative accounts. I wrote the three narrative accounts at different stages of my doctoral journey. Ms. Lee was my first participant. Ms. Lee's account was the first and the process of writing showed how I made sense of her familial curriculum making. Once I had the experience of writing Ms. Lee's account I was able to attend to "particular plotlines that threaded or wove over time and place . . . resonances or echoes that reverberated" (Clandinin, 2013, p. 132) in the stories of experiences that Ms. Yoon and Ms. Park shared with me. Therefore, you will notice a difference between the way in which Chapter 4 is written. Chapters 5 and 6 include the idea of narrative threads, whereas Chapter 4 does not.

Chapter 4: A Narrative Account of Ms. Lee's Familial Curriculum Making

Into the Midst of Ms. Lee's Life: June, 2015

On my first visit to the Korean Language School in Edmonton, it seemed Ms. Lee's desire to participate in my research was as strong as my desire to have a research participant. Having this sense of her eagerness to be my research participant, I thought that she would call me first. But I did not hear anything from her for a few days.

When I finally called her, she expressed her hesitation to be a participant and to engage in research conversations with several reasons. After having several research conversations with her, I learned that she was going through many things in her life at the time of my research invitation. I came to understand that her hesitation about being a participant was because she did not want to be a hindrance to my research; hence why she was reluctant to say yes. She wanted to be thoughtful and responsible by keeping her word. I came to know that saying yes to my invitation was not easy for her at the time I was waiting her response in June 2015.

During the phone conversation, she thanked me for calling her and we talked about the place and time for our first meeting. She chose her house for this meeting. I realized that she called me '언니[Ŏn-ni[34]]', which means older sister in Korean. This way of reference is common among Korean women: when a Korean woman is getting to know another Korean woman, the first thing they do is ask their age so they can define seniority. Literally, the term 언니 is used within kinship relationships and means "elder sister to a female" but 언니 can also be used within a social relationship within the Korean community in Canada as well as in Korea. If one

[34] I used the McCune-Reischauer Romanization, which is the most widely used to convert the Korean alphabet into the Roman alphabet for English speakers to read Korean words.

woman is older than the other, the older women is referred to as 언니[35]; the junior woman is called by her name. In our research conversation, I called Ms. Lee by her first name and attached the suffix "씨[ssi]" to show my courtesy. At first, I had an awkward feeling when I heard '언니'from Ms. Lee as I don't have a younger sibling: I was not used to hearing that word in reference to me within my familial narratives. However, I found that the effect of the Korean word, '언니' helped to make our research relationship more intimate and our conversational space more comfortable, as Ms. Lee wanted it to be.

On June 15, 2015, Ms. Lee invited me to her home for our first research meeting. She explained how to get there over the phone. I turned on my GPS, put in her address and followed the direction from my iPhone. Her house was located in the south end of Edmonton in a newly developing and family-friendly community with no commercial area. The community was full of completed new houses with young trees and shrubs, and some areas were left ready to be developed — I could see bare ground, construction materials, and heavy construction equipment. The roads and the children's playground were also newly constructed and there were several show homes open to potential new residents in that community. The south area in the city that included her community was expanding according to the city's proposed plan for that summer.

My car stopped in front of her house; I double checked her house number and rang the doorbell. Ms. Lee was bashful about having me at her house and opened the entrance door so I

[35] In Korean culture, younger people do not call a senior person by their name as a mark of respect. Depending on the relative age, the speaker needs to choose the proper speech style. For example, the junior person should use the honorific speech style when addressing the senior person. It is essential to know other people's age in order to use the appropriate speech style in Korean conversation at the beginning of a relationship.

could come into her place. Her three children bowed[36] to me at the entrance door and quietly went upstairs. I sat at her kitchen table while I watched her make coffee for me. While I was waiting for the water to boil in the tea kettle, I saw children's drawings and some notes that were placed on the fridge door. There was also a digital piano with music notebooks, which suggested that her children were probably learning to play the piano. On the first floor, there was a cozy living room with a TV, sofa, and toys, and a dining area with a kitchen table and chairs. I also saw stairs that led to the second-floor bedrooms.

Ms. Lee told me that this was their fourth house in Edmonton and that they had moved there a year ago. I assumed that moving houses was not easy with little children. She told me that it was challenging to take public transportation in her community as the public buses were only scheduled for rush hours in the morning and in the evening. Under these circumstances, it was necessary for her to drive her husband to work and then return home to pick up her three children from each of their schools.

Her youngest son attended a preschool that was separate from the school her older children attended — her daughter and son attended the same French school since kindergarten. Ms. Lee wanted to maintain her children's learning environment by not changing her older children's school, even though transportation to the school required more driving than before and more time in and out of the house as the school hours there were different from those at her

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[36] Ms. Lee's three children stood at the entrance when I entered her home for our research conversations. They greeted me by putting two hands on their belly and bowing as they said "안녕하세요?[an-nyŏng-ha-se-yo]", which means "hello" in English. The way Ms. Lee taught her children how to bow to the adult guest was the same way my father taught me in my early familial curriculum world. My father taught me by demonstrating how to bow to elders and school teachers and told me to respect elders at home, school and in the community. I felt I was welcomed by them when her children came to the entrance to bow when I arrived, and when they said goodbye in the Korean manner when I left their house. Ms. Lee's children reminded me of my father who taught me about the importance of manners in greeting.

youngest child's kindergarten. The preschool started one hour later than the other children's elementary school and finished two and a half hour earlier. Her daily routine was shaped by her children's school schedule, husband's working time, and city's public transportation schedule.

As our conversation around her moving to the community and her daily routine continued smoothly, I thought that I should tell her more about my research and showed her the consent form that had more detailed information. After reading the consent form thoroughly, Ms. Lee had a better understanding of my research and consented to share about her life that summer. Her mother was coming to Edmonton from South Korea in August to support her family when Ms. Lee would start as a full-time student in an intensive two-year nursing program. If her mother was in Edmonton, it would not be so easy to meet me. She wanted to have research conversations before August as often as possible and she was not able to promise to meet after September as she did not know what was going to happen to her and her family in relation to her transition. We negotiated the entry of our research journey together and made a date for our next conversation at that first meeting.

Stories of Ms. Lee's Unpacking of Immigrant Bags

I remembered Ms. Lee's puzzled face at our first meeting as she was reading through the consent form. She was wondering about which experiences to share and how to share those experiences in conversations with me (research conversation, July 6, 2015). Aware of her uncertainty, I shared my stories[37] of unpacking immigrant bags. This connected us with parallel stories as immigrant mothers. Ms. Lee started to share her stories of unpacking her immigrant bags in Edmonton after she listened to my stories of moving to Canada. She explained:

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[37] I brought 11 bags with me when I moved from Korea to Canada. I brought Korean spices and dried foods along with family belongings such as clothes, blankets, books (including Korean children's books), a camping utensil kit for temporary cooking (this included kitchen tools, spoons and chopsticks), first-aid medicine. etc. My mother also came to Canada at that time to support our family and stayed one year in Edmonton.

> *I came to Edmonton because of my husband's graduate program in 2006. I brought eight immigration bags. There were four plane tickets: my husband, my one-year-old daughter, my younger sister and me. We were allowed to bring eight bags for our moving. I had not thought about how hard studying abroad with family would be. I only thought that I would be okay as I was just following my husband. I relied on him and believed that he would do everything for me. As soon as we arrived in Edmonton, we applied for Alberta health cards for our family with help from my friend's friend. I had jet lag, so I fell asleep in her car during the ride from "A" to "B." One month later, my younger sister departed back to Korea as her vacation time was over and she needed to return to work. I cried at home alone after my sister left Edmonton thinking that I was left alone in a wild plain. I was preparing for my own graduate program before I left Korea and had thought to myself that I could start something new in Canada. But when I arrived in Edmonton, I realised that the environment was quite different. Edmonton was so quiet and still compared to Seoul where it was always busy.*[38] (Research conversation, July 6, 2015)

Ms. Lee's stories of unpacking immigrant bags had many similarities to mine, which made us comfortable speaking to one another. Yet, the authentic experiences shaped by each one's life situation made us listen to each other's stories respectfully.

Our co-inquiry journey started with our unpacking stories. From the moment she was unpacking her immigrant bags in Edmonton, her life started unfolding as a mother and woman in Canada. The stories and the sense of know-how she carried from Korea with respect to being a mother and a woman sometimes did not make sense in her daily interactions with people and in the new situations in Canada. She therefore needed to learn how to be a mother and woman in a new way gradually. The literal act of unpacking immigrant bags was also symbolic as it meant a new unfolding of life. With the unpacking of bags there was also the start of new stories of life composing with people, place and situations in Canada. This was because this new beginning, symbolized in the unpacking of immigrant bags, required her to interact (Dewey, 1938) differently with her surroundings in response to social, linguistic, and cultural narratives that

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[38] We had research conversations in Korean. I then recomposed the participants' voices I heard at these research conversations and translated them into English for the larger audience. I represent these recomposed voices using italics.

were different from those in Korea. In other words, her familial curriculum-making world had changed from Korea to Canada, and the milieu of her curriculum making — the world around Ms. Lee — became different socially, linguistically, and culturally, thus requiring her to interact (Dewey, 1938) with her surrounding in new ways.

"They are my second family!" — Ms. Lee's Chosen Family

Ms. Lee continued to tell me about the place and the people with whom she was composing her life at the time her life was unfolding in the new country:

> *Fortunately, I had neighbors who were from Korea who had young children, and whose husbands were also university students. They helped me a lot, I asked for advice from them and spent time with them a lot before my children started school. We often celebrated children's birthdays and shared food together. I think the Korean mothers who lived in our community were a whole part of my life at that time. I had neighbors who shared Korean vegetables they grew from the community garden. That was a treasure. I had a 언니 who taught me countless new recipes; I was like a newlywed wife who didn't know anything. She was my new world. She sometimes lovingly made foods for me. I appreciated her caring. The Korean mothers with whom I spent most of my early life in Edmonton were different than friends. I think they are my second family in Canada*. (Research conversation, July 6, 2015)

According to the Huber et al.'s (2011) definition of familial curriculum making, non-family members can also be engaged in one's familial curriculum making. Huber et al. (2001) explains the concept of chosen family as follows:

> Our use of the term "chosen family" draws on Hilde Lindmann Nelson's (1995) description of "found" and "chosen communities." Chosen communities form as groups of people come together around common or shared goals, and through this work and their sharing of life stories with one another, they form relationships of solidarity. Similarly, chosen family highlights a relational grounding, not based on common ancestry but relationships in which people are supported in their life compositions. Naming someone as chosen family signifies the importance of this relationship in a person's life. (p. 9)

Drawn from the concept of chosen family that Huber et al. (2001) defined in relation to familial curriculum making, I came to understand that Ms. Lee's chosen family were her neighbours:

> *The Korean mothers with whom I spent most of my early life in Edmonton were different than friends. I think they are my second family in Canada*. (Research conversation, July 6, 2015)

In her stories of early settlement, Ms. Lee said that she "was left alone in a wild plain." She experienced the loss of relationship with people in Korea in her early settlement. But she gradually built relationships with the group of Korean mothers in her community; here, she experienced solidarity and caring and she felt she had a family in Canada. Ms. Lee's expression, "they are my second family in Canada," suggests that the Korean mothers' gathering was not only a social gathering but also a part of her familial curriculum. In other words, they were co-composers who were significant in her early life making when she needed help, emotional support, and caring in Canada.

"That was my school!" — Stories of Tuesday Spouse Meetings

> *I thought that place was my school. I could meet people from other countries, and it was always good to share ethnic foods that participants brought in. I wanted to start new things in Canada because I like learning English and about other cultures. The spouse meeting fulfilled my dream. I could listen to old Canadian ladies' parenting experiences and could tell my stories of mothering. Mothers who came from other countries shared their parenting experiences. I barely missed any of the meetings. I attended like I was going to an ESL class.* (Research conversation, July 6, 2015)

Ms. Lee shared her experiences at the Tuesday spouse meetings by telling me that the meeting was her school as it allowed her — a stay-at-home immigrant mother with children — opportunities to navigate the new society while she was learning English with mothers from other places. I was curious about how she was making her familial curriculum with experiences from the spouse meeting. She continued by telling her stories of the spouse meeting, including the people she met and the activities she did:

> *Every Tuesday afternoon, I attended the spouse meeting with my children until my first child started kindergarten. My kids and I participated in the spouse meeting for five years. I first learned about the spouse meeting from the university student residency community resource when I arrived in Edmonton in 2006. The community room was located next to the residence service office in a university students' housing complex. There was a kitchen and a cabinet for storage space and several foldable tables and chairs. The room was used as a multipurpose room for indoor community activities or as a gathering place for community people.*
>
> *The spouse meeting was run by three volunteers: Mary, a retired high school English teacher who was in her late 70s, Rita, a mother of two children who was in her mid-70s, and Karen, a nurse in her mid-50s. Mary and Rita prepared the round table activities, snacks, and tea for mothers and children. Mary and Rita both were mothers of their own children and had mothering experiences in Canada. They would share their own mothering experience with mothers who have young children and who were new to the community. They would also answer the questions that newcomer mothers brought to the table such as educational programs or health services that were provided in Edmonton. Karen always took care of children as the mothers were attending to the round table activities. Karen brought home-made play dough for children's craft and played with children with toys like dolls, Legos, little cars, and trains. At the corner of the community room, Karen spoke in English to communicate with children and told them to wait their turn to use toys. Karen also asked several questions to children about their crafts or drawings. I brought my kids to the spouse meeting so they could make friends and learn English from Karen. My kids liked to go there with me. I used to tell my kids, "Let's go to Ms. Karen's school!" when we went to the spouse meeting*. (Research conversation, July 6, 2015)

As I listened to Ms. Lee when she recollected the time of her early settlement in Canada, and as our conversation unfolded around the place and people of the spouse meeting, I was able to get to know more about who she was and who she wanted to be. I was trying to understand how Ms. Lee was engaged with familial curriculum making given the experiences she had with her children at the spouse meeting.

I was able to relate to her stories of the Tuesday spouse meeting as I also participated in the meetings during my first year in Canada in 2005, along with my one-year-old son. I remembered spouse meetings fondly. The community room was rented out for the weekly meetings for mothers and children from the international university students' community and beyond. There was no clear boundary for who could come or could not. Any mother and child

were welcome to participate in the roundtable conversation. Mothers who had just moved to Edmonton from other countries filled up the majority of the population as their spouses were international university students. Some mothers whose spouses had graduated from the university joined the meetings occasionally.

I remembered Karen. She always spent time with children who came to the spouse meeting with their mothers. Children shared play time with Karen while their mothers participated in the roundtable activities. Thanks to Karen, mothers could have a cup of tea together, share their life stories at the table, or participate in some games and activities that Mary and Rita prepared for the day. I was fascinated by how Ms. Lee referred to the spouse meeting by saying "Let's go to Ms. Karen's school!" to her children. The moment when I heard "Karen's school" as a term, I realized that I had never thought about how the Tuesday spouse meetings could be a school for a child who came there with their mother as well as for the mothers.

In the context of understanding Ms. Lee's familial curriculum making with her experiences at the spouse meeting, Huber et al. (2011) pointed out that a child is the heart of familial curriculum making and the familial world is significant in a child's identity making as a child interacts with people who live in or enter into the familial world (Huber et al., 2011, p. 43). Ms. Lee helped me to see the spouse meeting with children's eyes when she named it "Karen's school." I started to think of what the Tuesday spouse meeting meant to children and to wonder how Ms. Lee's children composed their identity when they responded (Huber et al., 2011, p. 41) to Ms. Karen's activities with materials like Lego pieces, dolls, and the toys that Ms. Karen provided, to the conversations in English with Ms. Karen and other children, to the games and snacks they had, and to using the colouring books and crayons through which they expressed themselves. I wondered what experiences Ms. Lee's children had with elders like Mary and Rita and with other spouses and their children who had diverse cultural and linguistic backgrounds.

When the ongoing stories of the community volunteers' unfolding lives — for example, Mary and Rita's stories of aging, Karen's life stories that Ms. Lee and her daughter learned at Karen's memorial services, and the unfolding life stories of other newcomer families with whom Ms. Lee made connections at the spouse meeting — enter into Ms. Lee's familial curriculum-making world, I wondered how these ongoing stories affected how her children composed their identities in their familial curriculum-making world.

Ms. Lee's stories of the Tuesday spouse meetings confirmed that non-family members, such as Mary, Rita, Karen, and the other mothers, built a human network and entered into her familial curriculum-making world. These experiences shaped intergenerational (Huber et al., 2011, p. 40) familial curriculum making for Ms. Lee whose parents and elders were physically separated from her in Korea. For example, Mary and Rita, who had mothering experience in Edmonton, provided information relating to raising children in Edmonton and shared their accumulated wisdom of mothering experiences with newcomer mothers.

Other mothers also acted as co-composers (Huber et al., 2011, p. 43) of Ms. Lee's familial curriculum: the mother from Mexico influenced her choice of school for her children, and the mother from Pakistan influenced her composing life story by inspiring Ms. Lee to be confident in public speaking and to learn recipes for other ethnic foods. The Tuesday spouse meetings was also a place where Ms. Lee and her children could make intercultural familial curriculum through interactions with people from diverse cultural and linguistic backgrounds.

In the vein of Huber et al. (2011), I also started to notice Karen as a curriculum co-composer (p. 43) in the context of Ms. Lee's and her children's familial curriculum making. By calling it "Ms. Karen's school" from a child's viewpoint, Ms. Lee positioned Karen as a teacher of her children although Karen did not have a teaching certificate from the Ministry of Education. As a familial curriculum maker, Ms. Lee also positioned the spouse meeting place as

a learning place for her children. With Ms. Lee valuing "perfect attendance at school," she missed very few of the meetings as she believed that the spouse meeting place was a school for herself and her children. In Ms. Lee's Korean schooling, she often received the Perfect Attendance award at the end of the school year. She learned the value of not missing school from her Korean schooling and her familial curriculum making with her parents.

Ms. Lee was also involved in intergenerational curriculum making (Huber et al., 2011, p. 40) with respect to what she learned from her parents and teachers as a child and as a learner in school. She then acted as a teacher to instruct her children in the value of — and to develop a positive attitude toward — the Tuesday spouse meeting and the people who attended it. Read in the context of Schwab's definition of subject matter as "bodies of knowledge, of competences, of attitudes, propensities, and values" (1973, p. 510), Ms. Lee's life making with the Tuesday spouse meeting became a subject matter in her familial curriculum making with her children.

As a curriculum maker, Ms. Lee was making her familial curriculum with her children by making their Tuesday afternoon a regular rhythmic part of family routine so that they could connect with Canadian society and learn new things. In addition to learning English, they also learned from the wisdom of the elderly Canadian meeting leaders, and from the other information and community resources available for newcomers at these meetings. Ms. Lee also taught her children how to respect the volunteers' time and their dedication by not missing the meeting and by saying "Let's go to Ms. Karen's school!" In this way, Ms. Lee positioned Karen as a teacher, not as a volunteer who simply provided baby-sitting services.

Ms. Lee's responsive curriculum (Huber et al., 2011, p. 102) was also being made among Karen, her children and other children at the spouse meeting place. Ms. Lee could also understand that her children were having positive growth not only by learning some English but also by making friends, sharing things with others, waiting their turn for using toys, and

developing fine motor skills. Schwab (1973) notes that "relevant milieus will also include the family [and] the community" (p. 503); in this context, Ms. Lee, who was making her familial curriculum with her children within the community where her family was situated, acknowledged that the interactions between the community volunteers and her children were educative (Dewey, 1938) and had positive impact on her children.

"I want to be an independent person." 홀로서기[39] [hol-lo-sŏ-ki]

> *I put my blood, sweat, and tears into studying when I took on-line prerequisite courses in order to apply to the nursing program thinking of my responsibility to raise my children well. I needed the stability that in the case of an emergency I would be able to fully provide for and support my children so that's why I chose nursing.* (Research conversation, July 06, 2015)

Ms. Lee's words brought me back to the moments when I was thinking about doctoral studies and I was uncertain about what I could do at the time as a mother of three children. Our conversation continued to intertwine with our decision to choose an educational program in Canada:

> *Jin Mi[40]: I could not sleep well before I made a decision to apply for my graduate program. The decision made me give up my secure teaching position in Korea in order to secure my children's education. It was a tough decision I made.*
>
> *Ms. Lee: You are right. I had been agonizing all day long before I made a decision of what to do for my children and me as our family had been going through bad situations in recent years.*
>
> *Jin Mi: I felt like I was walking through a dark tunnel with no ends when I was agonizing about my future and my children's future.*
>
> *Ms. Lee: Right! It was extremely hard on me.*
>
> *Jin Mi: I understand you. I endured the time of struggling of finding what I could do about uncertainties that our family were faced with, thinking that I was being put into a*

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[39] The literal meaning of 홀로서기 in English is "standing alone." Ms. Lee meant that she wanted to be an independent person by standing on her own, by resisting being a dependent person. Ms. Lee repeatedly talked about 홀로서기 throughout our research conversations.

[40] I represent research conversations between me and a participant mother using left-aligned italic texts.

> *fire and being beaten with a hammer every day just like a blacksmith making a sharpened tool by repeating the process of melting the iron in a fire and beating the iron with a hammer. It was terribly hard on me as well, but indeed I find myself to be a stronger person than before.* (Research conversation, July 06, 2015)

Ms. Lee's story of preparing to be a university student in Canada and her concerns about the impact of her choice on herself and her family had parallels with mine. In our first research conversation, she shared her interests with me: she wanted to be an independent person. I began to wonder about her experiences— those which were shaping her stories of wanting to be an independent person and about what it meant to her to be that kind of person:

> *Jin Mi: What made you want to be an independent person? Can you tell me more?*
>
> *Ms. Lee: I was a good girl who listened to my parents' words when I was a child. I never argued with my parents and never stuck to my own opinion. As a wife I am to obey my husband's opinion and my husband usually makes crucial decisions for our family by himself and he rarely asks my opinion. He often spends time by himself to consider many things with regards to family matters. Most times, I accept his opinion. But this time, I strongly argued my opinion to start the nursing program. I had been a stay-at-home mother ever since getting married to my husband and my husband is the bread winner of our family. I am in charge of raising children, cooking and housekeeping. I did not know about other things. My husband on his own did other stuff to make ends meet, preparing documents for applying for permanent residency and Canadian citizenship.*
>
> *I felt the sky collapse when I heard that my husband wanted to quit his graduate school and to give up his dream to be a university professor. That was one year after our family arrived in Canada. I had no idea how much pressure my husband had lived with as an international doctoral student in a Canadian university and as a head of the household at that time. My husband has a job now but he often tells me that a single income is not enough for a five-member family in Edmonton. I too, was losing confidence that I would do something in Canada as time went on. I have a university degree and took graduate courses in Korea but I quit the graduate program because my husband got accepted into the doctoral program in Canada.*
>
> *I felt insecure these days so I considered challenging myself to study in the nursing program with hopes that I could support my family and my children's education. I started thinking of being an independent person, so I took the prerequisite course in 2013. I took online courses as I needed to take care of my three kids at home. I finished all the required courses and applied for the two-year nursing program at the university. I am now waiting to get admission.* (Research conversation, July 6, 2015)

During our first conversation, at the time we were sitting at her kitchen table getting to know each other, I came to know that being an independent person was most important to her. I also could sense that she desperately wanted to get admission from the university and had spent many years composing herself in order to be an independent person. I understand she was negotiating several aspects in relation to the people with whom she was composing her life, such as her three children's well-being and her husband's expectations of her to support their family by having a job along with his reluctance about her continuing education. Knowing that, she was worried that the cost of her education would add more financial burden to her household. She also would need her husband's participation in taking care of her children, which had always been her responsibility as a stay-at-home mother.

She also had emotional burdens about her mother, who would be coming to Edmonton in late August to support her family in case she was accepted as a full-time university student that September. She felt as if she were not yet independent in her 40s as she still needed to ask for help from her parent and she could not manage her life by herself. She also expressed an uncomfortableness toward her siblings who support her education emotionally and financially:

> *I want to send my parents an allowance with my own income but I have rarely done that so far. My siblings have been taking care of my parents in Korea so I felt sorry. I am the first born, it's more expected that I am supposed to be the main supporter. I think I had more support from my parents but I can't even send an allowance to my parents and still ask for my parents' support in my education and taking care of my children.* [Ms. Lee could not continue the conversation for a while and was being silent. She was on the verge of tears and continued her words with a shaky voice.] *I am very sorry for my siblings who support and encourage me instead of blaming me* [for not doing enough as the first child of my parents]. (Research conversation, July 6, 2015)

Through her silence and shaky voice, I was learning that Ms. Lee was burdened with the feeling of not fulfilling her role as a senior sibling to her younger siblings, and with the knowing of the role as a first child shaped by cultural narratives of filial piety (Kim, Kim & Kelly, 2006; Ahn, Kim, & Park, 2008; Sung, 2010). She might have wanted to be a sister who could help her

younger siblings as she believed that that was what a senior person did for a younger person within a family. She might also have wanted to be a first daughter who could take care of her parents. Her situation at the time, however, did not allow her to live the way she wanted and to be the kind of daughter and sister she wanted to be in her relationship with her parents and younger siblings.

I was coming to understand that Ms. Lee was living with what she had learned from her upbringing and from the Korean familial and cultural narratives that expected older persons to take care of younger people. Understanding hierarchal relationships within Korean families (Kim, Kim & Kelly, 2006; Sung, 2010; Kim, Im, Nahm, & Hong, 2012), she might have felt ashamed to get help from younger siblings and because she could not help her younger siblings take care of their aging parents. Traditionally, Korean families have more expectations of their first child, especially the first son, who often also receives exclusive privileges from their parents (Kim et al., 2006). I came to understand who Ms. Lee wanted to be as a first daughter shaped by the cultural narratives of Korea by attending to the internal conditions (Clandinin & Connelly, 2000, p. 50) such as her feelings of regret towards her siblings and parents in Korea, and her feeling of shame that she was not yet an independent person.

Ms. Lee also wanted to be a mother who could support her children's education by having a stable income and a professional career — nursing — that was respected in Canadian society. Her sense of responsibility as a mother who could provide a secure environment for her children's education influenced her choice of academic area and her desire for a career in composing her curriculum as an independent person.

By listening to her stories of wanting to be an independent person and by thinking narratively in four directions — inward, outward, backward and forward (Clandinin & Connelly, 2000) — within the three dimensional inquiry space, I came to understand that Ms. Lee was

making her curriculum in her desire to be an independent person and in an effort to resist the cultural narratives of the requisite "three obediences": "to obey her father before marriage, her husband after marriage, and her son after her husband's death" (Chan & Leong, 1994 cited in Kim, Kim & Kelly, 2006, p. 155). These three obediences, imposed upon her, represented who she was supposed to be: a daughter, wife and a mother. Ms. Lee told me who she was as a wife living with stories of the "three obediences" in her early settlement in Canada:

> *I only thought that I would be ok as I was just following my husband. I relied on him and believed that he would do everything for me. . . . As a wife I am to obey my husband's opinion and my husband usually makes crucial decisions for our family by himself and he rarely asks my opinion.* (Research conversation, July 6, 2015)

And she narrated who she was as a young girl who was composing her life with her parents:

> *I was a good girl who listened to my parents' words when I was a child. I never argued with my parents and never stuck to my own opinion.* (Research conversation, July 6, 2015)

In the effort to resist the stories of who she was supposed to be that were shaped by the familial and cultural narratives of her upbringing, she made her own decision to be a nursing student, noting that "[t]he decision is the first decision I made by myself" (research conversation, Nov. 7, 2015).

Through Ms. Lee's stories of composing her life as an independent person, I also came to understand that Ms. Lee was making her curriculum with multiple feelings — a desire to be a professional woman, feelings of regret and shame, her responsibilities as a mother, and her hope to live up to her husband's expectation that she could get a job to help support their family — as she interacted with her environment (Dewey, 1938), and were shaped by people, place and unfolding life situations.

Choice of Children's School

On our second research conversation (July 14, 2015), Ms. Lee told me about her children's school context:

> *I have three school age children. My daughter was born in Korea and we moved to Edmonton when she was one year old. My boys were born in Edmonton. My first daughter, 다혜[Da Hye], is in Grade 4. My first son, 민준 [Min Jun], Lucas is in Grade 2. My second son, 서준[Seo Jun], Aiden is a preschooler. 다혜 and 민준 go to the French Immersion school together and I will be enrolling 서준 this fall for his kindergarten. Finally, three children will be attending the same school from this fall. The reason why I chose French Immersion school for my children is that French is an official language in Canada. I think it is beneficial for my children to learn another language in their schooling. There are more Cogito*[41] *classes, some regular classes, and the French program in that school. In the Cogito class, I noticed that 80 to 90% of the parents are mostly parents from India and China and they make their children study so hard. We grew up like that, didn't we?* (Research conversation, July 14, 2015)

Ms. Lee found that her children's school provided a similar atmosphere to the Korean schooling we had both experienced and she sought my agreement. While I was learning who Ms. Lee was as a school parent in relation to the reason why she chose this school for her children, I was also wondering about her children's experience of French language schooling and asked about her experience as a mother. Ms. Lee said:

> *I think that as they are children they adapt easily to environments, like sponges absorbing water. They learn French in class but they communicate in English with other aspects of school life like during recess. I think it is different for children to learn a language than adults. Talking broadly, it was okay for our children in adjusting to school.* (Research conversation, July 14, 2015)

[41] The Edmonton Public School Board describes the Cogito program as follows: "Cogito programming is designed for students who are willing to work to achieve a high level of academic excellence in an environment that emphasizes structure and order" (https://www.epsb.ca/programs/teachingphilosophy/cogito/).

I learned that Ms. Lee had a belief about how children learn — "like sponges absorbing water," she had said. She chose her children's French Immersion school with this belief on how children learn so that they could absorb things from the environment (Dewey, 1938).

I learned that Ms. Lee attended the same elementary school as her sister in Korea, and that sometimes she came across her sister at school and that they both knew each other's school friends well. With her past experience of composing her curriculum of lives with her sister in her early familial curriculum world, she shared how she understood her children's school life in relation to their friends.

> *For our children, there is only one French class in each grade. Therefore, they have almost the same group of classmates every year. It is often my first child's friend's sibling is my second child's friend. Some families are pretty close for that reason. So we celebrate our child's birthday together and they could bring their siblings as they are classmates or knew each other. But there are some demerits like the scope of friends could be narrow.* (Research conversation, July 14, 2015)

I came to learn that Ms. Lee made a decision about her children's school from her good memories of early curriculum making with her sister who attended the same school and with her belief about how children learn. Ms. Lee also considered the benefit of learning French language in her children's schooling. It is also visible that Ms. Lee was attending to her children's life-composing with friends when she said, "we celebrate our child's birthday together and they could bring their siblings as they are classmates or knew each other."

Building Relationship With Other Parents

In order to understand who Ms. Lee was as a familial curriculum maker in relation to her children's schooling, I wondered about the kind of experiences she shared with other parents. When Ms. Lee told me about her children's classmates, I wondered about her relationship with other parents:

> *Jin Mi: How do you communicate with other parents? Usually, what do you do when your children mingle with their school friends?*
>
> *Ms. Lee: I would meet them at the school playground after class. We would talk about raising children or other topics. They often ask me about what I do for a living as basically mothers are working here. Now they know I was preparing my education, so they would ask me about my work in progress having interests in my study. I felt easy with mothers who I met at the spouse meeting as their English was not fluent, like mine. But it's another world here as there are more Canadian parents I meet at my children's school. I tried to engage in the conversation with other parents. I am more comfortable to have one-on-one conversations than group conversation.* (Research conversation, July 14, 2015)

In building relationships with the other school parents, Ms. Lee shared stories of family camping with other Canadian families. This helped me to understand who she was in relation to the other parents:

> *A few years ago, one mother who had been actively participating in school initiated a family camping trip with a small number of close families during the summer vacation. My family was invited to the camp last summer. I was reluctant to join the camping because I assumed that it would be a little awkward with Canadian parents. I am comfortable with Koreans although we don't verbally communicate: I know that other Koreans would understand me. I and my family spent three nights and four days at the camp. I also worried that my children and my husband wouldn't be able to mingle with other people there. I learned new things when I saw Canadian families[42] camping. . . . but honestly speaking, I was uneasy. I am hesitant to participate again as I still feel uneasy about it.* (Research conversation, July 14, 2015)

As I listened to her experiences with the Canadian families at the camp, I wondered where her uneasy feeling came from:

> *Jin Mi: Can you tell me why you had an uneasy feeling with other parents?*
>
> *Ms. Lee: I feel myself as a foreigner as I am a first generation of immigrant. It was quite different to be in the camp [with Canadian parents] for three nights and four days than it would have been mingling with Koreans. There is a sense of silent conformity when I am around other Koreans but when I am around other people here I feel obligated to talk or initiate a conversation in order to feel that sense of unity. My husband also has had uneasy experiences as my husband barely has ever had a chance to chat with other Canadian fathers.* (Research conversation, July 14, 2015)

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[42] Legally, Ms. Lee and her family became Canadian, however she did not include herself and her family in the term "Canadian family."

According to Lugones (1987):

> The first way of being at ease in a particular "world" is by being a fluent speaker in that "world." I know all the norms that there are to be followed, I know all the words that there are to be spoken. I know all the moves. I am confident. (p.12)

As a first generation Korean immigrant, Ms. Lee was not a fluent English speaker although she was a fluent Korean speaker; she also did not know many of the norms that made other families "playful" (Lugones, 1987). At the family camping trip, Ms. Lee was making curriculum with an uneasy feeling, not only in communicating with the other families in English but also in finding her ways of being and acting without knowing "all the norms that there are to be followed" (Lugones, 1987, p. 12). This is in keeping with Lugones' (1987) observation that "one may be at ease because one has a history with others that is shared, especially a daily history" (p. 12). In making familial curriculum at the family camping trip with Canadian families, Ms. Lee was not like the other Canadian parents who had their life making in Canada.

Knowing Ms. Lee's uneasiness with the other parents and the other families' hospitality toward Ms. Lee's family at the camp, I wondered what the children did on the trip:

> *Jin Mi: How many families participated in the camp?*
>
> *Ms. Lee: There were six families and there were two to three children in each family.*
>
> *Jin Mi: Was there any program in the camp?*
>
> *Ms. Lee: There was nothing like a planned program as the main purpose was hanging out with close families together. Upper grade children improvised their play together and I thought they did some of the same things I did at a school camp in my Korean school, such as camp fires at night.* (Research conversation, July 14, 2015)

Ms. Lee participated in the camping activity with her belief that shaped by reading many parenting books that building school parent-to-parent relationships is important for the development of peer relationships among the children. But her feelings of uneasiness (Lugones,

1987) during the trip were in contrast to her children who were mingling with their school friends. She appreciated being invited but she was not a "playful" (Lugones, 1987) mother among them like when she interacted with Korean mothers in her community with whom she shared common norms that were shaped from their daily history with stories of Korean schooling and other Korean linguistic and cultural narratives.

These stories of family camping helped me to understand who Ms. Lee was as a familial curriculum maker in her efforts to make relationships with other parents. It also helped me to understand Ms. Lee's children's school world. As I was learning about some Canadian families' hospitality toward Ms. Lee's family, I shared my experiences of a school barbeque event that my children and I attended every year in late September when the new school year began:

> *Jin Mi: In my child's school, we have a family barbeque dinner at the beginning of the school year. That event allows parents and teachers to meet each other in the school backyard. Teachers cook burgers and hotdogs, children bring drinks, snacks, and salads to the events. Some families bring their lawn chairs or blankets to sit on the green grass. Families, teachers, and children mingle together having teacher-made hotdogs or burgers. Children run around the school ground and parents talk to each other. I like the family barbeque dinner as that makes school to be a welcoming place for children and families. Meeting teachers who are wearing aprons and chef hats made conversations informal, more relaxing and intimate.* (Research conversation, July 14, 2015)

Our conversation around children's school curriculum worlds made us travel to each other's curriculum making world as school parents and helped us to understand who we were as parents in relation to our children's school world at the time our lives met in the field.

Building Relationship With Teachers

> *Ms. Lee: Since I became a school parent, I usually meet my children's teachers without my husband. I think both parents should meet the child's teacher together in Canada, but my husband rarely participated in meeting teachers and attending to our children's school events. I think he feels more responsibility for being the bread winner. I understand my husband thinks that I as a mother have more responsibility for our children's education.* (Research conversation, July 14, 2015)

Ms. Lee told me that she is in charge of her children's education within her family. In a clearly gendered role, the mother in Korean immigrant families often becomes the primary caregiver (Yang & Retting, 2003) in raising children. In her familial curriculum making, it was Ms. Lee who most often communicated with her children's teachers and participated as a parent volunteer:

> *Ms. Lee: I used to volunteer at Min Jun's preschool class. Min Jun liked when I was at school. I sometimes asked the homeroom teacher about Min Jun's learning progress or concerns that I had in terms of transitioning to kindergarten. I helped to clean the class or prepare crafts and organize learning materials upon the teacher's request. I was a little uncomfortable to talk with Da Hye's male homeroom teacher. I don't know how to start conversation with him as I am a foreign-born parent. The teacher seemed comfortable to talk with Canadian parents.*[43] *I usually don't have a conversation with my children's teachers except for the parent-teacher interview time. If I were a parent in Korea, I would greet teachers and open conversations by asking about my children's schooling without hesitation. I feel uncomfortable to approach Canadian teachers to open the conversation, so I would greet my children's teachers at school and return home.* (Research conversation, July 14, 2015)

Like her experiences communicating with other parents at her children's school, Ms. Lee also felt uneasiness (Lugones, 1987) in communicating with her children's teachers and had difficulty opening conversations with them. From this, I see another layer of difficulty in building relationships with her children's school teachers.

Without a shared history (Lugonues, 1987, p. 12) about schooling, Ms. Lee was making curriculum with feeling uneasy. She imagined herself to be a "playful" (Lugonues, 1987) mother, as evident in her statement: "If I were a parent in Korea, I would greet teachers and open conversations by asking about my children's schooling without hesitation." Because she has a shared history about Korean schooling, she could be fluent in Korean and in talking about her

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[43] Legally, Ms. Lee is a Canadian parent with Canadian citizenship but here she is referring to Canadian parents who are fluent English speakers and who had Canadian schooling experiences.

children's school matters with the teachers in Korea. But her interaction with teachers in Canada was different; Ms. Lee was not linguistically or culturally fluent in talking about her children's Canadian school matters because of the absence of a shared history of Canadian schooling.

Attending to Seo Jun's Curriculum Making at Home

When Ms. Lee and I were having our first research conversation at her house, we sat at her kitchen table and had tea together. In the middle of our first conversation (July 6, 2015), her youngest child, Seo Jun, came to us and said:

Seo Jun: Mom, what are you doing here?

Ms. Lee: 이모하고 이야기하잖아.[44]

Seo Jun: [looking at a picture and a book I brought for Ms. Lee on the kitchen table]

It is boring.

Jin Mi: No, we are having fun.

I responded to Seo Jun saying, "we are having fun" as Ms. Lee and I were having fun at the kitchen table although we did not have objects to play with like he did. Having a conversation and sharing our stories was enough to make me joyful. Ms. Lee and I enjoyed sharing each other's mothering experiences. I was pleased to know more about Ms. Lee as our conversation unfolded with the stories of our early settlement in Canada; there were both common threads and differences between her stories and mine. It seemed that Ms. Lee was also glad to know more about my stories of early settlement in Edmonton. Experiencing these emotions, I told Seo Jun "we are having fun."

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[44] The English meaning of the sentence is "You know that I am having a conversation with aunt." In their daily conversations, Ms. Lee speaks in Korean to her children and her children speak to Ms. Lee and each other in English.

Seo Jun made a puzzled face and went upstairs as if he remembered what he promised his mother before I came to their house. Ms. Lee told me that she explained to her children about my visit and asked them to stay upstairs and to not interrupt our conversation. After a while, Seo Jun came to the kitchen table again, this time with a boat made of Lego, a sword, a Power Ranger book, and a CD:

Seo Jun: [proudly] This is what I made![45]

Ms. Lee: [no response]

Seo Jun: Can I play the piano?

Ms. Lee: [with a gentle voice] 나중에 치자.[46]

Our conversation continued. A few minutes later, Seo Jun came to the kitchen table again to speak to his mom:

Seo Jun: Can I have more ice-cream?

Ms. Lee: 좀 전에 먹었잖아.[47]

Seo Jun: Can I have more ice-cream, please?

Ms. Lee: [in a gentle voice] 알았어, 그럼 조금만 줄께.[48]

Bringing a snack was one way I chose to build a relationship with Ms. Lee's children who were at home at the time of our meeting. Looking back to my early familial world, I was delighted when guests brought snacks for me, my sister, and my brother. My mother also taught me that it was common courtesy to bring something useful when I visited someone's house by telling me "do not visit someone's house with empty hands." I tend to think ahead about what I

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[45] He wanted us to see all the things he brought that were interesting to him.
[46] The English meaning of the sentence is "You can play the piano later."
[47] The English meaning of the sentence is "You had ice cream before."
[48] The English meaning of the sentence is "OK, then I will give you some more."

should bring, depending on who I expect to meet and where I will be visiting. With this knowledge shaped from my early years, I stopped at a grocery store and bought snacks for her children as I knew that they would be at home as it was the summer vacation.

Although Seo Jun had already had a scoop of the ice-cream I brought as soon as I arrived at Ms. Lee's house, Ms. Lee gave him another scoop and saved some for another day. Our conversation then continued. A few minutes later, Seo Jun came down to the kitchen table again and asked Ms. Lee:

Seo Jun: When are we going to the park?

Ms. Lee: 저녁먹고 나중에 공원에 간다고 했지 *!*[49]

Seo Jun went upstairs again after checking on what we were doing. Ms. Lee and I were still sitting at the kitchen table and our conversation continued. A few more minutes later, he appeared again and asked:

Seo Jun: Can I make a paper plane?

*Ms. Lee:*위에서 만들어! 여기서는 안된다고 내가 오늘 아침에 말했잖아*!!*[50]

Ms. Lee's voice raised a bit as she seemed to be frustrated. Seo Jun listened to Ms. Lee and went upstairs. Our conversation continued. A few minutes later, Seo Jun came to the kitchen again and opened the refrigerator looking for a snack:

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[49] The English meaning of the sentence is "You know that we are going to the park after dinner."
[50] The English meaning of the sentence is "Make that upstairs, I told you in the morning that you cannot make that here."

Seo Jun: Mom, there is nothing to eat.

Ms. Lee: [with a firm voice] 그만, 자꾸 엄마한테 물어보면 오늘 공원에 안 갈꺼야. 오늘 엄마하고 약속했지[51]

Huber et al. (2011), writing about the responsiveness "that emerged from the daily, mundane tasks that shaped some of the interactions happening among family members" (p. 41), helped me to attend to what shaped the interaction among Seo Jun, Ms. Lee, and me, the visitor at the kitchen table, on my first visit. When I recollect the moments when Seo Jun came to the kitchen table many times during our first research conversation, I realised that I was less responsive to Seo Jun's curriculum making at home when his life making intersected with my life making as a researcher and with Ms. Lee's life making as a mother and research participant.

At the time when I was having a research conversation with Ms. Lee, I intended to listen to her experiences as a familial curriculum maker. I was very focused on the conversation as Ms. Lee was my first research participant. If I were more responsive (Huber et al., 2011, p. 41) to Seo Jun's curriculum making during my visit, I would have had a different interaction with him when my life as a researcher and as a visitor intersected with Seo Jun's life in Ms. Lee's familial curriculum world.

Seo Jun as a Familial Curriculum Maker

Recollecting that moment when Ms. Lee and I were having our first research conversation, I was less attentive to the children's curriculum making. I had not thought about what the children wanted to know about me and my visit, or about how the children wanted to be

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[51] The English meaning of the sentence is "Stop! Go upstairs. If you keep asking me, I will not take you to a park today. You promised me this morning that you would play with your brother while I had a meeting with Ms. Kwon."

with me as a guest. Seo Jun taught me that he wanted to know why I was at their house. However, I failed to respond to his curiosity about my visit. Maybe he wanted me to be responsive to his Lego boat, the sword, and the book, which were his curriculum co-composers (Huber et al., 2011, p. 43). I was less responsive to that. In retrospect, perhaps Seo Jun might have wanted to co-compose his curriculum with the new aunty[52] at his house by bringing his things to us in response to what we had on the table.

I failed to be responsive to Seo Jun's familial curriculum making when my stories to live by (Connelly & Clandinin, 1999) as a researcher — a narrative concept of identity — met with Seo Jun's stories to live by as a child who was interested in Lego and Power Rangers that existed within Seo Jun's familial world on my first visit to Ms. Lee's house. I felt that Seo Jun had interrupted the first research conversation between Ms. Lee and me.

By attending to Seo Jun's curriculum making at home, I came to understand that I might have interrupted his curriculum making with the Lego, paper plane, and Power Rangers by taking away the place where Seo Jun would make those in the living room on the first floor and by not allowing him to play the piano, which was in the corner of Ms. Lee's dining area. I also interrupted Seo Jun's curriculum making by occupying his mother's time so Seo Jun had to wait until our research conversation was finished. This took more than two hours.

Responding to my research invitation, Ms. Lee prepared her kitchen table for our meeting place and told her children not to interrupt our conversation. Afterwards, when I was recollecting Seo Jun's curriculum making, it seemed as though the kitchen table was important to him as it was where he could have his mother's food and many conversations with his mother, just as he

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[52] The term 이모[i-mo] refers to the mother's sister in Korean. Ms. Lee introduced me to her children as 이모, aunty in English, to give intimacy and to create a safe space for her children with respect to my visiting; it was also to set the expectation that her children would show me the same respect as their mother showed me.

was showing us his paper plane or pictures he drew from his imagination. I now realize that my curriculum making as a researcher took over Seo Jun's curriculum making in his familial world.

Min Jun Co-Composing a Curriculum of Lives With Seo Jun

Huber et al. (2011) suggests that a child should be a starting point (p. 43) to an inquiry into their familial curriculum making. As such, each child may be understood to be composing their curriculum of life by interacting with the situations around them. Seo Jun awoke Ms. Lee and I to his curriculum making at home. From this understanding, I began to think about each of Ms. Lee's children as a curriculum maker of his/her life and to think about the co-composing of the curriculum of lives among family members. The following is my understanding of how Ms. Lee's children were co-composing a curriculum of lives at her house.

When I first visited her house on July 6, 2015, I met two boys and a girl — Min Jun (Grade 2), Seo Jun (preschooler), and Da Hye (Grade 4) — as it was during the summer vacation. Ms. Lee asked her children to stay upstairs to not interrupt our research conversation. Therefore, the children went upstairs after greeting me at the entrance door. Ms. Lee told me Min Jun and Seo Jun would play with Lego blocks together and Da Hye would stay in her room during the visit. I have come to understand the children's co-composing curriculum through inquiring into Ms. Lee's stories of experiences composing with them.

Ms. Lee told me that Min Jun and Seo Jun "are like best friends" (April 7, 2017) as they share a room and spend lots of time together at home. They play soccer at the park, ride a scooter, or play school. Ms. Lee told me that Min Jun wanted to be a kindergarten teacher so he made worksheets for Seo Jun to study. Seo Jun became Min Jun's student in their make-believe school. Ms. Lee shared with me that Min Jun is good at creating worksheets for his younger brother and gives lessons to Seo Jun. She also shared that Seo Jun usually listened to his older

brother in order to be a good student, though sometimes they had conflicts and fought with each other. Generally, however, the two boys got along very well.

Another example of this camaraderie occurred on Seo Jun's birthday. Ms. Lee shared (May 5, 2017) that Min Jun had made a birthday present for his brother out of Lego and other small figures or toys as he could not buy him a nice present. He gave this gift to his younger brother on Seo Jun's birthday morning. Ms. Lee observed Seo Jun really liked that present from his older brother and played with it at the kitchen table while Ms. Lee was preparing breakfast for family.

Ms. Lee co-composing a curriculum of lives with her sister.

The curriculum-making moment that Ms. Lee observed on the morning of Seo Jun's birthday brought me to Ms. Lee's early familial curriculum-making world to understand Ms. Lee's co-composing a curriculum of lives with her sister. Greene's (1995) work reminded me to return to Ms. Lee's early familial curriculum worlds to understand how she was "see[ing] past experiences in new ways" (p. 77).

Ms. Lee had one younger sister and one younger brother. As they attended the same school in Korea, they knew each other's school friends well. Ms. Lee recollected that she used to be pleased when she met her sister in the school hallway. With these memories of her early schooling with her sister, Ms. Lee decided to have her three children attend the same school in Edmonton as she hoped that her children would receive the same type of education and have many common memories about their schooling.

Ms. Lee interpreted her current familial curriculum world using these stories from her early familial curriculum world. Ms. Lee and her sister shared a room, so they often fought with each other but she now thinks she learned a lot by sharing a space with her sister and living alongside her:

> *I think I gained an empathic ability with my sister by sharing a room with her although we fought a lot because of different personalities. These days, although I feel sorry that my boys are sharing a small room, I guess they will be learning something from that environment*. (Research conversation, Nov. 7, 2015)

This excerpt shows Ms. Lee trying to understand the familial curriculum situation of her children living with limited space positively — as educative rather than as a deficit. Although she could not provide a room for each child, she learned that limited resources could contribute to an educative environment from her own upbringing with her sister.

Several times, Ms. Lee shared with me her stories of co-composing a curriculum of lives with her sister at different life stages. When we talked about unpacking immigrant bags, I learned that Ms. Lee's sister took a one-month vacation to fly to Canada to help Ms. Lee when she was moving from Korea. At that time, Ms. Lee had Da Hye, who was one year old, and moving to a new country was challenging; she said that her sister was very helpful (research conversation, July 6, 2015). When Ms. Lee also wanted to start her university education in Canada, her sister encouraged and supported her financially and emotionally (research conversation, July 14, 2015). Although they were physically separate with one sister in Korea and the other in Canada, they were continually co-composing their lives as sisters.

By reflecting on her relationship with her younger sister — in other words, her long-term composing of her life (Huber et al., 2011, p. 43) — Ms. Lee understood that her children's relationship would continue for the duration of their lives; she therefore expected them to share a good relationship with each other like she did with her younger sister. Ms. Lee told me how this long-term curriculum making was significant to her life saying that "the memories with [her] sibling became a power to overcome the challenges of life" (research conversation, April 7, 2017).

Ms. Lee's stories of her sister helped me to understand how her curriculum making involved focusing on life in the long term with her sister (Huber et al., 2011, p. 43). This understanding led me to see how Min Jun and Seo Jun's co-composing of a curriculum of lives could be for the long term, that is, throughout their lives as brothers and as best friends.

Familial Curriculum Making With Stories as a Canadian University Student

When I invited Ms. Lee to be my research participant in June 2015, she was waiting for admission from the university where she had applied to an after-degree nursing program. That August, she told me she was accepted into the program (research conversation, Aug. 4. 2015). Later, I learned that her own Canadian schooling experiences had begun to shift her understanding of her children's schooling.

I remember the day (Sept. 4, 2015) when Ms. Lee, who was wearing her new backpack and a light purple jacket, was waiting for the green traffic signal at the intersection across the road from the restaurant where I was waiting. We were both excited to have lunch together at one of the fine-dining restaurants near the university where she was a student. I saw that Ms. Lee was wearing her new university identification card ("One Card"). With this card, Ms. Lee's life composing stories began with an institutional narrative of her university. The One Card gave her a new identity and new stories to tell in our research conversational space, which became more focused on who she was as a university student. Her stories as a fresh university student made me wonder who she was becoming as a familial curriculum maker in composing lives with other people and in other situations.

The restaurant and the time — it was September, when the Canadian university started its new school year — shaped our conversation quite differently from when we had conversations at her house with her children at home. While we were being served our lunch, Ms. Lee told me her

life composing stories as a fresh university student. She shared her feeling of excitement at being a student and her nervousness and fear at being in a new situation.

Bumping stories of "being a good student."

We had another conversation (Nov. 7, 2015) during which we spoke about her courses such as nursing theory, and her lab class, team projects, among other topics. Ms. Lee told me of several challenges she was facing as a new Canadian university student as she had not previously encountered these situations in her early schooling in Korea.

First, she was unfamiliar with the term "critical thinking":

> *In the courses I am taking, professors always talk about critical thinking. I'm always told to think critically from the scenarios given during my seminars but I'm not sure where or how to start. . . I'm used to answering multiple choice questions but it's hard to give an answer to a grey question that has more than one 'right' answer.* (Research conversation, Nov. 7, 2015)

Ms. Lee explained why she had trouble thinking critically about her nursing class assignments. She told me that when she was a student in Korea, she had multiple-choice questions in her class exams and national exams. To prepare, she used workbooks; she had bought a collection of workbooks for each subject, including Korean language, math, science, social studies, and even art, music and physical education in order to get higher marks in her exams:

> *I think I practiced with extra workbooks how to find the right answer among four examples rather than to practice how to think critically. I did not have experience in thinking critically in my Korean schooling.* (Research conversation, Nov. 7, 2015)

In the context of considering what it took to be a good student in her nursing program, Ms. Lee regretted that she lacked experiences in the area of caring for people with the exception of caring for her own children and family:

> *This kind of nursing program was much different than the nursing studies I imagined. I felt as if I should have had experience in volunteering. If I had volunteer experience I feel as though I would have had an easier time understanding the concept of critical thinking. Students have a hard time when they face a grey question on an exam.* (Research conversation, Nov. 7, 2015)

In order to provide proper care for patients, nurses need to make professional decisions by considering multiple-faceted aspects related to individual patients living in their own life circumstances; this can be complex. Ms. Lee's previous practice with questions that had clear right and wrong answers and that gave her scores in her exams in Korean schooling bumped into her nursing exam in her Canadian university schooling.

Another instance of bumping stories of schooling with respect to "being a good student" occurred when I asked about the skills that Ms. Lee thinks she did not learn in Korean schooling. Ms. Lee brought me her into early Korean schooling world:

> *I was not encouraged to ask teachers questions. I just listened to what the teachers taught me. I remember teachers in my early Korean schools did not listen to children's opinions respectfully and sometimes they scolded children when they asked questions that teachers thought were not important or not related to what they were teaching in a particular lesson. I think that listening to teachers made me a good student.* (Research conversation, Nov. 7, 2015)

In her living curriculum making in a Canadian university world, Ms. Lee shared with me her challenging experiences about being a good student in her class as she engaged in group discussion:

> *Ever since my primary schooling up to my secondary schooling days, I never had much experience in group discussions or projects. In school, you read your textbooks, you memorize the material and take your tests through multiple choice based questions. When I couldn't participate in group discussions in the Canadian university, I felt a sense of shame. I had to write a two-page paper without knowing how to approach it and I lacked the confidence to ask my peers. My classmates had no problem asking questions, it seemed. I felt, however, that I wasn't allowed to ask questions. I felt like if I asked a question my professor would not like me as a student. Was that my personal obstacle that I could not ask questions [in Canadian university class]?* (Research conversation, Nov. 7, 2015)

I did not think it was her fault for not asking the teachers questions related to what she was learning in her classes. The institutional narratives of school and curriculum shaped her perception of how to be a good student. As she said, "I think that listening to teachers made me a

good student." She also reflected on the absence of such a schooling history that her other classmates might have had from their previous schooling in Canada, noting that she "was not encouraged to ask teachers questions." The absence of this history shaped her interaction with her professors in certain ways as depicted in her statement "I felt however I wasn't allowed to ask questions. I felt like if I asked a question my professor would not like me as a student." The mismatch between what she knew that was shaped by Korean schooling and who she should be as a student in a Canadian university environment made her feel shame and brought a lack of confidence because she did not know how to do the class assignments that required critical thinking.

Defining curriculum as something to be delivered by a teacher, and the teacher as the conduit of the curriculum, hinders teachers from seeing that there are multiple learners and teachers in every class and that both teachers and students co-compose the curriculum. Korean school curriculum in the 1980s and 1990s was more teacher-centered rather than student-centered. Classes were designed for more teacher-led teaching that positioned teachers as experts and students as learners who lacked the subject matter knowledge their teachers had. With this understanding of curriculum, teachers did not see children as knowledge holders or active learners who could provide valuable perspectives in class but as passive learners who studied from what they were given by the knowledge holders of subject matters — the teachers who trained and possessed a certificate given by the Ministry of Education.

Ms. Lee and I agreed that our cultural narratives taught young people to listen to their elders' words; we were told to obey what our elders said and taught us. We were considered to be a "rude child" when we had different opinions from the adults, and we were not encouraged to engage in conversation with adults. Obeying parents and teachers was more valued than expressing personal opinions or developing critical thinking in this early schooling world. In

Korea, the teacher's hierarchical position is higher than that of the student both in terms of age and social status.

These cultural narratives about obeying authority figures and elders also shaped the institutional narratives of schooling in Ms. Lee's school curriculum making and familial curriculum making in Korea. Ms. Lee's bumping stories of being a good student made me understand that one's curriculum making is nested within familial, cultural, social, and institutional narratives.

Shifting stories of "being a good student" and familial curriculum making.

The notion of the "good student" shaped by Ms. Lee's cultural, social, and institutional narratives was starting to shift as she was having experiences in the Canadian university. About her nursing classes, Ms. Lee stated:

> *Now I am learning to be comfortable with asking questions and I feel like my instructor feels the sense of engagement.* (Research conversation, Nov. 7, 2015)

While these experiences were not encouraged in her early schooling, she was learning that it was acceptable to ask instructors questions; she was also learning that asking questions could help build a positive relationship between the teacher and the student.

Ms. Lee also shared with me what she was learning about being a good student in a Canadian school through her experiences:

> *I was only concerned about maintaining my GPA before enrolling. I thought that would make me a "good student." I realized that to be a "good student," my GPA wasn't the only thing that mattered. I needed to be able to manage my time, improve my public speaking and presentation skills and many other things outside of my GPA to be a "good student."* (Research conversation, Nov. 7, 2015)

In one of our early research conversations at her house, I remember Ms. Lee shared her early experience as a school parent:

> *When I first became a mom with a child in school I wondered about my daughter's first report card that had lots of A. "who else received an "A?" That was my immediate*

> *curiosity because of my accustomed "Korean" way of thinking. "Did the teacher give an 'A' to every student?" I found my emotions dependent on the scores brought back by my child who had just freshly entered elementary school.* (Research conversation, July 14, 2015)

Having had experiences in a Canadian university, Ms. Lee later told me about her familial curriculum making with her children:

> *When I went to teacher–parent interviews this year, I asked my children's teachers to encourage our children to ask more questions in class and provide more opportunities for them to tell their ideas as is possible for the teachers. I think my children are shy to express their opinions. I raised them the way as I had been raised in Korea. I realised that I expected my children to be students who were confident in saying what they were thinking like my classmates in my lectures. When I experienced group discussion, I learned interacting with other people is important. In terms of studying in Korean schooling, it was okay for me to study by myself. I studied with textbooks and memorised it and practiced with workbooks. I had rarely studied with a group. That made it difficult for me to study with a group of other students. My classmates are good at interacting with other people, good at having discussions and good at doing self-directed study with the topics that are given in classes.* (Research conversation, Nov. 7, 2015)

Ms. Lee's shifting thoughts about the notion of being a "good student" was having an impact on her familial curriculum making. In the context of this learning experience, Ms. Lee spoke to me about creating a safe conversational space for her children so that they could confidently express their opinions, and about her role as a mother and curriculum maker to create those educative spaces:

> *Growing up I always told myself not to share my feelings and opinions because of the way I was raised in both school and home. As an adult, especially in university in Canada, I was afraid and hesitant to share my opinions. Now, I feel confidence starts at home and continues at school. If you don't have that foundational confidence, it's hard to share your opinions and feelings. Undermining my children's opinions at home could influence them to have a hard time sharing opinions at school. I can sense that my children were having a hard time expressing their feelings and opinions. Your personality is greatly influenced by your environment at home. It helps me accept all the "why" questions and creates a safe space for my children to say and express what they want.* (Research conversation, Nov. 7, 2015)

Familial Curriculum Making With Children's School Curriculum Making

During our second research conversation (July 14, 2015) at her house, Ms. Lee showed me some of the learning materials made by her children at their school. With the learning materials her children brought from school for celebrating Mother's Day, Ms. Lee and I learned how her children see her as a mother.

"I would buy her a new computer" (Seo Jun, Second Son).

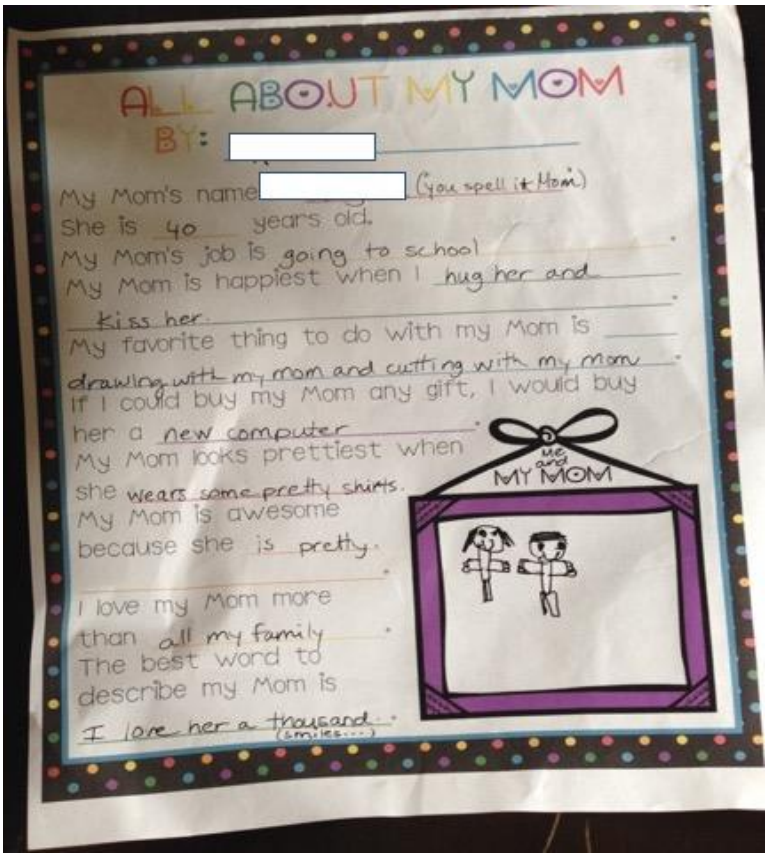

Figure 1. Classroom work made by Aiden, [53] a Preschooler, in 2015.

[53] Aiden is Seo Jun's English name; it is also the name that he goes by at school. Ms. Lee calls her children by their Korean names at home.

The worksheet in Figure 1 was completed by Ms. Lee's second son, Seo Jun, when he was a preschooler. His teacher completed sentences with Seo Jun's verbal response as he was not able to write letters yet. Ms. Lee and I giggled when we read that Seo Jun's understanding of Ms. Lee's job was that she was going to school. When Seo Jun was a pre-schooler, Ms. Lee took pre-requisite courses for her university education from 2013 to 2014.

Ms. Lee was surprised that her preschooler son knew her age correctly and that she needed a new computer for her studies since she did not explicitly express her needs to her family. She told me that she prioritized fulfilling her children's needs — such as for food, clothes, and school fees — rather than her own needs (research conversation, July 14, 2015).

From Ms. Lee's experience with Seo Jun's Mother's Day worksheet, I learned Seo Jun, as a son and preschooler, was responsive to his mother's stories to live by as someone who was preparing to be a university student, who had a daily routine of going to school and coming back home with school assignments, and as someone taking courses online at home in the basement. Seo Jun might have thought that Ms. Lee needed a new computer and wanted to buy it as a gift as he understood that his mother's job was going to school: a new computer would help his mother study better. In this context, it is evident that Seo Jun was responsive in his worksheet in his school curriculum making for Mother's Day.

The preschooler who was 4 years old knew what his mom needed although Ms. Lee did not tell him explicitly. Seo Jun's responsiveness (Huber et al., 2011, p. 41) to his mother's curriculum making through his school curriculum on Mother's Day made me attentive to Seo Jun's curriculum making at home and awoke me to thinking about Seo Jun as one of the familial curriculum makers who was composing his life at home through dynamic interactions (Huber et al., 2011, p. 8) with his family's life making.

“She is a great cook and she is sweet” (Min Jun, First Son).

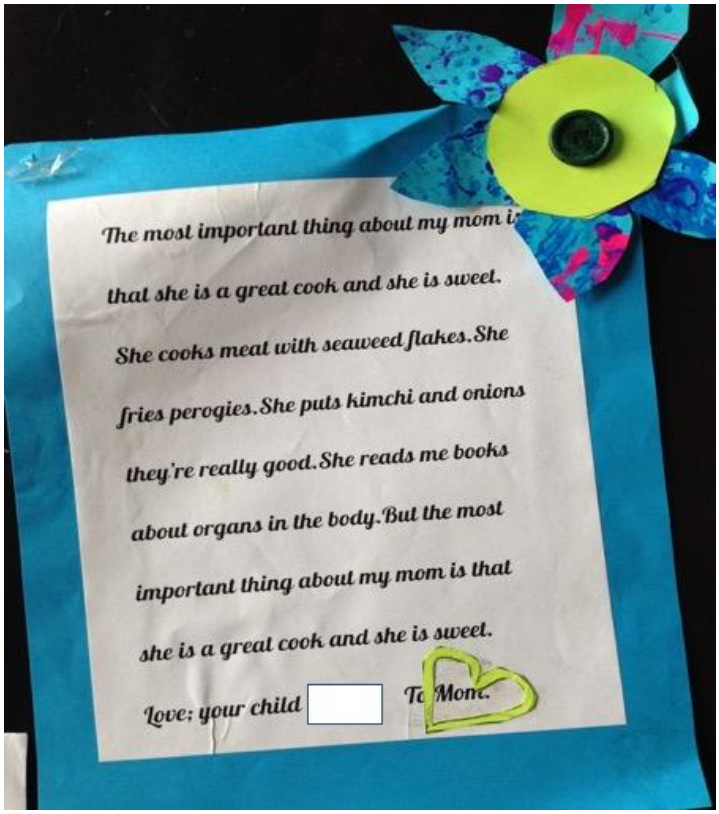

Figure 2. Classroom work made by Lucas[54], a Grade 2 student, in 2015.

Min Jun, who was in the second grade in 2015, brought home this piece of writing for Ms. Lee. While I read Min Jun’s writing (see Figure 2), Ms. Lee kindly provided me with a dish of home-made dumplings. She defrosted several dumplings from the freezer, which she had preserved for her family, and served them to me with soy-sauce. They were delicious, and we shared our own recipes with each other.

She told me with confidence that her children liked her food. In contrast to how she talked about herself as a school parent in relation to her children’s school, I noticed that Ms. Lee

[54] Lucas is Min Jun’s English name used in his school curriculum world. Min Jun is Ms. Lee’s second child.

felt proud of herself when she spoke about who she was at home as a mother. With feedback from her children that they enjoy her food, as well as her child's comment that she is a sweet mother, Ms. Lee's voice became confident in telling who she was in relation to cooking for her children in her familial world.

"She is awesome and kind" (Da Hye, First Daughter).

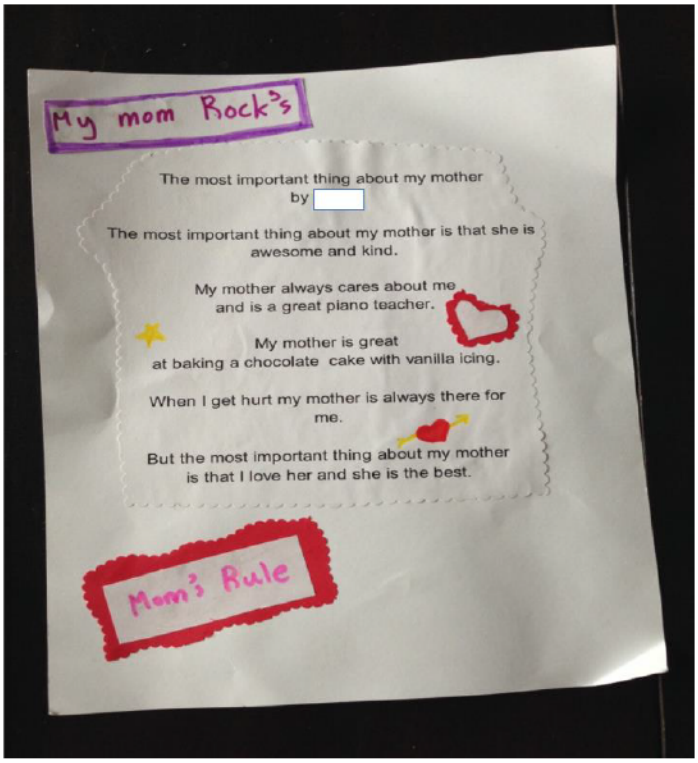

Figure 3. Classroom work made by Da Hye,[55] a Grade 4 student, in 2015.

Da Hye is Ms. Lee's daughter — her first child — who was in Grade 4 in 2015. Ms. Lee showed me Da Hye's writing. I was coming to know who Ms. Lee was in relation to her children through Da Hye's writing. Da Hye described her mother as someone who cares about her and who is kind. I agree with Da Hye that Ms. Lee is a caring person as evident in the relationship that developed through our research conversations. Ms. Lee gently touched my hands when I

[55] Da Hye is called by her Korean name in both familial and school curriculum making world.

shared hard stories about being a mother, and she showed me empathy. She also sincerely listened to my stories of who I am as a mother, doctoral student, university instructor, wife, daughter, and community member.

In her writing, Da Hye also commented on Ms. Lee's cooking. I could imagine how Ms. Lee made familial curriculum around her cooking. Her meals were a combination of Korean and Western dishes each of which would have required different ingredients and would have been produced in different agricultural environments. Korean and Canadian cooking styles are also somewhat different.

"I am learning how to become a mother like babies learning how to walk."

Through the children's school worksheets, I came to know that Min Jun liked Ms. Lee's homemade Korean style dumpling with Kimchi[56] and that Da Hye liked Ms. Lee's cake with vanilla icing. Ms. Lee told me that Min Jun used the word "perogies" to refer to the Korean-style dumpling in his school materials. As a world traveller of two curriculum worlds in his life making, I think Min Jun chose the word that would have been familiar to his classmates and teacher.

Through the children's schoolwork, I was also getting to know that Ms. Lee was making familial curriculum with multiple activities such as teaching piano to Da Hye, reading books to Min Jun, and conversing about Seo Jun's drawings. Ms. Lee also told me that she played soccer with her sons at the park and built Lego objects at home (research conversation, July 21, 2015). In making familial curriculum alongside her children, Ms. Lee considered each child's interest, talent, and needs with respect to choosing activities and providing materials and support. In other

[56] Kimchi is a traditional fermented Korean side dish made of vegetables and a variety of seasonings.

words, Ms. Lee was making responsive curriculum (Huber et al., 2011, p. 41) within her familial curriculum world.

Ms. Lee also engaged in familial curriculum making by making her children feel secure. As Da Hye noted (see Figure 3), “When I get hurt my mother is always there for me.”

Reminded by Huber et al. (2011) that a child is the heart of familial curriculum making and the familial world is significant in a child’s identity making as a child interacts with people who live in or enter into the familial world (p. 43), I began to wonder how Ms. Lee’s children were composing their lives when they interacted with Ms. Lee. I wondered how Da Hye felt at home knowing that her mother was always there for them. Da Hye would learn what it meant to be a person who is able to care for others through her life composing at home with Ms, Lee. Da Hye would also learn how to be a kind person and what it meant to be loved by family members within the familial curriculum making world that Ms. Lee and her children were co-composing.

Min Jun would know how to be sweet just as he was able to know that Ms. Lee was a sweet mother to him. In Seo Jun’s school work, Seo Jun knew that Ms. Lee liked his hugs and kisses, and he loved Ms. Lee’s smiles. I came to understand that Ms. Lee was making a curriculum of care, kindness, and sweetness in the making of their lives at home through her dynamic interaction — activities and conversations — with her children.

Seo Jun’s Mother’s Day school worksheet is one of the school curriculum making artifacts that other Canadian children also do at school. Ms. Lee’s familial curriculum making experiences were unfolding in the interaction with Seo Jun’s school worksheet, which was part of the teacher’s planned curriculum (Aoki, 1993) for Mother’s Day in Canada.

It became visible how these school curriculum materials were shaping Ms. Lee’s understanding of her stories to live by as a mother who is becoming. With respect to the school

curriculum making materials that her children brought home for Mother's Day, Ms. Lee told me what she learned from her children:

> *By seeing things like this, it helps me in the sense that, my children see me in a positive light much like how I see them. Their perception of me is very positive. Moms always think about all the things they couldn't do for their children and think about all the things they lack as a mom, however, I guess children look up to their mom as opposed to thinking of those missing things. Looking at [the children's Mother's Day] projects like this make me understand how my children see me*. (Research conversation, July 21, 2015)

Ms. Lee also shared with me her curriculum making with her children as a mother who is continually learning from her children:

> *I came to know that the things that my children bring to me are not trivial that I did not know when I was single*. (Research conversation, July 21, 2015)

Ms. Lee told me how she was becoming a mother over the years she lived with her children:

> *Raising your first child everything is new. You raise your second child based on your learnings and experiences from your first child. I feel like I've learned the Canadian school curriculum alongside my children. Seeing my children grow and watching over their lives at school I feel as if I am learning how to become a mother like babies learning how to walk.* (Research conversation, July 14, 2015)

With these words from Ms. Lee, I came to understand Ms. Lee was a familial curriculum maker who was making ongoing progress in learning how to become a mother in Canada with children's school curriculum materials as their lives were co-composing at home.

Ms. Lee's familial curriculum materials.

The children's learning materials became the mother's learning materials; in the process of understanding her children's Canadian school curriculum, both the children and the mother were "co-composers" (Huber et al., 2011, p. 43) of Ms. Lee's familial curriculum making. These school curriculum materials prompted Ms. Lee to say that she was becoming a mother who was learning from the very beginning and that the process was ever evolving "like babies learning how to walk."

Writing about curriculum materials, Connelly and Clandinin (1988) explain:

> Curriculum materials are central to the learning process. . . . We readily see that experience takes place through processes of interaction with things, things we call "curriculum materials." For a person, growth into the future through experience in the curriculum is, therefore, a process of interacting with curriculum materials. (p. 137)

Just as Seo Jun interacted with his Lego blocks, Power Ranger book, drawing, and paper plane in making his curriculum of life at home, Ms. Lee was also composing her life through her interactions with her children's school curriculum materials, and this led to her growth as a mother and curriculum maker at home.

Attending to Ms. Lee's Responsive Curriculum Making at Home

Laying Seo Jun's responsive curriculum making alongside Ms. Lee's life making, it was evident that Ms. Lee was also responsive in shaping Seo Jun's familial curriculum making. Ms. Lee told me:

> *Seo Jun loves being active. These days, in trying to understand his growth needs, I take him to the park in the evenings to play soccer. As a parent, figuring out the child's needs and helping to fulfill their wants is always a first priority.* (Research conversation, July 21, 2015)

Ms. Lee was responsive to Seo Jun's physiological needs — for food and physical activities — and his creative needs — to play with his favorite toy and tell her stories of his drawing. By interacting with Ms. Lee in this responsive way, Seo Jun was composing his life at home with outdoor activities such as playing soccer at the park, riding a scooter at the neighbour's place, or hanging on the monkey bars at the children's park. Seo Jun also developed his imaginative world by making up stories about his Lego creations or drawings.

Ms. Lee was also responsive to her children as her life was composing to be a university student. Previously, she had begun taking prerequisite courses online in order to begin her nursing program at the university since, at the time, "Seo Jun was too young to put into daycare"

(July 6, 2015). Ms. Lee told me that she studied in her undeveloped basement where there was only a desk on a small carpet. In addition to studying, she still needed to respond to her family's needs, so she chose to study in her undeveloped basement to have a separate space from her family but also so that she could easily respond to her children. By choosing the basement as her study space, Ms. Lee negotiated between her stories to live by as a student and as a mother of three young children. She negotiated between responding to her own needs as a student who needed a quiet space and to her children's needs for meals, homework help, help with reading home reading books, etcetera.

Huber et al. (2011) note that "the reciprocity of responsiveness was shaped by each person's unfolding life and the particular situations in which family members found themselves" (p. 43). In this context, it became visible to me that responsive curriculum making occurs both ways: the mother's life making is responsive to her child's life making, and the child's life making is responsive to the mother's life making in the familial curriculum world.

Ms. Lee Coming to Understand Familial Curriculum Making

While I was writing Ms. Lee's narrative account, I had more questions regarding our conversation. I sent an email to find out if she was available to have more conversations during the 2017 winter term but Ms. Lee did not respond to my email. Almost two months later, Ms. Lee responded to say that she was able to meet me at the university campus after she finished her final exam. I was relieved to know that she was still continuing with her nursing studies as I was concerned about her when I did not receive a response to my email for two months. At the time, I was writing about Seo Jun's curriculum making at home and I could remember the interaction between Ms. Lee and Seo Jun at her kitchen table.

On April 7, 2017, I brought the writing to our meeting to talk about what Ms. Lee thought about the narrative account. I was so excited to meet her after such a long time and had many

questions about her children and her study. We met at the hallway in the building where she was taking her class. I could see that she was wearing a backpack and was talking to her classmate as I was walking towards her. Ms. Lee guided me to a cafeteria area on the second floor of the building. While she was having lunch, we chatted to catch up on each other's lives. Afterwards, I showed her my writing about Seo Jun's curriculum making at home. In the middle of reading the piece of writing, Ms. Lee asked me about familial curriculum:

> *Ms. Lee: What is the familial curriculum?*
>
> *Jin Mi: The curriculum I think is the process of one's life composing. Living one's life itself is a curriculum. The familial curriculum is a composing of the curriculum of lives at home. I understand the life that Seo Jun is living at home with family is his familial curriculum.*
>
> *Ms. Lee: Until now I knew only about the school curriculum, like the task-oriented curriculum. I think familial curriculum is a broader curriculum in which a person is living his own life.*
>
> *Jin Mi: I am sharing this piece of writing about the moment that I missed when Seo Jun's familial curriculum was being made.*
>
> *Ms. Lee: People tend to think that a child knows less because of their young age. You meant that it's often neglected that a child is a curriculum-maker who is going through making their own curriculum.*
>
> *Jin Mi: From Seo Jun's worksheet from pre-school, I was able to realize that he too, at such a young age, was making his familial curriculum. He was able to realize that his mom needed a computer to study from based on his observations of the study environment at home.*
>
> *Ms. Lee: It shows that even a 4-year old is able to catch on to complex needs. As a mom I think just because I'm older than my child I shouldn't disregard my child's feelings or observations because the child, although only 4, has their own world. They are living in their own 4-year old world like I am living in my adult world. I should respect that as well.* (Research conversation, April 7, 2017)

When I invited Ms. Lee to be a research participant on the journey to understand the experience of Korean immigrant mothers' familial curriculum making (June 2015), I did not

explicitly explain the concept or definition of familial curriculum to my participants. I just opened a safe conversational space with them and shared our mothering experience in Canada.

After listening to Ms. Lee's stories of life in relation to people and places over time, I wrote my understandings about Seo Jun's familial curriculum making. I was particularly thrilled the moment when Ms. Lee asked questions about familial curriculum, her coming to understand Seo Jun's curriculum making at home and her starting to see him as a curriculum maker of his own life. Ms. Lee showed that she was awakened to curriculum making places other than school — such as the home — and to the child as a curriculum maker of his own life.

Ms. Lee told me she rarely talks to anyone about her children's stories. I am privileged that Ms. Lee shared her children's stories with me. She also shared about her shifting thinking about what she was doing for her children and the time spent with her children as each family member was composing their lives:

> *Ms. Lee: You listen to my stories of children without judgement. People might think that mom does daily routines that are trifles. After having conversations with you and reading your writing, I came to realise that what I am doing is valuable and I am a valuable person. I rarely have such feeling when I interact with people in Canada. While I was talking about my children with you, I came to think the time that I am spending with my children is so precious.* (Research conversation, April 7, 2017)

Chapter 5: Narrative Account of Ms. Yoon's Familial Curriculum Making

First Meeting With Ms. Yoon: Stories of Negotiating an Entry to Co-Inquiry

I waited several months after Ms. Lee expressed her interest in my study for my second participant. I contacted the principal of the Edmonton Korean Language School to visit again in order to send my research invitation to parents. The principal told me that the number of students enrolled at the school was increasing as more second generation Korean-Canadian families were sending their children to learn their heritage language. While I was talking with the principal, I could recognise Ms. Yoon in the hallway; she was dropping her children off to class.

I first met Ms. Yoon and her family in 2007 as she attended the same Korean Catholic Church in Edmonton as I did. Her families had just started living in Edmonton at that time and were making connections within the Korean community through the Korean Catholic Church. But I lost contact with her when I could no longer attend the church and sometimes I wondered about her and her family. Not knowing that her family was still in Edmonton and that she had two children, I was surprised to meet her at the Korean language school. We briefly chatted and soon after she left the school.

That evening (Oct. 16, 2015), Ms. Yoon called me as she had received my research invitation from her children and expressed an interest in participating in my research. While we were on the phone, we searched for dates to have a research conversation, but this was not easy as we both had full schedules. I learned that Ms. Yoon's schedule was tied to mothering her two kids, working full-time, and volunteering at a Catholic church on Sundays. Ms. Yoon, who suggested that a Friday afternoon when she was not working would be the best time for her to meet, agreed to meet me at a coffee shop near the Korean language school.

We met at the coffee shop for the first time on Oct. 30, 2015. We expressed that we were pleased to meet each other at the language school as we both wanted to reconnect. Ms. Yoon told me that she had also been wondering about me and my family. I shared about my life as a graduate student and a mother with three kids. After listening to my stories, she began to share hers.

I learned that Ms. Yoon has two children — her son, Hyuck Jin, is in the 7th grade, and her daughter, Grace Eun Jin, is a 2nd grader. She has a university degree in Economics and took graduate courses for one year in Korea. She is currently working full-time having upgraded her high-school credentials and completed two years of college in Canada. The two hours of our first conversation flew by quickly as we were getting to know more about each other. Ms. Yoon signed the consent form after asking several questions about the study and promised that she would send me photographs of her children's schoolwork that she kept at her house. She told me that she does not often throw away her children's schoolwork. Altogether, she seemed very enthusiastic to be engaging in my doctoral study.

Coming to the Narrative Threads of Ms. Yoon's Familial Curriculum Making

In our research conversations, Ms. Yoon shared multiple stories of experiences in her life making as she was interacting with "multiple places and multiple relationships and situations over time" (Huber et al., 2011, p. 52). With respect to the process of composing her narrative account, Clandinin and Connelly's (1988) work reminded me to put the pieces of her stories of experiences in order for the purpose of seeking narrative unity. Thinking narratively about her experiences within the metaphorical three-dimensional narrative inquiry space (Clandinin and Connelly, 2000), I became aware of the continuity (Dewey, 1938) that wove through her past and present in "composing and constantly revising [her] autobiographies as [she went] along" (Carr, 1986, p. 76) as a mother familial curriculum maker.

I could discern that three narrative threads in particular were important to have a deeper understanding of her familial curriculum making. For the first thread, "Familial Curriculum Making as Each Family Member's Identity Making is Interwoven with People, Places and Situations," I inquired into the stories of experiences that shaped who she was in the past and who Ms. Yoon was at that time as a familial curriculum maker, along with her children's identity making. For the second thread, "Ms. Yoon's Box in the Making of Familial Curriculum," I inquired into Ms. Yoon's experiences that shaped the metaphorical box that she used to make her familial curriculum with her children. In the third thread, "Ms. Yoon's Box is Not Fixed But is Being Revised," I inquired into her experiences of revising this box in making her familial curriculum.

Narrative Thread One: Familial Curriculum Making as Each Family Member's Identity Making is Interwoven With People, Places, and Situations

Eun Jin's curriculum making in a Canadian class.

> *Her eye color is not blue. Actually it is brown. Her eye is not this big. She has Asian kind eye. Eun Jin colored her hair yellow. Her hair is actually dark brown. This picture is not who she is.* (Research conversation, Oct. 30, 2015)

Figure 4. About me: Picture drawn by Grace Eun Jin, a Grade 1 student.

Ms. Yoon expressed surprise about the way her daughter Eun Jin drew her self-portrait for an art project in her Grade 1 class (see Figure 4). We were both curious about why Eun Jin portrayed herself with blue eyes and blonde hair. Did she draw herself wanting to look this way? Or did she draw herself because she mirrored what she most often saw in her Canadian classroom in order to "belong, to fit in, not to stand out" (Chung, 2008, p 27)? Or perhaps Eun Jin wanted to be like Elsa, a girl in the Disney animated movie, *Frozen*, which was popular in 2013. In the context of these questions, I asked about Ms. Yoon's response to Eun Jin's school work, including several other pictures and journal entries (see Figures 5 and 6).

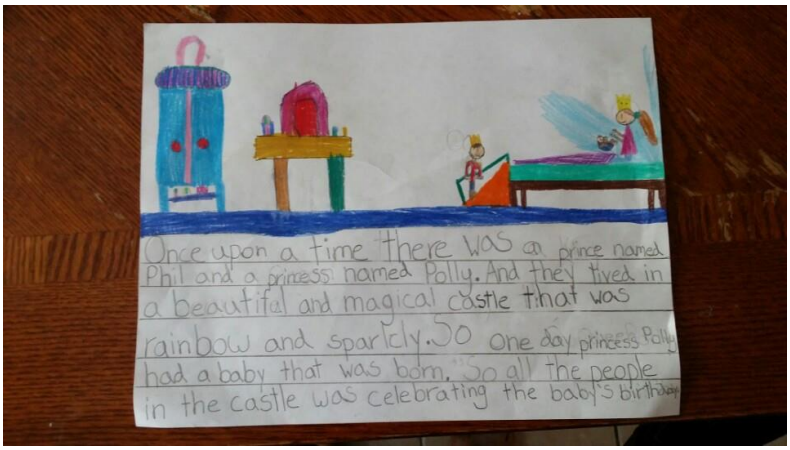

Figure 5. Picture journal 1 by Grace Eun Jin, Grade 1.

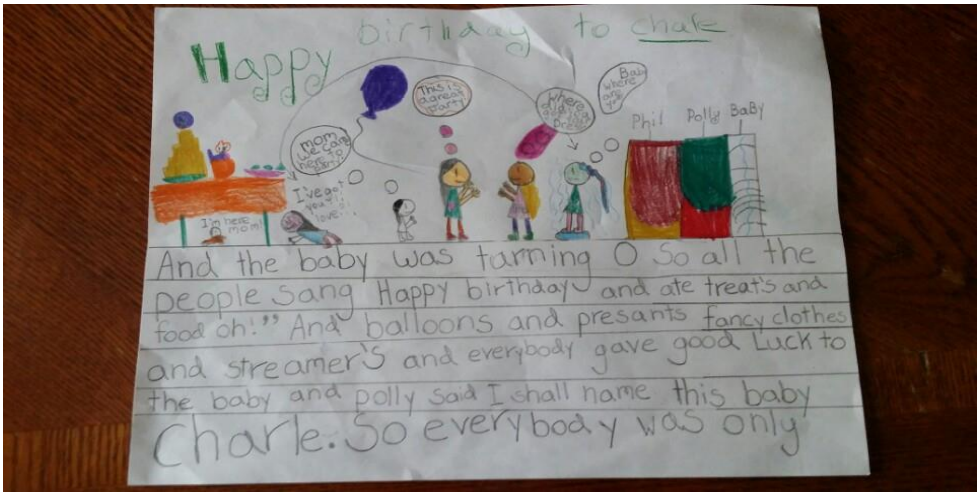

Figure 6. Picture journal 2 by Grace Eun Jin, Grade 1.

> *Jin Mi: I see Eun Jin wrote her journal with a royal family having a new baby. Pictures of prince, princess and a newborn baby in a castle.*
>
> *Ms. Yoon: I am not familiar with stories of princes and princesses as we did not live stories of a royal family in my upbringing. I think children here they are familiar with those, probably because of the cultural difference that my children have. Actually, I had not thought about that [cultural differences that Eun Jin had been living with].*
>
> *Jin Mi: Probably, Eun Jin may have been exposed to media delivering the news about the British royal family who had a baby boy and other updated news, Eun Jin might listen to books with stories of princes or princesses when her homeroom teacher reads in class. Eun Jin might play with her peers with the themes of royal family.*
>
> *Ms. Yoon: I never thought [that Eun Jin's social context would be shaped] that way.*[57] (Research conversation, Oct. 30, 2015)

As Ms. Yoon and I discussed Eun Jin's social context, we began with her peers, classroom, and school and then extended to Canadian society with our examples of cultural narratives of royal families. While stories of royal families might not be present within Eun Jin's familial curriculum making world (Huber et al., 2011) — Ms. Yoon and her children rarely talk about this — we wonder if Eun Jin was living with the stories of royal families in composing her life in her school curriculum making worlds. Our conversation around Eun Jin's drawing helped us to better understand Eun Jin's life making in her Canadian class where her peers' and teachers' lives met, and was grounded in the idea that "the composition of life identities, 'stories to live by[58]' … [are] central in the process of curriculum making" (Huber & Clandinin, 2005, p. 318).

Eun Jin's school curriculum world — in which she was making her life with people and things and in physical spaces at school — was quite different than Eun Jin's curriculum making

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[57] In reading her narrative account on March 9, 2018, Ms. Yoon wondered whether the stories that Eun Jin drew in the journal may have come from her reading of fairy tale books.

[58] "Stories to live by" is a narrative understanding of one's identity that demonstrates "how knowledge, landscape, and identity are linked"(Connelly & Clandinin, 1999, p. 4)

at home. Eun Jin's schoolwork provided Ms. Yoon with some understanding of her daughter's experiences of composing life in the school curriculum worlds with class mates, teachers, and a Canadian school curriculum. Eun Jin's school curriculum materials awakened Ms. Yoon to her daughter's curriculum making worlds.

Hyuck Jin's curriculum making with the 'family tree' project.

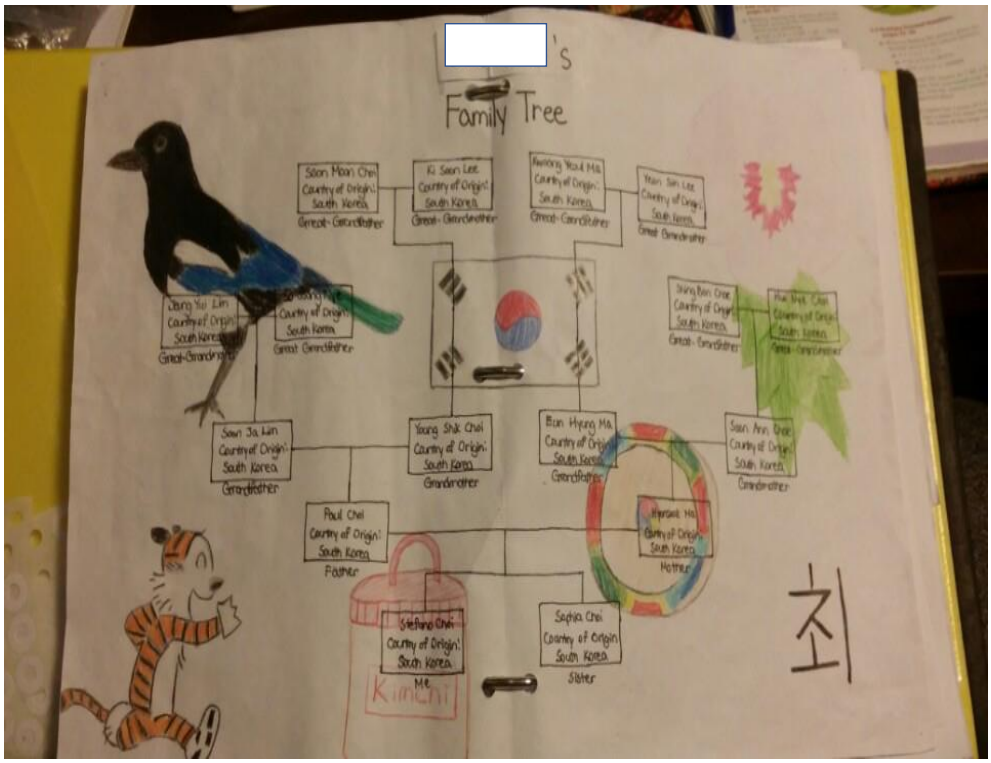

Figure 7. 'Family Tree' project made by Noah Hyuck Jin, Grade 6.

Ms. Yoon sent email-attached files of pictures of her children's schoolwork that she had preserved over several years. For our research conversation, Ms. Yoon chose her children's schoolwork she thought would be beneficial to my research needs. She shared with me how she engaged with Hyuck Jin's family tree project (Figure 7), in which Hyuck Jin was required to draw a family tree including names of extended family and some cultural artifacts.

I learned the process of familial curriculum making being made by Ms. Yoon and her son with the 'family tree' project which was a school curriculum making project. She had observed Hyuck Jin doing an online search for information about Korea, where he was born, as he was working on his project. For his Korean artifacts, he chose the rose of Sharon, the Korean national flower; the tiger, the national animal of Korea; Kimchi, a Korean traditional food; and the magpie, the Korean national bird. He also drew the Korean national flag in the middle of his project and wrote his last name, 최[Choi] in Korean. Hyuck Jin's depiction of the tiger, the Korean national animal, looked like Hobbes, the tiger from the immensely popular American comic series, *Calvin and Hobbes*, by Bill Watterson (1987).

Interpreting this artistic choice in the context of Lessard's (2014) finding that "youth [are] world travelers among worlds of curriculum making" (p. 289), Hyuck Jin chose to draw a tiger that was the Korean national animal but in the form of the character Hobbes from his social and cultural contexts. Growing up in Canada and reading a comic series like Calvin and Hobbes possibly influenced him to draw a tiger that might have been familiar to his Canadian classmates and teachers; perhaps he hoped that they would have connected with it as he introduced the Korean national animal.

Hyuck Jin asked for Ms. Yoon's support in finding out his grandparents' and great grandparents' names. As Ms. Yoon could not remember Hyuck Jin's great grandparents' names correctly, they called Hyuck Jin's grandmother who was living in Korea. Hyuck Jin learned his grandparents' and great grandparents' names in Korean via video call with his grandmother and wrote them with English spelling in his project so that his classmates and teacher could read them.

In the process of engaging in Hyuck Jin's family tree project, Ms. Yoon told me she felt an array of thoughts and emotions. She was glad that her son was interested in learning about his

roots and his culture and she appreciated that the teachers provided such an important learning opportunity. She could help with her son's homework if something was familiar to her, such as the Korean flag and the national flower, which she drew many times in her early schooling in Korea. She also learned that the magpie was the national bird of Korea from her son. They had conversations around the symbols of Korea and both mother and son felt connected to each other in completing the family tree project.

Ms. Yoon believed that knowing one's heritage was important and she mentioned that her son had several opportunities to learn about his Korean culture and roots over the course of his schooling. She found Hyuck Jin became proud to be a child with Korean heritage after learning about Korea. He also built connection to family members in Korea through his homework. While completing the family tree project, Ms. Yoon told me that Hyuck Jin recalled the moments he enjoyed food cooked by his grandmother and the time he spent and places he went with his cousins when her family had visited Korea (research conversation, November 13, 2015).

As I was listening to Ms. Yoon's observations on her son's homework and her comments on the project, I wondered how Hyuck Jin experienced an intergenerational curriculum (Huber et al., 2011, p. 40) shaped by interactions with his grandmother and Ms. Yoon in the context of the family tree project school curriculum. The school curriculum making provided a space for Hyuck Jin to participate in intergenerational familial curriculum making that was shaped by the dynamic interaction of multiple people (Ms. Yoon and his grandmother), places (Korea and Canada), and things (Korean cultural artifacts).

This intergenerational curriculum making was complexly interwoven with the stories to live by of people in his family. The family tree project likely provided a curriculum situation (Connelly & Clandinin, 1988) for Hyuck Jin to experience intergenerational curriculum making by video calling his grandmother in Korea; it also inspired him to recollect memories of

extended families in Korea, thus connecting to his roots and providing motivation to learn more about the country in which he was born and where his relatives live.

Ms. Yoon supported creating this intergenerational curriculum by connecting her son in Edmonton with his grandmother in Korea — Ms. Yoon believed it was important for Hyuck Jin to connect with his grandparents. Like a bridge connecting one end to another, Ms. Yoon often called her mother and mother-in-law in Korea to share how her children were growing in Canada and, subsequently, to deliver messages from the grandparents to her children. Ms. Yoon and her husband chose to immigrate so that their children could have a better life, but she also felt sorry for her children who are growing up with fewer interactions with grandparents and other relatives. Ms. Yoon expressed that she always felt sorrow for having to leave her aging parents and parents-in-law in Korea when her family came to live in Canada:

> *My parents-in-law did many things for us: they supported us and helped raise Hyuck Jin.*[59] *I feel sorry for my parents-in-law as my husband is the only son and our family to choose to immigrate to Canada. There is nothing I can do to give back for their caring and love but to call regularly.* (Research conversation, March 9, 2018)

With the help of technology, Ms. Yoon made a rhythm of video calling her parents-in-law once a week so that her children could talk with them in Korean and share the stories of their lives. Ms. Yoon believed that regular video calling was the only way she could fulfill filial piety (Kim, Kim & Hurh,1991; Ahn, Kim, and Park, 2008; Kim, Im, Nahm, & Hong, 2012) in relation to her parents-in-law. She also valued the ongoing communication between her children and their grandparents. It became apparent that while Ms. Yoon's families live apart, they were co-composing their stories to live by through regular face-to-face video chatting. These sustained

[59] Hyuck Jin was born in Korea in 2003; his family moved to Canada when he was four years old.

conversations via online technology made it possible to engage in intergenerational curriculum-making.

As a familial curriculum maker, Ms. Yoon told me that she did not want to lecture her children to teach them how to behave in relation to their parents. Instead, she showed them how she was living in relation to her parents and parents-in-law as she believed that children could learn by living alongside their parents.

"I want to keep my Korean name": Attending to Ms. Yoon's stories of interruption.

Having an understanding of Eun Jin's and Hyuck Jin's lives in the making, I came to wonder about Ms. Yoon's life in the making across time, place, relationships and situations. Clandinin, Murphy, Huber and Murry (2010) advise attending to participants' interruptions in experience to understand the nature of their experiences:

> Inquiring into these interruptions in experience alongside our participants provided us with opportunities to see possibilities of how these interruptions were caused and the ways the experiential narratives of individuals showed a sustained coherence or a breakdown in coherence. This attentiveness to tension is an important aspect of narrative inquiry as we attend closely to the bumping places and what they help us understand about the nature of experience. (p. 89)

Ms. Yoon, her husband, and her son, Hyuck Jin, immigrated to Canada in 2007 after her husband applied for a job as a welder in Edmonton. Eun Jin was born in 2008. Ms. Yoon gave Hyuck Jin an English name, Noah, as people often had difficulty pronouncing his Korean name. Afterwards, Ms. Yoon and her husband continued to give their children English first names and

Korean middle names.[60] In giving her children English names, Mrs. Yoon hoped that her children would be treated "the same as other children in a Canadian class" (Chung, 2008, p. 31).

Ms. Yoon kept her birth surname in Canada even though she was married. In Korea, the prevailing cultural practice is for women to keep their family name after marriage, but Korean women living in Canada often change their last name to their husband's family name in conforming to what they see as a Canadian cultural narrative. Ms. Yoon, however, had a strong desire to keep her Korean name even though she often needed to repeat her name or spell it out as people had trouble pronouncing her Korean name correctly. She did not mind having to teach people how to pronounce her name almost every time she started new social relationships in Canada. She had pride in her Korean name and said to me, "I want to keep my Korean name, Yoon, Hyun Jeong" (Research conversation, April 1, 2016).

Ms. Yoon's stories of being proud to keep her Korean name, however, were interrupted by her experience of applying for a summer job as a power engineering student in a Canadian college in 2014. She explained:

> *When Hyuck Jin and Eun Jin were young, I took high school upgrading courses in downtown Edmonton and I entered a College, majoring in power engineering. I have a bachelor's degree in economics in Korea and had studied for one year as a graduate program major in Education, hoping to be a secondary teacher but I chose the major because of the easiness to get a job after graduation. The entrance competition was high but I made it. I had hoped that I would be hired in that field if I successfully finished my college courses. But I found out that 90% of students are white European. In order to get a job, students had to have a summer job after the one-year course. That was a graduation requirement. It was really important for students to get a summer job. If students failed to get a job, it would mean a failure to graduate in that course.*
>
> *First, I submitted my resume using my Korean name for a summer job. In fact, I did not receive an interview. My classmates suggested that I should change my first name into an English name on my resume. It was not hard to tell who got job interviews by their*

[60] Ms. Yoon used her children's name in Korean in our conversation although they are called by their English names in school.

> *names. Having this experience, one of my classmates took off her hijab even though she had been adhering to her tradition and culture for many years, and changed her ethnic name including her family name into an English name. Eventually, she got a job and strongly recommended that I change my name in order to get a job. After, I changed my name in English, Jane, I had an interview but I failed to get a summer internship. Consequently, I was not able to get a job related to my major. I finished the program with a certificate, not a degree nor a diploma.* (Research conversation, Dec. 5, 2015)

With this story of interruption — that she could not live as who she wanted to be with respect to getting a summer job — she confessed:

> *I experienced through that process that my Korean name gave me a disadvantage. I paid everything for this opportunity [getting a job in the field of engineering]. I needed to bring my kids at 6 am for babysitting in order to take courses that started at 7:10 am in downtown. I started from science 10 in my high school upgrading program. I studied very hard at the college. After I had been profiled with my Korean name, I became hopeless. I regret attempting something so obscure. I came to know that the majority of people who got a job were white people who have good communication skills and social competence. I felt that I was an incompetent person in working in the field I studied in the college*. (Research conversation, Dec. 5, 2015)

Ms. Yoon spoke about her challenges working in the field of power engineering by sharing with me how she thought she would be incompetent in communicating with co-workers. She imagined that she might break the smooth conversation of her colleagues, have difficulty engaging with them about current social issues in Canada, or that she might not be able to appreciate their English jokes or humor during break time (research conversation, Dec. 5, 2015).

She also worried that she might lack the ability to work as a team member. She believed that she was evaluated by the interviewer not only for the professional knowledge she would have gained in her college education but also for her work abilities, including communication skills and competence working with others. Compared to her Canadian-born classmates, those abilities could not be prepared during her college education, and Mrs. Yoon felt regret for her ambitious challenge in trying to get a job that usually went to “white people.” She therefore felt

hopeless or incompetent after failing to get a summer internship opportunity and storied herself as an incompetent person who failed to get a summer job.

Clandinin, Murphy, Huber and Murray (2010) attend to tensions to identify bumping places as:

> individual's lived and told stories bumped against the lived and told stories of others who had been shaped by different social, cultural, linguistic, and institutional narratives and who were positioned in different ways within the professional knowledge landscape. (p. 83)

In Ms. Yoon's stories of getting a summer job, I understood that changing her name was an example of a bumping place (Clandinin, Murphy, Huber & Murry, 2010, p. 83). Ms. Yoon felt there were social, cultural, linguistic, and institutional narratives that suggested an English name was preferable to her ethnic name that carried stories of who she was. When I inquired into the tension that Ms. Yoon had in trying to get a summer job, it was evident that her stories of herself as a capable person[61] with her Korean name were interrupted by the stories of needing to change her name to an English one to negotiate the Canadian job market.

Stories of interruption and familial curriculum making with children.

As I saw how the stories of interruption led Ms. Yoon to storying herself as an incompetent person in the field of power engineering in the Canadian job market, I started to wonder how her stories of interruption were expressed in making her familial curriculum with her children:

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[61] Ms. Yoon told me about who she was in Korea by sharing stories of her experiences in Korean schooling. I learned that she was a vice-president in her high school who was elected by the students. She ran the election camp with other students who supported her and believed in her. She remembered that her leadership was recognized among her classmates and teachers. Ms. Yoon was one of the popular students and gained trust from her peers and teachers. Her Korean name was called by them with recognition and trust (research conversation, April 1, 2016).

> *Ms. Yoon: I think there is racism here because I and my classmates had a disadvantage because of our ethnic name in getting a summer job interview opportunity.*
>
> *Jin Mi: Do you think that experience is influencing you in raising your children?*
>
> *Ms. Yoon: I try not to plant negative experiences in them because eventually they will experience it in their life. If I plant my negative experience, my children could easily build prejudice on people and they will have developed hostile attitudes toward innocent people. I also learned that there is something impossible to do like myself as an immigrant getting a job in white people's dominant work field.* (Research conversation, Dec. 5, 2015)

Ms. Yoon understood that planting prejudice is mis-educative[62] to her children so she does not directly speak about the reality she experienced as racism. But she had a strong opinion that her children would also face racism in their lives. Ms. Yoon learned to live with limitations as she realized that some things are impossible to achieve. As I reflect upon Ms. Yoon's words, I am reminded of the Korean proverb, 계란으로 바위치기[63](hitting a rock with an egg). She felt that she had become the egg that was being thrown into a rock and would eventually shatter into pieces. In other words, she thought that the whole process was reckless and she saw herself as a vulnerable egg, and the hiring system that she experienced as an insurmountable challenge.

After this event, Ms. Yoon accepted her limitations in negotiating her situation and looked for a job in a different area; she now works full time in a government-run area that employs workers from diverse linguistic and ethnic backgrounds. Her lived experiences, however, shaped her curriculum making with her children at home. And her stories of interruption continued to play out in her children's choice of future careers[64] and in the making

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[62] Dewey (1938) wrote that "any experience is mis-educative that has the effect of arresting or distorting the growth of further experience" (p. 25).

[63] I explained the meaning of Korean proverb, 계란으로 바위치기[gye-lan-eu-lo-ba-wi-chi-gi] in chapter 1.

[64] The topic of our research conversation (Nov. 13, 2015) around the career choice of children was chosen by Ms. Yoon. Based on her understanding of my research after reading the research invitation, Ms. Yoon wanted to talk about the topic and she shared her stories of lived experiences. Ms. Yoon's active engagement in our inquiry made me think that our inquiry journey was evolving beyond answering pre-made interview questions to co-composing our inquiry with mutual respect.

of their familial curriculum. Her living curriculum making with her current job gave her a new understanding of the role of a parent in guiding their children's career choices:

> *[Before,] I thought it was unfair for an employer to hire a person with intern experience. Before I got my current job [in Canada], I had thought a person with good grades in their transcript would have priority in getting a job as they know professional knowledge better than a low grade student. But I am witnessing relationship, networking, intern experiences are important to work performance as it is impossible to learn all problem-solving skills that are needed in the real work place with text books or course materials in college classrooms.* (Research conversation, Nov. 13, 2015)

As I listened to her, I noticed Ms. Yoon linked one's ability to get high grades with better results in the workplace. This knowing was shaped by a "grand narrative" (Bateson, 1989) of schooling in Korea, that students with high grades could easily enter into the top universities and that their university degree would offer them better jobs. This narrative was supported by the college entrance and hiring system with which Ms. Yoon had lived in Korea in the 1990s: she experienced and witnessed that high scores guaranteed better university placements and more desirable jobs.

She believed that the Canadian school system was the same as the Korean one. She tried to get high scores in her college education thinking to "be an elite to survive" (Research conversation, Nov. 13, 2015). But high grades in her transcript did not guarantee her job interviews. Ms. Yoon expressed her surprise saying "They [interviewer] did not even require a college transcript." And she wondered "how the employer selected the person they wanted? What will be the crucial indicators to define a good employee?" She recalled that "[i]n Korea, it was tough to live with low grades as someone carries them as fetters for life" (Research conversation, Nov. 13, 2015).

Her expression, that low grades were "fetters for life" suggests that the failure defined by academic scores in one's schooling could not be changed; as students did not get opportunities to upgrade, low academic scores became a stumbling block for future opportunities. Students with

low grades could easily be understood as failures within the dominant story of school (Clandinin & Connelly, 1995) in Ms. Yoon's Korean schooling. With these understandings shaped by her early schooling experiences in Korea, Ms. Yoon emphasized the importance of good grades and good scores to her children to prevent them failing in school and in life, in Canada.

Narrative Thread Two: Ms. Yoon's Box in the Making of Familial Curriculum

Recalling her experiences of Canadian schooling and travelling back to her Korean schooling in our inquiry space, Ms. Yoon told me:

> *I learned that we should not raise children with the way that we already know and not put our children into the box we have.* (Research conversation, Nov. 13, 2015)

Her profound insight shaped by her curriculum making with multiple people, places, and situations, made me inquire into her "box" in her making of familial curriculum.

Living up to the box of a good student, good kid and good person.

In our conversations, Ms. Yoon often told me stories about 'good students' or 'good kids' in her early curriculum making:

> *I was taught to use honorific expressions to parents, teachers and elders to show my respect. I was also taught certain ways of respecting them such as looking down [not having eye-contact [65]] when I listened to them or using two hands to hand something on to them. I was not allowed to eat meals before my parents began to have a meal. My parents, teachers, and seniors rarely allowed me to share my feelings with them in my upbringing. I rarely had a chance to engage in conversations with adults either. I would often be scolded when I expressed my thoughts in conversation with them. I was expected to obey what adults told me. In classrooms, I might be considered a disrespectful child when I raised my opinion or a different thought than what the teachers were saying. Teachers and adults would consider it "talking back" to them when I had a different idea or I raised some questions. I was expected to be quiet and to not argue with them in order to be a good student and a good child*. (Research conversation, Dec. 5, 2015)

[65] In contrast to how Ms. Yoon was expected to respect seniors (parents, teachers) in her upbringing, I understand, through my experiences, that 'eye-contact' in Canada signifies students' engagement in classroom learning and is a way of showing respect to listeners.

In composing her life as a student and a child, Ms. Yoon was making curriculum with teachers and elders in Korea who were positioned as people of authority that Ms. Yoon should follow and obey; her opinion, she learned, should not differ from theirs. Obeying her elders' words and listening well (Yang & Rettig, 2003; Sung, 2010; Ahn, Kim & Park, 2008; Kim, Im, Nahm & Hong, 2012) was expected of Ms. Yoon in her early school and familial curriculum worlds in Korea. Ms. Yoon continued to share what it meant to be a 'good student' within her early schooling in Korea:

> *When I was a student, good students were students who were good at memorizing the contents of textbooks and getting high scores on written exams with the type of multiple-choice questions. The best way to be a good student was to sit at a desk for a long time previewing and reviewing course materials and showing consistency in workbooks. The school evaluations[66] that were practised in my Korean schooling were not as diverse as what my children are having at their school now. The test results with classroom rankings instigated competition among peers*. (Research conversation, Dec. 5, 2015)

In reading her narrative account, Ms. Yoon also travelled lovingly (Lugones, 1987) to the teachers' world:

> *Jin Mi: Do you think about why teachers did not allow students to ask questions and often told them to "be quiet!"*
>
> *Ms. Yoon: I think they are busy with almost 50 students in one class. They probably had many things to teach within limited class time and they would not have enough time and breadth of mind to respond to students' questions. If students ask a lot, they were annoying teachers who had many students and interrupting others' learning to waste class time. Teachers often taught students with one-way communication. They did not allow us to debate or argue like my kids do in their school.* (Research conversation, March 9, 2018)

In composing her life with her Korean schooling, Ms. Yoon understood that good grades were important in order to have a better life, that respecting elders and obeying them were valued, and that not arguing or standing out helped to build smooth relationships when

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[66] Ms. Yoon told me that written exams were the dominant type of classroom assessment she experienced in her Korean schooling.

composing lives with elders. Ms. Yoon's box of what it meant to be 'a good student, good kid and good person' was shaped by her interaction with people in her familial and school curriculum making worlds from her upbringing in Korea.

Composing a curriculum of lives with her mother.

Ms. Yoon recollected what she had learned in composing her life with her mother in her early familial curriculum world:

> *I came to realise learning from my mother is influencing my life as a mother, which I was not aware of when I was a junior and high school student. I believe that learning from life experiences by living with family members influence one's values and beliefs. My mother taught me several values such as repaying someone's kindness, being thankful, being humble, being companionable and compassionate, keeping credibility. My mother gave up her dream and sacrificed her life for her kids' education*. (Research conversation, April 1, 2016)

I came to understand that Ms. Yoon's mother's teaching had shaped the person Ms. Yoon is today and that Ms. Yoon learned from not only her mother's direct words but also from living with her as she was composing a curriculum of lives in her early familial curriculum world. I learned that what Ms. Yoon learned from her mother also shaped her box of values and beliefs in making familial curriculum with her children.

Bumping stories with the box: "I don't like feeling sad." (Eun Jin, daughter).

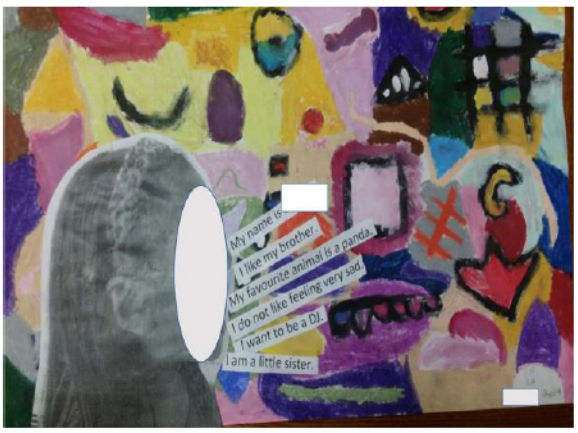

Figure 8. Art project made by Grace Eun Jin, Grade 1.

Eun Jin wrote several sentences about herself in her school art project (Figure 8). Ms. Yoon and I talked about the picture for a while and one sentence caught her eye: "I do not like feeling very sad." Ms. Yoon looked at that sentence and told me that she almost never asked Eun Jin about her feelings in their daily conversations at home: knowing about her child's feelings was unfamiliar for her. In the context of the values of familial and cultural narratives she learned in her early curriculum world — for example, arguing was not allowed, obeying parents was valued, and engaging in conversation with adults should be limited — Ms. Yoon found it challenging to make curriculum with her children by attending to their feelings. She recollected that she had rarely shared her feelings in either her familial or school curriculum worlds.

Ms. Yoon's stories of being a good student and child that she had been living with shaped her to not attend to her children's feelings in their daily conversations at home.[67] Eun Jin's school project, however, provided an opportunity for Ms. Yoon to awaken (Greene, 1995) to the box she had lived with that did not allow for her to share feelings within her familial curriculum world.

Bumping stories with the box: The report card.

In the context of her stories of schooling from Korea, Ms. Yoon asked her children about their exam scores with questions such as "how many students got 100 points?":

> *Honestly speaking, I wonder more about where my children stand against their peers in an academic ranking. But there is no ranking on my children's report card. [Canadian] Teachers described in the report cards what my kids learn and what they are good at and the areas they need to make progress. It is vague and general and sometimes it is hard to find the point. I don't have any idea where my kids are at.* [whether they are ahead of their classmates or behind]. (Research conversation, Dec. 5, 2015)

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[67] Ms. Yoon added comments as we negotiated her account. She told me that she also had neither time nor breadth of mind to ask her children about their feelings as her life settling in Canada as an immigrant mother made her busy and as she had many challenges to deal with (March 9, 2018). In composing the familial curriculum within her immigrant family context, fulfilling basic needs such as for housing, food, and clothes became the priority, not asking her children about their feelings.

With her own stories of report cards and exam scores that had shaped her from her early Korean schooling, Ms. Yoon found that she had a tendency to compare her children to their classmates based on their exam results:

> *It was easy to find my position within my class and the whole school with my Korean report card, which had solid numbers of ranking on each subject. The test results showed with numbers such as the score I earned from a classroom exam, like 90%, and the number of my classroom ranking like 3/51* [3rd student out of 51 students in her class]. (Research conversation, Nov. 13, 2015)

For Ms. Yoon, her Korean report card indicated (Yang & Rettig, 2003) to her where to go and what to do in terms of academic progress. The numbers of her score and ranking let her easily understand where she was 'at' in the classroom and school: ahead, average, or behind. If an indicator from her report card for a specific subject showed a relatively low number or ranking, she increased time at her desk to do better on the next exam.

Ms. Yoon's stories of the Korean report cards bumped against her children's Canadian report cards. In making curriculum with her children at home, Ms. Yoon was not excited to read her children's report cards, which were "vague and general" to her. Without the indicator of the place her children were 'at' in terms of academic ranking at school, Ms. Yoon had trouble positioning her children and, consequently, she was not able to provide feedback to them. She therefore had difficulty having educative conversations with her children when they brought home their school report cards.

Bumping stories with the box: 부모님[68][bu-mo-nim] vs. you guys.

In contrast to the Korean practice of using honorific expressions and suffixes such as '님 [Nim]' for seniors, Ms. Yoon's children sometimes used the English pronoun 'you' or the

[68] This means "parents" in English.

phrase ‘you guys’ when referring to their parents in conversations at home. This upset Ms. Yoon, who felt as though she was not being respected by her children. In this context, Ms. Yoon sometimes felt tension associated with English and Korean expressions in communicating with her children. While she used honorific expressions as a mark of respect to her parents — and to reflect the hierarchical relationship (Yang & Rettig, 2003; Sung, 2010; Ahn, Kim & Park, 2008; Kim, Im, Nahm & Hong, 2012) between Korean children and parents — her children used second person pronouns in their English expressions. This is rarely practiced in Korean conversations between parents and children.

As Koreans use titles in relation to their social position as a subject of sentences, second person pronouns are often omitted in Korean conversations. Moreover, as Korean is a contextual language, speakers would consider the appropriate expressions to use within a given context. Second person pronouns, on the other hand, are used differently depending on the situation or with whom you are speaking. For example, the literal meaning of you, ‘당신 [dang-sin]’ can be used in an argument when someone is upset but ‘당신’ can also be used between romantic partners to refer to the loved one (Kim et al., 2019, p. 100). If the second person is younger than the speaker, ‘너[69] [nŏ]’, ‘너희들[70] [nŏ-hŭi-tŭl]’ is used as a subject of the sentences.

Although Ms. Yoon knew English grammatical terms and that her children did not mean to be condescending in using expressions such as ‘you guys’, she still felt uncomfortable hearing this as it did not reflect the hierarchical relationship between children and parents. The linguistic narratives Ms. Yoon had lived in Korean while she was composing her life with elders and

[69] This means “you.”
[70] This means “you guys.”

parents were bumping into her children's linguistic narratives in English. Ms. Yoon explained the cultural difference (Crippen & Brew, 2007) within her familial curriculum world:

> *Kids are expressing something in the Canadian way and parents are responding to them in the Korean way.* (Research conversation, Nov. 13, 2015)

Narrative Thread Three: Ms. Yoon's Box is not Fixed but is Being Revised

Throughout our research conversations, I came to understand that Ms. Yoon had lived according to the values of the box that was shaped in her early familial and school curriculum worlds. Ms. Yoon shared with me several bumping stories about when the box did not contain enough for her to raise her children in Canada where the linguistic, cultural and institutional narratives were different than those of her upbringing. As I was attending to Ms. Yoon's familial curriculum making with multiple co-composers (Huber et al., 2011, p. 43) and to her life in the long term, I learned that the box was recomposing with her experiences in Canada (Huber et al., 2011, p. 44). Following Ms. Yoon's experiences made me understand that her familial curriculum making was not static but was in the process of being made with multiple people, places, and situations.

Experiences of high school upgrading: Having a new window to see Canadian schooling.

Ms. Yoon shared her experiences of her high school upgrading in Canada, which gave her a new window to understand Canadian schooling. It was also an eye-opening experience that helped her to understand her children's schooling:

> *It is amazing that opportunities are given to students who want to retake the courses and to update their scores. Unlike Korea where high school scores can never be changed, it is possible the high school scores can be updated if students take the course again here [in Canada].* (Research conversation, Nov. 13, 2015)

She continually shared with me what she learned from her high school upgrading experience, including one example of how she had a different understanding of children's university education to some Korean families in her community:

> *Some Korean immigrant parents seem to prefer four-year university education for their children than two-year college education.*[71] *In order to get a better job, it was better to have a four-year university degree in Korea, but I don't think it is necessary to have it here. I see several cases that children [from Korean immigrant families] return to the two-year college education after spending some years in four-year university education. Kids just waste their time because their parents force them to go. I learned that it is diverse to find a job here. I know that people with two-year college degrees could get jobs with a good salary. If someone thinks she/he needs a four-year university degree, it is possible to upgrade and to graduate university after a two-year college program. I also learned there are more jobs than I thought here.* (Research conversation, Nov. 13, 2015)

Ms. Yoon told me that she experienced social pressure when she heard some Korean immigrant mothers asking other mothers about the universities their children attended; the perception of children's academic success was based on the name of university. Sometimes, children's academic success, as defined by the school name or by their grades, was considered to be an index of good mothering within the Korean immigrant community in which Ms. Yoon's cultural narratives were composed as a Korean immigrant mother.

Within the Korean-Canadian community with which she was making her curriculum, Ms. Yoon encountered some mothers who thought two-year colleges were less desirable and who felt that children who went there did not study hard enough to be accepted in a four-year university. They often believed that this was a reflection of mothering; mothers would be judged based on a child's school or their choice of subject major that would lead to their career. Having high school upgrading and college education experience, however, Ms. Yoon explained:

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[71] Within the grand narrative of Korean schooling in the 1990s that Ms. Yoon and I experienced, we both understood that a four-year university education was positioned as higher and more desirable among students and parents than a two-year college education. A common practice Ms. Yoon witnessed and experienced in Korea was that people gained the required work experience after being hired.

> *I was able to look closer into [Canadian] students' life and school culture while I was taking high school upgrading courses. It is helpful for me to imagine my children's school culture and life as students.* (Research conversation, Nov. 13, 2015)

It became evident to me that her experiences as a student in a high school upgrading program and at college allowed her to travel to her children's school curriculum world with loving perception (Lugones, 1987); this resulted in her being able to create a familial curriculum world that was more open-minded and tolerant. Learning from her high school upgrading experiences helped her reshape the box of her expectations and understandings about children's learning. Having revised the metaphorical box in light of the experiences of her high-school upgrading, Ms. Yoon told me:

> *I am trying not to push my kids with my parents' authority but to respect my children's opinion. I believe that children can learn longer and show their potential if they find their interest and talent for something. I don't have to urge children to 'be an elite to survive' under the education system in Canada. If I could attend to my children's feeling and sympathize with that and respect their choice, the relationship between my kids and me could not worsen.* (Research conversation, Nov. 13, 2015)

Ms. Yoon also re-interpreted her past experience of failing to get a summer internship in the context of her high school upgrading experience. She came to have a new understanding of career competency and was able to lovingly travel to her children's Canadian schooling experiences. It also became evident that Ms. Yoon was composing her familial curriculum with these new understandings:

> *I think I have a new window to see my children's schooling. Without my high school upgrading experience and college education, I would have forced my children with adult authority. I learned experience is more important than I thought in Canada. I thought it was for exclusion to prefer people with intern experience when I failed to get a summer job. But now I understand it is necessary to work with other people as a community member; internship experiences are crucial to build those abilities.* (Research conversation, Nov. 13, 2015)

Learning from living alongside a co-worker.

Ms. Yoon shared with me what she learned from her co-worker. Listening and observing how her wealthy co-worker was raising his son, Ms. Yoon was surprised to learn that he allowed his son to work at the recycling center collecting bottles and cans or to clean during the summer vacation. Ms. Yoon used to think that these were not desirable ways to get work experience. But by composing her curriculum of lives with her co-worker, she learned about the worth of such experiences:

> *I think my co-worker tried to teach his son the value of labour and money and he put value on experience rather than higher academic score from an early age.* (Research conversation, Nov. 13, 2015)

Her living curriculum making with her co-worker made her have a new understanding of her past experiences.

Ms. Yoon also shared with me what she was learning in her current workplace with respect to job competencies:

> *When I am working with my co-worker who is in a leadership position, he has the ability to place proper people who are able to deal with tasks. He does not try to do everything by himself but support people who could do better in that position and give people autonomy in work-related problem-solving.* (Research conversation, Nov. 13, 2015)

I started to understand how Ms. Yoon was making her curriculum: learning from her co-worker and her experiences in her current workplace led her to understand job competencies better. As Ms. Yoon got to know more about Canadian schooling from her lived experience and life making with other people and in other places and situations, she revised the stories of her experiences related to her interruption.

In a previous story, she told me that she experienced racism; she also had a strong opinion that her children would experience a similar type of racism because of their skin color or ethnic name. However, in her revised story, she stated that requiring internship experiences in

the hiring process was not for exclusion but for the importance of working together. In order to work together relationally in the workplace, she learned that people needed to have adequate communication, critical thinking, and problem-solving skills, and that they needed to think creatively and be cooperative and collaborative. These abilities could be obtained through the internship experiences. Her curriculum making by interacting with her co-workers within her workplace and by revisiting her past failure stories allowed Ms. Yoon to have a new understanding about this experience.

Learning from living alongside her children.

Although Ms. Yoon lived bumping stories with her children, she shared what she was learning from her children in making intergenerational curriculum (Huber et al., 2011, p. 40). She told me:

> *They are good at articulating what they want and what they don't want. They are able to speak their opinion concretely and clearly. They are growing up independently. I am learning more and more about Canadian society by living with my children. My kids are the bridge to connect me to the Canadian society*. (Research conversation, April 1, 2016)

Ms. Yoon, who understood that her children were learning these abilities from their school curriculum world, shared with me the following learning moments from the stories her kids brought from their school:

> *One day, my son and I were talking about the new kid in his class. I was asking several things about the new kid. In response to my wonders, my son told me, "Mom, he is in the process of learning new things [new school, new friends, new class, new teachers, new community], we are helping him." His response in acknowledging the process of his classmate's transitions made me understand how my son learns and lives in the classroom*. (Research conversation, Nov. 13, 2015)

Ms. Yoon also shared with me the following story from Eun Jin's kindergarten classroom (Nov. 13, 2015). In the middle of sharing what made them special in Eun Jin's kindergarten class, one girl said:

> *Girl: I am special because I have two fathers. I have my father and a step-father. I stay with my mom and my step dad for one week and I stay with my father for the other week.*
>
> *Classmates and teacher: You are so special!*

Ms. Yoon told me that she was surprised that the girl had spoken out about her life living with divorced parents. Ms. Yoon expected that kids would have shared a story about something they were good at or something that made them proud. But living with divorced parents was not the story Ms. Yoon imagined as a story of being "special." In her upbringing, Ms. Yoon had lived with the cultural narrative that divorce was taboo and that being a child of divorced parents was shameful, so she expected that this would have been difficult to speak about in public.

Moreover, Ms. Yoon was surprised at Eun Jin and her classmates' response — that they acknowledged the girl's familial situation and did not treat it as abnormal but as special. Through the conversation with Eun Jin, Ms. Yoon was able to reimagine the image of "family." She had the image of a "normal" family where there was one father and one mother. If someone did not have a father or mother, the family was referred to as 결손가정[72] [gyeol-son-ga-jeong] within her cultural narratives. But Ms. Yoon no longer felt this way:

> *I think my daughter learned how to respect others' differences in her class. I came to have trust in public education when I was observing my kids learning how to respect diversity of other people, which I had not learned from my upbringing*. (Research conversation, Nov. 13, 2015)

Ms. Yoon explained how she learned from her children's knowledge, which was shaped from learning and living in a Canadian classroom and school. And the knowledge she gained living alongside her children made her see the box of a "normal family" from a different perspective. It became evident to me that her children's school curriculum shaped Ms. Yoon's familial curriculum world.

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[72] Means 'broken family'.

Chapter 6: Narrative Account of Ms. Park's Familial Curriculum Making

The narrative account of Ms. Park was composed by me but it was not negotiated with Ms. Park as a co-inquirer. I include[73] Ms. Park's narrative account to honour the stories that she shared with me during our research conversations, and for including the familial curriculum Ms. Park composed with her children.

Negotiating an Entry: Bumping Stories of Research

I met Ms. Park at the local Taekwondo academy in 2015 when I was watching my son's level test. Ms. Park was sitting beside me on a bench and was talking on the phone in Korean. Until then, I was uncertain whether or not she was Korean as several Asian mothers were also watching their children's level tests. After she hung up the phone, I greeted her in Korean "안녕하세요? [an-nyŏng-ha-se-yo]"[74] After a brief chat, I found out that she too had three children and that her son was the same age as mine. Both of our sons were taking Taekwondo. After that day, we sometimes met up for tea together at various coffee shops while we waited for our children's Taekwondo lesson to end. Our relationship started out as two parents who were both alike in that we had three children, one of whom attended Taekwondo lessons. As I got to know more about Ms. Park and her family, I thought that Ms. Park could become one of my research participants. It took several weeks for me to invite Ms. Park to be a participant as I was uncertain whether she would feel comfortable changing our ordinary relationship into a research relationship. One day, I met with her to invite her to participate in my doctoral journey and to briefly explain what my study was about. Initially, she told me she felt a bit uncomfortable to

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[73] I justified the decision to include her narrative account of familial curriculum making in Chapter 3.
[74] The expression means "hello" in English.

share her stories as a "research participant." She wondered how she could be involved in my study:

> *Ms. Park: Should I answer your questions?*
>
> *Jin Mi: My study is not an interview or a survey. We are going to have conversations about our stories of mothering experiences in Canada. It will be the continuation of our previous chatting when we were having coffee together.* (Personal conversation, Aug. 27, 2015)

Ms. Park's face had a puzzled expression. She told me that she had an understanding that to be a research participant she would need to answer a survey or be interviewed about her past experiences. When it came to the term "research," Ms. Park thought that she would be responding to questionnaires that a researcher had made in advance, such as with a survey or interview. Ms. Park wanted to know the clear process of my research, the anticipated results, and the starting and ending date of being my participant, as she needed to negotiate her life to be a research participant, including finding time for our conversations and for what stories she would share with me for the sake of my research.

While I could not answer her questions in the way she wanted to know, I read through my research invitation and consent form with her. It seemed my research invitation did not match her previous understanding of "research." I understood that Ms. Park's initial hesitation and discomfort might have come from the fact that our stories of research bumped against each other. I tried to make Ms. Park feel comfortable in our research conversation by using the term "our stories" in order to position us as equal tellers and listeners so that she could understand that the research was for the benefit of both of us.

For our next meeting, I suggested a conversation with coffee to create a more comfortable space. Ms. Park wanted to have another conversation with me first before accepting

the next meeting. After several more conversations, she finally felt comfortable enough to sign the consent form.

Coming to Know Ms. Park

I gradually came to know Ms. Park and her curriculum making in Canada with three children through our multiple research conversations. Our conversations always involved a cup of coffee, but the places varied depending on our life making. Most times we shared conversations at a coffee shop (Sept. 20, 2015; March 5, 2016; April 9, 2016; April 23, 2016). Ms. Park also invited me to her home two times (Sept. 24, 2015; Nov. 9, 2015). Sometimes, we shared conversations in her family van (Nov. 18, 2015) and over the phone as requested by Ms. Park (Aug. 27, 2015). We also exchanged text messages multiple times in 2016 (July 8, 9, &10; Sept. 5; Nov. 11, 12, 13, & 23) and in 2017 (May 9). Once, we had a meal and conversation at a local restaurant (Jan. 20, 2016) to share our life-composing stories.

Ms. Park and I met at a coffee shop in our neighborhood on a Sunday afternoon (Sept. 20, 2015). She was available to have a conversation on that Sunday afternoon after church service as her husband was in Edmonton that weekend so he could stay with her children at home. Ms. Park wanted someone to be with them at home while she was out. I learned her husband ran a small business out of town and she felt secure when her husband stayed with the children.

After the meeting, we had a research conversation at her home (Sept. 24, 2015) and Ms. Park made a café latte for me with chocolate syrup on top. After commenting that her home was like a show home — everything was neat and well organised — and like an art gallery —every corner displayed different art — we started to have our conversation while drinking our coffee.

Sitting at a big dining table, I asked Ms. Park to draw an annal as a way to get to know each other with respect to time, people, and events over the years. Since Ms. Park was unfamiliar with annals, I drew my own and started to share about my life-making stories. Ms. Park chose to

tell stories of herself and her family after arriving in Canada. In the annal she drew, I learned Ms. Park met her husband in Vancouver when they were both international students pursuing their post-secondary education in 1996. They married in Korea. Ms. Park has a design degree from a Korean university and worked at a coffee shop in Vancouver before she had children. They came to Edmonton in 2000 based on her husband's decision.

Mrs. Park's husband ran a small business out of town on a First Nations' reserve after graduating from university in Edmonton. He was mostly away during weekdays and would come home every other Saturday until Monday morning while his employees were managing the store. They have two daughters and one son. In 2015, at the time of our first research conversation, their daughter, Emily,[75] was in Grade 9; their son, Ryan, was in Grade 6; and their second daughter, Leila was in Grade 2. Ms. Park's children went to one of the French Immersion schools located outside of the catchment area.

Coming to the Narrative Threads of Ms. Park's Familial Curriculum Making

Thinking narratively about Ms. Park's stories of familial curriculum making within the metaphorical three-dimensional narrative inquiry space (Clandinin and Connelly, 2000), I could discern three narrative threads in Ms. Park's familial curriculum making. In the first thread, "Ms. Park's Stories of Input and Output," I inquired into the stories of experiences from the early familial curriculum world that shaped who she wanted to be as a mother, and her output stories of being a mother in Canada. In the second thread, "Seeking Ongoing Support to Respond to the Stories of Input and Output," I inquired into the tensions and conflicts between Ms. Park and her first daughter, Emily, on Halloween night to show the complexities of familial curriculum making when each family member is composing their own life. I also came to understand one of

[75] Ms. Park used her children's English names in our research conversations.

Ms. Park's familial curriculum co-composers (Huber et al., 2011, p. 43). In the third thread, "Composing the Answer," I inquired into Ms. Park's curriculum making focused on life in the long term (Huber et al., 2011, p. 44) to understand who she was and who she was becoming as a mother familial curriculum maker.

Narrative Thread One: Ms. Park's Stories of Input and Output

Ms. Park often used the term "input" and "output" when we had research conversations as she struggled to find the balance between input and output in composing her familial curriculum. With her familial narratives as the wife of a business owner, she was living with the stories of seeking balance between investing in something and getting something back in composing her life with her husband. It was important for her to have the balance between input and output for her family's sustainable living. In terms of parenting, I came to understand that Ms. Park was composing her life and negotiating a curriculum of lives with her children within the framework of "input and output."

Input stories from the early familial curriculum world — Living out the stories of the mother she wanted to be.

> *When I was a child, my mom was always busy. I rarely have memories of me spending time with my mom. That is why I want to be a stay-at-home mother in order to spend time with my children.* (Research conversation, Sept. 20, 2015)

Ms. Park recollected her childhood stories that shaped her desire to be the mother she was. In fall 2015, Ms. Park's calendar was filled with school events and extra-curricular activities for her three children. She was busy in and out of the house taking her children to school and to extra-curricular activities. Emily had been taking violin lessons for nine years and she had finished advanced swimming lessons. Ryan was taking Taekwondo class and also had soccer practice. In addition to these activities, Ryan was also taking private math lessons in their

home and reading and writing lessons in English at a Hakwon[76] as he was planning to take an entrance exam for the junior high school that provided an Academic Alternative program.[77] The youngest child, Leila, was taking piano and dance classes. Her three children's private lessons took place at various locations on different dates throughout the weekdays and weekend. Ms. Park therefore needed to drive to several different places depending on the schedules of her children's extra-curricular activities; this made her life making as busy as a full-time worker.

With these daily routines, her children often had dinner (Ms. Park would have packed this at home) in the family van while they were moving from one place to another for their extra-curricular activities. Ms. Park described herself as being "like a road manager" (Sept. 20, 2015) as she spent many hours on the road taking her children to different places for their out-of-school activities. Her time was shaped by her children's education, which she called "the biggest priority" (research conversation, Sept. 20, 2015). Ms. Park told me:

> *My hope is to support my children's education for them to have better life . . . the reason why we choose to live Canada and why I invest my time, money, and effort for my children.* (Research conversation, Nov. 9, 2015)

I learned Ms. Park barely found time for herself and was living out the stories of the mother she wanted to be. She felt strong responsibility in raising her children as evident in her statement: "mother has 100% responsibility for their children's education. Don't we?" (research

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[76] Kim (2016) explains, that hakwon refers to "a private educational institute where Korean students study after school to supplement or advance their learning. Funded by students' families and privately owned, hakwons are both educational and commercial enterprises" (p. 3).

[77] The school website provides the program information as follows:

> This program is targeted to students with a strong early interest in post-secondary studies who have an emerging desire to develop global leadership skills. They are committed to rigorous academic learning and also have an interest in creative approaches to learning. They demonstrate strong communication skills in English and in French that can be further developed as they work collaboratively to explore concepts and deepen understanding. They understand and appreciate that technology has rapidly changed that learning from accumulating knowledge to making use of existing knowledge in new and creative ways. They are willing to engage in interdisciplinary work and to collaborate with others to produce new knowledge, products and processes.

conversation, Sept. 20, 2015). She was seeking my agreement, but I began to wonder why she had such a strong sense of responsibility as a mother. Later, Ms. Park shared her belief with me that was shaped by her family narrative that was nested within the Korean cultural narrative:

> *[F]ather has responsibility to be a bread winner for the family and the mother has the responsibility of raising children at home, doing house chores, making food, and sending children to school*. (Research conversation, Nov. 9, 2015)

Living with the cultural and familial narrative that had been shaped from her Korean upbringing, Ms. Park understood that there were clear distinctions between the husband's and wife's roles within her familial curriculum making. Ms. Park's expectation of her husband came from the stories planted from her early years in Korea living with her father. She explained:

> *My dad was so responsible to secure our family financially. There were several challenging times because of his business. We had to move several times from a big house to a very tiny house but he always made his best for our family.* (Research conversation, Nov. 9, 2015)

In understanding a mother's role, Ms. Park shared with me how she was making her curriculum of life with her mother-in-law and her mother in Korea:

> *I feel pressure when my mother-in-law asks about my children's education over the phone. She tends to put on me a crucial responsibility for my children's success in school and their life… My mother gave me advice on having a baby boy as I got married to a man who is the only son in his household for three generations. My mother emphasised that it was very important for me to have a baby boy as soon as possible. The reason why I quit my study after marriage, I felt obliged to have a baby since I was over 30 as my parents thought I was old to have a baby. My mother believed that having a baby and raising children are the important responsibilities of married women.* (Research conversation, Nov. 9, 2015)

Listening to her understanding of a mother's role that was shaped by cultural and familial narratives as input stories, I came to have better understanding about Ms. Park's strong sense of responsibility as a mother and her curriculum making with her three children at the time we had research conversations. It came from her life making to live up to the familial and cultural

expectations: Ms. Park chose to be a stay-at-home mother to provide the best environment for their children's education in Canada.

Input stories from Korean schooling: The food bank.

> *Ms. Park: When Emily was a kindergartener, one day she gave me a school letter. I could not understand what "Food Bank" was on the school letter. I knew "food" and "bank" separately but I could not connect two words together. I had no idea. I was ashamed to ask what the food bank means to others.*
>
> *Jin Mi: When my child started to go to school in Canada, my daughter's first grade teacher sent me the picture of "bundle-up" to let parents know how children should be properly dressed for winter in Edmonton. It was helpful for me who was not familiar with Canada's winter weather to understand what bundle-up means as a child wearing thick winter coat with scarf, hat, mittens and snow boots in the picture.* (Research conversation, April 9, 2016)

In interacting with children's school curriculum materials, Ms. Park and I shared similar experiences at the time we started to become school parents in Edmonton. Ms. Park also shared how she learned the phrase "white elephant" from her church Christmas event:

> *People exchange things they don't need as a gift around Christmas season. It was fun to exchange gifts like that way and I learned something I don't need can be useful and meaningful to others.* (Research conversation, April 9, 2016)

While she was socializing with other church people, she learned the meaning of the word, white elephant through a Christmas game in her church community. I learned not only the meaning of white elephant from her but also how Ms. Park was learning language and culture with her life making with people in Canada.

Ms. Park also pointed out the way we learned English as a subject in our Korean schooling:

> *I learned English with a textbook. It was boring and not interesting. I studied English memorizing words and grammar rules and took monthly exams in junior and high school. The English I studied in schooling was not very helpful in living in Canada. I don't have confidence in speaking English although I studied it more than ten years as a core subject in my schooling.* (Research conversation, Nov. 9, 2015)

As Ms. Park and I went to school in Korea in the 1980s and both used standardized Korean textbooks, I could understand how Korean schooling in relation to learning English made it a challenge to live as a mother and an adult in Canada. Ms. Park told me that she sometimes asked for an English speaker to proofread the emails or notes she sent to her children's teachers. The process was not always easy and timely and it cost money. While Ms. Park also asked her children for help in finding appropriate expressions or vocabulary in certain situations, communicating with people at her children's school was challenging.

Ms. Park's experiences of learning English in Korea focused on reading and writing with the help of a textbook — the common way of studying English there did not involve communicating with people in real-life situations but memorising and practicing English in workbooks. The English written exam also consisted of multiple questions that mostly had a single solid answer. Doing many workbooks could help a student find a single answer in the exam. As a school student, Ms. Park was trained to find a single answer as the right answer throughout her school exams.

Travelling through Ms. Park's Korean schooling and her children's Canadian schooling, I came to understand the way Ms. Park was evaluated in her English in Korean schooling shaped her curriculum making with her children in Canada. For example, she provided workbooks for her children to do at home believing that these would help her children's academic achievement in their Canadian schooling.

Output stories of being a mother in Canada: Ms. Park's familial curriculum-making place.

On Sept. 24, 2015, Ms. Park invited me to her home, her familial curriculum-making place she shared with her three children. The new school year had started in early September so Ms. Park could find time to share coffee with me as her itinerary became more stable with

respect to her children's school schedule and extra-curricular activities. When I arrived, Ms. Park showed me around her home. There was a den where Emily practised violin and the piano was located in the corner of the living room. There was also a rectangular black dining table near the kitchen and another big gray table in the living room. On the second floor, there were four bedrooms for each family member plus a bonus room.

With a latte that Ms. Park made for me and a box of croissants that I brought for her family, we sat at her big gray dining table located in the living room area. There was a fish tank on the table where one fish was peacefully swimming. Ms. Park shared with me that her children wanted to have a pet and they decided to get a fish tank. I told her our children also kept asking to have a pet in our house and we used to have a fish tank too in our living room. We laughed together while sharing our similar experience about how our children begged us to get a pet and how we decided on fish as this required less commitment than having dogs or cats. Ms. Park told me that she and her children sometimes talked about the fish in the tank at the table — for example, about their behaviour and movement, and about cleaning the tank and giving the fish food.

Also on the table were Canadian curriculum math workbooks, which she purchased for Ryan at a local bookstore, a multiplication workbook for Leila, Korean vocabulary cards, and a pencil sharpener. Ms. Park told me their children do homework, workbooks, and tutoring at the table. She told me that she used to teach her children how to read and write Korean at home. Sometimes her children read Korean children's books aloud to her husband. Ms. Park also checked Leila's memorising of multiplication tables to enhance her Grade 2 school curriculum. Listening to Ms. Park's familial curriculum making at the table, I learned stories that paralleled with my own as a mother from Korea living with three school-age children.

As our conversation unfolded around our children's Canadian schooling and our Korean schooling, we found many things in common. Ms. Park reminded me of the time when, as parents, our early lives in Canada unfolded. I used to teach Korean to my first daughter using Korean reading and writing elementary textbooks[78] for Grades 1 and 2. I also used to buy Canadian curriculum math and language art workbooks at a book store when my children started a new school year and made them study with them after school hoping that they would help preview and review their school curriculum. I had difficulty understanding what and how my children learned at school in Canada. Our children did not carry one standardized textbook for each subject. Ms. Park agreed that she also had difficulty supporting her children's learning at school without having a sense of what school curriculum her children were currently working with. Consequently, she found it challenging to travel (Lugones, 1987) to her children's school curriculum worlds as a mother who had stories of her Korean school curriculum world.

Ms. Park's Responsive Curriculum Making.

Although Ms. Park had difficulty making her familial curriculum align with the school curriculum, I came to see Ms. Park was engaged in responsive curriculum making. Ms. Park told me she went to several open houses with Ryan and Emily to choose their junior high school and

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[78] The National Curriculum Information Center (n.d.) explains that:

> "The Ministry of Education and Human Resources Development oversees the national school curriculum, as designated by Article 23 of the Primary and Secondary School Education Law, in order to insure equal educational opportunity for all and maintain the quality of education. The national curriculum and regional guidelines accord flexibility to individual schools in accordance with the particular characteristics and objectives of each school. The national curriculum is revised on a periodic basis to reflect the newly rising demands for education, emerging needs of a changing society, and new frontiers of academic disciplines. Curriculum standards serve as the basis for educational contents at each school and for textbook development. The government has undergone seven curriculum revisions to meet national and social needs as well as to keep up with the changes in consideration of various factors related to research development."

And "Textbooks and teachers' manuals are developed within the framework of the national curriculum." Retrieved from http://ncic.go.kr/english.inf.ivi.index.do

As a result, Korean students use textbooks published by the Ministry of Education in Korea. Using a standardized textbook makes students who are in the same grade learn the same curriculum developed by the Ministry of Education. Students own their textbook yearly with no cost.

high school programs respectively (March 5, 2016). Schools in Edmonton provide open houses in February and March. Students and families visit schools of their interest for the coming school year, which starts in September, to get information about the school program and to speak to teachers, principals and current students.

Ms. Park told me that her family had had ongoing conversations with Ryan about his junior high program. Ryan had shown an interest in taking the entrance exam[79] to apply to one particular school. Considering the continuity with respect to Ryan's French lessons and his transition from elementary school to a junior high program, Ms. Park supported Ryan's learning by sending him for private English lessons in reading and writing. She also hired a private math tutor for Ryan who was then in Grade 6 in order to prepare for his junior high entrance exam. To balance the emotional and physical aspects of Ryman's life with the academic aspects, Ms. Park also sent Ryan to Taekwondo academy, piano lessons, swimming and soccer practices, areas where Ryan found his interest and talent.

Ms. Park also provided Leila, a Grade 2 student, with a multiplication workbook to enhance her math skills. Leila memorised each multiplication table and Ms. Park checked that Leila had memorized them correctly. As Leila loved ballet, Ms. Park also registered her in a dance class and provided transportation to ballet class and sometimes to competitions. Leila also took piano lessons.

Emily liked to play the violin. Ms. Park told me that Emily first became interested in playing a violin because of a character, Max, who played a violin in *Max and Ruby*, a children's animated television series (Sept. 20, 2015). In response to Emily's interest and talent, Ms. Park

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[79] Most elementary students in Edmonton have a designated school determined by their address, but Ryan and his family were planning to go to one junior high school where students have to take an entrance exam.

had been supporting her violin lessons. The den in her living room became Emily's familial curriculum-making place when she practiced music.

As a familial curriculum maker, Ms. Park was making responsive curriculum (Huber et al., 2011, p. 41) by providing children's learning materials at home in response to each child's school curriculum and by encouraging them to pursue their interests, talents and needs as they composed their lives.

"My children stay with me 365 days."

Ms. Park shared with me that she had no help in raising her three children as her parents and relatives were in Korea and her husband was away from home most of the time because of his business. She recollected how she was making her curriculum with three children without a human network in Canada:

> *I used to take Ryan and Leila in a twin stroller when I dropped Emily to her kindergarten class. It has been ten years dropping them to school and picking up from school. It is always my job. If I am sick, my children can't go to school. Actually, I was sick the other day. My children could not go to school and stayed at home*. (Research conversation, Sept. 20, 2015)

For Ms. Park, transporting her children to and from school was a huge commitment. For this reason, our research conversation would finish around 2:30 pm so Ms. Park could pick her children up and drive them to their extra-curricular activities. Ms. Park told me how her children depended on her and were a big part of her life making in Canada at the time our research conversations were unfolding:

> *My children stay with me 365 days and I had visited Korea once in 2014 over the ten years and stayed one week to meet my parents, my siblings, and friends as my husband could take a break only a week so he took care of my children while I was in Korea.* (Research conversation, Nov. 9, 2015)

“Everything is happening for the first time. So I feel heavy with worries.”

Ms. Park expressed her frustration on being a mother who felt as though she was not able to raise children with confidence in Canada:

> *Mothers who are educated here, they know [Canadian schooling] better than me. I have less ability as I don’t know how to ask, what to ask and whom to ask when I have problems with educating children here [Canada]. As I was not raised here, I don’t know [the school] culture here and my English is not perfect. I don’t know how to start a conversation in dealing with problems with school people. I have no idea how to approach the problematic situation. I am uncertain whether I am allowed to say this or that. I am uncertain about my approach and whether my English expression is proper or not. Would people look down at me because of my broken English? Therefore, I have been living with fear. School people would say that you can ask anytime if you have any question. But what if the person can’t speak the language, how can the person speak for herself/himself?* (Research conversation, Nov. 9, 2015)

In the process of making her curriculum as a mother, Ms. Park was interacting not only with Canadian schooling and teachers who speak in English, but also with worries, not knowing what to do with the problematic situations, uncertainty, and fear.

Ms. Park shared with me her fear that came from her language ability, living with a cultural barrier, and her lack of support; these affected her confidence in educating her children in Canada. She told me that she lived with fear rather than confidence. Consequently, her responsive familial curriculum (Huber et al., 2011, p. 41) was being made with multiple feelings such as worrying, not knowing what to do with problematic situations, uncertainty, and fear in Canada.

The inputs that Ms. Park had from her early Korean schooling and familial curriculum world with her parents were not enough for her to be confidently “responsive” (Huber et al., 2011, p. 41) in being a mother as she was now making familial curriculum with her children in Canada. She felt a gap between her input and output stories.

Narrative Thread Two: Seeking Ongoing Support to Respond to the Stories of Input and Output

Living with stories of gap.

Ms. Park often felt the gap between input and output and experienced tensions and fears in making familial curriculum. She shared that a lack of support made her frustrated. Ms. Park knew that a Korean language translation service was available through the school board but she had never requested the service. Although she felt she did not have enough communication skills, she tried by herself to communicate with school people as she did not know enough information about the service, including how she could request the service, who to ask for the service, and when to request. She was not aware that she had the right to request language translation service when she needed.

She shared the experience of when she attended a Korean-language seminar held for Korean parents in Edmonton to get information about Edmonton high schools. Although she had obtained some useful information from the seminar, Ms. Park spoke about her thoughts on future services for immigrant parents in our conversational space:

> *The seminar was focused on preparing college entrance during high school. I need on-going support in raising children here on not only how to prepare for post-secondary education but also how to deal with daily challenges we have. . . It would be better to have a consultant who knows both schooling — Canadian and Korean — rather than to have a translator who only deals with the language barrier. I need someone to speak to about my concerns and questions freely [and not have the feeling of being judged by a lack of English ability and a lack of understanding of Canadian culture].* (Research conversation, Nov. 9, 2015)

Ms. Park's mentor.

In general, Ms. Park felt that she lacked support but she was not comfortable sharing her concerns with other Korean mothers or school people as she felt that she may be judged by them. She did, however, have a few support persons in the making of her familial curriculum when she

was composing the curriculum of lives with her three school-age children. She sometimes shared her curriculum making with the 1.5 generation[80] of Korean Canadians. With them, she could share her concerns or ask questions related to raising children in Canada. She explained:

> *Many Korean immigrant mothers [in Canada] are well-educated in Korea and they have lots of information and are prepared for being an immigrant. Myself having a university degree in Korea, still am full of worries when it comes to raising children here. I ask for advice when I don't know what to do with my children from 1.5 generation Korean Canadians who I met at the Korean church. I think they know both worlds [Canadian school and Korean home situated in Canada] and both cultures [Canadian and Korean]. That is why I respect their advice and opinion.* (Research conversation, Nov. 9, 2015)

Ms. Park's words helped me to understand that the 1.5 generation of Korean Canadians could be co-composers (Huber et al., 2011, p. 43) in the making of her familial curriculum. Ms. Park acknowledged the richness of their cultural understanding shaped by living with their Korean parents and community peoples within their familial curriculum world, along with making their lives with Canadians teachers and friends from their school curriculum world. The following story is an example of how a mentor from this community helped Ms. Park understand a conflict with Emily.

> **The story of Halloween night.**
>
> *My first daughter, Emily, who is in Grade 9, asked me to allow her friends to sleep over on Halloween. I gave permission as I understood how Halloween is important for children so Emily and her school friends came over to my house. The children did trick or treating near my neighborhood and they came back to my house safely around 11 pm. I went to sleep after making sure every child in my house was safe. I had heavy responsibility as my husband was out of town for his business so I was the only adult to take care of all nine children [three of my children and six of Emily's school friends] in my house. In the middle of the night, I heard the garage door opening around 1 am. Initially, I thought it was my neighbor's door but indeed I realised my daughter unlocked*

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[80] The 1.5 generation refers to Koreans who were born in Korea and immigrated as children. Mary Yu Danico (2004), who studied the 1.5 generation of Korean Americans, explains that the 1.5 generation is an in-between generation who is not first- or second-generation Korean. She described them as "those who are bicultural and bilingual and who immigrated to the United States during their formative years. They are socialized in both Korean and American cultures and consequently express both sets of cultural values and beliefs" (p. 2). Kim and Duff (2012) explain that the term 1.5 generation has spread to other Korean immigrant communities including those in Canada.

the alarm system and opened the garage door without letting me know about them going out. I was surprised at missing children in the middle of night not knowing where they went and why they went out. I went out of my house searching for the children with worries about their safety. If something happened in my home, I have *100% responsibility for any incident. I was so scared and my feeling of fright turned into anger about my daughter not telling me anything about this happening. Finally, I found the children in our neighborhood where they were on the way to the Macdonald's to meet other friends. They planned the gathering to make memories of a special Halloween secretly knowing that I would say no.*

When I found them on the road in the middle of the night, I was relived knowing they were not missing but I was mad at my daughter and told her in English: "What are you doing here? Come back everyone home!" My voice was loud and I was mad at Emily. Emily was also mad at me thinking I made her embarrassed in front of her school friends. She spoke to me in front of her friends, "You're an Asian mother so you don't understand us."

Hearing her talking back, I became more upset about her disrespectful attitude. I changed the language into Korean and told my daughter with raised and angry voice.

"지금 몇신데 외출이야! 여자 아이들이 밤에 다니다가 무슨 일이라도 생기면 어떻게 할려고 이런 위험한 일을 엄마 허락도 없이 하니? 네 친구 부모들이 슬립오버를 허락할 때는 모두 우리집에서 안전하게 슬립오버 할 거라고 믿고 허락한 건데, 만약 너희들이 밤에 나가서 무슨 일이라도 생기면 엄마가 모두 책임져야 해[81]!"

I scolded my daughter in front of her friends for a while in Korean and they all returned to my house with a heavy mood. After that incident, I and my daughter's relationship became worse. Emily sometimes compared me with her friends' parents who mostly have professional jobs like doctors and nurses and expressed frustration that I did not have a nice job and just stayed home. Besides, she is not proud of me and told me that I am an Asian mother who doesn't understand my own children. I felt that I was judged by my own daughter to be a mother having lack of understanding of my own children.

A few days later, I told the conflict I was having with Emily to my mentor and asked her opinion. She told me, "Your daughter is a normal child. Don't take that seriously. Children in grade nine typically behave like Emily."

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[81] The English meaning of the paragraph is "Do you know what time it is! Girls traveling out at night, what if something were to happen to you all? Your friends' parents gave permission to sleep over at our house trusting that they would all be safe, if something were to happen it would be my responsibility!"

Familial curriculum making being made with multiple co-composers.

Ms. Park shared with me several stories of conflict between her and her children throughout our conversations. The story of Halloween night is one that stayed with me for a long time as I wanted to understand familial curriculum making with multiple voices: Emily, Ms. Park and the mentor:

> *Emily: "You are an Asian mother so you don't understand us!"*
>
> *Ms. Park: "Hearing her talking back, I became more upset about her disrespectful attitude."*
>
> *The Mentor: "Your daughter is a normal child."*

Hearing those voices, I understood Ms. Park's familial curriculum was being made with multiple co-composers (Huber et al., 2011, p. 43): Emily, Ms. Park, and the mentor.

My own parenting experience in Canada spans 14 years. My children look forward to Halloween fun, scares, and excitement. At the end of the day, my children return home with a full bag of goodies collected from trick or treating. I used to overhear my three children planning the day, talking about their costumes, special activities with their friends, and the route for the evening's trick or treating. They often remarked on what costumes their school teachers and their friends' parents wore at the school Halloween parade and for classroom parties. Sometimes, my children complained that I never decorated our house for Halloween or that I did not wear Halloween costumes. Their friends' houses were usually decorated. Despite this, for many years, I used to take them trick or treating and I watched the school parades at Halloween.

In the context of my experience with Halloween as a mother with three children, I tried to understand Emily's curriculum making on Halloween with her friends and with her mother. I imagine that Emily was excited to have friends over and to go trick or treating together that night. With respect to going out with her friends in the middle of night, Emily might not have

wanted to interrupt her mother's sleep so she unlocked the alarm and escaped the house to have a night adventure with friends, feeling secure and mature enough to go out in the night.

On the other hand, I tried to understand Ms. Park's curriculum making with that incident. She was disappointed in her daughter for not telling her about their plan ahead of time and Ms. Park had to worry about the children' safety more than their fun as she was the only adult who was in charge of nine children that night. Ms. Park felt a heavy responsibility to make sure that all the children were safe at her house during the sleep over; she did not think it was safe for the girls to walk around in the middle of night without adult supervision. They also needed parental permission to do certain things. While Ms. Park did not mean to spoil their Halloween fun, she scolded her daughter in front of her friends not considering how Emily would feel. The tension-filled moment soured everyone's Halloween; it was not the Halloween they had planned.

On the road in the middle of night when they met each other, Ms. Park might have expected the children to respect her by apologizing, to listen to her words, and to understand her feeling of responsibility. Ms. Park told me she was upset when her daughter told her, "You are an Asian mother so you don't understand us!" rather than apologising for making her worry and thereby exacerbating the situation.

Ms. Park told me she thought Emily was not respectful by talking back to her and by acting rude in front of her friends. The cultural narrative that shaped Ms. Park's understanding of the relationship between child and mother when she was making a curriculum of lives with her parents in Korea bumped into the cultural narrative that shaped Emily's understanding of that cultural narrative. In early familial and school curriculum, Ms. Park learned to respect elders such as parents by obeying their words. Ms. Park once told me, "Children should obey no matter what the parent says" (Research conversation, Nov. 9, 2015).

In Korea, Ms. Park's school curriculum and familial curriculum emphasized respecting elders and obeying parents. Ms. Park might have been upset because her expectation of how children should be respectful to their parent bumped against the way Emily behaved on that night. But what made Ms. Park more upset was that she felt Emily judged her when Emily said "You are an Asian mother so you don't understand us!" Ms. Park interpreted Emily's words as a negative judgement about her. She felt that Emily characterized her as a certain type of mother and that Emily pitied herself for having that type of mother. Ms. Park told me that she felt that she did not belong with mothers like those of Emily's friends who could understand children better in the context of Canadian culture. Ms. Park also thought that Emily was not proud of her Korean parents and that her words expressed her disappointment that her mother did not fit in the society and did not have a sound understanding about her children growing up in Canada.

I learned that Ms. Park might have felt a gap between her stories of input and output. She had been trying her best to support her children by providing various educational opportunities to respond to each child's talents and needs. But the output was her daughter's conception that she was the type of Asian mother who did not understand her own children.

On the road in the middle of the night when she found the girls, Emily might have been embarrassed at her mother's reaction to their going out and this spoiled her Halloween fun. Emily and her friends might not have understood why Ms. Park was so upset and why she spoke to Emily in Korean, a language Emily's friends could not understand. Emily might have been sorry that her friends saw them arguing.

After the conflict on Halloween night, Ms. Park asked her mentor's advice to understand her daughter. The mentor, whose understanding was shaped by her Canadian schooling and familial curriculum making with parents from Korea, was able to travel to Emily's world with

loving eyes (Lugones, 1987). She told Ms. Park, “Your daughter is a normal child.” The mentor made Ms. Park understand Emily who was growing up in Canada.

According to Ms. Park, the mentor shared stories of her adolescent period when she wanted to push the boundaries her Korean parents expected her to live within. This mentor also told Ms. Park that it was acceptable to be a strict mother and to say what is permitted or what is not permitted within her family. With the knowing shaped from her upbringing in Canada, the mentor told Ms. Park that Emily might have less peer pressure if her friends knew that her parents were strict about rules at home.

Ms. Park told me how she felt confident knowing she had someone with whom to share her concerns and to whose advice she could listen. Ms. Park also told me that she felt sorry for Emily for her misunderstanding of her own daughter after hearing “Your daughter is a normal child,” from her mentor. I came to understand that the mentor helped Ms. Park travel to Emily’s world with loving eyes (Lugones, 1987) and build a bridge that helped Ms. Park cross to Emily’s adolescent life making.

When inquiring into Ms. Park’s tension-filled, familial curriculum-making moment with Emily on the road in the middle of night, Huber et al. (2011) reminded me, “tensions as part of narrative identity making and curriculum making, that is, as part of the negotiation of a curriculum of lives.” (p. 6) Two ways of life making bumped against each other within Ms. Park’s familial curriculum world: Emily’s life making with her school friends at the Halloween night sleepover and Ms. Park’s life making, which included responsibility for the safety of the children under her care. When their lives intersected that night, misunderstandings occurred and neither could understand the other to smooth the tension-filled moment.

In the effort to negotiate a curriculum of lives, Ms. Park invited a third person who could travel to both worlds with loving eyes. The mentor was one of multiple co-composers (Huber et

al., p. 43) in Ms. Park's familial curriculum making. It became evident to me that Ms. Park was becoming a mother who wanted to understand her children by having support from a person who knew about Canadian schooling and who was able to share their experiences within a trustful and sustainable relationship. Indeed, the Halloween incident turned the familial curriculum-making opportunity into intergenerational curriculum making (Huber et al., 2011, p. 43) in which multiple co-composers — Emily, Ms. Park and a 1.5 generation Korean Canadian — who each have different perspectives shaped by their own cultural, linguistic and schooling narratives, engaged in the process of making a curriculum of lives.

Narrative Thread Three: Composing the Answer

Sometimes, Ms. Park told me, "[g]ive me an answer!" desperately. But I could not provide simple answers for her life matters in our research conversations. When I look back at our conversations over the two years and try to understand her familial curriculum making in the long term (Huber et al., 2011, p. 43), I begin to make sense of how Ms. Park was composing the answer for her family and life matters. Unlike her school exams in Korea in which a single and clear answer was the right one, Ms. Park showed me how she was making her curriculum composing the answer with stories she told, retold, and relived.

I remember the day Ms. Park and I met at a restaurant to have a conversation together as the Winter term started in January (Jan. 20, 2016). After finishing teaching a Korean class that morning at the University of Alberta, I drove to the restaurant that Ms. Park chose for our conversation. I was pleased to meet and have lunch together with her. Ms. Park had come to the restaurant from her house after finishing her morning routine — dropping off her children at their schools and going back home to prepare food for them. We warmed our cold hands with green tea and ordered our food.

Ms. Park shared that she and Ryan were preparing documents for junior high school admission and that Emily got a volunteer position at a local hospital. Ms. Park was proud of Emily that she had gathered the information herself, had an interview, and passed the competence test for working at the hospital. Along with stories of her children's curriculum making, Ms. Park shared that she was also considering getting a job:

> *Ms. Park: There is nothing I can do as I have been staying about 15 years at home to raise three children. I regret that I could have started my career ten years ago. Then I would become someone. When I looked back, I had not done something for myself. I needed to stay at home as I did not have any help from extended family here. Now I don't know where I start from and how I come out to the world. . . I want to work at a coffee shop near our house as I have experience working at a coffee shop when I was single. But I don't know how to get a job application and how to prepare the interview.*
>
> *Jin Mi: I think you can get a job application at a coffee shop from the store manager or store website.* (We searched the website of her preferred coffee shop and talked about the hiring process for a while.)
>
> *Ms. Park: Actually, I will be happier if I could work as an interior designer. I really enjoy decorating homes and I helped my friends' house and they liked how I decorated their space.*
>
> *Jin Mi: There is a space on the local Korean newspaper that you can post an advertisement. Why don't you make a blog to show your talent and your work of decorating space?*
>
> *Ms. Park: I am able to check emails and to search google on the internet but I am not able to use a word document. I think I am too late to learn something.* (Research conversation, Jan. 20, 2016)

Listening to Ms. Park's life matters and her negotiation of curriculum making between what she could do and what she wanted to do, I began to learn how her familial curriculum making intertwined with the curriculum of lives of her family members — her transition from home to work, her son's junior high school transition process, Emily's high school volunteer experience, and, as I later learned, her husband's business shutting down. Huber et al.'s (2011) focus on "the responsiveness of the familial curriculum making" (p. 42) guided me to see that Ms. Park was making familial curriculum in response to each family member's stories to live by.

Ms. Park also told me:

> *I think it should be clear between input and output. I only have input for my children's education these days. There is no output for myself.* (Research conversation, Nov. 9, 2015)

As I listened to Ms. Park's daily schedule filled with activities related to her children's education, I understood that the support Ms. Park was providing was quite costly and a huge commitment for a mother who was technically a single parent. When her husband was managing his own business, Ms. Park was also providing support for him while she was composing her life as a mother and wife. This support included buying beverages wholesale for the store, communicating with bank personnel for financial advice, and preparing foods and side dishes for her husband for when he was living out of town.

In our conversation, I came to learn that her husband was going to shut down his business as depressed oil prices in Alberta decreased his income by one half. Ms. Park had been living with no financial support from her husband for several months. Responding to her family's needs in relation to the economic downturn and how it affected her husband's small business, she needed to make a decision whether to quit her children's extra-curricular activities — though she wanted to support their education until they were in university. Ms. Park shared with me that her family had ongoing conversations about the priorities of each member and Ms. Park and her husband informed their children about the family situation with respect to the business shutting down and the future impact of this on their family.

I understand that Ms. Park was making curriculum with her three school-age children and their school transitions and extra-curricular activities, as well as trying to make both ends meet and finding a job to support her family. In other words, Ms. Park's familial curriculum was being made not only through interactions with family members' stories to live by but also in relation to the local economic situation within the societal landscape — something beyond her control.

Ms. Park sometimes called me to have coffee with me. On March 5, 2016, we met at a coffee shop upon her request but we were not able to finish our conversation before the store closed at 9 pm, so we continued our conversation in Ms. Park's family van. Ms. Park called me to have another coffee while Leila was in ballet class on April 23, 2016. I left the Mentoring School[82] at the downtown Korean-Canadian community where I was and met Ms. Park at the coffee shop. Ms. Park shared their family situation regarding the business shutting down.

She and her husband were considering going back to Korea where their extended families could provide the support they needed, but it was difficult to move to Korea with three school-age children while considering the continuity (Dewey, 1938) of their Canadian schooling. She also told me they were considering moving to another province in Canada where they could find jobs. In the middle of the conversation, Ms. Park got a call from her husband that someone was interested in taking over their store and another call from Leila asking for a play-day with her friends. Ms. Park continued to share her challenges with her current familial situation.

> *There is no one to talk about financial shortage, looking for a job, consulting about the business. I really don't know what is right or wrong, I really don't know what to do. Give me an answer.* (Research conversation, April 23, 2016)

I heard her seeking someone to listen to her and to provide support. I could not provide the answer she wanted to know but I offered her what I could do by listening to her. I could relate with Ms. Park's familial curriculum making with a lack of human networks in Canada, living with uncertainty with the stories of the family business shutting down, finding a new job and a place to live after downsizing her house, and providing support for her children's education with limited financial resources.

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[82] University of Alberta undergraduate students who were learning Korean participated in the Mentoring School upon expressing their interest to build positive relationships with Korean youths in Edmonton by providing bi-weekly mentoring sessions.

While Ms. Park was making familial curriculum in response to her family situation, I visited Korea to celebrate my father's 80th birthday. Therefore, Ms. Park and I were not able to meet during the summer months in 2016. We were able to reconnect after the new school year started in September 2016. Ms. Park told me that Ryan was going to a junior high school as he did not take the entrance exam for the school for which he had prepared. Emily was going to a high school that provided a French program as she had previously attended a school with a French Immersion program since she began elementary school. Leila had moved to an elementary school in her catchment area. Ms. Park was giving them rides to three different schools in response to each child's school transition. I could imagine how Ms. Park was busy in supporting her three children's school transitions.

About two months later, I received a text message saying Ms. Park had moved to Vancouver in early November (Nov. 12, 2016). I was surprised that her family was no longer in Edmonton and that they had started their new life in a different province. I wondered how Ms. Park and her family made the decision and how she was making familial curriculum in relation to moving to a new place: the three children' school transitions had just been made two months ago, and they would have needed to find a place to live, find a job, sell their current house, and close the store, among other things. In our conversation via text message, Ms. Park said:

> *I made this decision within two weeks as I found a place to live, job and children's school all three at once. My Korean friend helped me here. I think it is better to move before winter starts in Edmonton. I could not sell our house [in Edmonton] yet . . . I am working at a restaurant as a waitress. It is not my dream job but it helps our family to survive . . . It was hard to find a job I wanted without upgrading my skills in the area of interior design. At this time, I can't upgrade myself but bring bread to our family.* (Text message, Nov. 23, 2016)

Knowing Ms. Park's curriculum making in Vancouver involved a new part-time job and new school transitions for her three children, I wondered how her familial curriculum was being made taking into account her children's continuity of schooling and their lives composing in a

new place, the economic situation in the local market affected by the lowering oil prices in Alberta, and her negotiation between her dream job and her available job.

When I look back at our conversations over the two years, Ms. Park helped me to have a deeper understanding about her familial curriculum making in composing the answer to how to be who she is and who she is becoming as a familial curriculum maker within her familial curriculum landscape. I understand Ms. Park was making a "responsive curriculum" (Huber et al., 2011, p. 41) in relation to her family situation and was negotiating the curriculum of lives of their children. I sent several text messages to her after that but she did not respond to me anymore. No returning messages made me wonder about Ms. Park and her families' life making in Vancouver. I need to respect her silence for now.

Chapter 7: Understanding Familial Curriculum Making Though Korean Immigrant Mothers' Voices

In the narrative accounts, I retold (Clandinin, 2013) the familial curriculum-making (Huber et al., 2011) experiences of Ms. Lee, Ms. Yoon and Ms. Park as they were composing their lives with their children. Having been alongside them through their experiences when they interacted (Dewey, 1938) in "situations[83]" (Connelly & Clandinin, 1988, p. 6) within familial and school curriculum worlds, I began to see the complexity of familial curriculum making.

Metaphorically laying the three narrative accounts side by side, I examined them to hear the "resonances or echoes that reverberated across accounts" (Clandinin, 2013, p. 132) through the voices of the three mothers who narrated their experiences as they engaged in familial curriculum making with their children and as they interacted with school curriculum making in Canada. Discerning the narrative threads required the process of "thinking with" (Downey & Clandinin, 2010, p. 385) my research participants' stories of familial curriculum making, the stories of curriculum making that were composed by the researcher and participant mothers in the conversational inquiry space, and the theoretical underpinnings of this study.[84] The following four narrative threads should not be understood as generalizations or as categories of experiences of all Korean immigrant mothers but as offering an understanding of familial curriculum making and providing the possible characteristics of such familial curriculum making.[85]

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[83] Connelly & Clandinin (1988) explain that "a situation is composed of person, in an immediate environment of things, interacting according to certain process." (p. 6)
[84] I explained this in Chapter 2.
[85] I explained this in Chapter 2.

Thread One: Mothers' Early Curriculum Making Shapes Living Familial Curriculum Making

Across the three mothers' familial curriculum making was an echo that their life-composing within situations in their early curriculum-making worlds shaped their familial curriculum making with their children in Canada. This aligns with Dewey's (1938) reminder "that every experience both takes up something from those which have gone before and modifies in some way the quality of those which come after" (p. 35).

In the making of relationships between children and parents and children and teachers, the three mothers learned to have unidirectional conversations, which stemmed from the hierarchical relationship (Yang & Rettig, 2003; Kim, Kim, & Kelly, 2006; Kim, Im, Nahm, & Hong, 2012) within Korean familial and social structures. They shared mothering experiences in their early school curriculum world and familial curriculum world that were influenced by the cultural narratives in which "communication tends to be unidirectional, flowing from those in authority to those in subordinate positions (e.g., from parents to children)" (Kim, Kim, & Kelly, 2006, p. 155).

For example, Ms. Yoon recollected her curriculum-making as a child:

> My parents, teachers and seniors rarely allowed me to share my feelings with them in my upbringing. I rarely had a chance to engage in conversations with adults either. . . I was expected to be quiet and to not argue with them in order to be a good student and a good child. (Research conversation, Dec. 5, 2015)

She also shared about the learning from her early curriculum world:

> I was taught to use honorific expressions to parents, teachers and elders to show my respect. I was also taught certain ways of respecting them such as looking down [not

> having eye-contact[86]] when I listened to them or using two hands to hand something on to them. I was not allowed to eat meals before my parent began to have a meal. (Research conversation, Dec. 5, 2015)

In Korean interpersonal interactions, "an honorific language system is highly developed and it is important to accord appropriate respect through the use of appropriate language and manners" (Kim et al., 2006, p. 153). In making relationships with elders in Korea, Ms. Yoon learned she should use appropriate language and manners and that she should not make eye contact with elders in order to show them respect. In contrast, her children are often expected to make eye contact to show their respect for speakers in their life-making with people in Canada.

Ms. Yoon also expressed difficulty in communicating with her children. She said: "Kids are expressing something in the Canadian way and parents are responding to them in the Korean way" (Research conversation, Nov. 13, 2015). It became clear that the "coexistence of the differences" (Buettner, 2016, p. 61) in ways of communication in Ms. Yoon's familial curriculum making: the way that Ms. Yoon learned from life composing within situations in her early curriculum-making world, and the one that her children learned from their life composing within situations in their curriculum-making worlds. Sometimes, these two different ways of communication caused tension between a mother and children.

With the linguistic narratives that shaped Ms. Yoon as a mother in her familial curriculum making from Korea, Ms. Yoon felt uncomfortable when her children called her and her husband, "you guys." Ms. Yoon's experiences of the linguistic narratives she had lived in composing her life with elders in Korea required that younger people use appropriate honorific

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[86] In contrast to how Ms. Yoon was expected to respect seniors (parents, teachers) in her upbringing, 'eye-contact' in many Canadian classrooms signifies students' engagement in classroom learning and is a way of showing respect to listeners.

expressions (Kim et al., 2006); this bumped against her children's linguistic narratives that were being composed in Canada.

Shaped by the hierarchical relationship between children and parents, Ms. Yoon's early familial curriculum making sometimes hindered her from engaging in curriculum making with her children that involved "respectful mutual knowledge" (Bateson, 2010, p. 250). In composing her life with teachers and elders in Korea — people positioned as seniors — Ms. Yoon noted that "[t]eachers often taught students with one-way communication. They did not allow us to debate or argue like my kids do in their school" (Research conversation, March 9, 2018).

However, it was visible to me that Ms. Yoon's familial curriculum shifted with experiences of high school upgrading and college education in Canada, Ms. Yoon told me her intergenerational familial curriculum making with her children now included "respectful mutual knowledge" (Bateson, 2010, p. 250). She said,

> I am trying not to push my kids with my parent's authority but to respect my children's opinion. . . If I could attend to my children's feeling and sympathize with that and respect their choice, the relationship between my kids and me could not worsen. (Research conversation, Nov. 13, 2015)

The first thread, Mothers' Early Curriculum-Making Shapes Living Familial Curriculum-Making, echoed across Ms. Lee's narrative account. Ms. Lee was making intergenerational curriculum when she taught her children to respect elders and to have good manners, such as bowing to me, an adult visitor, at the entrance of their home whenever I visited her familial curriculum making place. In the stories of Tuesday spouse meetings, I learned that Ms. Lee rarely missed the weekly meeting with her children. Ms. Lee also learned the value of "perfect attendance at school" from the experiences of receiving the Perfect Attendance Award at the end of the school year in her Korean schooling. Ms. Lee also taught her children to respect people at the meeting with what she learned from her parents and teachers as a child. Ms. Lee said, "Let's

go to Ms. Karen's school!" to teach her children to show the same respect to volunteers at the meeting as they would to their school teacher.

In making a curriculum of lives with her children in the familial curriculum world, Ms. Lee described herself as a decision-maker in her children's education: "The reason why I chose the French Immersion school for my children is that French is an official language in Canada. I think it is beneficial for my children to learn another language in their schooling" (Research conversation, July 14, 2015). I did not hear from her that she tried to listen to her children's opinions in the process of choosing the school.

According to Kim, Im, Nahm, and Hong (2012), Korean parents often consider themselves to be the "sole decision maker for their children. . . as a way of expressing their love for their children" (p. 130). I wonder if Ms. Lee thought it was a parent's role to choose a school for children, as children are too young to engage in making decisions about their education. I also wonder if Ms. Lee was making her familial curriculum "the way [she] had been raised in Korea" (Research conversation, Nov. 7, 2015), when children listened to their parents: "I was a good girl who listened to my parents' words when I was a child. I never argued with my parents and never stuck to my own opinion" (Research conversation, July 6, 2015).

During our kitchen table conversation, Ms. Lee wanted Seo Jun to stay with his brother until our meeting had ended. She told Seo Jun: "You promised me this morning that you would play with your brother while I had a meeting with Ms. Kwon" (Research conversation, July 6, 2015). I wonder if Ms. Lee thought Seo Jun's engagement in our conversation would be an interruption or a discourtesy to me as an adult visitor.

In making responsive familial curriculum at the family camping trip with Canadian families, Ms. Lee was not a "playful" (Lugones, 1987) familial curriculum-maker. But she was "playful" (Lugones, 1987) when she was composing a curriculum of lives with other Korean

mothers in her community as Ms. Lee shared common norms with the other mothers shaped from their daily history with stories of Korean schooling and other Korean linguistic and cultural narratives. In making a curriculum of lives with Canadian families on the camping trip, Ms. Lee was making curriculum with being uneasy as her early curriculum making shaped by the Korean language, norms, and history was different from the other families' curriculum-making.

In composing her life with Canadian classmates and professors, Ms. Lee's early learning with respect to asking questions hindered her from being a good student in her university curriculum world. She said: "I was not encouraged to ask teachers questions. I just listened to what the teachers taught me. . . I think that listening to teachers made me a good student" (Research conversation, Nov. 7, 2015). She felt like she "wasn't allowed to ask questions" and that "if [she] asked a question [her] professor would not like [her] as a student" (Research conversation, Nov. 7, 2015). The mismatch between what she knew that was shaped by Korean schooling and who she should be as a student in her nursing program made it difficult for her to make curriculum in the university curriculum-making world. She explained: "I'm used to answering multiple choice questions but it's hard to give an answer to a grey question that has more than one 'right' answer" (Research conversation, Nov. 7, 2015).

The first narrative thread echoed in Ms. Park's familial curriculum-making experiences. Ms. Park was making familial curriculum with strong responsibilities as a mother. She shared with me her belief about a mother's role: "[M]other has 100% responsibility for their children's education. Don't we?" (Research conversation, Sept. 20, 2015).

I came to understand that Ms. Park had clear distinctions between the husband's and wife's roles within familial curriculum-making and that this was shaped by her Korean upbringing and by living with the cultural and familial narratives of a Korean mother as "the nurturing caretaker of the children" (Kim, Kim & Kelly, 2006, p. 155). It became evident that

Ms. Park's life making as a stay-at-home mother was a way to live up to the familial and cultural expectations shaped by her life composing with her husband, parents, and mother-in-law.

In her narrative account, Ms. Park's curriculum-making sought a balance between stories that were shaped from her early curriculum world and her stories that were shaped from her living familial curriculum world; sometimes she experienced tensions and conflicts with her children such as in her account of Halloween night. Ms. Park was making familial curriculum with her cultural understanding of respecting parents shaped by her upbringing.

It was evident that Ms. Park was experiencing tensions in the mother-adolescent relationships resulting from "the differing value priorities, including freedom and equality versus obedience and respect for parents" (Yang & Rettig, 2003, p. 362). Ms. Park's expectation that "[c]hildren should obey no matter what the parent says," which was shaped by the cultural narratives from her early curriculum world, as well as her responsibility to secure the children's safety at her house that night, bumped against Emily's life composing with freedom and equality in the story of Halloween night.

Speaking about her children, Ms. Lee had said: "I raised them the way I had been raised in Korea." Ms. Yoon and Ms. Park also showed they were making a familial curriculum with learning shaped by their "cultural beliefs and values" (Sung, 2010) from their early school curriculum and familial curriculum-making in Korea. Respecting elders and obeying parents and teachers were highly valued (Yang & Rettig, 2003; Ahn, Kim, & Park, 2009; Kim et al., 2012) in that world. It became apparent that the three Korean immigrant mothers were making a familial curriculum with the learning shaped by their early curriculum worlds, and that this learning sometimes made the mothers experience gaps, misunderstanding, tensions and conflicts in composing their curriculum of lives with their children in Canada.

Thread Two: Multiple Co-composers in Each Mother's Familial Curriculum Making

I discerned the resonant thread that each mother makes different familial curriculum as I began to attend to "multiple co-composers" (Huber et al., 2011, p. 43) that were engaged in participant mothers' familial curriculum-making. As part of the research puzzle, I wondered how three Korean immigrant mothers would interact within situations unfolding in Canada. In response to this wonder, I came to attend to people, places and things in the experiences of the three mothers' familial curriculum making. According to Huber et al.'s (2011) conceptualization of familial curriculum making, people who interact with each other in the home, including immediate and extended family as well as neighbors and visitors, are teachers and learners in the making of a familial curriculum. Huber et al. (2011) also note that the position of teacher or learner "shifts depending upon situations lived out by the diverse people whose lives meet in home places" (p. 47).

When I attended to the people who were engaged in each mother's familial curriculum making, I discerned that the teachers, learners, and chosen families[87] (Huber et al., 2011) involved in making each mother's curriculum of life also became curriculum co-composers in familial curriculum making.

There were multiple co-composers (Huber et al., 2011) in Ms. Lee's familial curriculum making. In the stories of the Tuesday spouse meeting, Mary, Rita, Karen, and other mothers who joined the meeting became co-composers in Ms. Lee's familial curriculum making, and their stories shaped Ms. Lee's curriculum making. Ms. Lee's stories of the Tuesday spouse meeting

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[87] Drawing from Lindemann Nelson's concept of "chosen communities" (1995), Huber et al. (2011) introduced "chosen families" to acknowledge the significance of "a relational grounding, not based on common ancestry but relationships in which people are supported in their life compositions." (p. 9)

extended my understanding of familial curriculum milieus (Schwab, 1973) beyond that of Ms. Lee's home place and kinship relationships.

Ms. Lee was making familial curriculum by having sustainable relationships with other Korean mothers. She saw them as "different than friends. I think they are my second family in Canada" (Research conversation, July 6, 2015). These Korean mothers became Ms. Lee's co-composers of her familial curriculum making (Huber et al., 2011). These sustaining relationships with other Korean mothers could be seen as her chosen family. With them she learned new recipes, asked for advice in raising children, and they celebrated children's birthdays together.

When I attended to the things that engaged each mother's familial curriculum making, I discerned multiple familial curriculum materials as co-composers in the mothers' familial curriculum making. Ms. Lee experienced the Canadian school curriculum through her children's stories from school and the school materials that her children brought home. The children's school curriculum materials became Ms. Lee's familial curriculum materials as they provided opportunities for her to learn how children learn in a Canadian school. Ms. Lee showed her "process of interacting with curriculum materials" (Connelly & Clandinin, 1988, p. 137) when she was composing her life as a familial curriculum maker at home interacting with her children's school curriculum materials.

There are multiple teachers (Schwab, 1973) in the stories of the three mothers' familial curriculum making. In Ms. Lee's experiences of familial curriculum making, her children became teachers who taught Ms. Lee how to be a mother. Ms. Lee storied herself as a baby who is making ongoing progress, and she is learning while living alongside her children. She said:

> I feel like I've learned the Canadian school curriculum alongside my children. Seeing my children grow and watching over their lives at school I feel as if I am learning how to become a mother as a baby would learn how to walk. (Research conversation, July 14, 2015)

Ms. Lee learned the subject matter of how to be a mother over the long term as her life was being composed alongside her children's lives. Familial curriculum making is not like school curriculum making, which requires learning prescribed subject knowledge with grade-level achievement goals and specific outcomes as stated in written documents.

Learning from people in her university world, Ms. Lee began to compose her familial curriculum through creating more conversational spaces with her children. She said: "It helps me accept all the "why" questions and creates a safe space for my children to say and express what they want" (Research conversation, Nov. 7, 2015). Her knowing also shifted in her interaction with her children's teachers as she "asked my children's teachers to encourage our children to ask more questions in class and provide more opportunities for them to tell their ideas" (Research conversation, Nov. 7, 2015). Ms. Lee realized that the way she raised her children shaped the milieu (Schwab, 1973) of her familial curriculum making in Canada. People in her early curriculum-making worlds in Korea shaped who she was as a familial curriculum maker.

Ms. Yoon learned about familial curriculum making through living alongside her children. She also learned about Eun Jin's life-making within two curriculum worlds through Eun Jin's schoolwork. Her children's school curriculum materials were "curriculum materials" (Connelly and Clandinin, 1988, p. 137) in the co-composing of Ms. Yoon's familial curriculum making.

In the process of engaging in Hyuck Jin's Family Tree project, Ms. Yoon learned to value ongoing communication between her children and their grandparents. She observed Hyuck Jin was growing up proud of his Korean heritage through the learning opportunities teachers provided in his Canadian schooling. Ms. Yoon suggests that her children were teachers (Schwab, 1973) in her familial curriculum world: "I am learning more and more about Canadian society by

living with my children. My children are the bridge to connect me to the Canadian society" (Research conversation, April 1, 2016).

Having shared their life-composing within Ms. Yoon's familial curriculum world, Ms. Yoon shifted her image of a normal family after listening to stories from Eun Jin's class that focussed on teaching children to respect diversity. Ms. Yoon's curriculum making was interwoven with her children's life making that was shaped by living in a Canadian classroom and school.

With her experience in high school upgrading and college, Ms. Yoon learned that low grades are not lifelong burdens in Canadian schooling. She experienced that students are given the opportunity to raise their academic grades at any time. Life composing with people in her high school upgrading courses and college education helped her to have a new perspective on her children's education and life-making in Canada, as she was able "to imagine my children's school culture and life as students" (Research conversation, Nov. 13, 2015).

Learning from her experiences shifted her familial curriculum making in terms of academic success. After having a Canadian schooling experience, she valued experiences rather than high scores or "being an elite to survive" (Research conversation, Nov. 13, 2015). In her workplace alongside her co-workers, she learned about job competencies. She said she was "trying not to push my kids with my parent's authority but to respect my children's opinion. I believe that children can learn longer and show their potential if they find their interest and talent for something" (Research conversation, Nov. 13, 2015).

As for Ms. Yoon's curriculum-making with Korean parents and teachers in her upbringing, she recollected, "I was expected to be quiet and to not argue with them in order to be a good student and a good child" (Research conversation, Dec. 5, 2015). She learned to follow and obey people with authority. Ms. Yoon had a metaphorical box shaped by her early

curriculum-making in Korea, and she was trying to fit her children into the box in making their curriculum of lives.

Ms. Yoon showed that her box was being revised by learning from her interactions with people and places over time in Canada. Her children, classmates, and co-workers became co-composers of her familial curriculum and provided a new window to see herself and her children's life-making in Canada. With her new understanding, Ms. Yoon re-storied herself as a familial curriculum-maker: "I learned that we should not raise children with the way that we already know and not put our children into the box we have" (Research conversation, Nov. 13, 2015).

Ms. Park also learned through interactions with people. For example, she learned the term "food bank" from her children's school letter and "white elephant" as she was socializing with church people around Christmas. While Ms. Park learned English as a core subject in her Korean schooling through reading and writing with textbooks, this was not helpful in dealing with real-life situations in Canada. Her children taught her to find appropriate expressions or vocabulary when she had trouble in certain situations. The subject matter of learning language and norms in Ms. Park's familial curriculum making, her textbooks, her children's school letter, the church people, and her children all were co-composers in her curriculum making.

In understanding her conflict with Emily in the stories of the tension-filled Halloween night, Ms. Park invited a mentor to listen to her perspective. With her mentor, Ms. Park learned to navigate Emily's adolescent life-making. The mentor's engagement made it possible for Ms. Park to see her daughter as "a normal child" and re-storied herself as a mother who could understand Emily's life-making with loving perception (Lugones, 1987).

Thread Three: Familial Curriculum Making as Processes of Composing Curricula of Lives

Huber et al. (2011) note that familial curriculum activities emerged less from a predetermined plan and more from composing lives, both as individuals and as a family (p. 41). In contrast to a planned school curriculum (Aoki, 1993), there are no planned or mandated curricula imposed by an outside authority with externally set clear goals, outcomes, and procedures to follow in familial curriculum making. It is apparent that a familial curriculum is being made when people's lives are being composed at home and in their communities.

During the kitchen table research conversation at Ms. Lee's house, a curriculum situation (Connelly & Clandinin, 1988, p. 7) was composed when three lives intersected. The kitchen table was a place for making a curricula of lives in Ms. Lee's house — for example, Seo Jun's curriculum with a new guest, his interest in playing with Legos, his request to have more ice cream, and his curiosity about what his mother and I, a new aunty, were doing. It was also a space for Ms. Lee's curriculum-making as a mother who was taking care of three children at home, as a beginning research participant who was uncertain about what to share, how to be in the conversational space, or how to get to know me and my study as she was developing a new relationship. It was also a space for me and my curriculum-making as a researcher to know more about her as a participant and to listen to her experiences as a mother. Seo Jun's, Ms. Lee's, and my life-making were all interwoven at the kitchen table, and all three of us became familial curriculum-makers as our lives intersected in Ms. Lee's familial curriculum-making world and we co-composed our lives in dynamic interactions.

I came to better understand the third thread after Ms. Lee shared the familial curriculum being made between her sons, who were also composing their curriculum of lives. Min Jun had made Legos for Seo Jun as a gift and celebrated his younger brother's birthday. Min Jun was spending time with Seo Jun at home playing soccer, riding a scooter, or playing school role-play.

Ms. Lee said that "[they] are like best friends" (April 7, 2017) to acknowledge the two boys' curriculum co-composition within her familial curriculum world.

Speaking about the significance of her sibling relationships in her life-making, Ms. Lee explained: "The memories with my sibling became a power to overcome the challenges of life" (Research conversation, April 7, 2017). Having learned from composing a "curriculum of lives" with her sister in the long term (Huber et al., 2011, p. 43), Ms. Lee hoped that her two sons would maintain a good relationship as they composed their lives. It was evident that her desire for this helped to create an educative environment (Dewey, 1938) for making a familial curriculum with two boys.

I also came to have a better understanding of the process of composing a curriculum of lives in Ms. Yoon's familial curriculum making when she was engaging in Hyuck Jin's "Family Tree Project." The curriculum situation (Connelly & Clandinin, 1988, p. 7) comprised Hyuck Jin, Ms. Yoon, and Hyuck Jin's grandmother when they were interacting with familial curriculum materials including the school homework, the Internet, and a device that enabled them to have a conversation about Hyuck Jin's extended Korean family in the process of completing the school project.

In the curriculum situation, Hyuck Jin became a learner, "the beneficiaries of the curricular operation" (Schwab, 1973, p. 502), to know more about Korea where he was born. He also was a teacher who taught Ms. Yoon that the Korean national bird was the magpie. Ms. Yoon became a learner not only to learn the Korean national bird, but also to learn that her son was growing up with pride to be a child of Korean heritage. I learned that Hyuck Jin was engaging in intergenerational familial curriculum making that was shaped by the dynamic interaction of multiple people (Ms. Yoon, his grandmother, relatives in Korea), places (Korea and Canada,

home and school), and familial curriculum materials (Korean cultural artifacts, Internet resources, a phone which enables them to have video calling).

Ms. Yoon created the curriculum situation by having regular video calling with their grandparents in Korea in order for the children to share stories of composing their lives in Canada. Ms. Yoon made a point to connect her children with their grandparents, in the hope that their lives would co-compose alongside one another although they were physically apart. It was also a way for Ms. Yoon, as a daughter and daughter-in-law, to practice continually the filial piety (Yang & Rettig, 2003; Kim, Im, Nahm, & Hong, 2012), the cultural values she learned from her early curriculum-making world, in composing a curriculum of lives with her parents.

I came to understand the process of composing a curriculum of lives in Ms. Park's familial curriculum making with the bumping stories of Halloween night. The curriculum situation (Connelly & Clandinin, 1988, p. 7) comprised Emily, Ms. Park, and a Korean Canadian mentor who helped to ease the tension as they composed their lives together. I came to see the complexities of familial curriculum making when each family member was composing their life.

As a familial curriculum maker, Emily was making her adolescent life with her school friends on Halloween night. Ms. Park was making her curriculum as a responsible mother who wanted to secure all the children's safety at her house. In the process of making sense of her experiences on Halloween night, Ms. Park asked advice from her mentor who could travel in two curriculum worlds: Emily's adolescent life-making in Canada and Ms. Park's life-making as a mother from Korea.

It was evident that these multiple perspectives — Emily's, Ms. Park's, and a mentor's — were shaped by their cultural, linguistic, and schooling narratives in the process of making a curriculum of their lives. The tension-filled Halloween night experiences became " part of the

negotiation of a curriculum of lives" (Huber et al., 2011, p. 6) in Ms. Park and Emily's curriculum-making.

Thread Four: Mothers as Familial Curriculum Makers Are Always Becoming

Having lived alongside three Korean immigrant mother familial curriculum makers over several years, it became visible that "curriculum making was also contextual as it was continuously shaped by shifting places, people, situations, and interactions" (Huber et al., p. 37).

In Ms. Lee's bumping stories of "being a good student," it was evident that her past knowing, shaped by her interactions in composing her life with parents and teachers in Korea as a child and a student, shifted as she interacted with a new environment (Dewey, 1938), a Canadian university curriculum world. Ms. Lee told me about several challenges as a university student: "I'm used to answering multiple-choice questions but it's hard to give an answer to a grey question that has more than one 'right' answer" (Research conversation, Nov. 7, 2015). She experienced being unfamiliar with critical thinking in her university curriculum world and was challenged to ask the professors questions. By looking back, Ms. Lee recollected her early curriculum-making where she "was not encouraged to ask teachers questions. I just listened to what the teachers taught me" and "was afraid and hesitant to share my opinions" (Research conversation, Nov. 7, 2015). However, Ms. Lee's understanding of "good student" shifted as she was making curriculum with different people and situations in the Canadian university curriculum world. For her, this was a new environment (Dewey, 1938) shaped by cultural, social, and institutional narratives. With a new understanding of "good student", Ms. Lee revised her curriculum-making where she was now "learning to be comfortable with asking questions" and feels "like my instructor feels the sense of engagement" (Research conversation, Nov. 7, 2015). She had now learned to be an engaged learner by asking questions in her nursing program in Canada.

This knowing helped her to make her familial curriculum with her children. As a mother familial curriculum maker, Ms. Lee sensed "that my children were having a hard time expressing their feelings and opinions". She began to "accept all the "why" questions" and tried to create "a safe space for my children to say and express what they want." (Research conversation, Nov. 7, 2015)

Ms. Yoon experienced that she was living with several bumping stories with "the box" shaped by her early curriculum world. She realized that "the box" was not appropriate for her to raise her children in Canada where the linguistic and cultural narratives are different from those of her upbringing. It became evident that Ms. Yoon's box was being recomposed as she was interacting with people, places, and life situations in Canada.

With the new metaphorical box, which was revised with the experiences of high school upgrading and college education, Ms. Yoon related who she was as a familial curriculum maker. As Dewey (1938) reminds us, "[w]hat [she] has learned in the way of knowledge and skill in one situation becomes an instrument of understanding and dealing effectively with the situations which follow" (p. 44); Ms. Yoon shared her learning with me from awakening "the box": "I learned that we should not raise children with the way that we already know and not put our children into the box we have" (Research conversation, Nov. 13, 2015).

Ms. Park was trying to live with her stories shaped by cultural, institutional, and familial narratives from her early familial curriculum world, stories which sometimes caused tension in her composing of lives with her children in Canada. With her stories of single and solid answers, Ms. Park said, "I really don't know what is right or wrong, I really don't know what to do. Give me an answer!" (Research conversation, April 23, 2016). When I inquired into Ms. Park's lifelong familial curriculum, I learned that she was making a familial curriculum in composing

an answer when she was responding to her family situation and negotiating the curriculum of lives of their children. She was still composing her stories of searching for an "answer".

In shifting, revising, and composing stories of familial curriculum making, the three mothers are continuously recomposing their curriculum making as they interact with people and places over time. It became evident that the three Korean immigrant mothers' familial curriculum making processes were evolving and being composed throughout their lives over time.

In our inquiry space, participant mothers and I shared our early stories as we were composing a curriculum of lives in Korea, and our living stories as we were composing a curriculum of lives in Canada. Familial curriculum making that focused on life in the long term helped us to think narratively about mothers' experiences by moving backwards and forwards in our familial curriculum making worlds and making us attend to the continuity (Dewey, 1938) of our curriculum making with people and places.

Each mother's familial curriculum making was "ongoing; fluid and responsive to the people around her and the places where they are learning alongside one another" (Lessard, 2014, p. 287). I came to understand that the mothers' familial curriculum making has been, and will be, evolving over time as their lives continue to be composed not only with children but also with the people around them. As familial curriculum makers they are always becoming. "The process goes on as long as life and learning continue" (Dewey, 1938, p. 44).

Learning from Resonant Narrative Threads

I identified four narrative threads in the inquiry with three Korean immigrant mothers. By understanding the four narrative threads in the stories of the three mothers' familial curriculum making — Mothers' Early Curriculum Making Shapes Living Familial Curriculum Making, Multiple Co-composers in Each Mother's Familial Curriculum Making, Familial Curriculum

Making as Processes of Composing a Curricula of Lives, and Mothers as Familial Curriculum Makers Are Always Becoming — I understand their lives are continually revising, shifting and composing with people, places, and situations and I see the complexities of their familial curriculum making. I now have more confidence to see myself and Ms. Lee, Ms. Yoon, and Ms. Park as mother familial curriculum makers who are always becoming in the processes of composing a curricula of lives with multiple co-composers within multiple curriculum making worlds.

Chapter 8: Lives, Experience and Mothers' Familial Curriculum Making

This study began with a research puzzle that focused on the experiences of Korean immigrant mothers as they engaged in familial curriculum making with their children and as they interacted with school curriculum making in Canada. In writing the last chapter to share "the personal, practical, and social justifications of the work" (Clandinin, 2013, p. 50), I looked back on this inquiry journey with Ms. Lee, Ms. Yoon and Ms. Park.

Looking Back: Composing a Curriculum of Lives With Three Mother Familial Curriculum Makers

The journey to seek new ways of thinking about mothers' experiences began when my life was unfolding in Canada as a Korean immigrant mother. I invited three mothers — Ms. Lee, Ms. Yoon, and Ms. Park — to have conversations over time about their experiences of familial curriculum making. Having understood my research invitation, they chose what to share in our research conversations. We listened, told, retold, and relived (Clandinin, 2013) our stories of familial curriculum making in conversational spaces.

Our conversations became one of our curriculum-making worlds: we learned from each other, and became co-composers of our familial curriculum making. Sometimes, the stories we shared and inquired into became curriculum resources for us to grow as mother familial curriculum makers.

Composing a curriculum of lives with three mothers in the conversational space — listening to, thinking with, and writing about the three mothers' experiences — I came to attend to the complexity of familial curriculum making. The three mother familial curriculum makers shared with me stories that were sometimes parallel to mine. But they also shared stories of familial curriculum making that were different from mine. I came to understand there is no

"familial curriculum should be this or that." This awakening teaches me to not label participant mothers with an "arrogant stance of judging families" (Huber et al., 2011, p. 44) but honor (Clandinin & Rosiek, 2007) each mother's familial curriculum making by attending to the multiplicity in their life-composing.

I learned how to world travel with loving perception (Lugones, 1987) to three mothers' familial curriculum worlds by listening to their stories of curriculum making with people, places, and within their unique situations. I appreciated their invitations to travel to their multiple curriculum worlds so I could understand the wholeness of their curriculum making. I have come to know that these mothers are making familial curriculum not only in their home but also in the places where their lives are being composed with other people. These people could be co-composers of each mother's familial curriculum making, and this can involve their children in direct or indirect ways.

Dewey (1938) notes that "the educative process can be identified with growth when that is understood in terms of the active participle, growing" and that "[g]rowth, or growing as developing, not only physically but intellectually and morally, is one exemplification of the principle of continuity" (p. 36). The relational way of telling, retelling, and reliving mothers' familial curriculum making became educative experiences for us to grow as mother familial curriculum makers.

Personal Justification

The inquiry space became one of my curriculum-making worlds as a researcher, mother and educator. I revisited my stories of narrative beginning that shaped the research puzzle in order to reflect on the inquiry journey with Ms. Lee, Ms. Yoon, and Ms. Park. With experiences of composing a curriculum of lives with them, I am reliving my stories as a Korean immigrant

mother and my teacher stories of curriculum by recomposing [my] past experiences while envisioning [my] future lives (Connelly & Clandinin, 1988).

Reliving my stories as a Korean immigrant mother.

Looking back at my narrative beginning, I understand that I was making my own familial curriculum making with multiple feelings: the loss of relationships; the failure to develop relationships with my own children, other parents, and my children's teachers; worries about my children's social relationships with their friends because of my insufficient communication abilities in English; felt tensions between my children and me; misunderstanding my children and seeing them as rude; and the felt powerlessness and frustrations when I did not know what to do and how to live as a mother. Those experiences made me see myself as an incompetent mother.

With my experiences composing a curriculum of lives with three mother familial curriculum makers, I am trying to compose a curriculum of lives with my children in my living familial curriculum world in more respectful ways. I am learning to respect my children by seeing them as makers of their own curriculum of life.

My children and I live in the same physical space, my house, but their individual curricula is different as they interact within multiple curriculum worlds (Pinnegar, 2016), just like mother familial curriculum makers. When I have tensions and conflicts with my children, I try to open conversational spaces with them in multiple ways with respect to their life-composing with people, places, and within situations. Some of these conversational spaces include face-to-face encounters, text messages, and email conversations, as well as family time to help us become fluent speakers (Lugones, 1987) in talking about our familial curriculum making. I realized that the places where our familial curriculum was being made was not limited to my house but was anywhere our family went — the children's schools, a family camping ground, the

family van, parks, lakes, rivers, mountains, malls, stores, restaurants, acquaintances' houses, the doctor's office, and even virtual spaces such as a family group chat room.

I do not only teach them the beliefs and values that I know and the way that I live; I also learn from my children about what they know and how they live to make reciprocal intergenerational curriculum. I am trying to slow down the familial curriculum making moments when my children are sharing about their lives composing with people around them, places, and within situations. I appreciate their invitations to their curriculum-making worlds (Pinnegar, 2016), so I could lovingly travel there. I also appreciate their teaching me Western recipes, useful phone applications, new skills in using technologies (which requires me to constantly upgrade my devices), and English expressions and norms in Canada.

Although my early familial curriculum making shaped me to respect elders more than children, I am learning to respect children as familial curriculum makers who are always becoming — just like the three Korean immigrant mothers taught me. Focusing on long-term curriculum making, I now believe that my children will grow continually with their shifting, revising, and composing stories of their curriculum making. With this learning, I am composing familial curriculum making with less fear. Through understanding the narrative thread, Mothers' Early Curriculum Making Shapes Living Familial Curriculum Making, I came to see that my children's curriculum making, their life-composing with me, will become the early curriculum making that will shape their curriculum making now and in the future.

I began to see people around me as co-composers of my familial curriculum making. Ms. Lee's narrative of composing a curriculum of lives with her sister in the long term resonated with me with respect to my own curriculum of lives with my sister and brother. I now realize that at the beginning of this study I was less attentive to composing a curriculum of lives with people in Korea who have been making curriculum with me from my early curriculum-making world. I

began to appreciate their caring, support, love, and inspiration, and I know our composing of the curriculum of lives will continue although we live apart physically. Ms. Yoon's familial curriculum making with her family in Korea via sustained video conversations taught me the importance of sharing each other's life composing. I learned to invite co-composers of my familial curriculum making into my life when I need to, just like Ms. Park invited a 1.5 generation Korean Canadian to understand Emily's adolescent life-making in Canada.

With experiences of composing a curriculum of lives with three mother familial curriculum makers, I learned to attend to places in the familial curriculum making of immigrant mothers. Ms. Lee helped to broaden my understanding of the image of school. Her school, the Tuesday spouse meeting, was a place where people's lives were co-composing; Ms. Lee demonstrated that a school does not have to be a physical space with a classroom, gym, desks, certified teachers, and learners. I began to reflect on my multiple schools where I was/am composing curriculum with people beyond the traditional school buildings.

Attending to the three mothers' multiple curriculum worlds — Ms. Lee's university curriculum world and her chosen familial curriculum world in the stories of the Tuesday spouse meetings and the Korean mothers' gathering, Ms. Yoon's high school upgrading class and her college and work-place curriculum worlds, and Ms. Park's Korean-Canadian community curriculum world and her church and religious community world — I am able to call my school my curriculum making world where I can learn from people and where I can compose the curriculum of lives with them.

With experiences of composing the curriculum of lives with three mother familial curriculum makers, I reflected on composing a curriculum of lives with my parents by attending

to the intergenerational and responsive curriculum making with them. I began to see my mother[88] and father as familial curriculum makers who were continually composing their lives with multiple people, places, and situations. They were not merely composing their lives as parents of children but also as aging senior persons, mother-in-law, father-in-law, eldest sister, eldest brother, aunt, uncle, cousins, nephew, friends, learners, teachers, intergenerational knowledge holders, community members, and neighbours. Understanding their curriculum making narratively, I came to attend to the wholeness of their curriculum making. This learning helped me to compose a curriculum of lives with them in a more respectful and responsive way.

Reliving my teacher stories of curriculum.

In my narrative beginning, I thought I had relationships with students and their families in Korea as I was composing a curriculum of lives with them. Through this narrative inquiry, I began to wonder about how their curriculum of lives with me as a teacher — how the school curriculum making planned by me — shaped their familial curriculum making world. I also wondered how my students were making curriculum as they travelled to multiple curriculum worlds. I had found myself as a teacher making school curriculum with the understanding of one curriculum world — the school curriculum — that was shaped by my teacher education experiences. With the experience of composing a curriculum of lives with three mother familial curriculum makers, I began to wonder about the curriculum of lives I composed with children/students, family, and teachers.

As I shared earlier, I made a decision to give up my position as an elementary teacher as I was negotiating a curriculum of lives with families. I did not plan to leave my teaching position

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[88] My dear mother passed away on March 11, 2018. She is teaching me that I am able to compose the curriculum of lives with her although she is not physically alive. Her words, teaching, smile, caring, prayers, recipes, and how she responded to the world around her are continually alive in my familial curriculum making with my children.

but I needed to respond to my children's life-making and that they needed to have a sustainable learning environment. My life-making continued to shift as a doctoral student in the university curriculum world and as a university instructor teaching Korean to undergraduate students from diverse familial curriculum worlds. As an instructor, I began to wonder how my university curriculum making would shape my students' familial curriculum, and how I could bring their stories of familial curriculum making to shape our curriculum making in the university curriculum world. Composing a curriculum of lives with my students, I began to see them as curriculum makers who were travelling among the familial curriculum world, the university curriculum world, and possibly other curriculum worlds, in composing their curriculum of lives with people, places, and situations.

Practical and Social Justifications

Learning to inquire into familial curriculum making: For immigrant parents.

This research began with stories of tensions and conflicts within my immigrant family, which led me to wonder how I could live better as a mother from Korea in composing lives with children growing up in Canada. While researching the social narratives shaped by the existing literature, I felt uneasy reading work about immigrant families and parents that focused on their deficits, considered them as high needs parents, and suggested that immigrant families have many problems to fix (Bornstein & Cote, 2004; Sanagavarapu, 2010; Bernhard, 2010). These studies aimed to initiate better practices and policies to make better individuals, families, and societies. However, I, who identified as part of the phenomenon under investigation in these studies, felt ashamed to be considered a person belonging to a family with many problems to be fixed. I did not want to be thought of as part of "an at-risk group of parents or high needs parents" (Widding, 2011) who make the government assume the cost for fixing my — or my family's — problem that they defined.

I was uncomfortable to be seen as a "high needs parent" (Widding, 2011), a preconception that can cover over experience (Caine et al., 2018) and which does not recognize my present experience (Rosiek, 2013). I felt that such labels were "displacing multiple facets of [the] experience" of immigrant families' life making, and that they were "be(ing) imposed on [me] by seeing [me] first as a manifestation of a social problem in need of a solution" (Caine et al., 2018, p. 139). My life composing with children was not recognized as educative (Dewey, 1938) when reading the dominant narratives on immigrant families shaped by the research literatures.

Widding (2011) cautioned that labeling immigrant parents as representative of an at-risk group of parents or as high needs parents is problematic (p. 34). I also think the stigma attached to immigrant parents may create social narratives that convey negative perceptions of immigrant parents and families. It may also cause the children from immigrant families to perceive their parent as a burden on the family or on society and, as a result, they may not have pride in who they are and where they come from. Limited literature paid attention to immigrant mothers' composing their lives alongside their children as a way of making curriculum.

This study did not begin with questions or problems needing to be fixed, but rather sought to provide a deeper understanding of Korean immigrant mothers' experiences of familial curriculum making. This inquiry, living alongside three Korean immigrant mothers over multiple years, made me see and understand the mothers' lives differently by attending to the complexities of their familial curriculum making as a way of " slow(ing) down curriculum moments" (Huber & Clandinin, 2005, p. 332).

Clandinin (2013) reminds me that narrative inquirers must return to "the personal, practical, and social justifications of the work" (p. 50). In this chapter I address a larger audience about future possibilities for the curriculum of individuals, families, and society in the hope of

shifting away from the deficit approach to research on immigrant parents by seeing them as curriculum-makers (Clandinin & Connelly, 1992) who are constantly becoming as they are composing curricula of lives with their children in the process of making intergenerational, responsive, relational curriculum. This research made visible that mothering is a way of familial curriculum making.

Reflecting on my participants' and my life-making in the relational inquiry space over multiple years, I saw the three mother participants and myself grow gradually as mother familial curriculum makers in the way "a baby learns how to walk," to use Ms. Lee's words, as we were making sense of our immigrant mothering experiences narratively. In living and sharing mothering experiences and inquiring into them narratively, I experienced the three mother participants becoming aware of their children as their own curriculum-makers, and their homes as curriculum-making places.

As mother familial curriculum makers, I learned with three participant mothers to lovingly travel to our children's curriculum-making worlds to understand their lives composing within multiple curriculum worlds. The three mother participants and I sometimes misunderstood our children, with our views shaped by our early curriculum-making worlds, in turn shaped by social, cultural, familial, and institutional narratives in composing our lives with Korean parents and teachers.

It was noticeable through this inquiry journey that Ms. Yoon's box was being revised through her interactions with social, cultural, institutional, and familial narratives in Canada. I also learned through Ms. Park's familial curriculum making that she is a mother familial curriculum-maker who is composing answers to her life matters by interacting with her environment (Dewey, 1938). Just as Hyuck Jin, a youth familial curriculum maker, taught us that

"[his] friend was in the process of learning," mother familial curriculum-makers will always be learning and becoming in the making of our curriculum of lives with our children.

Ms. Lee and Ms. Yoon expressed their new understanding of life-making experiences with their children, as demonstrated in their respective narrative accounts. I learned that they became attentive to their children's stories to live by (Connelly & Clandinin, 1999). I also learned that they saw themselves as curriculum-makers (Clandinin & Connelly, 1992) and their lives composed at home as a curriculum of lives. They understood their conflicts, tensions, and uncertainty in the negotiation of their children's curriculum of lives (Chung & Clandinin, 2010; Huber & Clandinin, 2005) as part of identity-making and curriculum-making (Huber et al., 2011, p. 51) processes. The understanding I gained through this journey led me to imagine the mothers' familial curriculum with their children in a new way.

I learned through the narrative inquiry with the three mothers that living, telling, retelling, and reliving our mothering experiences will continue (Dewey, 1938) as a way of making our curriculum of lives. The stories of the three mothers' familial curriculum making are not static stories that can be categorized into the group of 'high needs parents.' Stories of lives are the stories of curriculum making of ourselves, our children, our family, and the society we live in as one's narratives are nested within familial, cultural, social, and institutional narratives (Clandinin, 2010, p. 472). Therefore, it is important how we make familial curriculum in the composing curriculum of lives with our children.

Learning to co-compose the curriculum of lives with immigrant children and families: For teachers and educators.

Following Setterfield's (2006) notion of family as webs,[89] Chung (2008) found that family stories as intergenerational and interwoven stories are tightly interconnected and "creat[e] complex vibrations that touch the child's life, her family's life, the teacher's life, and other children's lives in the classroom" (p. 21). As a teacher, researcher, and daughter, Chung (2008) awakened to "family stories [that] were present in classroom curriculum making" (p. 39) and that they helped readers to awaken to "the importance of attending to children's and teachers' stories of school, parents' stories of their children, and parents' own stories of school in creating a curriculum of lives" (p. 12). According to Chung (2008):

> By listening to the voices of families, we can acknowledge and appreciate the diversity in our classroom webs and in our webs of lives. . . Through listening closely to vibrations within these intergenerational webs of lives, we can co-compose a curriculum in schools where everyone feels like they belong. (p. 40)

This research created a space for Korean immigrant mothers to inquire into their mothering experiences as familial curriculum makers. It was the intent of this study to make visible what Korean immigrant mothers' familial curriculum making looks like and to provide an opportunity to plant multiple stories of familial curriculum making in our educational landscape.

According to the current Alberta educational policy about the Teaching Quality Standards, "Alberta teachers provide inclusive learning environments in which diversity is respected and members of the school community are welcomed, cared for, respected and safe"

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[89] Setterfield stated: "Human lives are not pieces of string that can be separated out from a knot of others and laid out straight. Families are webs. Impossible to touch one part of it without seeing the rest vibrating. Impossible to understand one part without having the sense of the whole" (Setterfield, 2006, p. 56, cited in Chung, 2008, p. 17).

(Government of Alberta. (n.d.)., p. 2). I hope that my study invites teachers to attend to immigrant mothers' stories and to understand the mothers' familial curriculum making as interweaving into the curriculum of lives of their children with respect to their school curriculum-making in order to embrace diversity in building more inclusive learning environments. I also hope that my research helps teachers to attend to immigrant children's "home stories" (Clandinin et al., 2006, p.139) as their stories of familial curriculum making might be vibrating within "the classroom webs" (Chung, 2008, p. 40) in their school curriculum making.

Lessard (2014) pointed out the "uneven and disconnected relationship" among the two curriculum worlds (p. 291) as the dominant narrative of curriculum. This dominant narrative "privilege[s] the world of school curriculum making" (p. 290). Lessard (2014) also argues that familial curriculum making is invisible in school curriculum making:

> There are silences in the spaces of subject matter between the familial and school curriculum making worlds. Unspoken stories of familial curriculum making are held closely within the youth and their families as they recognize the places where they can share stories. Often their stories of subject matter from the familial curriculum making worlds are not shared or made visible in school curriculum making worlds. (pp. 271-272)

In wondering about newly imagined relationships and responsibilities in teacher education, Huber et al. (2011) suggested that teachers "remake dominant narratives that currently position the school curriculum-making world as holding superior or more valuable knowledge than the familial curriculum making world" (p. 152) by composing the curriculum of lives in two worlds.

In the effort to make visible familial curriculum making within school curriculum making, Swanson (2019) created a space "where stories of [children's] familial curriculum making worlds are recognized . . . within the school landscape where they are able to safely share

stories of who they are and are becoming alongside others in their families, communities and school" (p. 213). As Swanson (2019) found that "the school curriculum making shaped the familial curriculum making" (p. 199), children who travel to two curriculum-making worlds will compose their life-making with less tensions, conflict, and misunderstanding if teachers learn to co-compose the curriculum of lives with immigrant children and families.

This study provides another way of understanding mothers' roles as active curriculum makers in their multiple curriculum worlds. The new way of understanding mothers as familial curriculum makers may help teachers understand their partnership in educating children (Stelmach, 2005) and in co-composing their lives with immigrant children and their families differently so that the latter group will hopefully become more "welcomed, cared for, respected and safe" (Government of Alberta. (n.d.)., p. 2).

Stelmach emphasized that "it is crucial that the parent voice be heard for authentic partnership" (2005, p. 183) with respect to school improvement and parent involvement, and suggested transforming parents' roles from simply serving cakes to contemplating the curriculum. However, I wonder if when the parent cannot speak for themselves, how an authentic partnership could be built or how parents could engage in the school curriculum making when they are silencing themselves? As mothers in a Canadian educational landscape, my participants shared that their curriculum making as non-fluent English speakers led them to keep their stories to live by silent. In so doing they did not position themselves as equal partners with other members of the school community with respect to their children's education.

One of the priorities of one public school board in Alberta is to "[e]nhance public education through communication, engagement and partnerships" (Edmonton Public Schools, 2014, p. 5) partly through "recogniz[ing] the role of parents as a child's first and most important teacher" (p. 12) and by "building stronger partnerships with parents" (p. 15). With respect to

teachers communicating and building partnerships with parents whose schooling experiences are different from that of the teachers, it is important to create an on-going, responsive conversational space and to approach parents with an empathetic ear.

Through this study, I learned that Korean is the language with which mothers from Korea feel comfortable and confident. In Korean, they can tell who they are, who they are becoming, and what they think. In imagining the forward-looking, multiple familial curriculum making stories from diverse families in the composing of children's and teachers' lives, it is important to create conversational spaces where mothers speak out in their languages. I imagine that a conversational space that is culturally and linguistically responsive to immigrant mother curriculum makers could make them feel more comfortable and safe to tell of their curriculum making with their children.

The feelings of comfort and safety in speaking about their familial curriculum making might help build a trustful relationship with school curriculum makers and might demonstrate to parents that they are respected and valuable partners in the process of curriculum making for their children who are constantly making their curriculum within two worlds. In doing so, mother familial curriculum makers could experience being active participants in the Canadian educational landscapes and equal partners with school curriculum makers with respect to their children's education.

This study provides a window for educators to see what Korean immigrant mothers' curriculum making within families looks like. It is my hope that it can be used as a stepping stone to shift practices of teaching and educating children of immigrant families to improve communication between home and school by helping teachers understand the experiences of immigrant mothers that are shaped by "cultural, institutional, and social narratives" (Clandinin, 2013, p. 77) from both Korea and Canada. This study may contribute "to imagin[ing] new ways

[for teachers' and educators'] to do work in schools in respectful and reciprocally-beneficial relationships with parents and families" (Pushor & Amendt, 2018, p. 206).

Learning to create on-going, responsive conversational spaces.

Ms. Park spoke about mother familial curriculum makers needing on-going support in raising children in Canada. Clandinin (2013) maintained that "[l]istening deeply and inquiring into our changed lived and told stories calls forth the possibility of attending differently, of shifting practices, and of creating possible social-political or theoretical places where our work and our lives can make a difference" (p. 52). My study provides opportunities for people who are composing the curriculum of lives with immigrant children and families to respect diverse family stories — to listen and be aware of the voices of the diverse communities that are increasingly the norm in urban Canada (Statistics Canada, 2017) "by honoring, awakening, surfacing, voicing, making spaces for vital stories of composing lives as people, as families always in the midst" (Miller and Turner-Vorbeck, 2010, p. 90).

Caine et al. (2018) discussed Dewey's notions of pragmatism, linking these to narrative inquiry as a practice in social justice that:

> allow[s] for movement away from dominant narratives and toward openings to imagine otherwise consequent actions . . . The wonderment, curiosity, and surprise that come through this movement enlarge participants' and our awareness of the present but also awareness of future possibilities to engage with and form the communities in which we live. In these ways, the landscape continues to move and is shaped in ways that call forth a more socially just world. (p. 142)

Through our inquiry journey, I came to see that immigrant mothers' curriculum is a part of familial, community, and the larger society's curriculum in which one's life is nested. Schools, families, communities, and societies are the curriculum worlds where our lives are composed.

Maclntyre (1984) wrote:

> I am part of their story, as they are part of mine. The narrative of any one life is part of an interlocking set of narratives. Moreover, this asking for and giving of accounts itself plays an important part in constituting narratives. (p. 203)

Immigrant mothers' curriculum making is important because the narratives that they are making are part of their personal, familial, institutional, social, and cultural narratives that constitute the environment (Dewey, 1938) of our curriculum-making. Therefore, it is important to listen to their voices in familial curriculum making and listen to their stories of the making of a curriculum of lives with their children by creating "a relational support system for those families who come to this foreign country" (Yeom, 2008, p. 271).

Through this study, I learned that *"*the wounded finger*"* not only refers to the specific finger in pain but that it belongs to the hand and the whole body. If one finger is not healthy, the hand and the whole body become unhealthy and cannot live well. The wound in the finger resonates in the hand and the whole body. My wounded finger, Ms. Park, taught me to attend to the experiences of immigrant mothers physically not visible, and to listen to their voices that are not yet speaking out — voices we cannot hear. I am learning through Mrs. Park's silenced voice and soundless responses to deepen my understanding of the experiences of Korean immigrant mothers' familial curriculum making. I hope that this study helps people who are composing their curriculum with immigrant children and families to be attentive to the voice not speaking out yet because it is a silenced voice and a soundless response, along with voices speaking out in their practice.

I also learned the importance of creating an ongoing responsive conversational space and having an empathetic ear for immigrant mother familial curriculum makers, as I have come to know that mothers' familial curriculum making is not static or fixed but is always shifting,

revising, and composing in the process of making the curriculum of lives with people, places, and situations. In our safe conversational space, and in their mother tongue, three Korean immigrant mothers told and inquired into their stories of experience of who they are as familial curriculum makers in a Canadian landscape. I experienced how they were fluent speakers in telling their experiences of familial curriculum making in Korean and how they were less concerned about their competency and free from worrying about being judged in the "relational spaces characterized by mutuality and possibility" (Clandinin, Lessard & Caine, 2012, p. 18).

Forward Looking Stories: Composing Lives as Mother Familial Curriculum Makers

Ms. Lee: What is the familial curriculum?

Jin Mi: The curriculum I think is the process of one's life composing. Living one's life itself is a curriculum. The familial curriculum is a composing of the curriculum of lives at home. I understand the life that Seo Jun is living at home with family is his familial curriculum.

Ms. Lee: Until now I knew only about the school curriculum, like the task-oriented curriculum. I think familial curriculum is a broader curriculum in which a person is living his own life.

Jin Mi: I am sharing this piece of writing about the moment that I missed when Seo Jun's familial curriculum was being made.

Ms. Lee: People tend to think that a child knows less because of their young age. You meant that it's often neglected that a child is a curriculum-maker who is going through making their own curriculum.

Jin Mi: From Seo Jun's worksheet from pre-school, I was able to realize that he too, at such a young age, was making his familial curriculum. He was able to realize that his mom needed a computer to study from based on his observations of the study environment at home.

Ms. Lee: It shows that even a 4-year old is able to catch on to complex needs. As a mom I think just because I'm older than my child I shouldn't disregard my child's feelings or observations because the child, although only 4, has their own world. They are living in their own 4-year old world like I am living in my adult world. I should respect that as well.

In our conversation while sharing her narrative account, Ms. Lee started to recognize her 4-year-old son as his own curriculum maker in his familial curriculum world. In our conversational space, Ms. Lee started to see her preschooler son as a curriculum maker of his own life and was awakened to curriculum-making places other than school. She acknowledged Seo Jun's curriculum making in his interaction with his environment (Dewey, 1938).

In our conversational space, the three mothers and I spoke about our experiences of mothering and listened to each other; we learned to travel to other familial curriculum-making worlds with loving eyes and ears. We became teachers and learners at the same time in composing the curriculum of lives in the conversational curriculum-making space as mother familial curriculum makers. We became co-composers of each one's familial curriculum making.

In the journey of seeking new ways of thinking about mothers' experiences, three Korean immigrant mothers and I became co-inquirers in narratively understanding our mothering experiences as familial curriculum making. We also came to see our children as familial curriculum makers who are continually becoming. Our conversations with tea or coffee became the space for our responsive community for mothers to share their experiences of familial curriculum making and to listen with empathetic ears.

I now imagine more mothers telling, retelling and reliving their experiences of familial curriculum making in the conversational space to compose our lives as mother familial curriculum makers who are continually becoming, and as mother familial curriculum makers who let "[our] stories lived and told educate the self and others. . ." (Clandinin & Connelly, 2000, p. xxvi).

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Appendices

Appendix 1. Ethics Approval

Ethics Application has been Approved

ID:	Pro00035902
Title:	A Narrative Inquiry into the Experiences of Korean Immigrant Mothers' Familial Curriculum Making in Canada
Study Investigator:	Jin Mi Kwon
Description:	This is to inform you that the above study has been approved. Click on the link(s) above to navigate to the HERO workspace. **Note**: Please be reminded that the REMO system works best with Internet Explorer or Firefox. Please do not reply to this message. This is a system-generated email that cannot receive replies.

University of Alberta
Edmonton Alberta
Canada T6G 2E1

Appendix 2. Research Poster (English)

Participants Needed for a Study on

Korean Immigrant Mothers' Experiences of Familial Curriculum Making in Canada

My name is Jin Mi Kwon and I am a doctoral student at the University of Alberta.
I am interested in understanding and improving practices in curriculum making within immigrant family context by attending to immigrant mothers' experience. The purpose of my research project is to inquire into the experiences of Korean immigrant mothers as they engage with their family and as they interact with their school age children in Canada.

If you or someone you know meets the criteria below, would like more information about the research, or are interested in joining the research conversations please contact me at jinmi@ualberta.ca or phone me at 780-540-0011.

1. Korean immigrant mother who was born and educated in Korea and had never attended primary, junior and high school in Canada.
2. Korean immigrant mother who is currently living with school age children in Canada.
3. Korean immigrant mother who is willing to participate in research conversations about own mothering experiences over the one year of period.

Appendix 3. Research Poster (Korean)

안녕하세요?

저는 알버타 대학교에서 교육학을 전공하는 박사 과정 학생, 권진미입니다.

저는 저의 가족과 함께 2005 년에 에드먼튼에 오게 되었고, 세아이를 키우며 살아가는 엄마이기도 합니다. 한국에서 자라고 교육 받은 제가 캐나다에서 자라나는 아이들을 키우며 겪는 여러가지 경험들을 어떻게 교육학적으로 이해할 것인가에 대한 의문을 가지고 대학원에 진학하게 되었습니다. 대학원에서 여러 과목을 수강하며 저의 박사 과정 논문의 주제를 한국에서 이민해 온 어머니들이 캐나다에서 학령기 자녀들을 양육하는 경험에 대한 탐구로 정하였습니다. 현재는 저와 함께 연구에 참여할 다음의 조건을 갖추신 어머니를 찾고 있습니다.

1. 한국에서 초, 중, 고등학교를 졸업하시고 캐나다로 이민오신 어머니
2. 캐나다에서 학교에 다니는 자녀와 함께 사시는 어머니
3. 연구자와 6-8 회 정도 자녀 양육에 대한 대화에 참여하실 수 있는 어머니
   (연구자와의 대화는 일대일로 진행이 되며 연구 참여자 및 자녀의 신분은 익명으로 하겠습니다.)

본 연구에 참여를 희망하시는 분은 jinmi@ualberta.ca 또는 780- 540- 0011 번으로 전화 주시면 연구에 관한 보다 자세한 사항을 말씀해 드리겠습니다. 관심있으신 어머니의 연락을 기다리겠습니다.

권진미 드림.

Appendix 4. Information Letter and Consent Form

Dear Mrs./Ms._____,

My name is Jin Mi Kwon and I am a doctoral student at the University of Alberta. I am very pleased to ask your participation in the research study entitled, "A Narrative Inquiry into the Experiences of Korean Immigrant Mothers' Familial Curriculum Making in Canada". The purpose of my research project is to gain a deeper understanding of the experiences of Korean immigrant mothers as they engage in familial curriculum making with their children as they interact with school curriculum making in Canada.

I would like to have 6 – 8 conversations with you about your experiences as you are raising your child in Canada and as your child or children are attending an elementary school in Canada. There will be no risk in this study. Through this study, you may have benefit to have better understanding of your mothering experiences as an immigrant mother and to improve your relationship with your children and your children's teacher. This study may improve communication between home and school by helping teachers understand the experiences of immigrant mothers as their partners of children's education.

I would like to have six or eight research conversations in Korean with you over a period of one year. Each conversation will take one or one and half hours and that those conversations will be audio recorded. You could share your experiences as a Korean immigrant mother with various forms of materials such as your photographs, family artifacts, personal journal, letters, relational journals with your children, poems, artworks, annals, conversations with your children, or documents, policies from your children's school. I might photocopy these data upon your consent. You could share your childhood memories with your parents, friends and teachers and your schooling experiences in Korea for inquiry into your curriculum making. I will keep field notes as a way of recording of this research. I will compose interim research texts in Korean from the transcripts of research conversations with you and I will bring you back to ask about your thought on my interpretations. You are always welcome to provide your feedback and comments. You are free to ask any questions and suggestions in this research at any time.

I understand you have rights to choose your experiences to share with this study and I will respect and honor your stories of experiences. I, and my research supervisor, will be the only person to access data collected through this study and thus anonymity and confidentiality of your information will be ensured. Writing based on this study will be used to complete my doctoral dissertation, may be submitted for publication in journals, and may be used for presentations at local, national, and international conferences. Your anonymity, as well as your family and children's school will be respected. All materials collected will be safeguarded to ensure confidentiality. Participation is voluntary. You have the right to withdraw without penalty at any time before the researcher starts to write research texts. If you withdraw, the data collected from this study will be used upon your consent. All of my research request and methods will first be approved a Research Ethics Board at the University of Alberta.

I am providing two copies of this consent form so that you can sign the first one and keep the second one for your own records. For questions or clarifications, I may be reached at the contact information listed below. You may also contact Dr. Florence Glanfield (research supervisor) at glanfiel@ualberta.ca or 780 492 0743.

Sincerely,

Jin Mi Kwon
PhD candidate
University of Alberta
Telephone: 780-540-0011
Email: jinmi@ualberta.ca

Consent

I have read the above letter and have had an opportunity to ask questions about this research study. I understand that my participation is voluntary and that I can withdraw at any time, until the researcher writes research texts. I also understand that pseudonyms will be used so that my identity and my family's identity will not be known and that the experiences I share with the researcher will be used to write a doctoral dissertation, in publications, and in presentations.

_____
Please print Name

_____
Signature

_____
Date

The plan for this study has been reviewed for its adherence to ethical guidelines by a Research Ethics Board at the University of Alberta. For questions regarding participant rights and ethical conduct of research, contact the Research Ethics Office at (780) 492-2615.