

Supporting Children's Chinese Heritage Language Maintenance in the Home:
A Case Study of One Chinese Canadian Immigrant Family

by

Zihan Shi

M.A., University of Victoria, 2007

M.A., Hebei University, 1997

B.A., Hebei Normal University, 1994

A Dissertation Submitted in Partial Fulfillment
of the Requirements for the Degree of

DOCTOR OF PHILOSOPHY

in the Department of Curriculum and Instruction

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Supervisory Committee

Dr. Ruthanne Tobin, Supervisor
(Department of Curriculum and Instruction)

Dr. Sylvia Pantaleo, Departmental Member
(Department of Curriculum and Instruction)

Dr. Li-Shih Huang, Outside Member
(Department of Linguistics)

Abstract

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This dissertation features a three-month qualitative descriptive case study that examined the home literacy practices employed in maintaining a heritage language by a Chinese immigrant family living in a mid-sized city in western Canada. Influenced by Vygotsky's sociocultural theory, as well as the foundational concepts of d/Discourse, diglossia, and accommodation without assimilation, the research questions guiding the study were: (1) What activities do Chinese parents use in the home to maintain and develop their children's Mandarin home language? (2) How do children respond to these activities? and (3) What beliefs and attitudes do the parents and children hold in relation to heritage language maintenance (HLM)?

Most of the literature on HLM has focused primarily on post-secondary learners, children in metropolitan areas, or heritage language schools and communities, whereas this research was an in-depth examination of home literacy environment provided by immigrant parents to support their children's heritage language, with limited community resources. Data were collected through home observations, video recordings selected by and submitted by the parents of their heritage language (HL) activities, semi-structured interviews of individual members of the family, and children's work samples. Data were inductively analyzed using NVivo 10 software.

Four themes emerged from the study: (a) parents' intentional provision of a rich and robust home literacy environment; (b) a range of children's responses to Chinese and English literacy activities in the home; and (c) parents' broad perspectives on children's language and literacy learning; (d) parents' expectations and attitudes towards learning Chinese.

The research showed that the parents drew on learning practices from both Western and Eastern traditions. One powerful activity that the family used was an extended read-aloud practice in which the mother made innovative use of the same texts/resources in different languages, along with exploratory talk that engaged the children. Various homework practices elicited a mixture of responses, ranging from enthusiastic involvement to mild engagement to frustration. The practices were related to the parents' beliefs about how language learning occurs. The finding also indicated that the parents faced significant challenges in supporting their children's HLM in a diglossic society, which offered few opportunities to use Chinese at a high cognitive level.

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Acknowledgements

“It takes a village to raise a child.” The same goes for finishing a Ph.D. My journey has been rewarding, with ample support from a wide variety of persons in the university, local Canadian and Chinese immigrant communities, friends, and families, which makes it an impossible task to be thankful to everyone involved.

First and foremost, I would like to acknowledge my gratefulness to my participants. The Zhang family opened their home for me for three months, inviting me to be part of their family and providing me with opportunities to have an in-depth understanding of their home literacy practices. The time and commitment they have given to my research project is noted with appreciation and thankfulness.

I would also like to thank Dr. Ruthanne Tobin in patiently guiding me, and walking together with me during this journey through all the ups and downs. Her unwavering support and guidance made this journey rewarding. In addition, I would like to thank my dissertation committee members, Dr. Sylvia Pantaleo and Dr. Li-Shih Huang, for providing constructive feedback to strengthen the quality of the work. I am especially thankful to Dr. Allison Preece who spent significant time in supporting me along the way. My external committee member, Dr. Guofang Li, provided feedback that caused me to look at my research from a different angle. I was also inspired by different courses I have taken at the University of Victoria.

In addition, this dissertation could not have been finished without my job at the Graduate Students’ Society (GSS), which provided me not only financial stability over the past several years, but also with comradery. My colleagues at the GSS have been my best cheerleaders along the way. Stacy Chappel, Brandy Sistili, Matthew Park were always flexible in providing support for my writing vacations and enthusiastic in listening to my research ideas. I am thankful to them as they have been an important part of both my Ph.D. journey and my life. My current employer at the International Program with the Greater Victoria School District, Jeff Davis, also supported my writing vacation requests.

I cannot name all those students from whom I have received support at the University of Victoria, and all those in the local community, but you are always in my heart. I would also like to acknowledge the excellent job that Steve Slavik did with copy editing. I have also received financial support from the University of Victoria in various formats to finish this degree.

Finally, I appreciate my husband, Haoling and my son, Sam for being so patient over the years. Thank you for your love, support, encouragement, and dedication.

Dedication

To my grandma *Jiling Deng*, who inspired me with her love.

Chapter One

Introduction

In Canada, there are 13 ethnic groups, each of which are represented by approximately a million residents (Statistics Canada, 2014b). According to 2011 census data, over a million immigrants identify Chinese as their mother tongue: Cantonese (389,000), Mandarin (255,000) and Chinese n.o.s (441,000) (Statistics Canada, 2014a). Note that immigrants speaking Cantonese and Mandarin could be underestimated due to the reporting of Chinese without specifying Mandarin or Cantonese (Statistics Canada, 2014a). Maintaining the heritage language (HL) amongst children of immigrants has been found to improve communication within the family, support positive academic achievement, and enhance self-esteem and identity (Cummins, 2005; Pigott & Karoche, 2005; Tse, 2001; Tseng & Fuligni, 2000; Weisskirch, 2013; Wong-Fillmore, 2000). Furthermore, children who maintain their HL have greater cross-cultural understanding and a more profound sense of belonging (Jaspal & Coyle, 2010; Lee, Barbar & Shin, 2008). Parents play a highly influential role in maintaining HL by providing access to HL resources, introducing culture, involving children in a variety of home literacy practices, and encouraging and affirming their children as they learn their HL (Farruggio, 2010; Liao, 2009; Pacini-Ketchabaw, Bernhard, & Freire, 2001). Despite the social, educational, and psychological benefits of HL learning for children, HL loss is common among immigrant children (C. Baker, 2006; Shin, 2005). Some children who have developed considerable HL proficiency at an early age begin to lose it as soon as they start learning English in school (Cummins, 2005; Wong-Fillmore, 2000).

In this dissertation, I describe a three-month qualitative case study of the home literacy environment (HLE) in one Chinese immigrant family, which took place in a medium sized city

in Western Canada. I investigated three areas: (a) home literacy activities used to maintain a HL; (b) children's responses to these activities; and (c) the beliefs and attitudes of the family toward heritage language maintenance (HLM).

Background

My interest in the area of heritage language maintenance stems from my personal experience growing up in China, as well as my role as an immigrant parent supporting my own child's HL in Canada, and as a teacher at a local Chinese weekend school. As an immigrant parent from The People's Republic of China, I have been apprehensive about my own child's HL learning. I believe that acquiring English is imperative for his academic, economic and social progress; yet I have been concerned that learning a HL might limit his English-language learning. I have questioned whether it might be confusing for children to learn English and the Chinese Pinyin system simultaneously, due to the fact that both languages use the Latin (or Roman) alphabet. In addition to this uncertainty, I seriously questioned whether my child would maintain Chinese with such limited exposure, few resources and little access to a vital Chinese community. While we speak Chinese at home, resources outside of the home are scarce, especially in a city where the Chinese immigrant population is relatively small.

Maintaining a HL is a challenge, but I believed that it would be worth it for my son because this maintenance would eventually create a cultural bond and close relationship with his family here and in China. I was the only one of three grandchildren who could speak and understand our grandparents' dialect, and I experienced firsthand how the relationships between my grandmother (who could not understand standard Mandarin) and my brother and cousin were compromised because they could not communicate with one another. I did not want this phenomenon to be repeated in our family. I could already see my son's frustration when he tried

to talk to my parents on the phone, telling me, “Mom, I don’t understand what Grandma is saying.”

When my son began school in Canada, he did not speak English, but by the time he entered Grade 2 he had grasped day-to-day communicative English. At that time, another boy from China, who did not speak English, was transferred to the same class. He began to speak Chinese with my son and they quickly became friends. Several times, the teacher mentioned her concern about their speaking Chinese in school. She believed it would delay their English acquisition. One day after class, she was clearly annoyed by their speaking Chinese in school, and in a serious tone she told me that they were no longer allowed to do so. This news was sadly received by my son. Soon afterwards, I read a research article on how some teachers in Toronto were claiming that maintaining a HL reinforced a child’s self-esteem. The article included two pictures, one of a child who had created a dual language storybook (Urdu and English) in class. The other picture showed a smiling girl, looking proud of the fact that she could write in two languages (Cummins et al., 2005). That article inspired me to have hoped that with a more in-depth understanding of HL maintenance and its positive role in developing a positive identity and learning gains, future generations of children may not have the kinds of limiting experiences as those of my son.

I also have experienced the challenge of teaching in a local Chinese school. Due to low enrollment and lack of resources, children of mixed language levels and backgrounds were placed in the same beginner class. Of the six children in the class, three had been adopted from The People’s Republic of China (and now belonged to non-Chinese-speaking families); one was from a Cantonese-speaking family; and two were from Mandarin-speaking families (one from The People’s Republic of China; the other from Taiwan). It was a challenge for me to respond

adequately to their diverse needs. As only one parent knew the Pinyin system (a Mandarin phonetic system), I felt at that time that it was unrealistic to expect pragmatic parental support at home. I worked very hard to make the Chinese school experience interesting and meaningful to the children, but despite these efforts, I seriously doubted that they could learn the language without input from sources other than their once-a-week two-hour Chinese class. My experience was a strong motivation for me to inquire into other Chinese parents' experiences in their children's HL maintenance and I became interested in identifying whether and how home literacy practices might engage children in learning Chinese at home.

Significance of the Study

Studies regarding Chinese heritage language maintenance have been conducted mostly in major metropolitan areas, such as Vancouver and Toronto, where broad social support is available for immigrant families from the relatively high number of Chinese residents. In a metropolitan city, Chinese HL education is often supported by extensive extra-curricular programs and publicly funded English-Chinese bilingual school programs (Duff, 2008). For example, in Toronto public schools, parents can request an after-school HL program simply by getting 25 parents to sign a petition (Sadeghi, 2008). More than 40 languages are taught at the elementary level and 15 are offered at the secondary level (Sadeghi, 2008), with some 30,000 students having enrolled in such programs during the 2006-2007 school year (Sadeghi, 2008). The dense Chinese population and strong Chinese-Canadian communities help support cultural and linguistic vitality. In contrast, despite governmental encouragement of immigrants to settle in mid-size cities (Drolet & Robertson, 2011), HL education and support is sparse. For example, in the city where this study was conducted, no Chinese language classes were offered in the local public elementary, middle or high schools. Also, the provincial government has cancelled the

Chinese Grade 12 provincial examination (British Columbia Ministry of Education, 2011). Since heritage language loss is pervasive (Shin, 2005), it is important to understand how young Chinese HL learners are supported in their families when resources and community support are limited.

My conceptual approach to this topic is grounded in sociocultural theory, which holds that learning takes place as children interact with others — especially, more knowledgeable others (MKO) — in a particular sociocultural environment (Vygotsky, 1978). I believe that people from different cultural and social backgrounds experience and interpret the world differently because of the distinct characteristics in each culture (Xie, 2010). Presenting research on one family's personal experiences of heritage language practices is a privilege that comes with a responsibility to take distinct cultural characteristics into account in relaying their experiences to outsiders. Unlike other research that has investigated HL experiences through either surveys or interviews, my research focused on an *in-situ* design to reveal the *what* and *how* of heritage language support through weekly visits and video-recorded sessions of parents and children interacting in literacy and entertainment activities, and analyzing those videos to elicit more information and develop insights into these practices.

Guiding Research Questions

This study examined the home literacy activities of a Chinese immigrant family attempting to maintain the parent's HL in their children and how those children responded to these activities. My three guiding questions are rooted in the goal of contributing to understanding how Chinese immigrant parents support their children in HL:

- (a) What activities do Chinese parents use in the home to maintain and develop their children's Mandarin home language?

(b) How do the children respond to these activities?

(c) What beliefs and attitudes do the parents and children hold in relation to HL maintenance?

These guiding research questions provide an overall structure for my research findings. Using a thematic analysis approach, I developed four major themes, with sub-themes, based on the questions. In the overview below, I summarize the layout of the dissertation.

Overview

This document is divided into five chapters. In Chapter 1, I have introduced what is known about HL and discussed my personal background related to the topic. I described why this research study is needed, and presented the guiding questions that my research attempted to answer.

In Chapter 2, I provide a review of the literature in three sections. The first section provides the theoretical orientation and foundational concepts that grounded the study. The second section includes the literature on defining literacy and understanding the home literacy environment (HLE). Section three focuses on parental beliefs and attitudes about heritage language activities.

In Chapter 3, I outline my research methodology, which consists of five sections: The first section centers on my research paradigm of qualitative research. I consider my philosophical assumptions and role as researcher in the second section. The third section focuses on the particulars of case study design, including my rationale for selecting it. Next, a description of the sampling strategy for case selection is provided, followed by the participant recruitment and case selection process. In section four, I discuss my data collection tools, and in section five I address ethical concerns and describe the data analysis procedures used in the

study.

In Chapter 4, I present the findings in two sections. The first section focuses on a case description of the participating Zhang family; the second presents the following four themes that emerged from the study: (a) the parents' intentional provision of a robust home literacy environment; (b) the children's continuum of responses to literacy activities; (c) parents' broad perspectives on language and literacy learning; and (d) parents' expectations and attitudes towards learning Chinese.

Finally, in Chapter 5, I discuss the research findings in three sections. The first section focuses on a discussion of the findings in light of the theoretical orientation, concepts and literature reviewed in relation to the research questions. I then examine the implications for parents, educators and researchers including educational, empirical and methodological implications. Afterwards, I identify the limitations of the current study. Finally, I discuss potential directions for future research.

Chapter Two

Literature Review

In this investigation into the nature of heritage language maintenance (HLM) in the context of the home literacy environment (HLE), I review the literature in five areas: the overarching theoretical orientation of social cultural theory; foundational concepts; aspects of bilingual, multilingual, and heritage language (HL) learning; the home literacy environment (HLE) in relation to first, second, and heritage language; and beliefs and attitudes of immigrant parents regarding HL learning. In this chapter, I also identified the potential contribution of the current study to the literature.

Theoretical Orientation: Vygotsky's Sociocultural Theory

Vygotsky's (1978) sociocultural theory significantly informs and influences current understanding of how language learning occurs. According to Vygotsky's sociocultural theory, the key to understanding how we learn is to be found in our interactions with our environment. Thought and language development are intertwined and cannot be understood in isolation from the surrounding cultural and social context. Vygotsky (1978) posited that every function a child acquires appears twice: first on the social or interpsychological level, as the learner interacts with an adult or more knowledgeable other; then on the individual or intrapsychological level, as the learner internalizes his or her understanding. Vygotsky's sociocultural theory emphasizes four central aspects: language as mediation; the development of perception, attention, memory, and thinking; interactions; and internalization.

In *Thought and Language*, Vygotsky (1962) explored a connection between speech (including silent inner speech, private speech, and oral language), and the development of mental concepts and cognitive awareness, focusing on the mediating role of language between children

and their sociocultural contexts. Language begins as an external tool used for social interaction and mediates between the individual and his or her learning environment (Lantolf & Thorne, 2006). This mediation process shapes cognitive development, especially in the areas of perception, attention, memory, and thinking, which develop along two different lines, the biological and the sociocultural (Vygotsky, 1978). Children initially use language to label things, and eventually connect these separate elements into phrases and sentences. Language influences children's perception of objects and events, so although they may perceive something in its entirety, their description of the object or event is expressed through language that is sequential and essentially analytical (Vygotsky, 1978), where they tend to analyze the parts and describe each component. Children's perception of their external world is not just through their physical senses but with all of their "previous experience, and in doing so somewhat alters the objects perceived" (Vygotsky & Luria, 1993, p. 148).

Perception requires attention; the former being an awareness of what is happening at any given moment; the latter being a "reconstruction of separate activities" (Vygotsky, 1978, p. 36). Perception occurs in the moment, while attention is successive. Language plays a mediating role in regulating attention, which is the essential determinant of success or failure of any learning activity; children can use their language system to direct and control attention and to reorganize the world they perceive (Vygotsky, 1978).

The function of memory can direct attention between perceptions of the past and those of the present to create new ones. Two different memories exist: natural memory, which is characterized by the quality of immediacy; and mediated memory, which uses signs and other external stimuli to increase the effectiveness of memory (Vygotsky, 1978). Memory makes available fragments of the past, analyzes that information and unites past experience with present

experience.

With an understanding of the development of perception, attention, memory, and thinking, Vygotsky (1978) took a theoretical position on the correlation of learning and development in asserting that during social interactions, children's learning happens best within their zone of proximal development (ZPD). ZPD refers to a skill range between what a child can do without assistance and what he or she can do with help from an adult or experienced peer. Learning occurs only within a ZPD, as the shift from other-regulation to self-regulation happens.

As children internalize a learning process, they transform a socially-shared activity into one that is uniquely their own. This internalization process does not mean that children (or novices) mindlessly copy adults (or experts), but rather they transform what experts have demonstrated into their own unique process by self-directing imitation and intentionally analyzing and selecting parts of what the experts do, which may happen immediately or may be deferred (Lantolf, 2000).

Implications of sociocultural theory on my research.

Vygotsky's sociocultural theory contributed significantly to my understanding of how learning occurs, particularly to my understanding of the connection between thought and language, and how language learning is such a social phenomenon. I believe it is essential to examine children's social interactions in order to understand their literacy practices.

From a Vygotskian perspective, learning Chinese is an active and interdependent social process as well as an individual one. In this conceptualization of learning a language (which does not focus solely on children's individual learning experiences), learners are situated in the HLE both culturally and socially. The home is one of the most revealing contexts in which to examine children's language and literacy interactions due to the intimate interactions and trust

relationships among family members. The HLE of an immigrant family is a context in which parents support children in literacy practices by encouraging, demonstrating, correcting, prompting and setting new challenges, and a context where scaffolding within a ZPD is prevalent.

Influenced by Vygotsky's sociocultural theory of learning, I believe that how people think about languages or language learning is "intertwined with views, judgments and beliefs" (Lantolf & Thorne, 2007, p. 25). Therefore, it is important to understand and capture some of these views, judgments, and beliefs towards HLM and how these parental beliefs and attitudes might influence their children's learning experiences.

Conceptual Foundations: D/discourses, Diglossia, and Accommodation without Assimilation

Many sociocultural theorists are providing insightful applications of Vygotsky's foundational work. The dissertation study was grounded in three bodies of prominent work that illuminate HLM in the HLE context: D/discourses (Gee, 1990, 2012); diglossia (Ferguson, 1959; Fishman, 1971); and accommodation without assimilation (Gibson, 1988, 1993; Waters, 1999). Along with Vygotsky's work, these highly interrelated concepts served as important lenses through which I examined heritage language learning. Given the complex nature of these concepts, for the purpose of this review, each of these concepts is discussed separately to provide a fuller understanding. Below I also examine the interrelatedness of these concepts in understanding language learning, usage and maintenance of different languages.

D/discourses.

Gee (2012) claimed that, "what is important in communication is not speaking grammatically, but saying the 'right' thing at the 'right' time and in the 'right' place" (p. 147). He described language as *socially situated*, an idea he refined with his conceptions of *discourse* and *Discourse*, *primary Discourse* and *secondary Discourse*.

Primary Discourse refers to the language with which children grow up, acquiring it through their earliest interactions at home with their family members in their sociocultural setting. In contrast, Gee described secondary Discourse as the language learned in practices within various local, regional, and national institutions. Gee (2012) argued that the distinction between primary Discourse and secondary Discourse is not straightforward, and that the boundary is constantly negotiated and contested. Primary Discourse and secondary Discourse shape each other; therefore, both can be adjusted, negotiated, and changed over time. Gee highlighted different values and viewpoints that people hold about ways of thinking, feeling, and believing. Also, Gee (2012) acknowledged the marginalization of people whose primary Discourse was different from secondary Discourses in a society.

The influence of primary and secondary Discourse was explored in the following study of the language usage at school. Volk and Angelova (2007) examined the language choices of four girls' (two Spanish speaking and two dominantly English speaking) during peer interactions in a first-grade classroom of a dual-language program in the United States. Data collection occurred over a full academic year, with observations four times per month, and two to three video recordings of the children, as well as separate interviews of each child and teacher. The researchers concluded that even in a 50-50 dual language program where teachers encouraged children's usage of a HL, children's language choices were negotiated, resisted, and influenced by the secondary Discourse in the school. In the English classroom, children spoke English and English-speaking children helped Spanish-speaking children to acquire English. Yet, children in the Spanish classroom consistently negotiated language choices, initiated by English speakers speaking in English and usually sidetracking language choices to English, with Spanish speakers generally acquiescing to English speakers. Not surprisingly, the findings indicated that children's

language choices were invariably influenced by English — the dominant discourse of the school and the community.

Understanding language learning as a social process leads to recognizing and understanding the importance of how primary and secondary Discourses are used in particular contexts for specific purposes. In other words, a learner has access to a variety of conversations and interactions within communities and learns to use the language appropriately in these contexts.

Diglossia.

HLM is also influenced by the relationship between language and the society, which leads to the discussion of diglossia. As a concept, diglossia extends Gee's concept of D/discourses and examines the influence of society on the prestige of a language. Initially, diglossia was defined as the occurrence of different varieties of the same language within a society (Ferguson, 1959). Fishman (1971) expanded the definition of diglossia to include the use of genetically unrelated languages in a society. The concept of diglossia is pertinent to the trilingual context of this study where the status of three genetically unrelated languages and the prestige of each language (English, French, and Chinese) varied considerably in the community.

Consistent with Vygotsky's (1978) sociocultural theory on language learning, the sociolinguistic concept of diglossia (Ferguson, 1959; Fishman, 1971) includes consideration of the significance of the relationships among languages, language varieties, and the ways languages are used under different conditions. As every language reflects a different way of looking at the world (Coulmas, 2002), maintenance of a strong HL is important in a diglossic society.

In a diglossic society, languages may be identified as either *high variety* (H) or *low variety* (L) usages (Coulmas, 2002). High variety refers to language used in formal education,

literature, and government agencies, while low variety refers to everyday language use (Coulmas, 2002). High variety and low variety languages demonstrate differences in five areas: prestige, function, context of use, mode, and way of acquisition (Coulmas, 2013). The diglossic context could involve two or more different languages that could be genetically unrelated. For example, Chinese immigrants in Canada may use Chinese, English, and French. Chinese could be used primarily in daily conversations at home or in the ethnic community, while English and/or French may be used in the majority of other circumstances. In such cases, English and French would be considered a high variety language, enjoying more prestige, while Chinese would be considered a low variety language with less prestige. Pauwels (1986) argued that differences between high and low variety languages are extreme ends of a continuum that ranges from *rigid diglossia*, in which there is minimal functional overlapping, to *fluid diglossia* where a language variety serves several functions. Society allocates different functions and different status levels to different languages or language varieties. Minority group members might use two written codes serving complementary purposes, intergroup communication in the community as a whole, and intragroup communication expressing one's ethnicity (Coulmas, 2002).

Canada has supported heritage language bilingual educational programs since the 1970s (Cummins, 1992). This support consists of education programs that offer roughly half-day instruction in an ethnic language, as well as heritage-language lessons in as many as 60 languages, which support lessons held after school and on weekends in some immigrant-intense metropolitan cities. This initiative has demonstrated some support for HLM (Cummins, 1992). However, these programs exist in only Manitoba, Saskatchewan, Alberta, Ontario, and British Columbia, and offer instruction in only a limited range of languages, such as Ukrainian, Spanish, Mandarin, and Russian in metropolitan cities where a strong minority language community is

present (Babae, 2012). Languages with a relatively larger number of speakers, and greater institutional support and resources are more able to survive (Fishman, 1985). Language is also relatively easy to maintain when it is considered a core value among those speaking the same minority language, often sharing important world views related to common religious beliefs and historical consciousness (Fishman, 1985).

Based on the sociolinguistic concept of diglossia, Wu (2005) examined the attitudes and behaviours of Chinese parents and children toward bilingualism in the United States, taking the high variety language to be English and the low to be Chinese. Fifteen Chinese families were recruited for interviews and observations. Most of the interviews were conducted with mothers since they were the primary care providers. Children were also interviewed. The researcher concluded that the children's HLM and the parents' attitudes towards HLM were influenced by the diglossic society. The parents believed it would be difficult for their children to maintain HL due to the influence of mainstream society.

The concept of diglossia is pertinent in the current study, which was conducted in a context where the HL enjoys low ethnolinguistic vitality and relatively few speakers have political, social, and economic status, and in which English enjoys the same high status as French as an instructional language. Chinese has a relatively lower position in Canada due to the limited use in different social domains, which may affect parents' attitudes towards their HL usage. Parents' activities and efforts at HLM may be influenced by the knowledge of the low status of Chinese.

In addition, the parents in this study drew on multiple resources from various venues for their children to learn their home language. Children are influenced and shaped by their primary Discourse and home literacy practices; yet, children are also exposed to secondary Discourses in

both public and HL school settings. This exposure to secondary Discourses may influence their primary Discourse and, in a diglossic society, where children's Chinese language and literacy practices in Chinese may not have the same value as those in official languages and in school settings, conflicts between primary and secondary Discourses may occur, where institutions may overlook, try to correct, or devalue children's literacy practices at home (Marshall & Toohey, 2010).

Routes and outcomes of immigrant assimilation.

Alba and Nee (2003) defined assimilation as "the decline of an ethnic distinction and its corollary cultural and social differences" (p. 11). This definition of assimilation, while emphasizing that immigrants increasingly lose their heritage and ethnic characteristics, does not convey as Johns's (2015) definition does, the importance of an understanding of assimilation as the gradual adaptation to the conventions and mind-sets of a mainstream culture. For my purposes I have combined ideas of Alba and Nee (2003) with those of Johns (2015) and defined assimilation as "the decline of ethnic, linguistic, cultural, and social differences with the understanding that immigrants gradually adapt to a mainstream culture in terms of language usage, cultural norms, and values." To assess outcomes of immigrant assimilation, four benchmarks are used: socioeconomic status, geographic distribution, second language attainment, and intermarriage (Waters, 1999).

In describing and analyzing multiple routes and outcomes of immigrant assimilation, three assimilation concepts are dominant in the literature: (a) straight-line assimilation; (b) segmented assimilation; (c) accommodation without assimilation (Gibson, 1988; 1993; Portes & Zhou, 1993; Warner & Srole, 1945; Waters, 1999). Straight-line assimilation emphasizes that immigrants' socioeconomic success relies on cultural and social assimilation. Therefore, by

reducing immigrant children's ties to ethnic, linguistic, cultural, and identity practices, children will enjoy increased upward socioeconomic mobility including educational achievement and better socioeconomic status (Warner & Srole, 1945). Espousing more current views on assimilation and mobility, Gans (2007) argues for the importance of separating mobility and assimilation as two different processes, since immigrants can assimilate without being mobile, and vice versa.

The straight-line assimilation concept is based primarily on white European immigrants, and makes the huge assumptions that immigrants are unskilled and at the bottom of the social hierarchy, and that the host culture is middle-class (Waters, 1999). Straight-line assimilation does not take into account that racial discrimination may block ethnic minority immigrant children in upward social movement (Waters, 1999). Since immigrants may be skilled and equipped with advanced educational and professional qualifications, and are a variety of diverse subcultures exist in a host country, social downward mobility is also possible. This possibility of social downward mobility is not taken into consideration in the concept of straight-line assimilation.

In a segmented assimilation model, three starkly different possible outcomes of adaptation among immigrant children are described by Portes and Zhou (1993):

One of them replicates the time-honored portrayal of growing acculturation and parallel integration into the white middle-class; a second leads straight into the opposite direction to permanent poverty and assimilation into the underclass; still a third associates rapid economic advancement with deliberate preservation of the immigrant community's values and tight solidarity. (p. 82)

Different from straight-line assimilation, which argues that immigrant children tend to

move linearly upward in the ladder of social strata, the segmented assimilation concept identifies the possibility that total assimilation may lead immigrant children downward to become part of the disadvantaged minority.

A third concept, accommodation without assimilation, emphasizes the importance for immigrant children in acquiring host society language and culture in order to participate in the larger society while simultaneously keeping cultural and linguistic practices central to their identity (Gibson, 1988, 1993). Waters (1999) supported the concept of accommodation with assimilation and found in her research that successful second-generation West Indian immigrant children maintained the immigrant identity their parents passed along to them. For second-generation immigrant children's upward social mobility, it was important for them to "stay 'ethnic' and resist certain kinds of Americanization" (Waters, 1999, p. 197), since Americanization may mean an identification with already stigmatized (however unjustly) African-Americans and assimilation into the underclass. Accommodation without assimilation emphasizes both the benefits of immigrant children having close ties with a strong ethnic community, and the necessity of deliberate preservation of certain immigrant linguistic and cultural practices (Gibson, 1988, 1993).

The difference between the concepts of segmented assimilation and accommodation with assimilation lies in understanding those factors leading to successful outcomes for the second generation. Portes and Zhou (1993) discussed upward mobility combined with persistent biculturalism as an example of different assimilation routes for immigrant children, they did not, however, emphasize how or whether maintaining ethnic ties could be a crucial role in the positive outcome of immigrant children's social mobility. The accommodation with assimilation concept recognizes the value of close ties to immigrant parents' ethnic communities and cultural

practices.

The accommodation without assimilation concept is closely related to my study as it acknowledges the multidimensionality of immigrant children's integration into a host society and emphasizes adapting to a dominant culture without losing ethnic cultural values. Ethnic cultural values can facilitate immigrant children's adaptation in a host society, which results in them doing better than children without those ethnic ties. Heritage language maintenance can enable immigrant children to maintain close ties with ethnic communities.

This previous discussion of d/Discourses, diglossia, and accommodation without assimilation provides an important conceptual backdrop for understanding literacy learning in my study. In the next section I examine literacy learning as well as the HLE.

Defining and Examining Literacy, the Home Literacy Environment and Literacy

Engagement

In this section I first explain my evolved definition of literacy to mean multiple literacies and multiliteracies and consider the importance of out-of-school literacy activities. Secondly, focusing on Teale's (1986) framework (used in my study), I examine various frameworks for capturing HLE. Finally, I discuss the essential ingredient in language and literacy learning — engagement.

My earliest conception of literacy included only reading, writing, and oracy learned in school, which Street (2000) describes as “singular and autonomous” (p. 18); however, through reading and reflection, my understanding of literacy grew to encompass multiple literacies, multiple meanings, and a myriad of out-of-school venues. Masny (2009) defines multiple literacies as “texts that take on multiple meanings conveyed through words, gestures, attitudes, ways of speaking, writing, valuing [that] are taken up as visual, oral, written, and tactile” (p. 13).

I now view literacy as a social practice, influenced by a multitude of cultural and educational factors.

Different from multiple literacies, multiliteracies, a term coined by the New London Group (1996), offers an expanded notion of literacy studies to include multiple modes of meaning-making, such as those offered by multimedia. The New London Group legitimized the literacy practices of peripheral communities and acknowledged how literacy reflected increasing cultural and linguistic diversity. That legitimacy was important to this study because it affirmed the significance of immigrant families' home literacy practices.

Out-of-school literacies are also important to understand. Skilton-Sylvester (2002) considered the home literacy practices of a young Cambodian refugee girl who struggled with her school work; yet her out-of-school writing was an enjoyable experience that she excitedly engaged in regularly. She liked to read aloud and elaborate on her writing to an audience. In another study, Lam and Rosario-Ramos (2009) investigated the literacy practices of 35 adolescent immigrants and found these teens engaged in online communication with people in their home countries in the languages of those countries. These studies convey the importance of looking at the home literacy practices of children and adolescents and advise caution in making assumptions about literacy practices based solely on school experiences.

Organizing frameworks for discussing HLE.

Understanding the complexity of literacy and heritage language learning environment, the question becomes how to capture such rich complexity. Some of the various different frameworks for capturing the HLE are discussed below (Purcell-Gates, 1996; Sénéchal, Lefevre, Thomas, & Daley, 1998; Teale, 1986; van Steensel, 2006).

Purcell-Gates (1996) examined home literacy practices based on the type and frequency

of eight literacy events: reading, writing, talking, choosing, drawing, looking at, playing with, and chatting on the phone. In the observation of these home literacy practices, Purcell-Gates included literacy events beyond actual reading and writing; for example, she considered a phone conversation as one of her eight literacy events. However, lacking in her description of the home literacy practices is the modeling of literacy behaviours by adults.

Sénéchal et al. (1998) examined 110 kindergarten and 58 Grade one students' home literacy practices. They organized the collection of their data by examining two types of parental involvement: parent-child shared reading of storybooks, and parents' direct instruction of reading and writing. The parent-child joint literacy activities were measured by the parents' recognition of titles and authors of children's storybooks through a checklist to examine parents' familiarity with children's literature. Furthermore, parent teaching was assessed by asking parents about the frequency of teaching activities in a typical week. The framework focused on a narrow understanding of literacy as being shared reading and writing (Sénéchal et al., 1998), which falls short of what a comprehensive understanding of literacy should include when viewed in a social context.

Another organizing framework for capturing the HLE was offered by van Steensel (2006). She considered six categories of focus: (a) shared book reading; (b) storytelling without the use of books; (c) joint library visits; (d) watching literacy-focused television programs; (e) singing children's songs/rhyming; and (f) shared writing activities.

A more comprehensive organizing framework came out of a study by Teale (1986), which describes HLE in nine social domains: (a) daily living routines; (b) entertainment; (c) school-related activity; (d) work; (e) religion; (f) interpersonal communication; (g) participation in "information networks"; (h) storybook time; and (i) literacy for the sake of teaching/learning

literacy (pp.185-187).

In addition to nine social domains, Teale (1986) also articulated two aspects of literacy practices in the home setting: the *physical literacy environment* (print and multiliteracy elements in the home), and the *social literacy environment* (children and parents or siblings interacting with print in the home). Teale (1986) further distinguished two different areas of the social literacy environment: the people involved in the social literacy environment, and literacy activities involving the nine different social domains. In regard to the former, the concept of a *participant structure* refers to who is involved in a literacy event and how. The concept of *child involved* has two sub-types: a child acting alone or a child interacting with another person. *Child observing* refers to a child observing others engaged in literacy activities without interacting with the child. Teale (1986) defined three broad categories of literacy experiences: (a) those in which children interact with adults or peers; (b) those in which children explore on their own; and (c) those in which children observe adults modelling literate behaviours (p.174).

Using Teale's organizing framework, Arya, McClung, Maul, and Cunningham (2014) conducted a study that examined the relationship between home literacy environment and children's Grade 4 literacy achievement. Part of Teale's (1986) framework was used to organize the main ideas of their study: (a) adult-child interactions; (b) the child's independent literacy practices; and (c) the child's observation of adult modelling. The findings indicated that the home literacy environment positively influenced children's Grade 4 reading comprehension.

Teale's (1986) framework was chosen for my study because it facilitated the examination of both the physical and social literacy environment of the participating family. Most importantly, Teale's HLE framework specifically addresses the overarching purpose of my study, which was the examination of parental literacy activities that support children's HLM and the context in

which they occur, including both interacting with children and providing children with opportunities to observe the parents' own literacy practices.

Engagement in literacy learning.

Due to lack of research on literacy engagement in the home setting, I reviewed the reading engagement in the school setting to identify characteristics of engagement in literacy practices that may have implications for the home setting. According to this body of literature, there is irrefutable evidence that engaged readers act and interact quite differently than those who are not engaged (Guthrie, 2004; Wigfield et al., 2008). One particular study (Wigfield et al., 2008) featured 492 Grade 4 students and the researchers examined the relationship between reading engagement and reading comprehension. The researchers defined reading engagement in eight areas: (a) how often the student read; (b) how often the student read favorite authors and topics; (c) whether students were easily distracted while reading; (d) whether students worked hard during reading; (e) whether students were confident readers; (f) whether students used comprehension strategies; (g) whether students thought deeply while reading; and (h) whether students enjoyed discussing books with peers. Data were collected from teachers about their perceptions of student practices in these areas. The findings indicated that children who were engaged in reading spent more time on reading, used strategies, and pursued other activities to support learning (Wigfield et al., 2008); however, since the study was based on teacher perceptions of student engagement, and because those teachers may not have had similar understandings of reading engagement, discrepancies in reporting may have arisen. The perspectives of students were not considered, nor first-hand observation of students occurred.

Not surprisingly, and in keeping with research on first language readers, engagement in reading was also found to be a primary determinant of literacy attainment for English language

learners (ELL) (Cummins, 2011, 2012, 2014). The benefit of reading engagement extended to overall academic achievement and writing development (Li, 2012; Taboada, Townsend, & Boynton, 2013). Different from the approach of Wigfield et al. (2008) in examining reading engagement, Taboada et al. (2013) emphasized the role of comprehension monitoring, summarizing, and activating background knowledge in identifying reading engagement. The important role of engagement in literacy learning has been examined in the literature, especially in school classroom settings in reading engagement (Wigfield et al., 2008). As reading engagement has not been examined in home literacy settings in HLM, studies have provided a fragment of understanding how children engage in literacy practices.

Defining Culture

Since my study focuses on home literacy practices embedded in a family's cultural backgrounds and contexts, it is important to examine definitions of culture from numerous wide-ranging and even contradictory perspectives in order to better understand the very complexity of culture (Botelho, Cohen, Leoni, Chow, & Sastri, 2010; Geertz, 1973; Hofstede, 1980; Tylor, 1924). Below I consider several scholars' definitions and identify the perspective that best represents my working definition of culture.

Tylor (1924) initially defined culture as the "complex whole, which includes knowledge, belief, art, morals, law, custom and any other capabilities and habits acquired by man as a member of society" (p. 1). In this definition, the significance of a group sharing commonalities is the backbone of culture. Taking a similar point of view, Geertz (1973), decades later, defined culture as an "historically transmitted pattern of meanings embodied in symbols, a system of inherited conceptions expressed in symbolic forms by means of which men [and women] communicate, perpetuate, and develop their knowledge about and attitudes toward life" (p. 89).

In his view, the symbols that were transmitted through human history are basic in understanding how people give meaning to their experience.

In the field of cross-cultural research, Hofstede (1980) has been one of the most prominent and influential scholars, speaking of culture as “the collective programming of the mind which distinguishes the members of one human group from another” (p. 25). To make this definition more concrete and tangible, he examined the culture differences of 40 modern nations using a number of dimensions: (1) individualism versus collectivism, (2) masculinity versus femininity, (3) power distance, and (4) uncertainty avoidance. Individualism and collectivism refer to the degree to which people value individual interests above group interests. Masculinity refers to competitiveness, assertiveness, and achievement, while femininity refers to cooperation, modesty, and relationship values. Power distance reflects how less powerful members of a society treat the established hierarchy; a low degree of power distance signifies that people tend to question authority and attempt to distribute power equally. Uncertainty avoidance refers to the degree to which an individual endeavours to deal with anxiety by minimizing uncertainty. These dimensions offer a way to discuss culture similarities and differences. For example, in working with Hong Kong, Singapore, and Taiwan Chinese participants, Hofstede (1980) identified Chinese culture as preferring collectivism, endorsing femininity, maintaining a large power distance, and having strong uncertainty avoidance.

Hofstede’s (1980) definition and examination of culture are contested for a number of reasons. Firstly, he tended to classify culture into dichotomous categories in which he assumed that eastern and western cultures were positioned in two extremes. Furthermore, he assumed uniformity within a geographical boundary. As the main purpose of his research was to compare cultural characteristics in different countries, he ignored the pluralism and internal diversity

within the same country; for example, the Chinese people embrace a wide range of individual, educational, social, and economic backgrounds.

Botelho, Cohen, Leoni, Chow, and Sastri (2010) argue that a definition of culture that emphasizes the similarities of a group, such as those of Taylor (1924) and Geertz (1973), does not reflect the power relationships in the diverse world of transnational social networks and hybrid identities. For my purposes, I have adopted Botelho et al.'s (2010) definition of culture as the "historical, sociopolitical, and creative product of social practices" (p. 245). In this definition, culture is not influenced by geographical boundaries, as suggested by Hofstede (1980). Instead, it is acknowledged that there exists a diversity of culture within similar ethnic groups and also that culture is learned as a social practice, which is dynamic, fluid, and mirrors how people understand and act upon the world (Botelho, 2004). Furthermore, consideration is given to both how power relations in the society shapes culture, as well as how people express cultural characteristics through social practices, including literacy practices (Botelho et al., 2010).

Bilingual, Multilingual, and Heritage Language Maintenance

Having discussed how I understand different perspectives of defining culture, I turn now to bilingual, multilingual and HLM. The ways in which bilingual, multilingual, and HLM relate to one another are significant, as the children in the participating family were exposed to two languages from birth, Chinese and English, and added French when they started elementary school. Below, I first examine bilingual and multilingual literacy practices. Subsequently, I introduce HLM, the heritage language learner (HLL), and then clarify how I defined HLM and the HLL in the current study.

Bilingualism.

The word bilingual is used broadly to describe children who are learning or using two

languages in their everyday life. Arnhart, Arnold, and Bravo-Black (2001) describe four types of bilinguals: (a) diglossic bilinguals, who are proficient in both languages and use either depending on the context; (b) proficient bilinguals, who speak both languages, but who may not be biliterate; (c) passive bilinguals, who understand the spoken language, but who do not speak it; and (d) covert bilinguals, who, because of sociolinguistic factors, refuse to use the language and insist that they do not understand it.

Below, I review a number of studies that report on the cognitive advantages of bilingual children, and academic achievement in bilingual learners (Ardasheva, Tretter, & Kinny, 2012; Kormi-Nouri et al., 2008). The literature unequivocally reflects positive or neutral outcomes for bilingual learners.

Kormi-Nouri et al. (2008) reported the benefit of bilingualism in cognitive development. In a study of 488 monolingual and bilingual children in three language groups (Persian monolingual, Turkish-Persian bilingual, and Kurdish-Persian bilingual), the children ranged in age between 9 and 16 and were organized into three groups according to their age range. Four memory-testing tasks were assigned; the first three focused on sentence and word memorization; the fourth focused on sentence recall. It was found that bilingualism positively influenced performance on memory tasks, especially for older children. The researchers (Kormi-Nouri et al., 2008) concluded that bilingual children had an advantage with respect to cognitive development, as indicated by their better memory-task performance, and that learning two languages and distinguishing between them facilitated children's attention and memorization strategies.

A relationship between bilingualism and academic achievement has been reported in several studies (Ardasheva, 2010; Ardasheva et al., 2012; Genesee, Lindholm-Leary, Saunders, & Christian, 2005). For example, Ardasheva et al. (2012) reported that former ELLs

(redesignated fluent English-proficient students who had reached an English proficiency benchmark and exited ELL programs) performed significantly better than current ELLs and native English-speaking children in reading and mathematics after controlling for student and school characteristics of gender, age, socio-economic status, English language proficiency, and school poverty rate. The data were collected from 17,470 native English-speaking students, 558 current ELLs, and 500 former ELLs in 22 middle schools (Grades 6, 7, and 8) in a large American school district. One of the benefits of the research design was the acknowledgement that bilingual students have different levels of proficiency in two languages; therefore, the researchers separated ELLs who were still working on developing their English proficiency, from ELLs whose English levels had reached a benchmark and beyond. Overall, the results indicated that students with higher language skills in both English and their home language performed better academically and that the students' first language was found to influence significantly their English proficiency. In addition, according to Páez, Bock, and Pizzo (2011), literacy learning in the early years in mother tongue has significant positive effects on overall literacy learning.

It is particularly important to consider the threshold hypothesis, which holds that for positive consequences of bilingualism to occur, a threshold of proficiency must be achieved in both languages; otherwise children tend to suffer in the educational setting and experience academic disadvantages (Cummins & Swain, 1986). Figure 2.1 represents the “dual-iceberg” model of bilingual proficiency that illustrates the interdependence hypothesis (Cummins & Swain, 1986). This figure shows the features of the two different icebergs, “surface features of first language [L1]” and “surface features of second language [L2]” (p. 83). When a child learns one language, the set of skills learned with that one can be transferred to learning the other. This

transfer is possible since the underlying academic and cognitive proficiencies are common to both languages.

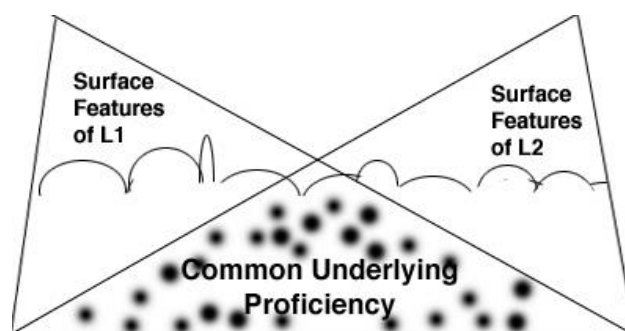


Figure 2.1. “Dual-iceberg” Representation of Bilingual Proficiency.

Adapted from: Cummins, J., & Swain, M. (1986). “Linguistic interdependence: A central principle of bilingual education.” In J. Cummins & M. Swain (Eds.), *Bilingualism in education* (pp. 80-97). New York, NY: Longman. Retrieved from <http://plaza.ufl.edu/bmutlu/inc/mod5/CUPsect5.htm>

Learning a third language brings additional dynamics into the language learning and interaction process (Clyne, 1997); below I review the complexity of literacy practices when a third language is added to a child’s linguistic repertoire.

Multilingualism.

Similar to bilingualism, multilingualism has emerged as a topic of significance in understanding language acquisition. In Canada, depending on their heritage and place of residence, immigrant children living in an English-dominant city can become multilingual by enrolling in a French school (when either children or their parents were educated in French prior to arriving in the province), or in a French immersion program (offered in the English school system and open to everyone), or by maintaining their home language (Dagenais, Day, & Toohey, 2006). In such situations, multilingual and heritage language have significant overlap, where one of the three languages acquired may be a heritage language. Here, I examine multilingualism by first providing a definition, followed by a brief review of current research on

trilingual literacy practices.

Multilingualism is defined as “an individual’s store of languages at any level of proficiency, including partial competence and incomplete fluency, as well as metalinguistic awareness, learning strategies and opinions, preferences, and passive or active knowledge on languages, language use and language learning/acquisition” (Aronin & Laoire, 2004, p. 17). This definition encompasses any level of proficiency, the process of language learning, and the use of multilingual literacy practices.

Current multilingual research focuses on literacy practices in multiple languages. Dagenais et al. (2006) conducted a longitudinal study in a Canadian setting of a student’s trilingual literacy practices over five years. The research started when the participant, Sarah, was seven years old. During the study, data were collected through semi-structured interviews regarding her experience in a French immersion program and her literacy practices in and out of school. Field notes were made on classroom literacy activities, and audio and video recordings of classroom literacy activities were prepared twice monthly over one school year and monthly the following year. Instructional materials and student work samples were also collected. The findings indicated that Sarah developed proficiency in Chinese, English, and French; however, the teacher interviews presented distinct views of Sarah. Two teachers viewed Sarah as a capable learner, while another teacher considered Sarah at-risk because her English skills were weak and her ability to continue in French immersion was doubtful. Observation in the classrooms confirmed that Sarah demonstrated variable behaviours; at times, she was active, verbal, and willing to present knowledge, yet at other times she was reluctant to participate. It was found that when Sarah was able to draw on her cultural and linguistic knowledge, she was more open and active. This research is important as it demonstrated the critical roles of HL and cultural

background in fostering academic achievement and a positive language and cultural identity.

Moore (2010) conducted a qualitative study in Vancouver to explore multilingual practices. Data were collected from 12 families with 14 children through participant observation, field note documentation, photographs of written artefacts, and audio-recorded interviews with parents and children. Each family had at least one child between the ages of six and seven. The findings identified language use in family networks in three different languages and the children's high levels of awareness of their multilingual practices. Moore (2010) found that children believed that French is "a language of the voice" (p. 336), serving to share secret conversations with siblings, just as they perceived their parents using Chinese to exclude them from adult discussions. While participant observation data were collected in the study, the findings were based only on interviews with children.

Focused on home literacy practices, Riches and Curdt-Christiansen (2010) examined 10 Chinese immigrant families (including five fathers and 10 mothers) in Montreal whose children attended French school, and 13 Anglophone families who had chosen French immersion education. Data collection included semi-structured interviews and participant observations. Multilingual and multiliterate development (in Chinese, French, and English) for the Chinese participants and current reading and language development practices at home were examined. In the Chinese families, parents supported children's multilingual literacy practices by sending them to Chinese school, by making Chinese and English books available, by hiring tutors, and by using other literacy resources such as entertainment videos. These findings demonstrated the importance of home support for children developing trilingual proficiency.

Wang (2008) documented her own experience of raising two children in the United States while maintaining two HLs. The children learned Chinese (their mother tongue), English, and

French (their father's first language) simultaneously from birth. She used the one-parent-one-language approach, where she would speak only Chinese to the children, while the father would speak only French. Family communication provided opportunities for the children to speak different languages as they explained to one another what had been said in different languages. Both as a researcher involved in an 11-year longitudinal, observational study and as a parent raising two children, Wang (2008) lamented that "helping our children with their Chinese reading and writing homework given by the Chinese school" almost gave her a "heart attack" (p. 157) because her children found the Chinese school boring and discouraging. Wang (2008) found that her children developed self-confidence in negotiating three different languages and two different citizenships, and she made three suggestions to encourage trilingualism for children: (a) parents at home need to ensure the use of both everyday "kitchen language" and language related to academic subjects; (b) a positive parental attitude is vital in children's trilingual experiences; and (c) school activities, such as show-and-tell, could be replicated in the home language to allow children to use a familiar approach when using a home language to share their school experiences (pp. 113-122).

In summary, a review of the research on simultaneously maintaining three languages leads to three conclusions. First, immigrant families provide a variety of literacy practices for children to enjoy at home (Riches & Curdt-Christiansen, 2010). Second, HLs positively facilitate children's school learning experiences by providing cultural background and valuing the children's HL knowledge and skills (Dagenais et al., 2006). Finally, since most of the research on multilingual practices in the Canadian setting has been conducted in metropolitan areas (for example, Dagenais et al., 2006; Moore, 2010), there is little research on the topic from smaller cities, which represent very different social and cultural environments.

Heritage language maintenance.

Given the complexities of heritage language speakers, the literature contains various definitions of HLM and HLL (Kondo-Brown, 2003; Valdés, 2000); therefore, I start with a discussion of what is considered a HL, and then I define HLL as used in the current study.

First, HL is a language other than English that is associated with an individual's ethnic or cultural background (Chinen & Tucker, 2005). Broadly speaking, a HL refers to any ancestral indigenous, colonial, or immigrant language that may or may not be used regularly in the home or the community (Fishman, 2001).

In defining a HLL, two controversial issues have arisen: one is the level of proficiency; the other is usage at home. Kondo-Brown (2003) argued that the level of proficiency should not be used to define a HLL. Since one can regard an ancestral language as a HL, even if a learner and immediate family members rarely speak or use the language, a HLL could be anyone attempting to learn a HL, even if the learner has never learned the language in any setting, including home or community (Kondo-Brown, 2003). Kondo-Brown (2006) defined HLLs as “school-aged children or young adults who are using or learning their first-learned, non-dominant language as their primary or secondary language in various social settings and for different purposes” (p. 1).

In a different approach, Valdés (2000) emphasized the importance of home usage and proficiency level in HLM. He defined a HLL as anyone raised in a home where a non-English language is spoken, who speaks or at least understands the language, and who is, to some degree, bilingual in that language and in English. This definition emphasizes that the use of a HL starts in the home, underscores that HLLs either speak the language now or at least understood it when they were young, and acknowledges a range of proficiencies in the home language and in

English.

For the purpose of this study, a HLL is defined as a school-aged child who is learning a HL and is being raised by parents who speak a non-English language. This definition narrows the conception of a HLL to a child raised by parents who speak a HL.

Understanding the Home Literacy Environment

This section considers the home literacy environment in three contexts: English native speakers, English Language Learners (ELLs), and HLLs. I begin with a consideration of an examination of native English-speaking situation to establish a context for a discussion of the ELL and the HL environments. This review focuses primarily on: activities that parents employ at home to support children's literacy practices; the influence of home literacy practices on reading achievement (in particular interactions during storybook reading time); and children's responses to these activities. As may be expected, native English learners, ELLs, and HLLs share many similarities; for example, the important role and positive effect of a rich and robust HLE on children's literacy development has been consistently reported (Heath, 1983; Joo, 2009; Li, 2006a, 2006c; Menard-Warwick, 2007; Nesteruk, 2010; Snow, Barnes, Chandler, Goodman, & Hemphill, 1991); yet distinct differences remain.

Home literacy practices with native English-speaking children.

The characteristics of the HLE with native English-speaking children in different communities has been well documented (Heath, 1983; Snow et al., 1991). I start with the landmark study by Heath (1983), then focus on studies involving low-income families that reveal how home literacy practices positively influence children's reading achievements regardless of family background (Levin & Aram, 2012; Payne, Whitehurst, & Angell, 1994; Purcell-Gates, 1996). This review is followed by an examination of different literacy practices at home through

joint literacy activities involving parent and child, especially storybook reading activities (Bennett, Weigel, & Martin, 2002; Heath, 1983; Sénéchal & LeFevre, 2014).

Heath (1983) provided an in-depth description of how literacy practices differ across communities by describing in detail two English-speaking communities — Trackton and Roadville — over a 10 year period. Roadville was a white, working-class community of textile mill workers, while Trackton was a black, working-class neighbourhood whose ancestors previously worked on farms and whose members worked in the mill at the time of the research. Heath (1983) reported that Trackton parents bought neither toys for their children nor books for themselves, as they did not read or write, nor create reading tasks for their children. Reading was used to solve daily life problems and to direct immediate actions. In addition, the residents of Trackton considered reading a public affair. As a consequence, independent silent reading was frowned upon and considered to be antisocial. In comparison, parents in Roadville claimed to value reading and subscribed to magazines, but they rarely read them. Information was not typically accessed from reading materials; for example, cooking seldom followed a recipe from a book. Interaction patterns with children in shared reading activities showed that parents in Roadville read to young children from infancy to the age of three; however, interaction patterns during book reading changed as the children grew older. When the children were younger, reading emphasized labelling and answers to questions like: “What is it?” “Who is it?” “Where is it?” After three years, the parents expected a child to sit and listen to a story without participating.

Heath’s (1983) work is fundamental in understanding the influence of the HLE on children’s school achievement. Through the detailed descriptions in this ethnographic study, Heath presented literacy use in everyday interactions between children and parents at home and in the community. Through this study, she identified the challenges that children in Trackton and

Roadville faced in their schools and their difficulties in the transition from home to the classroom, where the values, skills, and knowledge were different from what they had experienced at home. In addition, because both Trackton and Roadville parents believed that children's education was the responsibility of the school, little assistance was provided to the children at home. Van Kleeck and Vander Woude (2003) argued that one of the important findings of Heath (1983) work was the understanding that just reading to children would not ensure children's future literacy development. While Heath (1983) examined the social nature of the literacy practices in these different communities, one criticism of Heath's work has been that the focus was more on the disconnection between home and school, which implicitly valued dominant school discourse (Morrow, Rueda, & Lapp, 2009).

Later studies on home literacy practices (focused on low-income families) have consistently indicated that children's reading achievements could be positively influenced by home literacy practices regardless of family income (Bracken & Fischel, 2008; Payne et al., 1994; Purcell-Gates, 1996). For example, Payne et al. (1994), examined 323 four-year-old children enrolled in a Head Start program on Long Island, New York. Data were collected through a questionnaire that revealed information about age, frequency of shared picture book reading, the number of picture books in the home, the frequency of shared trips to the library, the frequency of the caregiver's own reading, and the caregiver's enjoyment of his or her reading. Analysis of the data demonstrated the beneficial effects of a rich literacy environment on the language development of preschoolers from low-income families. One of the important contributions the researchers made in this study was to extend the HLE to include community activities as a factor and to document the benefit of an extended literacy environment on the language development of preschoolers. One limitation of this study is that data were obtained from parental questionnaires

about their home literacy practices, but no observation of such practices took place.

Research by Purcell-Gates (1996) addressed the limitations of reliance on the self-reported questionnaire used by Payne et al. (1994). Purcell-Gates conducted observations in the children's homes to provide a fuller picture of HL practices, and extended the concept of the HLE to include children's daily activities, such as reading coupon books or TV guides. Twenty-four children between the ages of four and six from low-income families in Boston were observed at home. With this broader understanding of literacy practices, Purcell-Gates (1996) found that across this group of low-income families, parents provided ample literacy activities and parents and children used written language in various situations and for various purposes. Children not only observed and experienced the use of complex written language in a specific context, but also understood the purpose of written language.

In addition to improving the understanding of the HLE of low income families, additional research has identified three models of families: *the Family as Educator*, *the Resilient Family*, and *the Home-School Partnership* (Bennett et al., 2002). These three different family models used different practices in supporting children's literacy practices. In total, 143 families in an urban county in a Western state in the United States with preschool-aged children participated via self-administered questionnaires for parents and assessments of children's language and literacy skills. According to Bennett et al. (2002), the Family as Educator model exhibits activities such as reading aloud, reciting rhymes, telling stories, playing games, spending time with children reading, and holding positive parental beliefs about literacy activities at home. The Resilient Family highlights family routines, family resources, and family entertainment activities. The Home-School Partnership model emphasizes parental involvement with childcare. The researcher found that the Family as Educator model was strongly related to children's book

knowledge and receptive and expressive language skills; in contrast, neither the Resilient Family nor the Home-School Partnership models contributed significantly to children's literacy skills.

Book reading particularly influences children's literacy practices (Levin & Aram, 2012; Sénéchal & LeFevre, 2014). Following 110 English-speaking children in early French immersion programs (Kindergarten to Grade 2) in Canada, Sénéchal and LeFevre (2014) differentiated *formal* home literacy activities (parental teaching focused on print) from *informal* (literacy practices focused on exposure occurring in an information and question exchange during storybook reading) (p.1552). Children's vocabulary, reading, and invented spelling in English were measured by tests, while the HLE was measured by a home literacy questionnaire. Sénéchal and LeFevre (2014) reported that the formal literacy environment was closely linked to reading achievement while the informal literacy environment was a predictor of oral language development. A limitation of this study was that the assessment of home literacy practices was based on a questionnaire and thus limited to self-reported data.

Similarly, Mol and Bus's (2011) meta-analysis of 99 studies on the HLE by focusing on leisure reading. It was found that shared book reading is a valuable home literacy experience that facilitates children's language, reading, and spelling achievement. Their review supports the importance of early literacy, as they concluded that "establishing a book reading routine early is thought to provide children with a variety of rich linguistic input that stimulates their language development and lays the basis for continued, frequent print exposure" (Mol & Bus, 2011, p. 268).

Further studies on the complex interactions between parents and children have shown that the quality of the social interaction around literacy practices is crucial. Britto and Brooks (2001) found that a measurement of encouragement given to children in the home through video-

recorded book-reading time was related to children's emerging literacy, measured in the form of receptive vocabulary, expressive language, and school readiness. Encouragement and warmth, identified as positive social interactions, were found to be associated with children's school-readiness skills (Britto & Brooks, 2001). In other studies, warmth was measured by the HOME inventory warmth subscale (Bradley, Mundfrom, Whiteside, Casey, & Barret, 1994) and was characterized by factors such as physical closeness, social connections (e.g., laughing and joking) with children, affective and emotional interaction between adult and child, and responses to children's social and emotional needs. Thus, the quality of interactions in home literacy practices need to be considered when exploring factors that influence children's literacy development.

Research has found that a variety of activities (e.g., book-sharing and book-reading activities, oral storytelling) positively influence different aspects of literacy development, such as growth in vocabulary and reading (Heath, 1983; Sénéchal & LeFevre, 2014). Purcell-Gates (1996) argued that the HLE is broader than simply sharing reading activities and should include the everyday, ordinary life activities of children. Two glaring issues arise that make one mindful of the limitations of these studies. Firstly, the complexity of parent-child interactions during book reading or teaching has not been fully examined; most of those interactions use an inventory to assess parent-child interactions (Sénéchal & LeFevre, 2014). Data obtained from in-depth observations are needed to examine interactions more extensively. Secondly, findings from many of these studies cannot be generalized to non-native English-speaking families. Further research on the experience of ELLs presents a different set of challenges, which is discussed below.

Home literacy practices with English language learners.

Home literacy practices are socially constructed and influenced by different cultural and

linguistic backgrounds. Many studies have focused on ELLs from various linguistic backgrounds, including Spanish (Menard-Warwick, 2007; Perry, Kay, & Brown, 2008), Chinese (Li, 2006b; Zhang, G., 2007), Sudanese (Perry, 2008), and Arabic (Markose, 2007). The findings from these studies have indicated that the HLE shapes the development of English language literacy. Given the diversity of immigrant families and the consequent heterogeneity of the ELL population, the literature concerning ELLs primarily employs interviews and observations. These studies include analyses of the influence of socioeconomic status on a family HLE (Li, 2000, 2006b, 2006d), the influence of diverse literacy practices within culture (Menard-Warwick, 2007), and the consequences of various ways of storybook reading (Casper, 2009; Hammer, Nimmo, Cohen, Draheim, & Johnson, 2005).

A study by Li (2000) compared four Chinese families' literacy practices in a Canadian university town. Of these families, two had a high level of education, but were financially underprivileged, while two had poor educational backgrounds, but were better positioned financially. The literacy experiences of the children varied widely. For example, Li (2000) reported that the children of the less educated parents were often left alone from an early age with television and had few opportunities to visit libraries or bookstores. These children were fluent in neither Chinese nor English, even though the parents had invested a large sum of money to purchase classical books, including the works of Aristotle. The well-educated parents employed a traditional Chinese school model emphasizing rote learning, homework, and standardized materials.

Each family has different literacy practices, even within the same culture (Menard-Warwick, 2007). In the interesting case study of the literary practices of two female elementary students (eight-year-old Marina and six-year-old Nathaly from a Nicaraguan immigrant

household in California), the researcher used multiple sources of data: six open-ended interviews with participants at their homes, four audio-recorded observations of the parents in an English-as-a-second-language classroom, field notes in Spanish after a home visit, work samples, observations of the interactions between parents and children, and one interview with each child. By drawing on these sources, Menard-Warwick (2007) carefully analyzed the practices of the two cousins and observed that provision of support for literacy practices took a variety of forms within one extended-family household. For example, Marina had access to only a Bible storybook, but Nathaly owned numerous books in both English and Spanish and went to the library with her mother regularly. Marina's mother focused on correct pronunciation during read-aloud sessions, while Nathaly's mother focused on the enjoyment of reading. So although immigrant parents come to a new country influenced by their own literacy practices (Li, 2000, 2006b), the findings of this study emphasized that a diversity of literacy practices within a culture should not be unexpected (Menard-Warwick, 2007).

Likewise, Caspe (2009) explored a diversity in shared-reading activities in the home. Working with 80 low-income Latino families in New York City and analyzing transcripts of parents' sharing one wordless storybook with a four- to five-year-old child, Caspe (2009) identified three different shared-reading strategies: *storybuilder-labellers*, *storytellers*, and *abridged-storytellers*. Storybuilder-labellers spent more time requesting information concerning the story and constructing the story, while storytellers provided more narrative information. The abridged-storytellers requested and provided the least information about the story. Children were assessed at the beginning of the study using Brigance K and 1 test, which measures school readiness, and six months after the study using a battery of instruments assessing language dominance, narrative task and print-related literacy tasks. The findings indicated that children

with mothers who used a storyteller strategy performed much better in print-related literacy tasks that included concepts about print and letter identification. The use of a wordless picture book was interesting because it allowed the mother to speak the language of her choice and to switch between languages if necessary.

The importance of interactive read-alouds has also been demonstrated in the literature. Interactive read-alouds refer to reading aloud to children and encouraging them to interact verbally with the text, peers, and adults (Barrentine, 1996). For example, in a study of the HLE and language development in Slovenia, assessing 308 pre-school children of ages ranging between 43 and 58 months, Marjanovič- Umek, Podlesek, and Fekonja (2005) evaluated the importance of interactive reading. Mothers filled in a HLE questionnaire, which included questions regarding stimulation to use language, explanation, reading books to the child; visiting the library and puppet theatre; joint activities and conversation; interactive reading; and the zone-of-proximal-development stimulation. Interactive read-aloud was described by three different items, including allowing a child to interrupt and ask questions; allowing a child to create his or her own stories; and discussing the content of the book. Children's language development was assessed through a language development scale measuring language comprehension and language expression, and pragmatic use of language by using picture books. The findings indicated that interactive reading was positively related to children's language competence. That is to say, how books are read to children contributes to their language competence. Interactive read-alouds are consistent with Cambourne's (1995) Conditions of Learning in that children have the opportunity to immerse themselves, to ask questions, to observe parents demonstrate, to engage in discussion and building comprehension of the text. Also, approximation was celebrated. Since the study by Marjanovič-Umek, Podlesek, and Fekonja (2005) was based on

self-reported questionnaires and assessment, nuances during interactive read-alouds were not explored or documented; these nuances may include the kinds of questions parents and children discuss, strategies used in engaging children, and how to familiarize children with text and illustrations.

Also of note is a study by Hammer, Nimmo, Cohen, Draheim, and Johnson (2005) in which they identified four different shared reading strategies to examine more closely what happened during the shared reading: *labelling*, *combinational*, *child-centered*, and *text*. The research participants were 10 African-American and 10 Puerto Rican mothers and their children (approximately equal numbers of boys and girls) with an average age of 53 months (4½ years old). Data collection was conducted through interviews with the mothers about their literacy practices, and through observations of two book-reading sessions. Labelling referred to parents who used book reading as a vocabulary lesson. Combinational readers were mothers who read the text of the books to their children, and stopped periodically to comment on the book or to ask questions of their children; this strategy resembled that typically associated with mothers from the mainstream culture. The child-centred reading style referred to a strategy whereby mothers encouraged the children to be the primary storytellers, while in the text-reading style the mother primarily read the text directly from the books (Hammer et al., 2005). Similar to Menard-Warwick (2007) and Caspe (2009), the authors concluded that immigrant families from similar ethnic and cultural backgrounds employed different ways of interacting with their children during shared-reading activities. This study provides some insight into the reading behaviours of the parents of these two ethnic groups, yet conclusions need to be tentative since the observations were of only two book-reading sessions without specification of the length of each session.

In summary, the literature review of research on home literacy practices with ELLs

refutes the idea that poor and immigrant families do not value or support literacy development. In fact, those families who are most marginalized frequently see literacy and schooling as important in changing their own lives and the lives of their children (Parlakian & Sánchez, 2006). Current research in this regard has studied the multiple dimensions of the home and community literacy experiences of ELLs, including immigrant family literacy practices (Li, 2000, 2006a); the relationship between home literacy practices and school achievement (Menard-Warwick, 2007; Moon & Lee, 2009), and shared reading activities (Casper, 2009; Hammer et al., 2005). The literature review reveals that learners from wide ranging backgrounds have experienced a variety of literacy practices with their parents in the home setting in order to engage with text and to make connections with school activities. Immigrant families provide a variety of literacy activities that are influenced by their cultural backgrounds (Li, 2000, 2006a), but this influence of cultural background does not mean that immigrant families should be stereotyped regarding their literacy practices (Hammer et al., 2005; Menard-Warwick, 2007).

Home literacy practices with heritage language learners.

Different from the language learning experiences of native speakers and ELLs, where English is instructed in the mainstream classroom and used in the society as a high variety language, HLM has its unique challenges as quite often the immigrant family needs to single-handedly maintain children's HL without adequate resources and support from the mainstream schools. My review of the research on the HLL revealed how the HLE influences HLM. A HLE may include accessible and available HL resources provided by parents (Arriagada, 2005; Joo, 2009; Sakamoto, 2006), HL usage at home (Zhang & Koda, 2011), the possible opportunity to attend a HL school (Nesteruk, 2010; Portes & Rumbaut, 2006), and encouragement at home to use HL (Guardado, 2002).

The parental provision of a rich HLE for children is strongly related to children's HLM (Arriagada, 2005; Joo, 2009; Sakamoto, 2006). To illustrate, Joo (2009) documented how four families from Korean linguistic background created opportunities for their children to engage in HL literacy activities. The researcher discussed the importance of making HL resources available at home, creating monthly family newsletters, reading religious books, and corresponding with friends and relatives still living in the country of origin. Parents also created home-literacy activities. For example, a child communicated with her parents via a diary, and her parents made written comments with respect to spelling and content.

Other parents have read children's books in the HL, played games, sung songs, and encouraged their children in positive and fun ways to use the HL, such as watching videos in the HL, an activity during which parents might explain or discuss TV programs in the HL (Guardado, 2002; Sakamoto, 2006; Zhang, J., 2009). Sakamoto (2006) reported that children enjoyed television, the Internet, and print materials in the HL. Children have also served as interpreters for parents in different parent-child activities as a result of parental encouragement of independent literacy activities (Nesteruk, 2010).

Not surprisingly, a significant positive correlation has been found between parental language use and learners' HL vocabulary (Zhang & Koda, 2011). Nesteruk (2010) noted that having grandparents present in the household, and visiting the home country were also significant factors with respect to HL maintenance. Similarly, J. Zhang (2009) reported how parents participated in activities within the local ethnic community so that their children had the opportunity to be immersed in the HL.

Since exposure to the HL is of vital importance, the location where immigrant parents settle also plays a significant role. Families in immigrant-concentrated contexts have access to

abundant resources for ethnic community support, which facilitates their children's HLM. Parents residing within large ethnic communities often send their children to ethnic-based daycare centres, schools, and language classes (Nesteruk, 2010). In contrast, the children of immigrants who settle in communities with less ethnic support are more likely to lose their HL (Portes & Rumbaut, 2006). Furthermore, Nesteruk (2010) reported that even when immigrants have access to resources at home and are motivated to maintain the HL, they found it difficult for their children to maintain their HL due to a lack of ethnic community support.

In addition to the importance of participating in home literacy practices in HLM, Guardado (2002) found that parental demands regarding HL use was counter-productive; rather, providing encouragement and a warm environment at home positively influenced children's literacy development in the heritage language setting. Guardado (2002) conducted semi-structured interviews with four participating Spanish-speaking parents from Vancouver to examine the loss and maintenance of HL from the parents' perspectives. The researcher chose two families, each with a child over the age of six who had a considerable deficiency in Spanish, and another two families that each had a child of similar age who was fluent in both English and Spanish. These families had markedly different ways of encouraging their children to speak Spanish. In one family, the parent said to his child, "I know that you're an English speaker, but I like to speak Spanish. Let's speak Spanish at home at least" (Guardado, 2002, p. 355). In contrast, the other family indicated that "we demand that they speak Spanish here at home. We tell them that they must speak it" (Guardado, 2002, p. 355). Guardado (2002) believed that "authoritarian discourse" (p. 354) of immigrant families demanding that their children speak a HL negatively influenced children's HLM. This finding is consistent with a study by Britto and Brooks (2001) that involved native English-speaking children. However, what is lacking in this

study is that the research was based on only parents' semi-structured interviews. Therefore, children's responses towards these different ways of encouraging heritage language usage were not examined.

Similarly, Chumak-Horbatsch (1999) found that a rule about speaking the HL was effective only with preschoolers, since children typically changed to English after they started school. Oh and Fuligni (2010) found that HL proficiency was positively associated with the quality of parent-child relationships. They collected data from 414 Grade 9 Latino and Asian adolescents from three public high schools in Los Angeles. The students provided information through a questionnaire about the usage of a HL at home. The family relationship was examined using a questionnaire about being close with the mother, gathering together in the same room, spending time together, and talking about future jobs and education plans. The findings indicated that HL proficiency was positively associated with the quality of parent-child relationships. The study was limited since both the language proficiency and family relationships were examined from the students' self-reported perspective.

Despite enormous parental support documented in the literature, language loss of HL has frequently been reported (Zhang & Koda, 2011). While children often use a HL in early childhood, the pattern dramatically shifts towards English or a combination of English and a HL when children start school. Parents of teenagers have been reported to resort to English to maintain communication with their children and later many found that "children became strangers to their grandparents" (Nesteruk, 2010, p. 283). Many factors are involved with language loss, including the scarcity of opportunities for HL-related pleasure-based reading and writing (Zhang & Koda, 2011).

In summary, research findings have revealed the importance of the parental role in HLM.

It is critical for HLLs to have access to a variety of resources in their HL language in the home, so that they can take advantage of the language input. Furthermore, research has revealed how parents interweave literacy activities into their lives in a variety of ways to provide opportunities for their children to use a HL in social, cultural, economic, and political contexts. Finally, the provision of encouragement in a warm, accepting environment within a relationship of support facilitates HLM. However, further research is needed to understand the at-home literacy activities that immigrant parents employ to support HLM.

Parental Beliefs and Attitudes Towards Heritage Language Maintenance

Parental beliefs and attitudes are inextricably linked to support for HLLs (Archer, Francis, & Mau, 2010; Chumak-Horbatsch, 2008; Farruggio, 2010; Nesteruk, 2010). The different cultural, linguistic, and economic backgrounds of immigrant families appear to influence parental beliefs and attitudes regarding the value of a HL, which may in turn influence parents' activities at home. In this section, I define beliefs and attitudes and provide a brief review of research regarding parental beliefs and attitudes.

Parental beliefs regarding heritage language maintenance.

Examining parental beliefs on HLM provides information about choices parents make about the activities they provide for their children. I first focus on De Houwer's (1999) conceptual framework regarding types of parental beliefs and then I describe my working definition of parental belief for my current study, followed by a review of parental beliefs on (a) how children acquire a HL (Li, 2000, 2006c; Liao & Larke, 2008; Xiao, 2006), (b) factors influencing children's HLM (Chumak-Horbatsch & Garg, 2006; King & Fogle, 2006; Sakamoto, 2006), and (c) the parental role in HLM (Chumak-Horbatsch, 2008; Guardado, 2002).

By reviewing previous literature on parental linguistic behaviour with regard to

children's HLM, De Houwer (1999) suggested that parental beliefs become apparent through activities in the home and through assumed parental roles. He defined two types of parental beliefs: one concerned with *how* children acquire language and the other with the *parental role* in the acquisition process. De Houwer (1999) described two types of the latter: strong-impact beliefs and weak-impact beliefs. In a strong-impact belief, parents believe they have both direct control and a direct role in their children's language learning. In a weak-impact belief, parents believe the HLM requires little parental intervention. For the purposes of this study, I defined parental belief as the general understanding of HLM including: (1) how children acquire and maintain a HL; (2) how parents understand the factors influencing their children's HLM; and (3) how parents understand their role in their children's HLM. This definition is based largely on De Houwer's (1999) framework, but I added the second point.

Parental beliefs relate to diverse literacy practices including rote learning, access provided to HL by visiting the home country and use of social networks (Li, 2000, 2006c; Liao, L., & Larke, 2008; Xiao, 2006). Some parents believe that children learn through rote learning and reinforce learning through repetition and stress the acquisition of a perfect finished product (Li, 2000). Other parents believe that using a language in different contexts, such as returning to the home country, is an ideal way of supporting a child's language maintenance (Xiao, 2006).

Parents' beliefs about how children acquire a language are also indicated in their faith in social networks of HL speakers (Liao, S.C., 2009). These social networks provide additional access for children to language speakers in an authentic context. S. C. Liao (2009) examined the strategies of five immigrant Taiwanese mothers in maintaining their American-born children's HL. Liao (2009) found that some children's HL abilities were limited while others were advanced. The differences between the two groups were not due to motivation or teaching

methods, but rather to the fact that some families had a network in which to use Taiwanese, while others did not (Liao, 2009).

Other parents believe that children learn through access to technology such as TV and the Internet (Zhang, J., 2009). J. Zhang (2009) reported that ethnic media in the form of TV programs, DVDs, media (TV, magazines and newspapers, music videos/CDs, radios, the Internet, video games) presented a significant opportunity to children who wanted to interact through a HL and that generally, the children's learning experiences were positively related to how parents shared these media with them. J. Zhang maintained that ethnic TV programs could be effective sources of language input (e.g., new words, grammatical development) when children had timely interactions with adults about the programs.

Parental beliefs regarding HLM might be influenced by language vitality (which varies between cities), status, use, and prestige, as well as demographic conditions and the size of the minority population within a community. A HL is generally perceived to be more useful and prestigious in metropolitan areas than it is in small and medium-sized cities (Fishman & García, 2010). An additional factor affecting parental beliefs is the issue of social and familial values concerning a HL, especially if an immigrant family's language is viewed as a less prestigious minority language, such as Spanish in the United States (Montrul, 2010). Of course, social change may influence the value placed on a HL. For instance, the Chinese language has traditionally been considered unimportant in North America, but with the expansion of the Chinese economy and with more Chinese immigrants arriving in North America, it has become a more popular and valued language (Wu, 2005; Zhang, D., 2012).

Finally, parental beliefs about their role in HLM have also been examined. Those parents holding strong-impact beliefs maintain that HLM is effected through parental effort using

different strategies at home. For example, some parents encourage their children to speak and use a HL at home and provide resources for the children's HLM (Arriagada, 2005; Guardado, 2002). Using semi-structured interviews and participant observations, Riches and Curdt-Christiansen (2010) conducted research with 10 Chinese immigrant families in Montréal; they found that because of strong beliefs in their children's HLM, parents supported their children's HL learning. They also found that strong-impact beliefs lead to a supportive setting for children's HL learning experiences (Chumak-Horbatsch, 2008).

On the other hand, parents who hold weak impact beliefs tend to give up as they believe that they have no control over their children's HL (perhaps due to the environmental and social dominance of English) (Chumak-Horbatsch, 2008). As a result of weak-impact beliefs, parents may behave passively and have low expectations of their children's HLM (Liao & Larke, 2008). Alternatively, parents may want their children to become immersed in English due to the dominance of English in North American society (Chumak-Horbatsch & Garg, 2006). Parents may also believe that learning a HL concurrently with English might negatively influence English acquisition, the latter, in their opinion, being much more important (King & Fogle, 2006; Sakamoto, 2006). Due to these beliefs, some parents have made little effort or investment in their children's HLM.

To summarize, research has revealed that parents hold different beliefs regarding their children's HLM. The findings indicate that some parents believe that rote learning is effective, while others believe that using the language in many different ways was more effective. In addition, some parents have strong-impact beliefs and provide support in their children's HL learning; others simply hope the children will pick up the language in the environment. These parental beliefs about how children acquire language, the different factors influencing HLM, and

the parental role in the HLM are also intertwined with parental attitudes towards HLM, which I discuss below.

Language attitudes and parental language attitudes.

My study focused on attitudes towards learning languages. It is virtually impossible to understand attitude without discussing motivation because they are so intertwined (Baker 1992). Here, I start by providing a variety of definitions of motivation (Dörnyei & Otto, 1998; Gardner, 1985). Based on a discussion of these definitions, I conclude that a parents' and children's attitude is a much more encompassing term appropriate to my study. Afterwards, I present definitions of attitudes (Bohner & Dickel, 2011; Gardner, 1985; Kim & Merriam, 2004), followed by an examination of my understanding of attitude, as derived from a combination of the frameworks of Gardner and Lambert (1972), Dörnyei (1994) and Dörnyei (2009) L2 motivational framework. A discussion follows on the use of such frameworks in understanding language attitudes (Archer et al., 2010; Finch, 2009; Liao, 2009; Magid & Chan, 2012; Noels, 2005; Taguchi, Magid, & Papi, 2009; Zhang, D., & Slaughter-Defoe, 2009).

Defining motivation

The term motivation has been used widely in language learning literature (Dörnyei & Otto, 1998; Gardner, 1985). Gardner (1985) defined motivation as “the combination of effort plus desire to achieve the goal of learning the language plus favorable attitudes towards learning the language” (p. 10). In this definition, Gardner identified three elements that work together to form positive motivation: a particular goal, working hard to achieve the goal, and being satisfied in the process. In this definition of motivation, attitude has been considered as the part of the motivation in which students are content in the learning process.

In contrast with Gardner (1985), Dörnyei and Otto (1998) identified motivation as ever-

changing and dynamic. Motivation is defined as “the dynamically changing cumulative arousal in a person that initiates, directs, coordinates, amplifies, terminates, and evaluates the cognitive and motor processes whereby initial wishes and desires are selected, prioritized, operationalized, and (successfully or unsuccessfully) acted out” (p. 65). In this definition, the focus is on a learner’s autonomy and responsibility based on a sequence of choices and actions including selections of wishes, initiation, execution, and finalizing the purposeful actions, which may not be a linear process. In this definition, these authors separated attitude and motivation.

For both Gardner (1985) and Dörnyei and Otto (1998), motivation is focused on a learner’s goal or a learner’s autonomy in achieving language learning. In these definitions, the emphasis of motivation is on learner behaviour and direction through choice, effort, and action. In the present study, my focus is not on a learner’s autonomy in achieving a language learning goal. Instead, my focus is on parents and children’s language attitudes in supporting children’s HL learning. I use the word “attitude” which best aligns with the content and intentions of my study.

Defining and understanding attitudes

An attitude is a belief or thought toward any object, person, or event based on judgment (Bohner & Dickel, 2011); while language attitude can be simply a general positive or negative feeling towards a language (Kim & Merriam, 2004). Numerous researchers argue that attitudes are far more complex than suggested by these simple definitions and most importantly, are highly influential in engaging people in their language learning (Gardner, 1985; Kim & Merriam, 2004; Ruiz, 1994). Not surprisingly, parental attitudes influence children’s engagement in language learning and their children’s expectations for success (Cummins, 1986). With the goal of better understanding of this topic, I discuss three compelling frameworks for understanding

attitudes (Dörnyei, 1994, 2009; Gardner & Lambert, 1972) and examine several empirical studies that used these frameworks to assess language attitudes (Archer et al., 2010; Finch, 2009; Liao, 2009; Magid & Chan, 2012; Noels, 2005; Taguchi, Magid, & Papi, 2009).

The language attitude framework by Gardner and Lambert (1972) depicts attitudes towards learning a language as either integrative or instrumental. An integrative attitude refers to a sense of belonging; for example, the desire to be identified with a group. An instrumental attitude emphasizes pragmatic goals, such as pursuing a certain career. According to Gardner and Lambert (1972), integrative attitudes are better predictors of proficiency in language learning.

Several studies have been conducted using the language attitude framework and findings have revealed that integrative attitudes promote better HLM (Comanaru & Noels, 2009; Liao, 2009). Masgoret and Gardner (2003) conducted a meta-analysis to investigate the relationship of second language achievement and language attitudes. They examined 75 independent studies conducted by Gardner and associates involving 10,489 participants of elementary, secondary, and university students learning a language in both second language and foreign language settings, and used five different variables to describe attitudes: integrativeness (attitudes toward the target language group and interest in foreign language), attitudes toward the learning situation (evaluation of the course and the teacher), motivation (intensity of motivation, desire and attitudes toward learning the target language), integrative orientation, and instrumental orientation.

The literature reviews indicates that an integrative attitude promotes language learning (Masgoret & Gardner, 2003). The Gardner and Lambert (1972) language attitude framework has also been used widely in the HLM attitude research field. Parents may demonstrate both integrative and instrumental attitudes; parents value HLM not only for the language itself, but

also for communication and preservation of culture (Archer et al., 2010; Francis, Archer, & Mau, 2010; Lao, 2004; Nesteruk, 2010). For example, Otcu (2010) found that first-generation immigrant parents in the United States believed in supporting the continuity of the Turkish language and they encouraged children to use Turkish as much as possible. Similarly, Nesteruk (2010) reported that Eastern European immigrant parents valued learning a HL so that children might be better prepared for learning other languages, having their overall interests expanded, and looking at the world from different perspectives.

Families who come from similar linguistic backgrounds may share different language attitudes (Zhang & Slaughter-Defoe, 2009). In a study examining language attitudes and HLM among 18 Chinese immigrant families in the Philadelphia area, Zhang and Slaughter-Defoe (2009) differentiated between two Chinese communities: those in the city (close to a university), and those in Chinatown. The results indicated that Mandarin-speaking parents from the city held a more instrumental language attitude and valued their language as a resource for academic and career advancement, while parents from Chinatown, where parents spoke virtually no English, maintained an integrative language attitude and emphasized the role of a HL as a family link. In both cases, Chinese parents were proud of their ethnicity, culture, and language.

Gardner and Lambert (1972) defined two levels of attitudes: (a) the language level, which refers to the attitudes toward the target language and potential usefulness of the language; and (b) the learner level, which refers to learners' personal traits. A second framework proposed by Dörnyei (1994) reinterpreted and extended this framework by adding the learning situational level as an extension in understanding language attitudes. This level refers to the classroom environment including the course undertaken, the influence of teacher, classroom and group dynamics. Csizér and Dörnyei (2005) later made significant expansions to this framework,

including the specification of seven different multi-item scales of learning a language. These scales include integrativeness (reflection of a general positive viewpoint on the L2 and its culture), instrumentality (the practical benefits of L2 learning), attitudes towards L2 speakers (having direct contact with L2 speakers and travelling to their country), cultural interest (appreciation of the cultural products), vitality of the L2 community (the perceived importance and wealth of the L2 community), milieu (general perception of the importance of foreign languages in the learners' school context and in friends' and parents' views), and, finally, linguistic self-confidence (confident and anxiety-free belief about the possibility of mastering L2).

Heritage language learning language attitude research using Dörnyei's (1994) original framework, has been focused in classroom settings at the college level (Lu & Li, 2008; Weger-Guntharp, 2006). For example, Weger-Guntharp (2006) investigated 25 students from four classes of HL and non heritage language learners in the context of first semester Chinese classes at a private American university. The data included biographical data, questionnaire results, and open-ended and informal interview sessions. In both groups, learners demonstrated similar language attitudes, such as learning Chinese for future work opportunities, improving Chinese proficiency, and identifying parental preference for Chinese learning. The major reason cited for learning Chinese was for exploring one's heritage status. Weger-Guntharp (2006) concluded that a heritage language learners' home background influenced language attitudes toward language learning and activities in the classroom. This study also examined the classroom setting influence on students' language learning, especially in the teacher-student relationship and student-student group dynamics.

Similarly, combining the frameworks of Gardner (1985) and Dörnyei (1994), Lu and Li

(2008) compared Chinese HL (59 participants), Asian non-Chinese (19 participants), and Non Asian non Chinese (42 participants) college students learning Chinese in mixed classrooms in two universities in western New York. Integrative attitude, instrumental attitude, and situational attitudes were assessed through questionnaires. The findings indicated no differences in the three groups in integrative attitudes; however, significant differences were found in instrumental attitudes. The researchers also found that situational factors, in particular teacher effect, influenced students' attitudes on whether to pursue future studies. Although this study examined integrative and instrumental attitudes, it did not do so in a mutually exclusive way; instead, it emphasized how each attitude plays a role in language learning within specific contexts.

Some researchers believe the discussion of integrative and instrumental attitudes to be dichotomous and not reflective of current global society's emphasis on bicultural identity and on the multidimensionality of the learner's identity (Coetzee-Van Rooy, 2006). Gardner and Lambert's (1972) approach considered learners' openness and respect for other cultural groups and ways of life through the integrative language attitude; however, the relationships of learners and their interactions in society were largely ignored.

Dörnyei (2009) reconceptualized the ideas of Gardner and Lambert (1972) and proposed a more sophisticated model for understanding complex and dynamic language attitudes, the L2 Motivational Self System. According to Dörnyei (2009), language attitudes include an ideal L2 self, an ought-to L2 self, and L2 learning situation. The ideal L2 self refers to "the L2-specific facets of one's ideal self" (Dörnyei, 2009, p. 29) projecting the future self as proficient in the second language. The ought-to L2 self refers to "the attributes that one believes one ought to possess to meet expectations and to avoid possible negative outcomes" (Dörnyei, 2009, p. 29). The third language attitude refers to "situation-specific motives related to the immediate learning

environment and experience” (Dörnyei, 2009, p. 29). This component is closely related to the actual language learning environment; for example, the influence of a teacher or of a peer group, but can also refer to the home literacy environment setting.

Consistent with Vygotsky’s (1978) sociocultural theory, Dörnyei’s (2009) model clearly suggests that language attitude is dynamic, having multiple and temporal dimensions influenced by the sociocultural context in which the learner has interactions. Dörnyei’s (2009) framework informed my data analysis by providing insights regarding the parents’ attitudes and how the children viewed their heritage language learning and interactions with their parents. I utilized in particular the three concepts of ideal L2 self, an ought-to L2 self, and the L2 learning situation in this framework. For example, I considered the children’s thoughts on their future heritage language proficiency and how they viewed their day-to-day language learning experiences. In addition, in my discussion of language attitudes in this study, I include both Gardner and Lambert’s (1972) concepts of integrative and instrumental language attitudes and Dörnyei’s (2009) model and terminology of possible selves. It is important to note that most of the studies related to Dörnyei’s framework on motivation were focused on English as second language learners and few studies were conducted with HL learners (Clément, Dörnyei, & Noels, 1994; Magid & Chan, 2012; Noels, 2005; Taguchi, Magid, & Papi, 2009; Dörnyei, 2009).

Taguchi, Magid, and Papi (2009) employed Dörnyei’s L2 Motivational Self System to examine 5,000 learners of English in Japan, China, and Iran in three different Asian contexts. Participants in the study ranged in age from 11 to 53 years. Data were collected through questionnaires that gathered information about learners’ attitudes concerning English learning and background information. The findings of the study demonstrated that the ideal L2 self was positively correlated with integrativeness in all three contexts. In Chinese and Iranian samples,

the ought-to L2 self was correlated to instrumentality; the learners believed that learning English was important for future studies and promotion in their career. On the other hand, in the Japanese sample, the attitudes to a second language culture and community had a higher correlation with the ideal L2 self than with the instrumentality. Analysis of the Chinese and Iranian data revealed that instrumentality played a higher role than in the Japanese sample. The findings of this study validated not only the L2 Motivational Self System, but also the validity of this framework across different cultures and in different educational contexts.

Once again, based on Dörnyei's L2 Motivational Self System, Magid and Chan (2012) examined two different intervention programs focusing on English, Western culture, and careers with Chinese university students learning English. Thirty-one participants in England and 80 participants in Hong Kong participated in the study. Data were collected through semi-structured interviews and two questionnaires, administered at the very beginning of and at the end of the program, which focused on the participants' ratings of the strength of their vision of their ideal L2 self. Through strengthening their vision of their ideal L2 self, and making their goals clearer and more specific, both programs were effective in enhancing their vision of their ideal L2 self, motivating the participants to learn English and increasing their linguistic self-confidence. Similarly, Magid (2013) conducted research with 16 Grade 5 elementary school learners of English in Singapore for a series of workshops to enhance their vision of their ideal L2 self, and to develop clear and specific goals and action plans. Participants were divided into a control group and an experimental group. Data were also collected through interviews and questionnaires. The results indicated their ideal L2 self was enhanced through participating in these workshops.

Alongside the frameworks of Gardner and Lambert (1972) and Dörnyei (1994, 2009),

Ruiz (1984) has discussed three attitudes people might have towards language: language as a problem, language as a right, or language as a resource. Different attitudes lead to different language goals. When parents have the attitude that a HL is a problem, they may shift from HL use to mainstream language use. When language is considered a right for immigrant children, the language goal may become to maintain an HL, so immigrant children may work harder to become bilingual. When language is considered a resource, both immigrant and mainstream children may want to become bilingual as it is considered a benefit for the whole society (Ruiz, 1984). Ruiz (1984) noted that language attitudes are influenced by parents' birthplaces, length of residence in a host country, education levels, socioeconomic status, and overall beliefs about the merits of HLM.

In summary, current research on parental attitudes towards HLM primarily focuses on discussions of integrative and instrumental language attitudes (Archer et al., 2010; Gardner & Lambert, 1972; Zhang & Slaughter-Defoe, 2009). Integrative language attitudes have been found to play a role in positively influencing children's HLM (Archer et al., 2010). Also, parents may hold different language attitudes even if they come from the same cultural background (Zhang & Slaughter-Defoe, 2009). However, Dörnyei's (1994) reinterpretation and extension of the Gardner and Lambert (1972) framework presented an opportunity not only to understand language attitudes from the language and learner levels, but also to understand the learning environment. While current studies using Dörnyei's (2009) L2 Motivational Self System have focused on language attitudes in the classroom environment in second language learning (Magid & Chan, 2012; Noels, 2005; Taguchi, Magid, & Papi, 2009), this framework presents a way of understanding the complexity and dynamics of language attitudes in the sociocultural contexts of the HLE.

Potential Contribution of Current Study

Previous research has suggested that parents play a pivotal role in the maintenance of both home-language and second-language acquisition. Parents have their doubts and dilemmas, and most parents perceive the benefits of maintaining a HL for their children (Guo, 2012; Riches & Curdt-Christiansen, 2010; Wang, 2008). Some have promoted their beliefs by actively encouraging home-literacy practices (Li, 2000, 2006b; Liao & Larke, 2008; Xiao, 2006). Yet, there remains a significant gap in the literature.

First, studies conducted in the Canadian context have centred on Chinese heritage language development at the post-secondary level (Duff, 2008). A few studies have provided some indication that the language learning of a school-aged child is focused primarily on literacy development in English instead of an HL (Li, 2000). Other studies of the school-aged child typically focus on the HL at school (Curdt-Christiansen, 2006; Otcu, 2010); therefore, the HLE, which often plays an important role in maintaining a child's HL, has not been examined in-depth. Also lacking are studies about parental beliefs, attitudes, and practices at home in Canada.

Most studies in Canada have been conducted in large cities such as Vancouver and Montreal (Li, 2006b; Moore, 2010), both of which have a dense Chinese population and where Chinese enjoys a relatively high language vitality; however, with the current Canadian federal government initiative to encourage immigrants to settle in small and medium-sized cities (Drolet & Robertson, 2011), an critical need exists to document the diverse home literacy practices in immigrant families in such smaller communities (Zhang & Bano, 2010).

In my study I focused on one particular area of HLM, the HLE that Chinese parents provided to support their children's home-language learning. This focus is distinct from past research on HLM in a number of ways. First, it emphasized that the degree of language vitality

in the community might change parental HLM strategies and activities, since the study takes place in a community where Chinese does not enjoy high language vitality. One of the objectives of the Multiculturalism Act of 1988 was to recognize cultural and racial diversity in Canadian society and preserve the use of non-official languages, however, resources for HLM in a medium-sized city are limited. Consequently, due to limited resources, parents play an even more vital role in maintaining children's HL learning. Second, this study examined emigrant parents from The People's Republic of China who have different educational backgrounds, language backgrounds, economic resources, and literacy practices than Chinese from Hong Kong and Taiwan (where current research has focused). Third, the research included factors that are not often examined. While other studies have analyzed the HL used to support English development at home with Chinese immigrant families (Li, 2000), I examined the activities employed to maintain the Chinese language. Some studies restricted observation to Chinese communities, focusing on observations in church, Chinese festival events, Chinese schools, and monthly movie nights (Zhang, J., 2009). Instead, I directed my attention to the home by examining (a) activities that Chinese immigrant parents employ to support their children's HLM, (b) children's responses to these reported activities, and (c) parents' beliefs and attitudes towards these reported activities. Thus, this research contributes to the literature by exploring (a) the HLE in HLM with an in-depth understanding of how emigrant parents from The People's Republic of China support their children's Mandarin learning, and (b) the nature of how their home-literacy practices engaged or disengaged learners in a medium-sized city in Western Canada.

Chapter Summary

In this chapter, I discussed the theoretical orientation—sociocultural theory—and the conceptual foundations of my current study, including D/discourses, diglossia, and accommodation

without assimilation. I reviewed my understanding of the multiple literacies, multiliteracies, HLE and culture. I also discussed bilingual and multilingual literacy practices and examined the concept of HLM. As well, I reviewed the research on native English-speaking learners, ELLs, and HLLs regarding activities within the HLE. Previous research has suggested the existence of a range of home literacy practices and their influences on children's literacy development. A review of the HLM literature revealed that HLM is influenced by the HLE and parental beliefs and attitudes.

In the following chapter, I discuss the research methodology used in this qualitative study including the philosophical assumptions, case study research design, data collection, data analysis, and ethical considerations.

Chapter Three

Methodology

In this chapter I summarize the research methodology of this three-month qualitative, descriptive case study. I begin with a definition of qualitative research, then a presentation of how Creswell's (2009) characteristics of qualitative research influenced my work, followed by my philosophical assumptions, and an overview of my role as a researcher. Afterwards, I present my understanding of a case study, my rationale for selecting a descriptive case study research design, and my descriptive theory. Next, a description of the sampling strategy for case selection is provided, followed by an explanation of the participant recruitment and case selection process. Subsequently, I describe the data collection tools, and end with a discussion of ethical concerns and my data analysis procedures.

Qualitative Research Paradigm

Creswell (2013) maintained that, by engaging in qualitative research, researchers can inquire into social, or socially produced phenomena through an in-depth investigation of individuals or groups. The current study was guided by Creswell's (2013) description of qualitative research.

Qualitative research begins with assumptions, a worldview, the possible use of a theoretical lens, and the study of research problems inquiring into the meaning individuals or groups ascribe to a social or human problem. Researchers who use the qualitative approach seek to collect data in a natural setting sensitive to the people and places under study, and conduct data analysis that is inductive and establishes patterns or themes. The final written report or presentation includes the participant voices, the reflexivity of the researcher, and the complex description and interpretation of the problem. (p. 37)

Denzin and Lincoln (2008) understood qualitative research as not only describing and interpreting the world, but also transforming it; that is, they believe that in making the world visible through a series of representations, such as field notes and interviews, the world is transformed, which might result in changes in the conceptual view of how the world *works*, not just changes in practice.

In the current study, I chose qualitative research to inquire into the social phenomena of HLM, particularly as a way to understand learners' experiences of maintaining a HL through home literacy practices, as well as parents' experiences of providing and engaging their children in literacy activities at home. Specifically, my research was influenced by the following characteristics of qualitative research (Creswell, 2009):

1. Qualitative research is a process of interpretive inquiry. My interpretation was influenced by my own background, experience, and prior understanding of the HLM and the HLE. I elaborate on how my background may have affected my research work when I examine my role as a researcher in a later section.
2. Qualitative researchers tend to give a holistic description of the research, presenting multiple perspectives and identifying the many factors involved in a phenomenon, so that the complex interactions and the larger picture can be explained (Creswell, 2013). This study followed that holistic approach, designed to include not only the detailed descriptions of the context, but also the perspectives of four participants.
3. Qualitative inquiry occurs in a natural, rather than an experimental setting. I collected data in the home, where I was able to get as close as possible to real life situations in which the Zhang (pseudonym) family engaged in its HLE. I talked with the parents and children, observed their home literacy practices, and reviewed the children's work

samples and witnessed what they considered important in HLE and HLM.

4. A qualitative researcher serves as a vital instrument. As stated previously, it was important to examine how my own experiences, values, and understandings influenced collection of data and the interpretation of meaning by reflecting on my own beliefs and potential biases.
5. The collection of multiple sources of data in qualitative research can enable an in-depth understanding of the multiple dimensions of a social phenomenon. I used multiple forms of data collection (interviews, observations, video-recorded solicited interviews, photos and children's work samples) in my study.
6. During the qualitative research process, it is important to draw out and understand the meanings held by the participants, being careful not to impose the researcher's own perceptions of the issues upon the participant. To better understand how the participating family viewed and experienced HLM, I listened carefully to family members' descriptions of their values and beliefs regarding HL learning, as they shared what they considered important.
7. Qualitative research has an emergent design, which means that data collection and analysis evolves during the research process. During the process of the dissertation research, for example, I initially planned to interview both parents; however, due to the lack of interest from the father, I interviewed only the mother. I shifted my method of obtaining information from the father to informal conversation during home visits, and by observing how he occasionally supported his children's HLM by watching the submitted video clips.
8. Qualitative researchers use a theoretical lens to view the study. In my case, I derived my

theoretical lens from sociocultural theory, which I examined in detail in Chapter Two.

In summary, my research was influenced by Creswell's characteristics of qualitative research, and they helped me realize how my research questions and my epistemological stance fit with this research paradigm.

Philosophical assumptions and role of the researcher.

Creswell (2013) maintained that there are five different types of philosophical assumptions: ontological (regarding the nature of reality), epistemological (regarding the nature of knowledge), axiological (regarding the role of values), rhetorical (regarding the language of research), and methodological (regarding the methods used in the process). I conducted my research from a social constructivist paradigm, assuming that research is an attempt to understand participants in the context in which they live. This paradigm also influences how I understand knowledge, truth, reality, and the researcher's relationship with participants in conducting research. Below, I describe my philosophical assumptions in these five areas.

In regard to ontological assumptions, I acknowledge that multiple realities exist, recognizing that a participant or other audiences may interpret circumstances differently than I would (Creswell, 2013; Guba & Lincoln, 1989), based on our own unique perspective and background. In this study, for example, the mother believed that Chinese school was fun and interesting for her children, while the children thought that Chinese school was boring.

My epistemological assumptions echo the claim by Guba and Lincoln (1989) that knowledge is an attempt to make sense of experience. Through iteration, analysis, critique, reiteration, and re-analysis, the findings of this study are, to a certain extent, a joint effort of myself as a researcher and the participant family (Schwandt, 1998). I valued the voices and perspectives of the family members in many ways, but especially in having them choose which

video clips to submit for analysis and by doing member checks. The mother read sample transcripts and analyses of my research data and provided her opinions, which are explained later in the data collection section.

As for my axiological assumptions, I acknowledge that research is value-laden and biases are present during research. Creswell (2013) speaks to the importance of a researcher “openly discuss[ing] values that shape the narrative and includ[ing] his or her own interpretation in conjunction with the interpretations of participants” (p. 17). In this study, I reflected on my philosophical assumptions, on the role of the researcher, on my personal experiences that influenced my process of inquiry, and on my biases to make those biases explicit.

In regard to rhetorical assumptions, I wrote Chapter Four (Findings) following Erickson’s (1986) suggestion of interweaving general description (data reported synoptically), particular description (quotes, narratives, and field notes that describe an event), and interpretive commentary (interpretation that follows particular descriptions and identified patterns).

Based on my epistemological assumptions, I embraced a qualitative research design, which enabled an in-depth understanding of parental home literacy activities regarding HLM, children’s responses to these reported literacy activities, and parental beliefs and attitudes towards HLM.

Role of the researcher.

Researchers are both instruments and interpreters of the inquiry in a qualitative research design. In keeping with Creswell’s (2013) emphasis on the importance of explicit statements of researcher values, biases, and past experiences, I offer the following information about my background and role.

I come from a middle-class Chinese family in China. My father was university educated and my mother college educated. Until I was 14-years-old, I lived with my grandparents in a

different city. The reason for this arrangement is because food was rationed in The Peoples' Republic of China before 1993. According to a government household registration system, rationing varied depending on the region where a person was registered (Liangpiao, 2014). My parents registered in a relatively poor region, while my grandparents lived in Beijing, where food was more ample. This arrangement enabled my parents and younger brother to live on my portion while my grandparents made sacrifices to raise me. After economic reforms in the early 1980s, and with an improved economy in China, I moved back to my parents' house.

As neither my grandparents knew how to read or write, living with two different HLEs provided me with first-hand experience of the HLE of different families and of the influences a HLE can have on a person's learning. As an *undocumented immigrant* in Beijing, I was denied the opportunity to attend a childcare centre and Kindergarten, and my transition from an illiterate family directly to elementary school was difficult. I struggled tremendously in elementary school in finishing homework and keeping up academically in school. In my late middle school life, I moved back to my parents' home and experienced a much richer HLE.

There was sparse access to books in my home city when I was young. No public library was available (which remains true today), but my father often took me to the small library at his workplace, where he could borrow books from a limited selection. He also spent his limited income on purchasing all kinds of books, especially philosophy, poetry, and novels. I learned to be an enthusiastic reader. When I started to learn English in Grade 7, my father established a passionate commitment to support my English learning. He was always very proud of me and often asked me to read English textbooks aloud to him and to family guests, although none of them understood English. It was only in conducting this study that I reflected on the distinct differences between each of my own HLE and came to realize the critical importance of the

home environment on learning.

Growing up, I learned two different dialects of Chinese: standard Mandarin, which I learned in elementary school, and a local dialect, which I learned to speak at home. My brother could understand the local dialect, but he could not speak it, while my cousin could neither understand nor speak it. My grandparents could not communicate with my cousin and they became estranged. My experience was similar to my participant family, where the children learned three languages and spoke a language at home that was different from that learned in school.

As an immigrant mother with a high-school-aged teenager, I have experienced my own dilemmas in both beliefs and practical aspects regarding HLM. My own child's HL learning was not straightforward. As described in Chapter 1, when he first came to Canada, he did not speak English and went directly to Grade 1. As might be expected, he struggled as a learner. In the beginning, I tried to teach him Chinese at home, but it was difficult, and the local Chinese school was not on a direct bus route, requiring a 90-minute bus trip. Thus, I decided to focus on his English learning, and he almost forgot how to speak Chinese, until he began attending a local Chinese school in Grade 4. Also by then, we owned a car and I could drive him to the Chinese school. I began this study with the perspective that family support is crucial in supporting a child's HLM.

I taught for eight years at Beihang University in China. This experience positioned me to teach students learning English as a foreign language. In addition, after I came to Canada, I completed an education program as a graduate student. The experience provided me with prestige in the local Chinese community as a respected teacher and a graduate student who was very fluent in English. This respect afforded me opportunities to volunteer in the local Chinese

community, which enabled me to see myself as a member of the local Chinese community as well as a researcher in the university setting. I believe a strong ethnic community supports immigrants in many different ways, such as making connections with the broader community, enriching immigrants' recreational and cultural life, and increasing a sense of belonging and affirmation.

Due to my personal experiences, both as a child and adolescent growing up in China, and now as a mother of a 17-year-old male adolescent raised in Canada since the age of six, I am a firm believer in the importance of maintaining a HL. My personal experiences, professional experiences, and cultural background have helped to shape all aspects of my study from the conceptualization and design of the research, the research questions, the interview questions, the analysis, and the writing of my dissertation.

In addition to my personal and professional experiences, my background also facilitated my fieldwork. During the research, gaining access to children and their families could have been challenging, due to the intrusive nature of home visits and time commitments for participants. Bogdan and Biklen (2006) maintain that cultural identity may facilitate, complicate, or establish obstacles in fieldwork. Its influence can be experienced by researchers studying either their own ethnic group or people in another group (Bogdan & Biklen, 2007). While previous studies have indicated that a co-ethnic background facilitates researcher contact with participants and helps to establish trust and rapport (Li, 2000), with my physical appearance, language, and cultural background, access was somewhat easy. I was able to draw on my own background as an immigrant, immigrant mother, educator and researcher to establish rapport with the participating family.

Besides ease of access to participants, data collection in the current study would have

been more challenging if I had not been able to speak both languages. My background put me in a position to understand the participant's first language and to help in my comprehension of how family members interpreted context, conventions, and values. While acknowledging my background as an asset, I also recognize that my study may have been influenced by my potential biases. Dwyer and Buckle (2009) claimed that those who share the characteristics of the studied population occupy positions of both insider and outsider. An insider position refers to researchers who share the characteristics, roles, or experiences under study; in contrast, an outsider position refers to those who do not share participant characteristics. Dwyer and Buckle (2009), who have conducted research both as insiders and outsiders in a variety of studies, have stated that "I do not think being an insider makes me a better or worse researcher; it just makes me a different type of researcher" (p. 56). On balance, I believe my insider status enriched my research. I have lived in Canada for over ten years and understand the researched community (a mid-size city) where Caucasians comprise the major proportion of the population, and Chinese speech is not widely used.

Alternatively, instead of considering my role as researcher as either belonging or not belonging to the same ethnicity background, I see it on a continuum, and coming from the same ethnic background indicates that I might share some characteristics with the participants; however, my ethnic background does not indicate sameness with my participants. For example, I am a university student, while the participating parents both work. My life has been focused on doctoral studies in the context of living within a tight financial budget, with my social life revolving around my fellow graduate students; whereas the participants' focus was on supporting the family, and their social life revolves around the children and other immigrants. The sameness and differences are in a range, rather than at the two extreme ends of a continuum (Dwyer &

Buckle, 2009). I believe researchers need to be open and honest about their own experiences, to be interested in participant experiences, and to represent participant experiences accurately (Dwyer & Buckle, 2009).

Case Study Design

I chose case study design to understand a real life phenomenon in depth. Here, I define case study and describe how I used descriptive theory to guide my research. I then describe how I recruited participants, how I conducted the pilot study and its influence on my current research design, how I selected the case, and conclude with a detailed case description.

Yin (2009) defined case study as a research method with two aspects; firstly, “a case study is an empirical inquiry that investigates a contemporary phenomenon in depth and within its real-life context, especially when the boundaries between phenomenon and context are not clearly evident” (p. 18); and secondly, case study research relies on multiple sources of evidence to triangulate data. Additionally, Yin (2009) identified three types of case study: exploratory, explanatory, and descriptive. An exploratory case study looks for patterns in data and allows the investigator to formulate a model from which to view this data; collection of the data may be undertaken before research questions are defined (Yin, 2009). Explanatory case study research focuses on explaining why or how something happens (or has happened). A descriptive case study is descriptive in nature and is intended to add in-depth understanding to other information about a case under study (Yin, 2009). All three types of case studies overlap to some degree, since they all aim to provide a thick description, set forth an organized and coherent presentation of the phenomenon, and develop and expand relevant concepts (Tobin, 2009). As my current study was focused on providing an in-depth understanding of HLM, I conducted a descriptive case study.

Rather than using the terms exploratory, explanatory, and descriptive case studies, other researchers have defined case study differently. For example, Stake (2004) distinguished intrinsic case studies (in which the researcher has an interest in the case), instrumental case studies (in which the researcher has an interest in a specific issue reflected by a case), and collective case studies (in which a group of cases is studied). In an instrumental study, in which the focus is to provide insight into an issue, the case is of secondary interest, merely playing a supportive role in facilitating understanding of something else. I am interested in the issue of HLM, rather than in the participating family itself; therefore, I have also conducted an instrumental case study.

Descriptive theory.

Yin (2003) argued that in designing a case study, it is appropriate to use a descriptive theory as a framework that refers to what would be included or excluded in the case study description (Yin, 2012). Thus, a descriptive theory provides: (a) the purpose of the description; (b) a full, but realistic range of options regarding a “complete” description of the object of study; and (c) the likely focus of the study. Descriptive theory also provides boundaries for a case (Tobin, 2010).

In order to document an accurate and detailed portrayal of the HLE and to provide a guiding framework for my observations, I used Teale’s (1986) description of the HLE, which included both the physical literacy environment and social literacy environment. According to Teale (1986), the HLE includes the daily literacy activities that children observe adults modeling, interactions with other children, and activities children explore on their own in the areas of daily routines and entertainment. In addition, HLE also includes activities for the purpose of teaching literacy, school-related literacy activities, interpersonal communication and participation in the

information network, and storybook time. In my case, the description includes home literacy activities, which were conducted primarily in Chinese but also in English and French, since the children were enrolled in a French immersion program.

As discussed in the literature review, I fully examined my rationale for choosing Teale's (1986) framework. I elaborate briefly here for clarification purpose. Work on the home literacy environment by Purcell-Gates (1996) focused on home literacy practices of low-income families, where unconventional literacy practices such as reading the TV guide and coupons were examined. I believed this approach to literacy practices was not suitable to my study. Sénéchal and LeFevre (2002) and Skwarchuk, Sowinski and LeFevre (2014) examined middle and upper middle-class children's informal and formal home literacy practices, but I felt their categorizations of those literacy practices were vague and too broad without necessarily considering the participants. I believed that Teale's framework was more appropriate, as it provided a possibility of uncovering literacy practices at home by describing both the physical and the social literacy environment. In addition, Teale's (1986) research has been cited widely in home literacy environment research. For example, in Li's (2007) work of examining home environment and second language acquisition, where family capital was examined, Teale's (1986) work was used in the discussion of the findings.

Participant recruitment.

To recruit the participants, I first placed posters at a local Asian grocery store (Appendix B), asked a local Chinese school teacher to disseminate a recruitment letter (Appendix C), and placed a poster on a local Chinese website (Appendix D). All these notices were in Chinese. I additionally invited some parents to participate whom I met in person on different occasions and whose children were learning Chinese.

Pilot study.

In order to gain insight into all aspects of the research design, I conducted a pilot study in which I audio-recorded interviews of three Chinese mothers. During the interviews, I took notes of questions they asked for clarification, thereby identifying ambiguities or possible misunderstandings of the questions (Turner, 2010). The pilot project helped me to (a) ensure that the interview questions were culturally, linguistically, and contextually appropriate for participants; and (b) test the three interview guides with parents (T. Baker, 1994). By early April 2013, the pilot study was completed with three participating families, and the resulting data helped inform the design of my study.

Based on the pilot study, the interview guides were revised for three reasons: (1) during the interviews, some of the original questions were ambiguous, and the participants asked for clarification. For example, the original interview question, *“What do you hope he/she might learn?”* was changed to *“What level of language proficiency do you hope your children can achieve by learning Chinese?”*; (2) I re-worded questions that were misunderstood by the participants; for example, *“Could you please tell me what you and your children usually do after school?”* caught a mother by surprise, as she and her child did not usually share after-school activities. The question was re-worded to, *“Could you please tell me what your children usually do after school? What do you usually do after school?”* Another revised question was, *“What do you feel is helping your children learn Chinese?”* One participant answered this question with *“very good.”* I changed it to, *“When you help your children to learn Chinese, do you feel it is difficult or easy for you?”*; (3) participants queried some of the interview questions; for example, when I asked, *“Approximately how much time do your children spend on Chinese learning per week?”* one of the first pilot study participant asked how I defined *learning*. She reasoned that if

learning meant speaking Chinese with parents, then all of the time spent at home is learning time. This question was changed to “*Approximately how much time do your children spend reading in Chinese, writing in Chinese, listening and speaking in Chinese per week?*” The revised version was more specific and solicited the kind of information I was seeking.

After the pilot study, the interview guides for parents were revised. The changes are highlighted in Appendices F, G, and H, have been indicated by crossing sentences but not being removed. The new interview questions are also underlined.

It had been my intention to interview both parents separately during the pilot study; however, none of the fathers were willing to participate, stating that they did not know what was going on with their children’s Chinese language learning because such education was the mother’s responsibility. Another reason for the men’s unwillingness to participate in the pilot study may have been due to the fact that the researcher was a Chinese woman of the same generation as their own. When we were children in China during the Cultural Revolution of the 1970s, communication between males and females was discouraged. In elementary school, if a boy and a girl shared a desk, a line was drawn on the desk so they would not accidentally touch one another. While the fathers never actually articulated this understanding as a reason for not engaging in an in-depth one-on-one interview with me, their hesitancy to do so was consistent with my own understandings of male/female roles and relationships in Chinese culture.

There were four other ways in which my research design was influenced by the pilot study. Firstly, whenever possible, I chose to interview the family members in their home. With the pilot study, I found the data to be richer when collected at the home because participants could show me the materials they used, and the location reminded the participants to talk about their home literacy practices. Secondly, instead of planning to interview a mother and a father

separately, I planned to interview them together, thinking that having a joint interview would facilitate the father's participation. Thirdly, the pilot study provided me with an initial understanding of the mother's possible role in HLM, so that when the father in my current study was not active in interviews, I understood that this situation could be similar to the pilot study, in that mothers play the major role in children's HLM and in their daily literacy activities. Fourthly, I became familiar with the research process during the pilot study. I recorded the time taken to complete each interview so that I had an idea of how much time participants would need and how they might respond to the questions.

Case selection.

The case was selected through what Patton (2002) has called purposeful sampling and convenience sampling. Due to the constraints of resources, and in consideration of the research questions, I chose the participating family from the city where I live. My local knowledge of the area provides opportunity for informed, in-depth analysis (Thomas, 2011).

The parameters set for my case study required that I select a Chinese immigrant family from The People's Republic of China who spoke Mandarin as its first language, with parents who had self-declared that they supported their children's HLM. I also limited my study to a family without a child identified as having special needs and who had not learned Chinese in elementary school in China. At least one of the children in the family was to be of elementary school age, preferably between the ages of 5 and 8, since at the beginning of the Chinese language learning, parental support at home is essential.

Yin (2009) maintained that "all other things being equal" (p. 91), it is important to choose a case that would yield rich data. It was difficult to decide if "all other things" were equal or not. I gathered some basic information from the two families who were interested in participating and

both families met my criteria. I made follow-up phone calls to both families to explain the details of my study (Appendix E), and both had parents and two children living together. In both cases, the school age children went to an early French immersion program. The family that I did not choose had two children: a 6-year-old boy planning to learn reading and writing in Chinese and a 3-year-old boy. I chose the family with a 12-year-old girl and a 6-year-old boy, both learning Chinese. I believed this family would yield more data, as they had supported Chinese learning for six years.

Once the case was selected, I met with the parents and discussed with them the purpose of the study; namely, to understand the activities and interactions that parents used at home to maintain their children's Chinese language learning and children's responses to these activities. In addition, I communicated the study's potential benefits and inconveniences. During this meeting, I also clarified ongoing consent, dissemination of the results, and future use of the data. In early April 2013, the family provided written consent to participate (Appendix I).

Case description.

The selected case was a Chinese immigrant family living in one of the 18 communities within the Municipality of Clearlake (pseudonym). At the time of the study, the population of the local municipality was 109,752 (Statistics Canada, 2012a). In addition, it is home to two universities and one college. Of the 107,230 responses to the census question regarding mother tongue, 86,590 respondents (approximately 80%) indicated that they spoke English as a first language. Some 1,175 respondents (1%) identified Mandarin as their first language (Statistics Canada, 2012b); however, in regard to language used at home, only 875 respondents (0.8%) reported speaking Mandarin most often at home, and only 315 (0.3%) reported speaking Chinese regularly at home (Statistics Canada, 2012b). It should be noted that in 2001, Statistics Canada

expanded its language classification to include details on three Chinese languages: Mandarin, Cantonese, and Hakka. In addition, Chinese not otherwise specified (n.o.s) was ascribed to accommodate other dialects used in a Chinese setting (Statistics Canada, 2014a). This classification recognizes the differences among different dialects of the Chinese language. In the current study, I use the term Chinese broadly; the family under study spoke Mandarin and a local, provincial dialect at home.

In terms of community resources for learning Chinese more formally, four teachers in the city taught Mandarin in their homes or in a local recreation centre; two taught as their full time job, and two were parents who taught only one or two classes. A nearby municipality within the same district had a Chinese school where teachers traditionally taught Cantonese. Recently, the school included some Mandarin teaching for children between 5 and 12 years of age, usually on Saturdays.

The Zhang parents came to Canada together 16 years ago. At the time of the study, the mother, Jane (pseudonym), was in her late 30s, and the father, LiJie (pseudonym), in his early 40s. (Since in their daily life Jane used an English name and LiJie used a Chinese name, I chose an English and Chinese pseudonym, respectively, for them). Both parents worked privately; she as a realtor; he as a gardener. The complex in which they reside is relatively large, with over 70 households. As well as being close to the university, this housing complex is close to a high school, an elementary school, a middle school, a library, grocery stores, and a recreation centre. The average income of the local municipality was \$44,073, which was only slightly lower than that of the province as a whole (\$44,231) (Municipality of Clearlake, 2013). The average income of parents whose children attend the same elementary school as the children of the participant family was somewhat higher (\$57,900) (Fraser Institute, 2013). The catchment elementary

school of the participating family was a K-5 dual track English and early French immersion school, while the catchment middle school had programs for early and late French immersion.

Both children of the participating family, Amy (pseudonym), 12 years of age at the time of the study, and Peter (pseudonym), six and a half years of age, were born in Canada. Both were registered in early French immersion programs. In a casual conversation, Jane reasoned that since the French immersion program was the highlight of the catchment school, the program was better staffed than English programs. When Jane noticed that Amy performed very well in her French immersion program academically and socially, she did not hesitate to enroll Peter in the program.

Jane and LiJie had supported both Amy and Peter in learning Mandarin. Amy started to learn Chinese when she was six; Peter had just started. At home, the parents spoke a local dialect from China to each other, while they spoke Mandarin to their children.

Data Collection: Tools and Procedures

Data sources included semi-structured interviews, home observations, video-recordings of interactions between parents and children, solicited interviews from mother and children, and children's work samples and photos. To clarify the methods of data collection, in Table 3.1, I summarize the data sources and provide a brief description of the collection of data with respect to its frequency and purpose. In addition, I connect the research questions to the data sources in Table 3.2. A more detailed description of each data source follows Table 3.2.

Table 3.1. <i>Data Sources, Description, Frequency and Purposes</i>		
Data Source	Description	Frequency and Purpose
Audio-recorded semi-structured interview with mother	Semi-structured interviews with mother using three interview protocols (see Appendix F, G, H)	At the beginning, middle, and end of the study to gain an initial understanding of activities regarding HL learning, children's responses to the activities, and parental beliefs and attitudes regarding their children's HL learning
Audio-recorded semi-structured interviews with children	Semi-structured interviews with children using interview protocol (see Appendix J)	During the middle of the study, to understand how the children responded to the activities
Home observations with participating family	Observations made at the participant home and field notes recorded immediately after observations	Once a week for three months for approximately 60-90 minutes per week Became familiar with participant family and gained trust so that my presence was less intrusive Observed activities regarding HL learning and children's responses to these activities
Video-recorded self-selected activities by parents	Parents video-recorded their activities at home during three months' home observations	Parents submitted 16 episodes of these activities. Each episode is about 10 minutes in duration
Video recorded solicited interviews	With mother and children (see Appendix K)	Twice in total at the end of project, starting with mother, and then with children The interviews were audio-recorded.
Work samples and photos	Children's work samples, photographs of other materials, (e.g., story books, textbooks, websites, TV programs)	Through entire study to enrich and extend observation and interview data

Table 3.2.

Research Questions and Pertinent Methods of Data Collection

Research Questions	Data Collected to Answer the Research Questions
1. What activities do Chinese parents use in the home to maintain and develop their children's Mandarin home language?	Audio-recorded semi-structured interviews with children Audio-recorded semi-structured interviews with mother Home observations and observation field notes Video-recorded self-selected activities by parents Video-recorded solicited interviews with mother and children Photos and work samples
2. What beliefs and attitudes do parents and children hold in relation to such activities?	Audio-recorded semi-structured interviews with children Audio-recorded semi-structured interviews with mother Video-recorded solicited interviews with mother and children Home observations and observation field notes
3. How do children respond to the activities?	Audio-recorded semi-structured interviews with children Audio-recorded semi-structured interviews with mother Home observations Video-recorded self-selected activities by parents Video-recorded solicited interviews with mother and children Photos and work samples

Semi-structured interviews.

During the semi-structured interviews, interviewees discussed experiences that were not apparent in observations and provided historical information, which provided me with a fuller picture of HLM in their home. The interview guides (see Appendix F, G, H, and J) were developed from a literature review, from the pilot study interviews, and from a similar study (Ro, 2010). I clarified answers through prompts and probes. For example, I asked if they spoke Chinese at home and some of the prompts I used included asking them when they spoke Chinese, the frequency of speaking Chinese, with whom they spoke Chinese, and what they would say. The prompts helped me better understand the use of Chinese at home. For example, Peter talked about speaking Chinese at home with his grandparents and through prompting, I understood that

it was simple greetings.

Researchers need to remember that interviews as a data collection method are not an “accurate” report (Silverman, 2006). Rather, the purpose of the conversation is to construct the meaning of self-reported participant experiences while they look back on events that happened at a particular time (Silverman, 2006). A researcher’s presence influences participant responses; for example, the interviewee may want to impress the interviewer (the halo effect) (Creswell, 2009). Also, not all participants (or interviewers) are equally articulate and perceptive (Creswell, 2009). For these reasons, I treated the interview responses as a presentation of the perspectives of the interviewees. Interviews offer indirect representations of participant experiences, which may also be influenced by a researcher's presence.

Semi-structured interviews with mother.

Each interview with the mother took about one hour and was conducted at her home within hearing range of her husband LiJie, who was working in the kitchen. The layout of their house permitted a connection between the kitchen and dining room. When the interview was conducted at the dining room table, Lijie, in the kitchen, said that he would add more information while he listened, but he did not do so. I asked him once to elaborate on what Jane mentioned, but he only smiled.

One reason to explain why LiJie was not active in the interview may be the same as why fathers in the pilot study declined to participate. For this generation of Chinese families, the roles of men and women were often divided. For example, in the Zhang family, Jane was the parent responsible for the children’s Chinese and English learning activities. Jane read to or with the children, helped with their homework, checked out books from the library, and found resources on the Internet. In addition, Jane took the lead role in making decisions on the best ways for the

children to learn Chinese and which Chinese school to attend. LiJie did not actively support his children's HLM on a daily basis, which may also have been why he did not participate in interviews.

Researchers belong to a moral community and doing interviews is “a privilege granted us, not a right that we have” (Denzin, 2001, p. 24). I did not capture LiJie's voice during the interviews, but I respected the other ways of his participation during the study, such as in casual conversations during home visits and parent-submitted videos. For example, during a home visit, LiJie chatted with me about his understanding of sending children to a Chinese school. He said that if a family had financial difficulties, they could save money by teaching children Chinese at home. This comment indicated their support of learning Chinese regardless of whether they could afford to send their children to a Chinese school. These occasional casual conversations during home visits with LiJie gave me glimpses into his perspective on Chinese learning.

The interviews with the mother were in Chinese. I started by asking general questions about the family background. Further questions solicited an understanding of parental expectations for HLM, such as, “*What's the goal of Chinese learning?*” Further, we explored her idea of the purpose of the HL, and I examined the language environment the parents provided, including print materials. I also asked Jane questions regarding activities she had provided, the children's responses to these activities, and how she encouraged her children to learn Chinese. The last questions I asked were regarding the support she had needed in helping the children learn Chinese. I followed up these questions with prompts; for example, when I asked her about what she usually did to teach children Chinese, I asked if she could provide a specific example of what she did to encourage further discussion.

Semi-structured interviews with children.

In addition to the mother's three interviews, I conducted one interview with each child during the middle of the study. At Jane's suggestion these interviews happened at my home. I did not probe into Jane's reasons for using my house for these interviews, as it might have appeared unwelcoming. These interviews took about 15 minutes for each child. While I cannot be sure, the shortness of the interviews with the children may have been due to the unfamiliarity of my home environment.

The children chose to speak English during the interview. I first asked some general questions of each child, such as his or her grade in school and the languages used at home and school. Next, I asked about their Chinese use at home and in the community. Further, I inquired about language-learning experiences in English, French, and Chinese, and their responses to some of the activities used by their parents to teach Chinese. Through the interviews with the children, I gained an initial understanding of their experience of learning Chinese as a HL. During the interviews, Peter demonstrated his dislike of his Chinese class by describing it as long and boring, and his Chinese teacher as being mean. He also described the sources of Chinese books, the reading of Chinese storybooks at home, and his enjoyment of French class in school, especially dictation tests. Similarly, Amy viewed the Chinese school as boring, but she acknowledged that going to Chinese school helped her Chinese learning. She also shared that she had a variety of venues for communicating with others in Chinese, such as family friends and relatives.

The interviews with the children were not as productive as I wanted them to be. The children usually answered the questions quite straightforwardly, without elaboration. Even when probed, the children still answered the questions quite concisely. For example, when I asked

Peter what he usually did in learning Chinese, he answered, “*I don’t know.*” Then I used a prompt to clarify the question: “*What do you do in learning Chinese? Read?*” He still answered, “*I don’t know.*” I probed further by saying, “*See, this is your book, this is your textbook, what do you usually do with this textbook?*” Peter said, “*I tried, but it is too hard. I can’t do it.*” Even with two rounds of prompts, Peter did not answer the question concerning what he usually did at home with Chinese learning; nevertheless, the children presented some perspective on their Chinese language learning experience. For example, the conversation cited above demonstrated Peter’s view that learning Chinese was difficult.

Observations.

Yin (2012) argued that direct observation provides one of the “most distinctive features in doing case studies” (p. 11); yet, as a data collection method, it may also limit a researcher’s ability to see what happens due to the intrusive nature of observation (Yin, 2011). Therefore, it is important to have different sources of data. I tried to keep my intrusion as minimal as possible by building rapport with the children and parents. For example, I sometimes chatted with Amy about her school, her friends, and her after-school activities, and tried to be non-judgmental in our conversations. Being aware of Peter’s fondness for chocolate cake, I brought him one when I initiated contact with him. During the study, I also conscientiously and consistently tried to build rapport with the children by using nonverbal language, such as smiling, using softer tones while speaking to them, and physically positioning myself at or below the level of the children. In addition, I also talked with them about their sports and I purposely chose language that was appropriate for their age.

Unstructured observations in the participants’ home.

I made weekly observations in the participant home over three months. Each of the 10

visits lasted from 60 to 90 minutes. I used field notes to record my observations. Yin (2012) clarifies three different ways of writing observation field notes: (a) describing the field as neutrally and factually as possible; (b) representing the view of the field participant; and (c) representing the interpretation of the observations in the field. I made field notes from a neutral perspective. I did not make an audio recording of the observations but did keep detailed field notes and used an unstructured observation protocol (see Appendix L).

Patton (2001) argued that a decision regarding when to write field notes depends on the kind of observation and the nature of researcher participation. I elected not to take notes while I was at the participant home because I believed it would be distracting for the family members and make them uncomfortable. Instead, I wrote field notes in English immediately upon leaving the observational site in order not to miss or forget important details or meanings (Ro, 2010). Later, all handwritten field notes regarding home-visit observations, and the descriptions of the parent-submitted video, were either typed or transcribed through Dragon Naturally Speaking software.

Patton (2002) noted the importance of identifying the researcher's role in which the observer will be a participant in the setting. He differentiated observation modes simply between participant and non-participation; however, he also emphasized that participation can occur on a continuum between these two end points. Similarly, Gold (1958) defines four possible modes of observer: the complete participant, the participant as observer, the observer as participant, and the complete observer. I was an observer, parents' guest, and a researcher, but not an active participant involved in the participants' daily life; therefore, I did not take the role of complete participant or participant as observer; neither was I a complete observer, as I had social interactions with parents and children. Thus, I considered myself as observer as participant,

because I had minimal social involvement with the individuals, but not complete social distance.

Due to the family's schedules and availability, I often went to their home on weekends, rather than weekday nights. In keeping with my research purpose and questions, I limited my observations to the HLE and HLM using the domains of activity identified by Teale (1986) as described above. Below is an excerpt from my field notes, which added to the emerging picture of what occurred at home:

Peter was playing Lego by himself in the living room. While he played, he imagined a story and murmured the storyline in English. He imagined the battlefield and said to his Lego friend, "*You can go here.*" During his play, he murmured his invented story to himself, while Jane and LiJie cooked in the kitchen, and Amy sat on the sofa checking her text messages.

Submitted videos from parents.

I asked the parents to record a video of the children's learning activities at home. A number of benefits can accrue from blending videos with participant observation. First, the process can generate data without the presence of the researcher, where a more natural interaction could occur (Paterson, Bottorff, & Hewat, 2003). Second, the process can supplement field notes when details of a situation may be too complex to perceive and may require detailed retrospective review, and video data also allow the examination of nonverbal behaviours that are difficult to observe in real time (Paterson, Bottorff, & Hewat, 2003). For example, during my home visit observations, I did not notice that when Peter was not interested in an activity, he would yawn or rub his eyes constantly. In the submitted videos, this tendency was quite obvious and suggested to me a lack of interest in Chinese learning. Finally, a video-recording allows multiple replays.

I asked the parents to record video of literacy activities in English, French, and Chinese that they believed were valuable activities that were frequent, productive, and positively received. For the purpose of making video recordings, I provided a camera and tripod. The final set of video recordings, submitted periodically during the data collection period, consisted of a series of 16 short episodes of about 10 minutes each. The videos enabled me to develop an in-depth understanding of how the parents interacted with their children, and perhaps more importantly, what the parents considered to be valuable learning experiences for their children.

I viewed all 16 video clips several times to get a sense of the content when they were first submitted and wrote a narrative description for each episode, which captured my understanding of the content (Angelillo, Rogoff, & Chavajay, 2007; Goldman, Erickson, Lemke, & Derry, 2007). I focused my descriptive narratives on the following: languages that parents and children use, the nature and apparent purposes of the activities, content of learning in the episode, the nature of the interactions between parents and children, and children's responses to the activities. These were not event logs; rather, they were descriptions of events and activities. The following exemplifies part of my description of one video clip.

It looks like a weekend morning. The children were sitting at the desk and working on their Chinese school homework. In the background, there is vague light music playing. Both children, Amy and Peter were studying. Amy wears earphones, listening to music at the same time. Jane sat right next to Peter and helped him with his schoolwork. Peter was a bit impatient and tried to make fun of the learning. He was laughing. Jane was patiently working with him. Jane was trying to get Peter to read the Chinese textbook. Peter was fiddling with a pencil. Peter read after Jane and made a mistake, although the mistake he made sounded like "Kentucky chicken". Instead of "xiao xue sheng," he sounded like

“xiao xue chi.” Jane was laughing that Peter wanted to eat Kentucky Fried Chicken. Peter laughed. Jane read a sentence and Peter followed her. While Peter read, he had a bit of accent, but Jane didn’t stop to correct him, instead, they continued to read it together. Both Jane and Peter were very happy, laughing all the time. While Peter read “wo shi,” he read it like “ji.” Jane was laughing that he made a mistake of reading it as Kentucky children. Then Jane was proud that Peter invented a new Chinese word, “Ken De shi” instead of “ken de ji,” which refers to Kentucky fried chicken. Then they were laughing that Peter invented another word before, “hua sheng qie ban.” Jane explained to Peter what hua sheng meant, mainly in Chinese, but used the word “peanut” in English to explain the main idea. LiJie smiled.

This particular video captured the parental interactions with the children at home doing their Chinese homework, as Jane was very patiently working with Peter and Amy. When Peter became annoyed, Jane demonstrated patience by encouraging him instead of constantly correcting his mistakes. In addition, LiJie, although not actively participating in the interactions, demonstrated his patience, repose, and even temperament by smiling at the children.

Video recordings of semi-structured stimulated interviews with mother and children.

I also conducted semi-structured interviews with the mother and the two children using prompts based on videos submitted by the parents. The purpose of these interviews was to gain insight into what family members valued and their rationale for choosing to record and submit certain sessions (Dempsey, 2010). In this section, I will explicitly explain the interview procedures and how I asked them to choose the videos. Several important considerations were taken into account when I chose this interview method. First, Nguyen, McFadden, Tangen, and Beutel (2013) established that it aids the recall of participants when they see themselves in action.

Dempsey (2010) found that this method “brings informants a step closer to the moments in which they actually produce action” (p. 349) because it provides a memory prosthesis. Following Dempsey’s (2010) suggestions, I developed an interview protocol for the interviews with the parents and children (see Appendix K), and conducted the interviews at the end of the data collection so the children and parents would have more videos from which to choose.

The interviews started after a single viewing of the video together with the family members in their home. I asked Jane to choose two episodes from the video before the interview began; one that she thought was most representative of the activities she did at home, and another she wanted to share with me while discussing the children’s Chinese learning. During the interview, I asked Jane to explain what was happening in the video. Some of the interview questions were: “*Could you please tell me why you chose this video--the video of reading storybook to a child?*”; “*What part do you find interesting in this activity?*”; and “*Usually how long does it last for the storybook time?*” When Jane mentioned that usually the storybook reading took about 20 to 30 minutes, I asked her if she intentionally chose this time length. I also inquired about whether she also considered Peter’s reading level when she read a Chinese storybook.

In addition, I asked each child to choose one episode to discuss with me. I did not give them specific criteria for selection as I wanted their choice to be based solely on their preferences. The interview was about 10 minutes with each child, and they both tended to answer the questions briefly without elaboration. They were interviewed separately, although both were present during the two interviews. In each interview, I asked, “*What are you doing there in the video?*”; “*What is your favourite part?*”; “*Of those activities you are learning Chinese, what is your favourite one? Like, for example, reading the book, writing Chinese homework, going to*

Chinese school?” The audio of all the interviews was recorded and transcribed.

Photos and work samples.

I also collected photos and some samples of the children’s work. The photos were mainly of books the children read at home and of the family’s physical literacy environment, while the work samples included the children’s written homework in English for Kumon school, and in Chinese. Photos and work samples reveal activities and minimize researcher intrusiveness and participant influence (Yin, 2011). In total, 108 photographs were taken and examined to give me a sense of the family's resources and physical literacy environment.

I examined work samples to see the activities in which the children were engaged at home and to identify how the activities represented in the photos were related to my research questions. For example, the photos taken of the English books reflected the nature and range of the children’s book reading activities at home. The photos also indicated that Amy usually read in English during her leisure time. While she was in an early French immersion program, data collection from the parent interview and home observations indicated that she seldom read French books at home; therefore, there were not many photos of French books.

Data triangulation.

In the manner described above, triangulation of data collection occurred through recorded interviews, observations, parent-submitted videos, and the children’s work samples and photos, which gave me confidence that my analysis was well supported by a variety of data sources, the integration of which increased my accessibility to the literacy activities and sharpened my insight into the HLM context. Additionally, the responses and comments regarding the videos were used to refine interpretations from my participant observations and to compare the parents’ interpretations with my own.

According to Miles, Huberman, and Saldaña (2014), “triangulation is supposed to support a finding by showing that at least three independent measures of it agree with it or, at least, do not contradict it” (p. 299). Corroboration from different sources enhances the trustworthiness of the analysis; for example, during her interview, Jane mentioned that when the children were tired or frustrated, her strategy was to let them take a break and return to the task later. In a video she submitted, when Peter and Jane were listening to a Chinese audiobook together, Peter showed signs of tiredness by yawning; Jane checked with Peter if he was tired and he confirmed that he was, so Jane stopped the audio player and asked Peter to go for breakfast. Jane asked Peter to take a break whenever he was tired during the home observations. Thus, information apparent in an interview was confirmed in the videos and by other data sources.

The data sources did not always corroborate with one another; for example, during the interview, Amy’s comments indicated a positive attitude towards her Chinese school. She was able to see her friends, the homework was acceptable, and going to Chinese school was helpful for her; yet, during a later interview, Amy mentioned that Chinese school homework *“is kind of boring. Actually it is really easy. Like learning it isn’t that easy, but the work that we do is kind of easy that my teacher gives us, because we do the same thing, like, every day.”* This comment contradicted her previous comments about Chinese school. As Miles et al. (2014) explained, during data triangulation, “sometimes we get inconsistent or even directly conflicting findings. At best, this can push us to more closely examine the integrity in data collection” (p.299). A closer examination indicated that Amy differentiated Chinese learning from Chinese school homework, so although she found Chinese learning itself to be difficult, Chinese school homework was easy and boring for her. Overall, the children had mixed feelings towards their learning at Chinese school.

Ethical Concerns, and Organizing, Storing, and Transcribing Data

I received permission to conduct the study from the University of Victoria Human Ethics Review Board in March 2013 (see Appendix A) before I started to recruit participants. I solicited consent from the participants by drafting a consent letter in both English and Chinese to ensure that the participants understood the possible inconvenience and potential benefits of participating in the study (Appendix I). Throughout the research, I sought ongoing consent (Christians, 2005) by asking the parents to initial the consent form each week during data collection. I informed family members that they did not have to answer questions if they did not feel comfortable. In addition, precautions were taken to protect vulnerable groups (e.g., children) (Yin, 2009). I sought parental approval for the children's participation, and explained the nature of the project to the participating children and explained that they had the opportunity and the right to withdraw from participation or to disallow any part of their conversation from use in the study.

Prior to the study, I was not involved in any significant relationship with the participating family. I had met the family at church service prior to the study. For four or five years, I helped a Chinese theology student, who organized Chinese-related events and acted as translator and interpreter for this church. This student later became the pastor for the local church, and I helped with translation of the events into Chinese or English, depending on the need. Usually, these events occurred several times a year. As some of these events drew an active community participation of around 200 attendants, I became a familiar face in the local Chinese community. The participating family attended this church and I met them there often, but usually had no interactions other than greetings. About two years before the initiation of this study, I stopped attending this church as a volunteer and instead volunteered only to edit and translate material for the local Chinese magazine. I seldom met the participating family after I stopped attending

the church; therefore, I could be best described as a casual acquaintance of the family.

Also, I took care to preserve participant confidentiality. The parents had the right to delete any video or audio information for any reason before submitting anything to me. They understood that the data would be stored for five years and that the raw data is accessible to only my academic supervisor and myself. I acquired participant permission for release of the video-recorded data for use in scholarly or educational presentations. The consent form detailed how the work samples might be included in my dissertation and academic journal articles and I also explained to them that the dissemination of the data would feature only pseudonyms.

The time commitment might have posed an inconvenience to the participants. The parents opened up their home to me once a week at a scheduled time. In addition, they recorded video data every week. Moreover, seven interviews were conducted, which took around nine hours. The total time commitment of the participating family was approximately 30 hours. To thank the family for their time, I gave Peter a Lego set as a gift, and Amy a \$50 gift card for a store. I did not give the parents any gift. The total value of the gifts was less than \$100.00.

In regard to data management and organization, notes on paper were stored in binders in a locked cabinet (including documents and transcriptions). They are organized according to interview transcripts, observations, field notes, and narratives describing parent-submitted videos. I created a content list of all of the gathered data, including dates and times of collection, places, and with whom the data were collected.

Digital data were also stored in a password-protected computer, and organized according to different collection methods under the following categories: *Interview with Children*, *Interview with Parents*, *Pictures and Photos of Work Samples*, *Video Recording*, and *Transcripts*. The *Interview with Children* folder contains audio recordings of interviews with both of the

children. In the *Interview with Parents* folder, there are four interviews with Jane. In the *Photos of Work Samples* folder are 108 photographs of books in the house, of Amy and Peter's Chinese, French, and Kumon homework samples, and of some of the sample flash cards made by Jane. The *Video Recording* folder contains the 16 videos submitted by the parents. In the *Transcripts* folder are transcripts of interviews with Jane and the children, observation field notes and video data descriptions.

I transcribed the recordings after each interview. If the recording was in Chinese, the transcription was in Chinese; likewise in English. This bilingual approach addressed the issue of meaning being lost in translation. After finishing a transcription, I listened to the recording again to ensure accurate transcription. After data collection, I also gave the family members an opportunity to view a sample of the interview transcripts. As participant actions or perspectives may change on reading interview transcripts during the data collection period (Miles et al., 2014), viewing the sample of transcripts was conducted after data collection. The Zhang family preferred meeting in person and viewing the transcripts in a paper copy; however, LiJie was not present and did not check the accuracy of the interview transcripts, which could be due to his lack of contribution in the interview process. Jane met with me in her house and I provided her with transcripts in Chinese of the first two interviews as examples. She read the transcript of the first interview for about 40 minutes, and made comments as she read; for example, she mentioned that she noticed that her name in the interview transcript was changed. I asked her to make comments about the accuracy of transcripts. I also inquired if the interview reflected her thoughts accurately, or if she wanted to change any information. Her comments confirmed the accuracy of interview transcripts; for example, she confirmed that the activities happened in their home and added information that Peter did not struggle as much as Amy did when he started

learning Chinese. After she finished reading the first interview transcript, she skimmed through the second interview transcript. Again, the comments she made confirmed the accuracy of the interview transcripts and no further action was taken or corrections made to the transcripts. Afterwards, she indicated that she did not need to read any other transcripts.

As Creswell (2009) stressed, it is important to present a participant with themes emerging from the data. After preliminary themes had emerged from the data, I met with Jane. Using an excerpt from an interview transcript as an example, I explained how I conducted coding. I also presented her with preliminary findings and themes. In general, she confirmed the findings by saying, *“I think this is great. I think these are all great.”* Kvale (2006) noted how participants can have difficulty accepting critical interpretations or findings. In the findings, I described the children’s struggle with, and resistance to, Chinese language learning, Jane did not make any specific comments, other than to confirm the facts. The meeting with Jane about the themes offered confirmation that I had portrayed the family’s literacy environment and interpreted their activities accurately and appropriately.

Data Analysis

To understand data on people and their activities requires very careful iterative analysis to unveil characteristics and contradictions and to make sense of these in light of the research questions (Miles et al., 2014). I drew extensively on the work of Miles et al. (2014) for my data analysis for two key reasons. Firstly, it was congruent with my understanding of social constructivism. As described previously in the literature review, social constructivism assumes that knowledge is socially and culturally constructed and influenced by different contexts (Vygotsky, 1962). Based on past experiences, and on social and cultural factors, each individual may interpret interactions and the environment they live in differently; therefore, multiple

realities exist. Secondly, I was impressed by the clarity and structure of their approach for making sense of the data. Miles et al. (2014) presented how to explore, describe, and explain data by clearly and explicitly introducing 16 different methods to creating codes. They also provided examples of these coding methods, which gave me a clear understanding of how to create codes. Of these 16 different methods, I chose five primary coding methods: open coding, descriptive coding, in vivo coding, process coding, and emotion coding, because these methods corresponded best to my research questions and helped to build a rich description of the multi-dimensional facets of the case.

In addition to different coding methods, Miles et al. (2014) described the step-by-step procedures of conducting qualitative data analysis, including how to define codes, how to use two different cycles of coding, and how to form patterns from codes. As these researchers attest, conducting research is not an unquestioning observance to methodological rules; instead, researchers need to be sufficiently flexible to meet the uniqueness of each study.

Below, I explain my rationale for using NVivo 10 (QSR, 2014), which presents data in a visible and organized fashion. Next, drawing on the guidelines of Miles et al. (2014) on engaging in data analysis, I explain my process of conducting inductive data analysis. First, I discuss holistic coding; then how I conducted the first and second cycles of coding; and finally, the themes that emerged as a result of this analytic process, by which the frequency and significance of the codes became apparent.

Using NVivo.

NVivo (QSR, 2014) is qualitative data analysis software that supports rich text-based data organization and analysis. The benefit of using NVivo is that “many different kinds of documents can be kept in one place, and they are linked together for easy access. Also, one can

quickly trace the progression of an idea from its earliest stages” (Walsh, 2003, p. 253). NVivo provides an opportunity to organize raw data from interview, transcriptions of interview data, and video recordings, together in the same document. I imported the interview transcripts, field notes, parent-submitted video descriptions, photos and work samples into the NVivo 10 program.

Welsch (2002) considers a research project to be a rich tapestry. NVivo software can facilitate the production of that tapestry by speeding up the process or limiting errors; however, it cannot determine the final appearance of the tapestry; that is done by the researcher. NVivo facilitated the coding process, as I was able to view the codes on the left of the screen while coding. Also, NVivo aided the frequency count for each code; and perhaps most importantly, enhanced the rigor of the study, as I could easily see the data included in each code (Siccama & Penna, 2008; Welsh, 2002). I also took into account the danger of using the search function automatically, which might result in missing the coding of similar ideas expressed by different key words; instead, I manually read through the data.

There are three options for coding the data in NVivo 10: free nodes (no structure imposed), tree nodes (hierarchical structure), and case codes (participant focused). In keeping with my inductive approach, I chose free nodes, which were also the most appropriate because I did not have a coding scheme at the beginning of the data analysis and was uncertain of how the nodes would fit together or what the relationship between the codes would be.

Holistic coding.

The purpose of holistic coding is to become familiar with the data to develop a “grand tour” overview (Miles et al., 2014). The holistic coding was conducted as soon as data were transcribed. I transcribed the audio interviews, and wrote descriptions of video clips, which involved listening to the interviews and watching the video clips multiple times, to become very

familiar with the data sources. During holistic coding, I immersed myself in the three data sets (interviews, videos and field notes) by reading and rereading the transcripts multiple times. While I read these transcripts, I made preliminary notes in English on the transcripts and field notes. In Table 3.3, I provide an example of the holistic coding of the interview data with Amy. On the left side is the interview transcript; on the right side is my holistic coding, which is essentially a first attempt at naming what is happening in the transcript.

Table 3.3. <i>Holistic Coding Example</i>	
Interviewer: And have you ever been to China? Amy: Yes. Interviewer: How often? Amy: Once or twice. Interviewer: How many times? Amy: Like once every year or two. Interviewer: That's quite often. Do you like it there? Amy: Yeah, the food is good. Interviewer: I agree with you. What did you do when you were there, usually? Amy: Go to see my grandparents, and eat good food and play a lot. Interviewer: And when you speak with your grandparents, what language do you speak? Amy: Chinese.	Frequency of visiting China Once every year or two Have a fun time Connections and communication with grandparents

After holistic coding, I embarked on first cycle and second cycle coding, as explained in detail below (Miles et al., 2014).

First cycle coding.

In keeping with Saldaña's (2013) model for first cycle coding, I used five primary coding methods, and all codes were developed in English. First, I used open coding, which refers to reading data line-by-line and labelling with either a descriptive summary or a commentary. In keeping with the guidance offered by Miles et al. (2014), the length of the data chunks that I coded varied in length between a long phrase, several sentences, or a short paragraph. For example, in an interview with Jane, she mentioned, "*Peter progressed relatively slowly in*

Chinese learning, Amy's progress was quite satisfactory, so I would say the progress is quite satisfactory. Although Amy cannot reach the Chinese level of the students in China, but as a second language, if considering Chinese as a second language and in current language environment, her progress is quite satisfactory." I used open coding to add a commentary summary of this statement as "*children's progress in learning Chinese.*"

Secondly, I used descriptive coding, which assigns descriptive labels to summarize data. For example, during the second interview, Jane told me: "*No TV and iPad between Mondays to Thursdays.*" I coded this as "*rules at home.*" A specific noun "rule" was used here to describe parents' rules at home, which are related to children's home activities.

Thirdly, I used in vivo coding, which uses participant words as codes. For example, during an interview with Peter, he mentioned, "*I had my last Chinese class. That was very boring.*" I used Peter's own language *that was very boring* to code this statement to describe his experiences in the Chinese school – "*that was very boring.*" Using in vivo coding honored Peter's voice in the data analysis process. I differentiated in vivo coding by putting in vivo codes in quotation marks.

Fourthly, I used process coding, where I coded participant actions and interactions. For example, regarding a parent-submitted video, I wrote "*they read another text, this time, Peter is able to read independently and with fluency.*" This description was coded as "*Story book reading in Chinese,*" a process code indicating the observable action of Peter reading a Chinese book.

Finally, I used emotion coding, which labels the emotions that family members seemed to experience. Emotion coding was chosen as it was appropriate in presenting children and parents' attitudes and beliefs. For example, in an interview Amy recalled crying when she started to learn

Chinese. This quote was coded as “*children’s negative comments toward Chinese learning and/or Chinese school teachers.*”

I also decided to not assign a unit of text to more than one code. I chose instead to follow Lincoln and Guba’s (1985) suggestions to define a code so that the data contents included in the same code were as similar as possible, and to be clear about what was not included in the code. Similarly, Saldaña (2013) cautioned researchers against simultaneous coding where the data’s content justifies more than one code. In Saldaña’s opinion, excessive use of simultaneous coding suggests indecisiveness on the researcher’s part; therefore, during my analysis, I did not have simultaneous codes.

In total, I had six coding sessions between February and March, 2015. In each session, I focused on one specific data source. I started with coding the semi-structured interview with the mother; followed by coding of the semi-structured interviews with children; home observation field notes; descriptions of the video-recorded self-selected activities; video-recorded solicited interviews; and work samples and photos.

My coding process is illustrated in an interview between myself and Amy, which was coded as “*Chinese speaking.*”

Interviewer: Whom do you speak Chinese with, other than your parents?

Amy: My mom’s friend, whom we call her my aunt. Kind of aunt.

Interviewer: She is in Victoria?

Amy: Yeah, my brother just randomly started to call her auntie once. So.

Interviewer: Does she speak English?

Amy: Not well. So, yeah. Like she wants us to speak English to her, but she can’t really understand. So.

While I coded this piece of data, I asked myself how it connected to my research question, what it exemplified, and what Amy was trying to convey to me when answering my question about with whom they speak Chinese. By coding this data chunk as “*Chinese speaking*,” I used descriptive coding. By using the word *Chinese speaking* I indicate that the children had opportunities to practice Chinese speaking with relatives and friends in the family HLE. This code provides an understanding of a narrative describing the different opportunities for using Chinese at home.

During the coding process, I referred to the list of the codes on the left hand side of the screen. When I read through the data, I referred to this list to see if new data fit the codes I had already developed. When new data did not fit the list, I developed a new code. Figure 3.1 provides a screenshot of the nodes and Amy’s interview data. This figure illustrates how the node list and data sources were displayed on the NVivo screen.

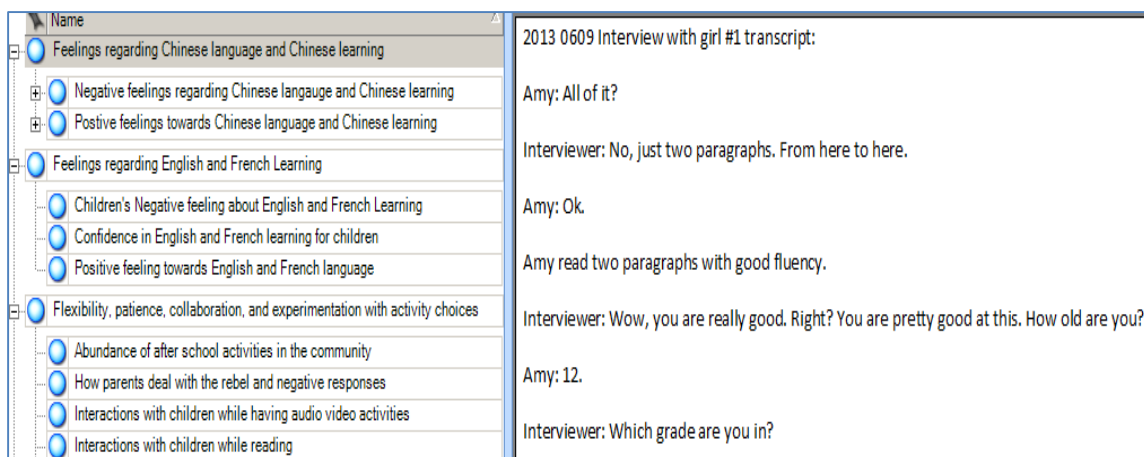


Figure 3.1. Node List and Amy’s Interview Transcript Example

After I finished coding the interview data, I similarly coded the field notes, which focused on the home visit observations and descriptions I had written about the parent-submitted videos after multiple viewings of the video clips. As detailed earlier in the data collection section, I wrote 16 descriptions (one for each episode) as part of my analysis of the videos. By so doing, I

followed the suggestions by Ozkan (2004) that in analyzing visual or any other media files in qualitative studies, “it is almost a necessity to add descriptive textual notes” (p. 599). In addition, these narrative descriptions facilitated my use of NVivo, which is designed to mostly analyze textual data.

Similar to the examples I have provided in coding the interview data, I used all five coding methods: open, descriptive, in vivo, process, and emotion, in analyzing observations and parent-submitted videos by examining connections with my research questions. I (a) described and presented home literacy practices regarding Chinese and English; (b) indicated children’s responses towards these reported activities through both parents’ comments and observation of children’s behaviours; and (c) examined parents’ attitudes and beliefs regarding HLM. For example, in a description of a parent-submitted video, I wrote: “*Amy was having breakfast and watched attentively on an iPad of a Chinese show of Treasure Hunt.*” In this process, Amy had an opportunity to listen to Chinese and to understand Chinese history. This description was coded as an activity using Chinese video and audio materials at home, as a way of describing her parent’s provision of these activities via media tools, such as a computer and iPad.

Finally, I coded the photos and work sample data, which likewise provided an opportunity to examine these items in relation to my research questions. For example, I coded a photo of a word card depicted in Figure 3.2 as “*commercially produced flashcard in Chinese.*” This word card photo depicts a literacy practice that parents provided at home to support children's HLM.



Figure 3.2. Commercially Produced Flashcard in Chinese.

During the first cycle of coding, I constantly compared and critically examined the data chunks coded in different data sources, which resulted in identifying and developing an extensive list of 60 initial codes. During the coding, I made analytical choices about developing codes and assignment of data chunks to different codes. Appendix N provides a comprehensive first cycle coding showing the frequency of each code. Some examples of the codes included: *“Reading in Chinese at home,”* *“Chinese school-‘That was very boring,’”* and *“Lack of confidence in learning Chinese.”* Some of the most frequent codes included *“Children’s response when they are interested,”* *“Interactions with children while reading and/or during audio video activities,”* and *“Children’s negative response learning Chinese.”* During the first cycle of the coding process, I also defined the codes and repeatedly reconsidered the data to ensure the code definition accurately represented the data. I believe defining the codes is important because these definitions make sure definitions can be applied consistently (Miles et al., 2014). Consider the example below, in which I describe the code *“Understanding cultural background.”*

Description: this code refers to learning the Chinese language as a step toward understanding Chinese culture. For example, *“we hope our children understand what our life in China was... understand Chinese culture.”*

After I defined the codes, I revisited the data and each code to verify that the coding was

accurate. I carefully considered if the code made sense for the data chunk under study. My rationale for this revisiting of codes was two-fold. First, Miles et al. (2014) claim that researchers might subtly change their understanding of codes, which might lead to coding inconsistency. Second, researchers are subject to fatigue and may make errors during the coding process (Boyatzis, 1998); so I checked the consistency of the definitions and understandings to minimize mistakes and, where necessary, I revised some codes by changing some wording in the definitions.

Second cycle of coding and categorizing.

After 10 days of reflection on the coding and critically challenging the codes developed from the first cycle, I conducted a second revisiting of the coding process. This revisiting was due to my understanding of the importance of the codes' conceptual consistency, where inferences must be consistent and comparable with each other across different codes (Miles et al., 2014). I revisited my code descriptions, examples, and references, and reconsidered the codes in light of my re-readings of the transcripts during the second coding cycle. As a consequence, (a) I changed the names of some codes for clarification; (b) I ensured that the data chunks in each code accurately reflected that code; (c) I reduced overlapping and redundant codes; and (d) I broke down codes into sub-codes and added new codes.

I first changed the name of some codes to clarify the meaning. For example, although the definition of the two codes "*lack of confidence in Chinese learning*" and "*children need help while learning Chinese*" indicated differences, there was some overlap of these two codes. Upon further consideration, I believed that they had enough differences to be considered as two different codes, so rather than combining them, I changed the code to "needing help with Chinese homework" to make this code specific on sense of needing support while finishing

homework.

I also changed the wording of some codes. For example, the codes *“opportunities to speak Chinese with relatives and friends at home”* and *“communicating with relatives”* both included the information on learning Chinese by using Chinese language with relatives and friends. Initially, I had planned to combine these two codes, but reconsidered and retained first code as *“Chinese speaking,”* and changed the wording of the other code to *“able to communicate with grandparents,”* which emphasized the motivation for parents to encourage children to learn Chinese.

Second, I read through the data included in each code to ensure that the code reflected the content. For example, initially, the transcript excerpts included in the code of *“children’s negative feelings about English learning”* consisted of their negative feelings as well as a text where Jane explained how she communicated with teachers when the children were having negative responses. Afterwards, I realized that Jane’s data chunk was not a good fit for the code of children’s negative feelings, so I assigned this portion of data to the code, *“dealing with children’s resistance to doing homework.”*

Furthermore, I removed some codes because the data fit better into other codes. For example, a code developed as *“money spent on activities”* had only two references; one was money spent on the activities while the other referred to Chinese school tuition. I believed these two references fit better with two other codes: *“structured after-school activities”* (with money, the abundance of after-school activities is possible) and *“positive attitudes towards Chinese school”* (willingness to spend money and resources on the Chinese school), so I deleted this code and moved those two references. I also deleted codes due to irrelevance to the research questions (Hruschka, Schwartz, St. John, Picone-Decaro, Jenkins, & Carey, 2004). For example, I deleted

the code of *“goal of raising children.”* This code included LiJie’s comments that *“he hopes that they all grow up happy and have high EQ and full of positive energy.”*

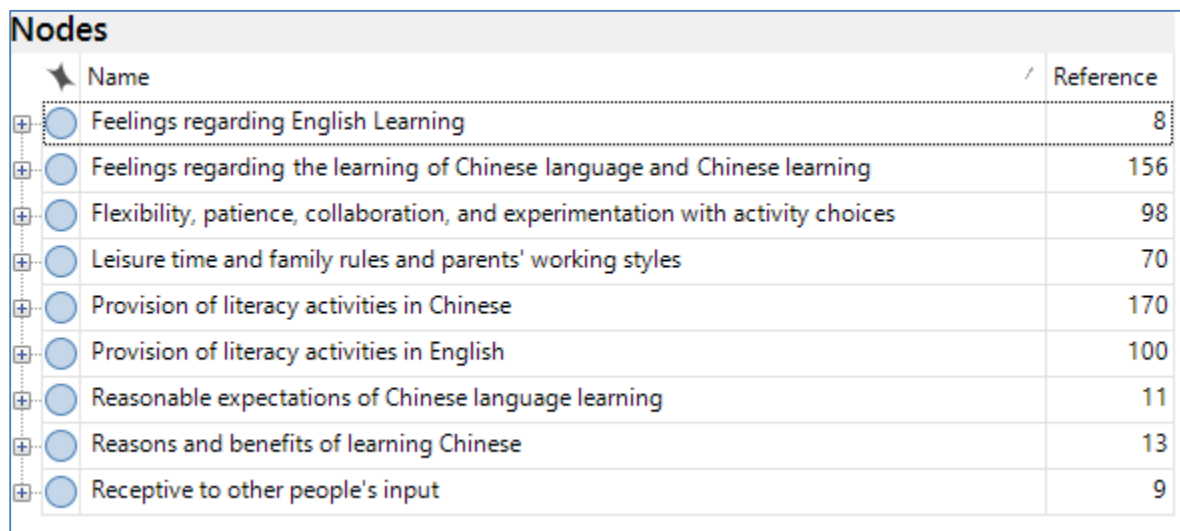
I also reduced overlapping and redundant codes. For example, I combined the codes *“children’s negative feelings regarding Chinese teacher”* and *“Children’s negative response learning Chinese”* into *“children’s negative comments about Chinese learning and/or Chinese school teachers.”* Similarly, I also combined *“exposure to Chinese in China”* and *“immersed in the Chinese environment”* to *“physical literacy environment.”*

Additionally, some codes were organized into two or several different codes to reflect more accurately the nature of the code description. For example, *“interactions with children while reading and/or during audio video activities”* was divided into *“interactions during reading”* and *“interactions during audio or video activities.”*

The result was a total of 48 codes in the second cycle of coding (see Appendix O for second cycle codes and definitions), where I fine-tuned the definitions with inclusion and exclusion criteria. For example, *“needing help with Chinese homework”* was defined as *“this code includes comments on how children feel they need support while they are learning Chinese, but excludes comments on specific activities.”* When I revisited the code during the second cycle of coding, I found it to be similar to the code of *“lack of confidence in learning Chinese,”* so I changed the code definition to, *“description of the children’s sense of needing support while learning Chinese, includes the comments by the children and their parents on their need for help and why they need it. Example: ‘When I do Chinese homework, my mom will help me.’”*

I opted to use pattern coding during my second cycle to group codes into categories. Pattern coding is useful in reducing and organizing the mass of qualitative data into categories, helping the researcher remain focused and laying the foundation for the emerging themes (Miles

et al., 2014). I examined data for similarities, differences, and relationships amongst the codes. I started to put all 48 codes into different categories using pattern coding. Miles et al. (2014) cautioned against prematurely enforcing data into a pattern and suggested a researcher be ready to “unfreeze and reconfigure” the different chunks of data (p. 87). Through pattern coding with constant checking, I looked for repetitions, analyzed code commonalities and differences, and formed nine categories from this process. These nine categories are listed in Appendix P. Figure 3.3 below shows a screenshot of the broad categories with references in Nvivo. Categories are on the left and identified as nodes in NVivo program and frequencies are on the right. For example, “*Reasons and benefits of learning Chinese*” is a category with 13 references. The references refer to the frequency count of the data segments that were coded and counted.



Name	Reference
Feelings regarding English Learning	8
Feelings regarding the learning of Chinese language and Chinese learning	156
Flexibility, patience, collaboration, and experimentation with activity choices	98
Leisure time and family rules and parents' working styles	70
Provision of literacy activities in Chinese	170
Provision of literacy activities in English	100
Reasonable expectations of Chinese language learning	11
Reasons and benefits of learning Chinese	13
Receptive to other people's input	9

Figure 3.3. Screenshot of Categories with References

As an example, the category of “*Feelings regarding the learning of Chinese language and Chinese learning*” included the following nine child nodes: *Needing help with Chinese homework, children’s responsiveness when they are interested, children’s negative comments about Chinese learning and/or Chinese school teachers, negative attitudes toward Chinese school, pride, lack of confidence, lack of interest, persistence, and positive attitude towards*

Chinese school. In addition, the frequency counts of each child node are evident on the screenshot.

A closer examination of the child nodes indicated both positive and negative feelings. Two child node categories were developed: *Negative feelings regarding Chinese language and Chinese learning* and *Positive feelings towards Chinese language and Chinese learning*. This child node category development does not mean that children's feelings are considered as bipolar positive and negative feelings. Instead, these categories were developed as a way to describe different feelings the children demonstrated for the Chinese language and Chinese learning. The child nodes in NVivo allowed for more in-depth examination of the data (Siccama & Penna, 2008). I have listed the categories in Appendix Q according to the research questions and indicated how the 48 codes were organized into nine categories, and their reference frequency. This data display of the categories and codes provided me with a way to observe the relationships among categories and codes in an organized way, in reference to the research questions, and to continuously and critically reflect on my assignment of codes and categories.

While frequency count is important, data with a low frequency count may also merit close attention. In other words, the frequency reveals much about the nature of the study, but so too do less populated categories because of their bearing on the research questions. For example, "*feelings toward English learning*" had only 8 frequency counts, yet this category revealed the variance in attitudes toward each language.

After two cycles of coding and categorizing the interviews, observations, video data, children's work samples and photos, and identifying patterns, linking and integrating the categories to rebuild abstract conceptual linkages (Suter, 2012), themes emerged. Figure 3.4 depicts the data analysis and the emerging theme process. As the circle in the upper left corner of

the figure reveals, the data were disorganized and had no particular patterns. At this point, I coded the data in NVivo 10, where I put similar data bits into one code during the first cycle coding. During this process, I defined my codes, then compared the code patterns and organized the codes into categories during the second cycle coding. I then refined these categories, and the themes finally emerged.

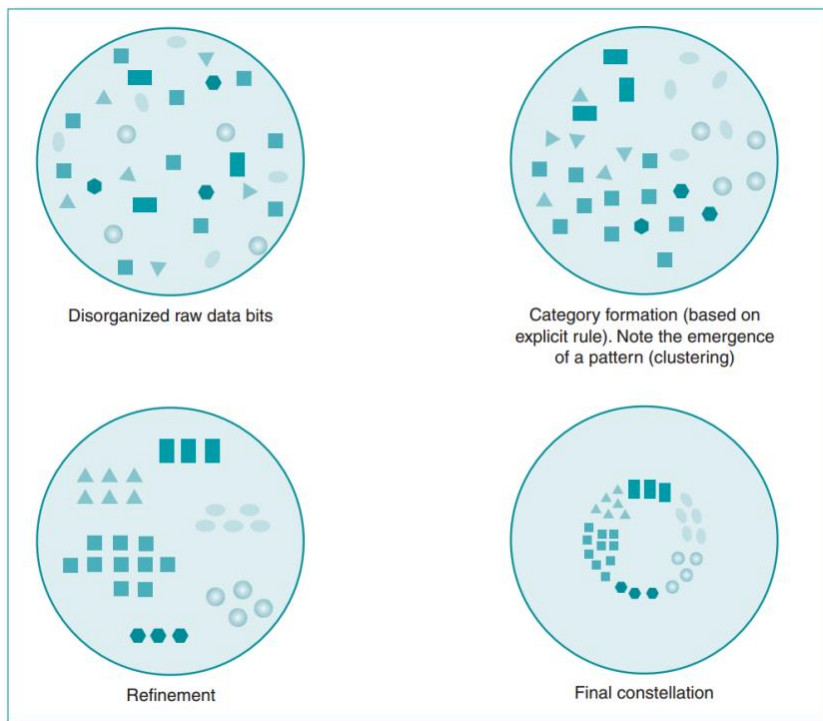


Figure 3.4. Code Identifying, Category Forming, and Theme Emerging

Source: Suter, R. (2012). *Introduction to educational research: A critical thinking approach*. Los Angeles, CA: Sage. p. 349. Adapted from Dye, J. F., Schatz, I. M., Rosenberg, B. A., & Coleman, S. T. (2000). Constant comparison method: A kaleidoscope of data. *The Qualitative Report*, 4(1/2). Retrieved July 17, 2014, from <http://www.nova.edu/ssss/QR/QR4-1/dye.html>

Themes.

Identifying patterns entails looking for a recurring phenomenon involving similarities and differences among categories, and relationships between the patterns. During the process in which the themes emerged, I made connections among different categories by carefully

considering the relationships among them, re-evaluating the consistency between the patterns, and looking for internal coherence of each theme.

As can be seen in Figure 3.3, the category of “*Provision of literacy activities in Chinese*” occurred 170 times; and “*provision of literacy activities in English*” occurred 100 times. Arising from these categories was the theme of “*parents’ intentional provision of a robust HLE.*” In addition, leisure time activities of both parents and children at home, parents’ working and learning experiences, family rules and parents’ working styles, were all included in this theme, due to the potential influence of these factors on children’s home literacy activities.

The second theme that emerged was based on the children’s responses to home literacy activities in three different languages. The parents and children had much to convey regarding the children’s positive and negative feelings towards learning Chinese and English. Due to the focus of the current study on HLM, the responses to these activities were primarily focused on Chinese language learning, with a frequency count of 156; while feelings regarding English language learning had only a 8 frequency count.

The third theme focused on how parents chose home literacy activities and their interactions with children during these activities. A frequency of 98 references occurred with the discussion of these choices; interactions involved flexibility, patience, interactions, and experimentation with different activities. Parents also demonstrated their openness and receptivity to other people’s input and suggestions for home literacy practices, including those from teachers and their own children. This category of openness had 9 frequency counts.

The final theme that emerged, focused on parents’ expectations and attitudes towards Chinese learning, including reasons for and benefits of learning Chinese for both parents and children, with a frequency count of 13, and parents’ reasonable expectations of Chinese language

learning, with a frequency count of 11. Again, although these are low frequency counts, the categories are very meaningful additions to the understanding of the home literacy environment and HLM.

The wording of the themes conveys their meaning to readers, so while themes emerged, I also pondered how to communicate the meaning of the themes most effectively by revisiting and refining each of these potential themes. Initially, the four themes seemed to be: (a) the intentional provision of a rich and robust HLE; (b) children's mixed responses to the reported literacy activities; (c) providing flexibility in literacy activities; and (d) parents' expectations of Chinese language learning.

Later, I added parents to the theme of "*the intentional provision of a rich and robust HLE*" to emphasize the parental role in the intentional provision of HLE. The theme became "*parents' intentional provision of a rich and robust HLE.*"

I also changed the theme of "*children's mixed responses to the reported literacy activities*" to "*children's happy and joyful feeling of being interested and engaged, versus frustrated and disengaged, responses to the reported literacy activities*" to emphasize the mixed feelings. I further changed the theme to "*children's continuum of responses to literacy activities*" to emphasize children's responses to the literacy activities in three different languages did not suggest a binary and bipolar view and dimension of children's mixed responses as two distinct feelings; instead, the intention of this theme is to reflect continuum of responses.

I later changed "*providing flexibility in literacy activities*" to "*Parents' broad perspectives on language and literacy learning*" to illustrate the parents' understanding of how language and literacy learning occurred in the HLE in general. This theme reveals an important

understanding regarding how the parents looked at language and literacy learning and how this general understanding of language and literacy learning influenced their HLE.

I changed the theme of “*parents’ expectation of Chinese language learning*” to “*parent expectation and children’s current progress in HLM.*” With this wording change, it was easier to make connections between expectations and current progress. However, I then changed the wording of the theme of “*parent expectation and children’s current progress in HLM*” to “*parent s’ expectations and attitudes towards their children’s learning Chinese*” to reflect a connection between expectations, attitudes and Chinese learning.

Finally, four themes were identified: (a) parents’ intentional provision of a rich and robust HLE; (b) children’s continuum of responses to Chinese and English literacy activities; (c) parents’ broad perspectives on children’s language and literacy learning; and (d) parents’ expectations and attitudes towards their children’s learning of Chinese.

Chapter Summary

In this chapter I have presented my understanding of the qualitative paradigm and case study research. In addition, I made connections between the current study, case study, and the qualitative research paradigm to provide a rationale for choosing them for my work. Furthermore, I presented how I collected data during the three-month, qualitative descriptive case study through semi-structured interviews, observations, video-recorded solicited interviews, and photos and work samples. The process and decision-making during case selection, data coding, categorizing, analyzing were also presented. In Chapter Four I present the findings from the study.

Chapter Four

Findings

In this chapter I report the findings from my study. Firstly, I provide a full description of the case of one Chinese-Canadian family. The case description is followed by the presentation of the four themes that emerged from the study: (a) parents' intentional provision of a rich and robust HLE; (b) children's continuum of responses to literacy activities; (c) parents' broad perspectives on children's language and literacy learning; and (d) parents' expectations and attitudes towards their children's learning of Chinese.

Case Description – The Zhang Family in Context

LiJie and Jane immigrated to Canada in 1999. Their children, Amy (12-years-old) and Peter (6-years-old), attend an early French immersion program. The children are fluent in English, highly functional in French, and have some understanding of Chinese. Based on my formal interviews, informal interactions with the parents and children and observations at the Zhang family home, I present the parents' immigrant story, and describe their lives in Canada and their attitudes toward parenting and learning. Subsequently, I describe the children's literacy activities in the home in all three languages and briefly describe their Chinese learning experiences at school.

Jane and LiJie.

When Jane and LiJie immigrated together to Canada, Jane was in her early 20s and LiJie in his late 20s. With \$15,000 in savings, they were willing to learn a new language, adjust to a new culture, and retrain in new fields. Their assets suggest that their socio-economic status in China must have been fairly high, since the average yearly after-tax income for city dwellers in China in 1999 was \$740 (5,854 yuan), and in rural areas it was \$270 (2,210 yuan) (Stats China,

2015).

As a child, Jane's family moved frequently due to her father's employment, and whenever she moved to a new place, she said children laughed at her dialect, which made the moves even more difficult. Today, she considers those frequent moves as being helpful to her relatively easy adaptation to her new life in Canada. Also contributing to that adjustment was the similarity of the relaxed, small-city lifestyle of their place of origin to that of their new environment in Western Canada.

Jane and LiJie live close to a university in a townhouse that was purchased with the support of LiJie's family. In their complex, every family has its own back yard and they all share use of a large green area and a swimming pool. In the Zhang's back yard, they grow vegetables and have a large cherry tree that they planted when Peter was born. A pathway leads up several steps directly to the kitchen entrance. Often when I visited them, one of them was working in the well-organized open kitchen, from which the dinner table in the living room was visible, and a computer, which they used as a TV to watch Chinese programs.

LiJie has a university degree and Jane has an associate degree in business, both from universities in China. They both had worked in the field of international business in China, and upon arriving in Canada, both attended a local college to improve their English. Later, Jane took some business courses and became a realtor, while LiJie trained as a gardener. During the time of data collection, Jane mentioned that she wanted to take the online real estate diploma degree through the University of British Columbia, which would fit her schedule and lifestyle. She reasoned that further learning opportunities could support her business expansion into the commercial real estate market. In her opinion, "It doesn't matter whether it's because of the needs of the job or due to my own personal growth, I want to apply for a higher degree." LiJie

was supportive and encouraging and made suggestions about her application. Throughout the study, LiJie did the grocery shopping, cooking, and driving their children to various activities. During my casual conversation with LiJie, he mentioned that he supported Jane's educational and personal development choices.

At home, as Jane and LiJie were from the same province in China, they speak a local dialect to each other. However, when speaking to their children, they spoke Mandarin and most of the time the children responded in English. Amy and Peter were born in Canada and were in an early French immersion program. At the time of data collection, the children also attended Chinese weekend schools; Amy went to a school where the teacher had taught Chinese full time for 10 years, while the teacher at Peter's school was a novice. Amy had two 90-minute lessons each week; Peter had one 1-hour lesson per week but did not like his Chinese school class and by the end of data collection, both children attended Amy's school, as well as Kumon tutoring school for help with their English literacy.

Both parents believed in the importance of spending time with their children. As a gardener, LiJie spoke metaphorically of child-rearing: "Raising children is like caring for flowers and plants; you have to water them, put in fertilizer to nourish them. You have to spend time with them, taking care of them, including their food, clothes, friendship, and listening to them talking about their schoolwork." During a casual conversation, LiJie mentioned that he disagreed with some parents he had known in China who pursued their careers and seldom spent time with their children, which he believed resulted in child resistance and a lack of family love. LiJie expressed his desire that his children would grow up to be happy and emotionally balanced adults, with a positive outlook on life.

These diligent parents were in a good financial position. LiJie believed in the importance

of focusing fully on the task at hand and doing excellent work. Referring to his work, he claimed that an average gardener is worth \$20 per hour, but a good gardener is worth \$40 and "...you'll work for clients who are willing to pay \$40 an hour and who will introduce similar clients to you." He was proud of being a good gardener who set high standards for himself. Jane did not specify her income, but Jane was also quite successful in her business, which provided more disposable income to invest in their children's activities. As a real estate agent, Jane usually worked an extra day each weekend, and attended dance classes four times a week at a recreation centre to reduce the tension she experienced in her job.

They worked together to support their children's growth, and shared roles and responsibilities within the family. Usually, it was Jane who decided on social activities and academic choices for the children; however, as she explained during interview, "My husband is really supportive; for example, if I don't have time to chauffeur the children, he will definitely say, 'OK, if you don't have time, I will chauffeur them.'" If Jane went exercising in the morning, LiJie helped the children prepare for school. In Jane's opinion, they each had a different focus: she paid more attention to academic achievement; LiJie to moral education. However, overall, Jane spent significantly more time, energy, and effort in taking care of the children and working with them daily on their school work.

Their relative easy adjustment and mutual support did not mean that they did not face challenges as immigrants. During one conversation, LiJie mentioned that among the various pressures on immigrants, some are self-imposed, such as the sense that they must sustain an acceptable quality of life in order to thrive in a new country, which requires producing sufficient income. He emphasized the importance of purchasing a house to feel settled in Canada. While Jane wanted to buy a larger house, LiJie emphasized that owning a house without a heavy

mortgage afforded them the ability to enrich their children's lives. Another pressure, according to LiJie, came from relatives in China who sometimes needed their help. He talked about his niece, who was attending university in the United States, and about the support they provided for her education. A third pressure he described was that, as an immigrant, he had high expectations for his children and occasionally felt this high expectation as a pressure. He emphasized that his identity as an immigrant influenced his expectations that his children would have to be successful in this new country in order for them to enjoy a real sense of belonging.

Amy.

At the time of the study, 12-years-old Amy was enrolled in an early French immersion program at a nearby middle school. Her parents described her as outgoing and happy, with many friends. The immersion program was set up in cohorts, so that she and her classmates had been in the same group since Grade 1, so she knew them all very well and many of her friends were in the program.

Amy is an active girl, involved in swimming, track, and basketball. She is bright and talented in music, and participated in a local children's choir. At the time of the research, her after-school schedule had her participating in a number of different activities, including attendance at Kumon for reading and mathematics tutoring on Monday and Wednesday, children's choir on Tuesday and Friday, flute lessons on Thursday, playing tennis on Saturday, and attending Chinese school on Sunday. While both children received Kumon tutoring for English and mathematics, Jane and LiJie believed that it would not necessarily improve the children's English learning because the Kumon covered only specific skills, such as building vocabulary; the real advantage was for their children to be exposed to English, since both children spoke French in school and Chinese at home. During the interview, Jane mentioned that

Amy might soon stop going to Kumon, as her English was “pretty good”.

During the interviews and casual conversations, Jane and LiJie mentioned that they were quite satisfied with Amy’s progress in learning Chinese. She understood Chinese news, watched Chinese TV, and spoke to people in Chinese when she sensed that they did not speak English. She was especially interested in a Chinese TV program called *Treasure Hunt*, which showed antiques from different Chinese dynasties. The video submitted also showed that Jane would explain to Amy the meaning of some Mandarin words while they watched the show together. Once in a while, Jane used an English word or added a gesture to explain a Chinese word. Amy was highly engaged in this show.

Amy reported that she spoke Chinese at home randomly, but “not a lot.” More often, she spoke English; at the most, according to Jane, she spoke Chinese 20% of the time, including at Chinese weekend school, or with some of her mother’s friends. Amy visited China every year or two. She explained that enjoying the delicious food and travelling with her grandparents provided fond memories of China for her, and she liked communicating with her grandparents in their local dialect.

Jane mentioned that when Amy began learning Chinese she cried a lot because she found it difficult. Not having started to learn the heritage language until the age of five, both Jane and Amy mentioned that she definitely struggled at the beginning. Jane recalled that Amy cried a lot, but during her interview Amy claimed that she did not remember struggling: “According to my mom, I cried a lot.” Her explanation was that when she started her Chinese class, “I went to this church place, where there are a lot of kids, and there are like nametags, like it wasn’t fun because I didn’t really learn anything, and I never liked going because I didn’t have any friends there.” She did say that she was enjoying her current Chinese lessons: “I like seeing my friends in

Chinese weekend school.” When I asked her for suggestions to give to other children learning Chinese, she said, “Don’t give up, even though it is hard.”

Amy commented on how Chinese adults have different expectations of children than Western adults. She described how her Chinese teacher frequently talked in class about the difficulties Amy had experienced and how she overcame those difficulties, perhaps as a way to encourage the other children, but Amy found it embarrassing when her teacher told the class about how much Amy cried when she was younger. Also, her grandmother did not quite like the fact that Amy had male friends. Amy commented that she did not understand that some parents expected girls not to interact with boys until after university, and to marry within two years after university graduation, because a female unmarried after 25 will be considered a “leftover woman.” These comments demonstrated her critical thinking and understanding of traditional Chinese beliefs about females, dating and marriage.

Amy is articulate, has a keen sense of humour, and is an avid reader who enjoys reading novels in English. During Amy’s leisure time her reading was primarily in English, which was indicated by interviews with Amy and my observations. Of the three languages Amy was learning, not surprisingly she considered English to be the easiest for her, because “we speak it every day.” It was used by her school friends, in the general community, and sometimes at home. According to Jane, Amy was a straight A student. During a casual conversation, LiJie said he planned to spend summers helping Amy improve her mathematics and science if she showed an interest, because he thought she could improve in those areas. She is also close to her mother and they often discussed what was happening at school and with her friends.

According to Jane, Amy is an extremely thoughtful, helpful, and considerate sibling. Often, she played cards with Peter, and they spoke English. Once, when I played cards with them,

Peter lost his temper, but Amy calmed him down by talking to him patiently in a soothing voice. During the interviews with Jane and Amy, they both mentioned that she often helped Peter with his French reading as well.

Peter.

Like his sister, Peter was in an early French immersion program in a local public elementary school at the time of the research. He is a happy and outgoing child. Jane described how Peter can easily make friends with strangers. According to Jane, sometimes he is mischievous and he enjoys making people laugh. He has several friends in his complex, and is interested in sports, especially football. Jane and LiJie encourage Peter in all of his sports activities. During my home visits, I noticed he played with Lego a lot. Instead of using it as a building toy, Peter frequently made a Lego friend and directed him as a character in a game. Throughout his play, I observed Peter murmuring to himself in English about the story he had invented.

Peter attended an after-school care program, usually returning home at 5:30. Although not as busy as his sister, Peter had Kumon reading and mathematics classes on Mondays and Thursdays, swimming lessons on Wednesdays, and Chinese weekend classes on Sundays.

Jane mentioned that Peter usually played in the common green field behind their townhouse after dinner. Most of the children playing together were from Chinese immigrant families, ranging in age from 6 to 15. Once I saw eight children playing badminton outside – five boys and three girls. The younger ones, including Peter, chatted in English only, as they pretended to be the badminton net, and would laugh when the birdie was blown away by the wind.

During the interview, Peter mentioned that he seldom played computer games at home

due to a strict family rule (no weekday computer games) and because there were only two games available at home. Instead, he enjoyed watching YouTube animations on his iPad. His favourites were those that made him laugh. He said he preferred French and English to Chinese and found English easy to learn.

At the time of data collection, Peter had just started to learn Chinese at a weekend school; however, he felt challenged, stating, “It is too hard. I can’t do it.” As his progress was minimal, he received an “F” at the end of first grade. After my data collection with the Zhang family, Jane and LiJie decided to move Peter to a different Chinese weekend school, as they thought that he did not fit very well with the weekend Chinese teacher. They also wanted him to repeat first grade in a new school so he could catch up.

The above descriptions provide a backdrop to the themes that emerged from the data.

Themes

I now discuss the four prominent themes that emerged from the analysis of the data: parents’ intentional provision of a rich and robust HLE; children’s continuum of responses to literacy activities undertaken in the home; parents’ broad perspectives on children’s language and literacy learning; and parents’ expectations and attitudes towards their children’s learning of Chinese.

Theme 1: Parents’ intentional provision of a rich and robust home literacy environment.

The most compelling and prominent finding of this study was that the parents intentionally provided a rich and robust HLE; 170 references were coded as being relevant to the provision of literacy activities in Chinese and 100 such references were coded in English. To review, references refer to the segments that were coded in the data. The Common Underlying

Proficiency theory suggests that language learning in one language influences the learning in other languages and that literacy activities in all languages build overall literacy proficiency (Cummins & Swain, 1986). This building of overall proficiency was frequently evident during the study but particularly when Jane read aloud in English, at which times she often interjected Chinese in order to maintain the HL.

For practical reporting purposes, I examine Chinese home literacy support as one category and English as a second category. For each category, I report the findings using an adaptation of Teale's framework (1986) to identify four dimensions of the HLE: storybook time, daily routines and entertainment, interpersonal communication, and school-based literacy activities. Afterwards, I briefly describe how parents modelled literacy activities, and the physical literacy environment.

Home literacy activities in Chinese.

Interactive storybook time. Thirty-nine references were coded as being relevant to the interactive storybook reading time in Chinese. I identified three different attributes of Chinese storybook time: (a) the children were given choices regarding the books to read; (b) substantial time was spent on reading storybooks in Chinese; and (c) discussions about vocabulary and main ideas helped the children understand a book.

First, storybook reading started with Jane and LiJie asking the children to choose books that reflected their interests. One interesting finding was that, although they read a variety of books in Chinese, the children especially liked Chinese storybooks that had a French or English version. For example, the book, *The Boy Who Was Always Late*, had French, English, and Chinese versions. Before Peter read the Chinese version, he had already read the French version in school, so he was familiar with the storyline.

Another of Peter's favourite books was *You're a Hero, Daley B* (Blake, 1994). Jane described how Peter loved this book:

Every time we went to the library he wanted to borrow that book; it's worth reading a hundred times. Every time he wanted to read that book, he said, 'Mom, please read this book to me.' He has listened to me read it many different times. He can tell me what topic is on any page, that 'Daley has a too big foot. This is the big feet. He doesn't know why he got such big feet.' Yeah, he can gradually read this book now.

Another of Peter's favourite books was the Chinese version of *Sponge Bob* (Collins, 2000).

During an interview, Peter confirmed that the books that he remembered best, and some of his favourites, had an English version or were Chinese books translated from English. The book he remembered best was *The Titanic* (Hoh, 1998), "but I read the Chinese one with the English one." Reading the English versions of Chinese books stimulated both children's interest, allowed them to make connections with their prior knowledge, and facilitated their understanding of the storyline and concepts of the story.

The choices regarding the wide variety of books arose from Jane's careful selection and consideration. During an interview, Jane mentioned that she relied on books at home, some from the public library, which had a specific section of Chinese books, and books from relatives. For example, Amy mentioned that her aunt in China ordered books online for her as gifts.

The parents spent about 30 minutes, four times a week, reading with the children. Jane deliberately chose to have each story time last about 20 to 30 minutes. She explained:

Usually I choose a short storybook. [Peter] becomes impatient when the storybook is too long, so the storybook is relatively short, relatively interesting. You cannot read a storybook for an hour, or so, for example; it has to be controlled within half an hour,

which is fine.

Video clip #7 showed that when Peter read, he sometimes echoed what Jane had read in Chinese. The children enjoyed the books, actively learned through repetition, and experienced success, as Jane indicated that Peter “can tell me what topic is on any page.” When Jane realized the power of repeated readings of books in different languages, she deliberately chose Chinese books with English versions.

In describing how she read aloud, Jane mentioned that story reading was not simply “to finish reading to him”; instead, she purposefully interacted with her children and engaged them by discussing the vocabulary and main ideas to help them understand the content. Describing an example of the video-recorded sessions, I noted in my field notes:

Jane and Peter read *Jack and the Beanstalk* together. It is a book from the public library with an audio CD accompanying the book. First, Peter listened to the audio version by himself. Next, while they listened together, Jane held the book and explained the content to Peter. For example, when the story talked about a cricket, Jane explained the meaning of the word cricket as she thought it might be a difficult word for a child to understand in Chinese, and mentioned that, “it has a hissing sound on the tree.” I think she may have confused cricket with cicada.

When reading aloud, Jane occasionally stopped to check Peter’s comprehension or to discuss the story. For example, in the same video-recorded data notes, I wrote:

As the audio book proceeded, Jane explained occasionally to help Peter’s comprehension. For example, in the story, it mentioned that a cricket didn’t prepare food for the winter and therefore had nothing to eat. Now it regretted its lack of foresight and recalled the warmth of the summer. Jane explained, “Oh, how great it is in summer.” Then the cricket

saw a light in the distance and walked toward the light. Peter worried for the cricket and asked in English, “Do you think she [the cricket] will stay there forever?” Jane answered in Chinese, “No, you will know if we continue to listen. She will knock on the door.” Then a knocking sound came. The cricket said, “Please open the door, I am hungry, please spare me some food.” Jane repeated and mimicked the cricket’s voice in a sad way again, “I am hungry, please spare me some food.” Peter read the book attentively while he listened to the story and Jane’s explanation. The ant did not open the door, but said instead, “Cricket, I remember you, what you did when we prepared for the winter.” The cricket answered, “I was singing. The whole world was full of my singing voice.” The ant said, “Probably now if you sing and dance, you won’t feel cold and hungry.” Jane said, “Do you think ant should do this? Ant was wrong, he should open the door and let cricket in, right?” Peter nodded. The story ended with music and the ant didn’t help cricket in this story.

Through asking the question, “Do you think she will stay there forever?” Peter demonstrated some comprehension of the storyline and of character development, although he may have missed the moral of the story – work hard in good times to prepare for bad times – until Jane brought it up later. He worried about the cricket’s future because the cricket had failed to prepare food during the summer, and wondered how the cricket might solve his problem. Peter was not able to read the storybook independently because the vocabulary was too advanced for him, it is clear that with the support Jane provided, he mostly understood and enjoyed the book. In that same reading, Jane also revealed some of her values by asking such questions as, “Do you think the ant should do this?” She led Peter to think about this moral question. Jane showed what she thought and valued by answering the question herself, in saying, “Ant was wrong, he should

open the door and let cricket in, right?” When Peter nodded, I inferred that he agreed with his mother and was learning the family value of empathy.

This story also demonstrated another value. The story emphasized the importance of working hard and saving for the future, a strong cultural value in China; however, the story also portrayed the ant as a cruel character, leaving the cricket dying of hunger with a sarcastic comment, “Probably now if you sing and dance, you won’t feel cold and hungry.” Jane noticed this indifference and stopped and asked Peter about his opinion of the ant’s behaviour. Peter was given the opportunity to listen to an explanation and to make a contribution to the discussion of working hard, saving for the future, shouldering responsibility, sharing the consequences of one’s behaviour, and helping others in need.

While Amy spent less time reading storybooks in Chinese than did Peter, Jane still spent time reading aloud with Amy. Jane mentioned during the interview that she noticed that some storybooks in English were designed for reading together; a parent might read one page and the child another. Usually, the page for the child to read was simpler than the page that the parent would read. Inspired by these books, Jane used this strategy when she read with Amy. According to Jane, Amy’s favourite Chinese book that they read together was *Scarecrow* (Ye, 2006), the first fairy tale written after the establishment of The People’s Republic of China, which describes the difficult life of Chinese peasants in the 1920s, told from the perspective of a scarecrow.

Jane created a favourable learning situation during the storybook reading time by interacting with her children, rather than simply reading a storybook to them. The mother and children had a close relationship, which facilitated the interactions at home during the literacy practices. For example, during the interview with Peter, he mentioned that he liked Jane reading to him and explaining the pictures, so that he could understand some complicated Chinese

storybooks like *San Mao* (author, year). Also, as revealed in video clip #10, after Jane read with Peter and he did some echo reading, he could read the book independently and with fluency. However, Jane frequently played the expert role by describing, explaining, checking their understanding, and sharing her values. The children seemed to be absorbing cultural values through the reading of books.

Daily routines and entertainment. Forty-eight references were coded related to the daily routines and entertainment in Chinese. In the dimension of daily routines and entertainment, three activities are noteworthy: leisure-time watching of TV in Chinese and discussing the shows; a daily routine of watching TV news together; and trips to nearby cities and to China. Through these activities, the parents provided an entertaining way for the children to be immersed in their heritage language.

First, the family entertained themselves with Chinese cartoons and TV programs. During my home visit, I noticed that some popular cartoons were available on DVDs bought in China, such as *The Bear is Around*, *Tom and Jerry*, or *Pleasant Goat and Big Grey Wolf*. Similar to the bilingual books, the children's favourite cartoon was a Chinese version of *Tom and Jerry*.

In addition to these cartoons, they also watched some Chinese TV programs. As described previously, one typical show that Amy watched was *Treasure Hunt*, about Chinese antiques. During the interview with Jane and also in the video submitted, Amy showed interest in the beautiful antiques that the program featured and wanted to understand more about them. For example, she watched a show about a famous Chinese artist, *Qi Baishi*, and observed some of his paintings; later, she learned about this artist in Chinese weekend school. Coming home, Jane mentioned that she excitedly asked, "Mom, is this *Qi Baishi* I learned about in Chinese weekend school—the same *Qi Baishi* we watched in the *Treasure Hunt* program the other day?" Jane said,

“Yes, absolutely.” This experience deepened Amy’s learning, as the TV show presented several aspects of the artist, including his paintings and life. The program included information about his paintings and calligraphy, the dynasty or epoch to which he belonged, and a basic introduction to different dynasties in China. I took a field note, describing how they watched the show *Treasure Hunt*.

Amy was having breakfast watching a Chinese show, *Treasure Hunt*, on her iPad. Jane came by and sat down to explain to her about ‘chen xiang’ [submerged wood]. Jane used gestures to explain that ‘chen xiang’ refers to a piece of wood that has been submerged in the sea for many years. Sometimes they discussed the beauty of some China. They did not always agree, as Jane might think something was beautiful that Amy did not. Jane spoke Mandarin, while Amy spoke English, but Jane occasionally used English to explain.

They also watched Chinese news while having dinner. They had a computer placed in front of the dinner table, using it as a TV. Both Amy and Peter enjoyed these activities. Figure 4.1 shows the family watching Chinese news while having supper.



Figure 4.1. Family Watching Chinese News While Having Dinner

In my field notes, I noted a time I was invited to dinner with them and ended up watching TV as well.

The news in Chinese was about Hollywood actress Angelina Jolie’s recent decision to have a double mastectomy. The news depicted Angelina Jolie as brave, making a

decision for her children. Her partner, Brad Pitt, was also shown on TV to indicate his support. Jane and I commented that he was supportive. Amy mentioned that Pitt was old. I said, “Yes, probably you are right, he has a gray moustache, but I think he is still pretty young.” Then LiJie said he could not be too young and he must be in his 50s. Then he grabbed an iPad and quickly checked Brad Pitt’s information and said he was born in 1963. So he was 49 years old.

During my observation, I noticed that the family did not just listen to the news and have dinner; rather, they had a discussion about the events depicted. Moreover, LiJie demonstrated that he did not accept matters at face value, but was willing to investigate what he heard by looking up information on Brad Pitt.

The Chinese video and audio materials that were consciously made available at home for entertainment, plus the daily routine of watching Chinese news, enabled a Chinese language environment that was not available in the broader local context. These activities provided opportunities for listening in Chinese and valuable experience in observing how Chinese was used in an authentic context.

As well as exposure to the Chinese language during these daily routines and entertainment, the parents provided opportunities to experience Chinese through family trips to a nearby city where Chinese was used widely, and to China. Jane described this experience in the interview.

We went to Vancouver yesterday, and because [Peter] saw Chinese words everywhere there, he spoke a lot of Chinese. Then we went to have lunch in the restaurant. . . . In the restaurant, he said in Chinese, “Mom, this is delicious, I like eating Jiaozi.” I said, “Oh, my God, you came here and you now are speaking Chinese.” Subconsciously, I thought

that Peter might be thinking, “I will need to speak Chinese here as there are a lot of Chinese words in the restaurant.”

This visit was helpful for Peter in particular, as he did not speak Chinese often. When he noticed that so many people in Vancouver were using Chinese, that many store signs were in Chinese, he started to use Chinese in conversations. Amy said, ‘You [Peter] speak Chinese.’ This experience reinforced Jane’s belief that, “indeed, it needs a language environment and atmosphere that makes him [Peter] feel, I will need to speak Chinese.” Jane noticed the difference between the local environment and Vancouver, and this difference encouraged her to provide more language exposure at home for the children through their daily routines, entertainment, and literacy activities.

Another way in which the children experienced exposure to Chinese in a genuine language environment and in meaningful communication was through their annual visits to China. For example, in the year preceding the data collection Amy had returned to China during the summer and during the year of the study, Peter and LiJie went there. When I asked Peter, “When do you speak Chinese, usually?” Peter answered, “I only speak Chinese in China.” Peter indicated that exposure to the Chinese language in China facilitated his willingness or awareness of the usefulness of Chinese. Peter enjoyed the trip to China and said, “Yeah. I like China. I like their buses.” He asked me, “Do you know those, the long ones, like the one with the stuffer?” He was referring to articulated buses, which are popular in China. With trips to China, Peter and Amy were provided opportunities to use the Chinese they had learned in Canada and to build confidence in using it.

Interpersonal communication. Twenty-four references were coded as being relevant to interpersonal communication. Here, I focus on three areas where the family used Chinese in

interpersonal communication: speaking Chinese at home with parents, communicating with relatives in China over the phone, and communicating with Chinese speakers in the family's social network.

The home was the most important place where both children were exposed to Chinese. During the interview, Jane mentioned about 70% of the time, both parents spoke to each other in the dialect of their province of origin, and they used Mandarin as much as possible with their children. Amy could understand and speak both Mandarin and the local dialect. During the home visits, I noticed that neither of the children actively used Mandarin and they usually spoke and responded in English. I did not observe Jane actively encourage them to speak Chinese at home.

During the second interview with the mother, Jane mentioned that the children communicated by telephone with their grandparents in Chinese. Usually they spoke for a few minutes during the weekly or biweekly phone calls. Their grandparents spoke only the local dialect and did not use Mandarin. Amy could carry on a conversation with her grandparents, but Peter could not. When I interviewed Peter, he conveyed his belief that his grandparents understood a little French. I was puzzled and asked, "They know a little bit of French?" He admitted, "They only know two words, 'hello' and 'bye bye.'" While Peter claimed that he spoke Chinese with his grandpa and grandma in China, the interview with Peter indicated that these communications with relatives were limited to greetings.

The children also met Chinese speakers through friends of their parents in Canada. Amy mentioned that she spoke Chinese with any guest who could not speak English. During an interview, she described how she spoke Chinese to her mother's friend, who she called her auntie. When I asked, "With whom do you speak Chinese, other than your parents?" Amy said, "My mom's friend, who we call my aunt... kind of aunt." Amy said that the woman could not

understand English very well – “She wants us to speak English to her, but she can’t really understand.” So, she spoke Chinese with her. This information was confirmed by Jane in the interview, “My daughter could evaluate that grandpa or grandma cannot speak English, so she will converse with them in Chinese then.” Similar to their communication with relatives, these conversations usually consisted of very basic greetings rather than in-depth exchanges.

In spite of attempts to provide exposure, the findings indicated that the active use of Chinese at home, in communicating with relatives over the phone, and in communicating with family friends in Chinese, was very basic and involved very limited use of Chinese for in-depth discussion of information and ideas.

Literacy activities based on Chinese weekend school. Fifty-six references were coded as being relevant to Chinese school. The parents were involved in support activities at home, in which they directly taught their children Chinese related to the Chinese weekend school. These support activities included: employing word cards; using technology in teaching Chinese; and supporting and supervising Chinese school homework. I describe how these types of activities were conducted in the Zhang family home. Figure 4.2 shows Jane working with her children.



Figure 4.2. Homework with Jane

First, the parents taught their children Chinese words through flashcards. Figure 4.3

depicts some of the flashcards they used. The cards on the top and bottom left were bought in China; one side shows a word and the other, the same word with a picture. Under the word is the Pinyin system and the order of strokes made in writing this word. Additionally, different phrases using this word are shown at the bottom of the card. The bottom right corner of the picture on the left of Figure 4.3 depicts a homemade card, displaying a word not in the purchased set of cards. The homemade cards had only Pinyin system and Chinese characters. During the first interview, Jane mentioned that they used these cards with Amy while she was young and had started to use them with Peter. Since the cards were used to teach the words in isolation, to help the children to memorize the words, they did not adequately show the context of use; however, decontextualized flashcard practices were valued by Jane and used frequently without a meaningful context.



Figure 4.3. Flashcards

A similar activity, but one which the children, especially Peter, welcomed, involved using an iPad. For example, when Jane realized that Peter was not interested in a task, she started to use the iPad to teach him. Jane mentioned during the interview, “When my son started to learn shapes and colours, red and purple were learnt through the iPad.” In a video-recorded session in which they used the iPad, instead of reading the words, Jane asked which was the green colour. If Peter chose the correct answer, the colour moved to the middle of the screen. If he made a mistake, nothing happened. Jane found different ways of helping her children learn through the iPad with sound and pictures. As this activity consisted primarily of recognizing words in

isolation, with the touch mode and through playing games, Peter became very comfortable and interested in using the iPad for learning.

The parents supported and supervised Chinese school homework. A typical scenario around Chinese weekend school homework was recorded on video clip #16.

Peter complained, “This is way too hard.” Jane started to show him how to write “I,” in Chinese, which is a word consisting of 7 strokes, a complicated word. With Jane’s explanation of the order of the strokes, Peter continued to write, then Peter started to yawn and rub his eyes. Jane joked that every time Peter started to learn, he started to yawn and that learning is the best sleeping pill.

In this video-recorded session, Peter first demonstrated his frustration with the Chinese homework by saying that “this is way too hard,” with an emphasis on “way.” Also, even with Jane’s support, Peter started yawning and rubbing his eyes. Jane sat beside him to ensure that he copied the isolated words.

Another example in a video-recorded session demonstrated how Jane specifically taught Peter to write the character, “Xue” [learning].

Jane: What’s this? Xue is learning. Xue is an elementary school student. You wrote very well. Let me show you how to write it. A bit smaller, don’t be so big. Smaller, great.

What’s this?

Peter: Xue.

Jane: You wrote very well, very well. Let’s show it to Daddy. Look. He wrote it by himself. He can write so well as a beginning learner. Both vertical and horizontal strokes are written very straight.

Peter: It’s too hard.

Jane: Write a bit smaller, don't write it too big. Good, you write it very well. Xue is elementary school students. Xue is learning. Next one is "Sheng." Sheng is student. Could you please read it?

[Peter did not read it, Jane continued the conversation]

Jane: You will know how to write by observing. Now it is your turn, first a left stroke. Good. Now this is wrong. You will need to write a left stroke, then a line, another line, then a vertical line. Afterwards, a horizontal line. I'll write you an example and you learn how to write by looking at it. Now it is your turn, a left stroke first. You wrote very well.

In writing Chinese characters, it is important to produce the different strokes of each character in a specific order so that the writer can identify the character's parts. In the video, Jane walked through the steps of writing a Chinese character with the correct order of strokes. Furthermore, as these characters needed to be written in a box, it was important to write a character with several strokes smaller so that it would fit. Jane also pointed out this critical feature of writing characters to fit, with straight vertical and horizontal strokes. She made learning how to write Chinese characters simpler through demonstration, by highlighting critical features in writing the characters, and with encouragement. Peter could then follow Jane's direction when she said, "You will need a left stroke, then a line, another line, then a vertical line." With Jane's demonstration and support, Peter was able to complete the task. Jane validated him by showing LiJie how well he had done.

Amy's Chinese weekend school homework focussed on reading and copying the material in the Chinese textbook, or typing the textbook into the computer using the Pinyin system, and doing matching exercises. Jane mentioned that usually it took about 20 minutes for her to do her homework silently and she rarely needed her mother's assistance. Figure 4.4 depicts an example

of Amy's Chinese school homework of copying a textbook page, focusing on neatness and accuracy.



Figure 4.4. Amy's Chinese School Homework

At times, Amy's homework involved typing a Chinese text into the iPad. In Amy's opinion, typing was easier than writing the Chinese words, as Amy could input the Pinyin system, receive several options, and then choose the correct words. Similarly, she used a Chinese dictionary on her smart phone. Instead of learning the order of different strokes, as is necessary in using a traditional paper Chinese dictionary, a learner can write a word by hand and receive several options from which he or she can choose using a digital dictionary, which can also pronounce a word for the learner. The iPad and the smart phone afforded the children autonomy; instead of just copying or typing words, these instruments provided them a limited number of choices and some support.

During the video-solicited interview with Jane, she mentioned that this activity occurred frequently and focused on "the meaning of a word needs explanation, as well as [provided]

encouragement.”

The family dynamics during these activities were different from those of storybook time; here the parents actively monitored their children’s progress, managed their activities, and supervised them in finishing Chinese school homework properly, which became a struggle between parents and children, sometimes prolonging the task by 20 or 30 minutes or more. In contrast, during storybook read aloud, the children were engaged and did not resist learning.

Home literacy activities in English.

Not surprisingly, the activities in English had many features similar to those used in learning Chinese. For example, storybook time in English was highly interactive. In this section, I focus on reporting the differences between the English and Chinese literacy activities, instead of repeating the similarities. These differences gave me further insights on how the parents support their children’s learning overall.

Highly interactive storybook time in English. The findings indicated two differences in storybook reading: the children spent considerable time reading for pleasure in English; and the children played a different role in storybook time in English.

In comparison with the children’s limited reading in Chinese for pleasure, Amy was an independent and avid reader in English. Her positive response to reading was demonstrated by her reading of novels during her leisure time, such as *Dragon’s Tooth* (Wilson, 2011), *City of Lost Souls* (Clare, 2012), *Clockwork Prince* (Clare, 2011), *The Invention of Hugo Cabret* (Selznick, 2007), and *Clockwork Angel* (Clare, 2010). A notable difference from Chinese literacy learning activities is the sheer number and quality of English books and resources in the local community. As Jane was not familiar with literature in English, Amy mentioned that she took the initiative to obtain these books from either the public library or from the library at her middle

school. Figure 4.5 presents English books that Amy was reading for pleasure when I came for home visits, while Figure 4.6 depicts some books that Peter read at home.



Figure 4.5. English Books that Amy Read



Figure 4.6. English Books that Peter Read

In addition, I noted how Jane read an English book – *Shark Whale* – to Peter at storytime in video clip #9. While Jane read to Peter at the dining table, LiJie sat beside them organizing receipts.

Jane wanted to know how to say “amphibians” in English, so LiJie asked her to ask Amy. Amy did not understand the Chinese word, so Jane explained that the animal lived in both water and on the ground. Amy told her how to say it in English. Then Jane continued to read and she wanted to tell Peter a word in Chinese that she had forgotten, so LiJie told her in Chinese.

Jane read a book that stated that the whale is the biggest animal on Earth; Peter said, “No, it is the shark whale.” Then the whole family started to discuss the differences

between a fish, a shark, a whale, and mammals. They said that when the tail moves up and down it is a whale and when the tail moves left and right, it is a shark. Jane used gestures to explain it. In addition, they discussed the differences between sharks and whales. Jane and LiJie clarified how they have babies. It seems that LiJie knew the differences, and Amy confirmed that he was correct. Peter showed his knowledge as well; he knew about snakes and fish and explained the differences.

The above field notes helped me realize the extent to which the use of different languages within the Zhang family overlapped and reinforced one another. As we can see by the field note above, English reading activity time was significantly different in that the parents and children shared an extensive background about the content of the story and the children also had in-depth knowledge of the mechanics of how the language worked. During Chinese reading time, the parents often assumed the role of direct teaching and focused on building background knowledge in Chinese and knowledge about how the language functioned. As for the content of this field note, there was a controversy regarding the biggest animal on Earth, both Jane and LiJie encouraged Amy and Peter's discussions and opinions, and their knowledge was recognized. Similarly, Peter actively participated in interactive storybook reading time as a receiver, provider, and constructor of knowledge; in the process, he learned to be critical about the information in a book. The purpose of the conversation was not knowledge transmission, but for the children to make connections with their own experience using prior knowledge. Peter was the youngest in the family, and in Grade 1, he actively participated in the discussions by showing his knowledge, expressing his opinion, and describing the differences between snakes and fish. Jane later joked about this comment, saying, "OK, you are smarter than Mom".

Independent daily routines and entertainment in English. The family liked to listen to

music with English lyrics. The children also enjoyed watching shows in English on YouTube. During these activities, the key difference in English was that the children were independent.

During my observations, I noticed that music was often in the background of the video-recorded sessions that showed the children doing their homework. Beyond listening to music, Amy was interested in singing, and was proud of being a member of a choir, which performed locally, nationally, and internationally. Jane described in the first interview how she felt about Amy's participation in the children's choir:

When [Amy] started the choir, she was not very interested. It was more her Dad's interest, but as she continued and never gave up, she became very appreciative. She participated in the rehearsal of an opera this summer. It was a great scene in the local music festival, co-sponsored by the CBC.

While music provided an amenable atmosphere for the Zhang family, they never discussed the lyrics or discussed preferences for music. This fact is interesting since the parents paid a great deal in support of Amy's interest in singing, the parents chauffeured her around, paid for an international trip (one performance in Europe was \$4,000 for a two-week trip), and watched her choir's local performances. They did not however discuss her performances or the music she sang.

Distinct from the daily routines or entertainment in Chinese, in which the parents actively participated, and which they explained and discussed the content with the children, entertainment in English such as watching YouTube videos or watching a DVD were conducted independently with no input from the parents. They did not have cable television, most of the entertainment in English was accessed via the Internet or from DVDs borrowed from the public library. There was no evidence that parents watched YouTube videos with Peter, let alone discuss the content

with him. Since the children were of different ages and had different interests, during the data collection, I noticed that they seldom watched shows together or discussed them. Compared to entertainment in Chinese, entertainment in English lacked dialogue, discussion, questions, and sharing of ideas and opinions about the content. This difference might have been due to a parental lack of interest in the children's entertainment in English, but it could also have been due to a belief that the children could understand English without needing parental support.

Abundant interpersonal communication. Both children had a social network of friends and their parents' friends, with whom they had abundant opportunities to communicate in English. Unlike their limited interpersonal use of Chinese at home and with relatives, Amy and Peter used English for a wide variety of purposes in the home and community.

The data revealed that while communicating with parents, Amy sometimes said several Chinese words, but conversations were usually in English. Even though some of Peter's friends were from Chinese immigrant families, I noticed during the home visits that they spoke English together. This phenomenon was also true when Peter played with friends from his French immersion class. Virtually all of the conversations in the children's social network were in English, such as describing their feelings, sharing their opinions and knowledge, and negotiating with parents about homework; generally, English was the dominant language in their lives. Thus, the opportunities for using English were significantly different than those for using Chinese.

Literacy related to school-related activities. As both Amy and Peter attended the Kumon school for English, much of the at-home literacy activities consisted of English homework related to Kumon. The reading homework was based on a vocabulary-based exercise book, as depicted in Figure 4.7.

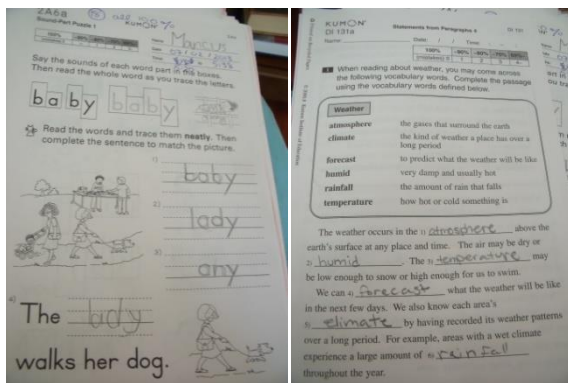


Figure 4.7. Sample of Peter's (left) and Amy's (right) Kumon Reading Homework

They both did their Kumon homework independently, unlike how they completed their Chinese school homework with the support of their parents. According to Peter, “When I do my Kumon homework, I don’t need help with work.” Usually he was able to do the homework independently, and Jane helped him by explaining the meanings of some words or how it might be easy to remember some vocabulary. For example, Jane helped Peter by sounding out the word “doughnut.” She explained that doughnut is actually two words: “Dough and nut, one is the dough that Mom made Jiaozi with. After the dough is put into oil to fry, it becomes a doughnut.” During the video-solicited interview, Jane mentioned that she believed this explanation was an easier way to remember the word “doughnut.”

Parents model literacy behaviour.

In addition to these literacy practices, the children had a variety of opportunities to observe strong literacy practices modelled by their parents. LiJie was an avid reader in both paper and electronic formats and was a good role model for reading for pleasure and information. As Jane mentioned in her first interview, “My husband’s way of reducing pressure is reading. He enjoys reading, all kinds of books including politics, economics, social science, and history. He reads extensively.” According to Jane, LiJie read every night until midnight. In addition to books

that he purchased in China or borrowed from a library, he often used his iPad to read books from websites. Primarily, he read Chinese books and websites. Jane did not have as much time for reading, as she was more involved in household chores, she still read Chinese novels for pleasure on her iPad. The parents' modelling of reading as a leisure activity enriched the children's lives and encouraged them to understand literacy activities as both purposeful and enjoyable.

Perhaps more importantly, LiJie discussed what he read with his family by, for example, commenting on the news stories he read. Typically, during my home visits, I noticed that time after dinner was spent with LiJie reading, Jane doing the dishes, Amy quietly reading an English novel, and Peter playing Lego in the living room. LiJie usually made announcements about what had happened in the news and then enthusiastically explained what he thought. Sometimes, Jane and Amy responded with their opinions or about what they knew about the story. Overall the data revealed how LiJie created opportunities for his children to observe how he actively engaged with print, how reading expanded his knowledge of the world, and how he made connections between oral language, print, and world affairs. Similarly, Jane also read Chinese novels on her smartphone.

Physical literacy environment.

In addition to observing their parents' literacy habits, the children shared an appealing physical literacy environment. In the entrance to their living room was a large bookcase containing English and Chinese books for adults and children. Figure 4.8 shows two of the shelves, which include books for children, such as *The Diary of a Wimpy Kid* (Kinney, 2007), and some for adults; for instance, Chinese books on how to raise a child.



Figure 4.8. Samples of Books on the Bookshelves

Piles of books from the public library often lay on the dining room table and coffee table. These selections changed frequently due to weekly visits to the library, where the children had access to a large array of reading material. This physical literacy environment reinforced the literacy rich environment that the Zhang family provided for the children.

Next I discuss the children's continuum of responses to these activities and of the learning context in which they occurred.

Theme 2: Children's continuum of responses to literacy activities.

The children's responses towards these reported Chinese and English literacy activities at home fell along a continuum, which ranged from interested and engaged to disengaged and frustrated. There were 156 frequency counts of children's responses to Chinese literacy learning and just 8 frequency counts to English learning.

The children's responses to Chinese literacy activities and the learning context.

Not surprisingly, the children found Chinese the most difficult language to learn and they had mixed responses towards Chinese literacy activities. When engaged, they found learning Chinese interesting and entertaining, they were often upset, crying and resisting certain Chinese learning activities. It is important to consider that the children's responses were along a continuum rather than at either end of the spectrum. For practical reporting purposes I have divided these mixed responses into two categories: engagement and interest versus

disengagement and resistance depending on the dominant response to literacy activities.

Engaged and interested. The children were quite engaged when the activities involved storybook reading, daily routines, and entertainment. I categorized these responses as follows: taking the initiative and willing to invest time; frequently reading favourite books; and showing confidence in speaking and reading Chinese.

First, Peter demonstrated initiative to participate in reading with his parents and a willingness to invest time in reading by asking his mother to read a storybook with him. I saw how much he enjoyed his mother's reading of a Chinese book during a play date Peter had with a Canadian-born Chinese friend; both children were engaged attentively while Jane read the book. Sometimes they giggled a bit, similar to Peter's reactions when watching his favourite YouTube video clips, which indicated to me they were understanding the storyline and finding pleasure in listening. Peter even recommended the book to his friend, saying that "it's really funny." Peter's responses to reading a Chinese storybook indicated that it was a very rewarding experience for him.

Another indicator that Peter enjoyed this aspect of his Chinese learning was his willingness to repeatedly read his favourite books. As reported in the discussion of storybook reading in home literacy activities, Peter read his favourite book, *You Are a Hero, Daley B* (Blake, 1994), multiple times. Events captured by the video clips also revealed his great interest in *San Mao*, a book about a 12-year-old orphan in China during the Second World War. While he was unable to read the text independently, he used the illustrations to guide his comprehension and asked Jane to explain some of the words or concepts. When he was interested in a literacy activity, he was willing to invest time on the task and to concentrate on it.

Similarly, Amy took the initiative to pursue literacy activities in which she was interested.

For example, she was interested in watching the Chinese television series, *Scarlet Heart* (“Bu Bu Jing Xin”), consisting of thirty-five 45-minute episodes of a romance story depicting a modern woman sent as a time traveller to the ancient Qing dynasty in ancient China. According to a conversation with Jane, she mentioned that Amy watched and discussed the whole series with her mother. As this TV show included what happened in both ancient and modern China, by watching 35 episodes, it seemed that Amy demonstrated an interest and basic understanding of some of the differences between ancient China and today.

In addition to engagement in storybook reading, Peter found that speaking Chinese was entertaining and engaging. He sometimes had a good laugh about it and played around with different pronunciations of Chinese words. When he made mistakes, Jane joked about them instead of criticising his errors. She had a kind and supportive way of dealing with Peter’s errors in Chinese pronunciation (by comparison she was less supportive when he was doing Chinese homework). Once, Peter read after Jane and made a mistake, which resulted in an expression sounding like “Kentucky chicken.” Jane laughed and said that Peter wanted to eat Kentucky fried chicken. Then she was proud that Peter had invented a new Chinese word, “ken de shi” [a nonsense word], instead of “ken de ji,” which refers to Kentucky fried chicken. Jane explained to LiJie the new word that Peter had invented. LiJie smiled over Peter’s mistake and the whole family had a good laugh.

Amy was a confident learner and felt proud of her Chinese learning. During an interview, she mentioned that it was difficult to learn Chinese, but “it is good that I can have more than two languages.” Amy had confidence in her Chinese learning and she believed that she could easily adjust to the Chinese language environment during her trips to China. She was proud of being able to converse with people in China. She said, “I like when I am in China, I like

communicating with people.” Having successfully used Chinese in different contexts and situations, Amy developed confidence in learning and using the language, which in turn supported her positive learning experiences in her HL.

When listening to audio Chinese books, and reading together with their parents, as indicated in the videos submitted and in the video-recorded solicited interview with Jane, the children were engaged, enjoyed their participation, and were respected as independent learners.

Disengagement and resistance. While the activities involving storybook reading and watching Chinese TV programs were both engaging and enjoyable for the children, the main source of tears for Amy, and disengagement and lack of confidence for Peter, was the homework required by the Chinese weekend school.

In the video-recorded solicited interview with Jane, and the interview with Amy, they both mentioned that Amy cried every day when she started her Chinese school homework. Amy and her mother offered different explanations for this difficulty. Amy believed the reason she cried was due to lack of friendship. Jane believed the source of frustration was the Chinese school homework. The challenge lasted for about a year before Amy gradually adjusted to the routine. Jane recalled this time as a struggle for the family as well; during the interview, Jane stated that,

When first starting to learn Chinese, Amy detested Chinese learning, because the homework is too much. She had a lot of pressure when she started to learn Chinese, every time when she did homework, she would cry, and always cried until she finished homework.

Jane also explained the content of the homework:

When Amy started to learn Chinese, she needs to copy each character five times. To her,

when she was only in Grade 1, she even had difficulty in holding the pen. Writing these many words, for her, she felt she could not do it and she would cry. As holding the pen for such long time she felt painful and uncomfortable, she did not want to write and she would cry.

Amy resisted copying words because the content and format of the homework did not interest her and frustrated her to the point of disengagement.

Jane generally took the approach that following the children's interests had a better effect than trying to force them to learn; however, her attitude toward Chinese school homework was at odds with her belief in nurturing her children's interests, and she remained adamant that Chinese school homework was a worthwhile literacy practice.

Peter resisted in a less dramatic way by simply disengaging. In Jane's opinion, Peter did not take a dramatic form of resistance because he had attended the Kumon school before he started the Chinese weekend school; hence, the idea of homework, especially in the form of copying, was normal for him; yet he still disengaged. In the video episodes, it was quite obvious that Peter made two typical gestures when he did so: he would rub his eyes often and show sleepiness, and he would knock repeatedly on the table with his pencil. Occasionally, he became too frustrated and would begin crying; nonetheless, most of time, mistakes were not tolerated, in stark contrast to Jane's much more relaxed attitude in their pronunciation of Chinese words and storybook activities.

Peter did not have confidence in learning Chinese. He mentioned during the interview, "I tried, but it is too hard. I can't do it." In comparing Chinese homework to Kumon learning, Peter claimed, "When I do Chinese, my mom will help me. But when I do my Kumon homework, I don't need help with work." One of his challenges in Chinese was writing. In video clip #15,

when Jane checked if Peter had done his Chinese homework, he became very frustrated and started crying, saying, “I do not understand Chinese, there is no word I know.” Peter got very frustrated when Jane asked him to re-do something that he thought he had copied correctly.

Jane was very strict with Peter’s Chinese homework and allowed no mistakes, perhaps influenced by the discipline practices at the Chinese school. In the homework in Figure 4.9, we see that Peter wrote a bit unclearly and made a small mistake. As a punishment, the Chinese school teacher required Peter to re-write the word Love (爱) ten times. This practice of demanding accuracy may have influenced Jane to follow the teacher’s direction and criteria in doing the homework.

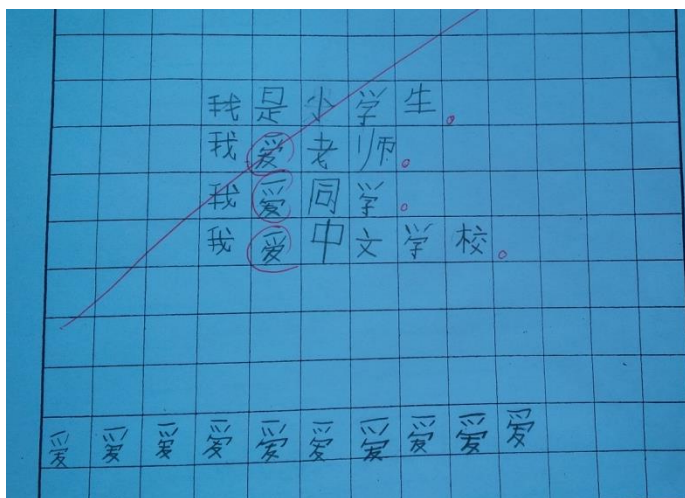


Figure 4.9. Peter’s Chinese School Homework

My interview with Peter provided a glimpse into his ideas about the Chinese school. When I asked, “Is there anything in the Chinese weekend school that you like?” his answer was a quick, “Nope;” then, almost immediately, he added, “I don’t know.” Then right afterwards, he said, “I had my last Chinese class. That was very boring. Yeah. My Chinese class, what (unidentified murmur). It’s long, long, long.” I also asked him if he liked Chinese, and he responded, “No. I like Chinese. Only it takes so long to learn.” Each class was “more than an

hour.” Through this conversation, Peter first demonstrated his aversion to the Chinese school, then probably thinking it was inappropriate to say so, quickly changed his answer to “I don’t know.” He was obviously happy that he had had his last Chinese class for the school year.

The children’s responses to English literacy activities and learning contexts.

Peter and Amy’s responses to their English literacy activities and learning contexts were usually positive: they felt engaged and proud. They believed learning English was relatively easier than learning Chinese, at times Amy struggled in literacy activities related to school, such as when working on research projects.

Engaged and proud. Peter thought or believed that he did not need much help with his Kumon school homework. As it consisted primarily of copying words, similar to his Chinese school homework, the difference in Peter’s attitude was pronounced. Instead of feeling frustrated, Peter believed that he was good at Kumon homework and had confidence about it.

Figure 4.10 illustrates Peter’s Kumon homework, which demonstrates Jane’s patience and respect for Peter’s efforts, as she overlooked small mistakes. The parents allowed the children to learn by trial and error. As is evident in Figure 4.10, a group of words [around/campfire/the] was provided to the children and Peter simply copied the words onto the worksheet; however, he misspelled the words “around” and “campfire.” Unlike her practice with Chinese homework, Jane did not correct Peter’s work. Instead, she accepted his invented spelling. Peter enjoyed his Kumon homework to the extent that when he showed signs of tiredness or resistance to his Chinese homework, Jane would sometimes ask him to switch to his Kumon homework so that he felt he was taking a break.

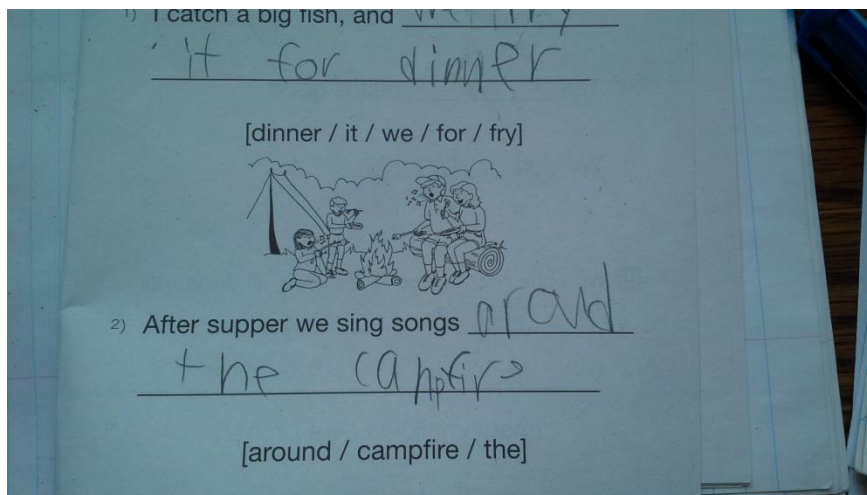


Figure 4.10. Peter's Kumon Homework Sample

Struggling with a school project. Amy had not always had a positive response to English literacy activities. Jane recalled that Amy had struggled with homework in English in Grade 4, when she had started to work on her first project, a book report and book summary, which took about one semester. Amy sometimes worked on it until midnight, had difficulty sleeping due to stress, and often felt sick. Jane provided her with the needed support and encouragement and aided her in navigating her struggle. Jane also communicated with the teacher that Amy was under extreme stress and explored possibilities of extending the homework deadlines. By listening to the teacher's input, and encouraging Amy by telling her that the teacher said she had potential, Jane helped Amy adjust to working on projects and writing book reports.

What differentiated this difficulty from the challenge with the Chinese school homework was that Jane sought advice from the teacher on how to support Amy's learning. Inevitably, the rich literacy activities that the parents provided for their children were influenced by their overall views on language and literacy learning. I now move to a discussion of parents' broad perspectives on language and literacy learning.

Theme 3: Parents' broad perspectives on language and literacy learning

The parents' broad perspectives on language and literacy learning were revealed through interactions with their children in a variety of learning contexts, including learning Chinese in the home and at the weekend school, learning English in the home and at the Kumon Centre. During these interactions, the parents showed respect, demonstrated understanding of diverse learning contexts, and nurtured their children's personal interests. There were 98 instances of parents' broad perspectives on language and literacy learning in the data codes. Their understanding of learning also revealed their openness and receptivity towards other people's input, which occurred 9 times (a willingness to listen to teachers' suggestions, and taking into consideration some of their children's feedback about their own learning).

The parents conveyed respect for their children by supporting and affirming their children's language and literacy learning. They tended to overlook small mistakes and allowed the children to learn by trial and error whenever they were working with the children in literacy activities, other than their Chinese homework. They saw the merit of making mistakes and overcoming challenges as a "blessing in disguise" that allowed learning to occur. In Jane's opinion, Chinese is difficult to learn and so she believed that the children would benefit in learning by trial and error, although those beliefs were not evident in her interactions with her children during Chinese homework sessions. Additionally, Jane was a careful observer of Peter and was able to identify his needs. When he showed signs of becoming tired or frustrated, she usually allowed him to take a break or to change to a different learning task.

The parents attributed a child's performance to contextual factors in learning and not to any inherent weakness of the child. For example, during the interview, Jane mentioned that she and LiJie believed that not all Chinese teachers were an ideal fit for their children, so they

needed to find teachers that suited their children's learning styles and temperaments. Instead of doubting their children's intrinsic ability to learn, they understood that difficulties could be due to the learning context.

Jane and LiJie also made efforts to arouse and nurture their children's interest in language and literacy learning. During the interview with Jane, she mentioned that they intentionally tested a variety of activities to find out which the children preferred, such as watching TV programs, reading books, using an iPad. Even when choosing reading material for Peter, Jane noticed that he was more interested in books with pictures; they were probably relatively easy to understand and more interesting.

During an interview, Jane mentioned that she was open to the Chinese teacher's feedback, and said Chinese school teachers

can teach systematically, especially for children who were born in the North American, we as parents do not know how to teach. After the Chinese school teachers teach them, they may need parents' support and we can support the teacher.

While Jane mentioned that she was open to Chinese teachers' feedback, I recorded only two concrete suggestions during the three months of data collection: boys and girls have different attention spans, and speak Chinese at home. The Chinese teacher suggested that Peter start one year later than they initially had planned, so Peter started Chinese school at six instead of five.

In addition to suggesting reading at home, the mainstream elementary school teachers suggested reading materials for summer vacation, some good online resources, and regular visits to the public library. Jane was open to the teachers' suggestions, and implemented them. For example, she performed Internet searches for reading resources and materials, and sometimes, she gave both children summer homework. Jane also extended the suggestions for improving

English learning to Chinese learning.

In addition to the teacher's suggestions, Jane's open attitude towards language learning was indicated by listening to her children's suggestions. For example, she mentioned during the interview that she asked Amy for ideas on how to teach Peter French. Amy suggested certain ways to teach her brother, which Jane adopted.

All the literacy practices at home, the interactions with the children during these practices, and the children's responses were influenced by the parents' expectations and attitudes towards learning Chinese, which is the topic of the section below.

Theme 4: Parents' expectations and attitudes towards learning Chinese.

The final theme that emerged revealed the parents' expectations and attitudes towards their children's learning of Chinese. Thirteen references were coded related to the reasons for, and benefits of, learning Chinese, from both parents and children; 11 such references were coded as parents' reasonable expectations of Chinese language learning.

The low frequency counts could be due to the parents taking for granted that they would support their children's Chinese learning, without necessarily discussing the reasons, benefits, or their attitudes towards Chinese learning. The parents believed that Chinese language learning was influenced by the language environment and thought that the local language environment was poor for learning Chinese. This view influenced their expectations, beliefs and attitudes towards learning Chinese.

Jane's view of the language environment was demonstrated by a comparison that she made during the second interview; one between her local context and that of Vancouver. Locally, Peter seldom spoke Chinese, whereas in Vancouver, he spoke Chinese, which she attributed to the wide usage of Chinese in that city.

Rather than blaming the language environment, or believing that parents had little influence, Jane and LiJie conveyed that they played an important role in their children's HLM and they created a language environment that supported HLM. The local Chinese schoolteachers reinforced their beliefs by emphasizing the role of parents in maintaining a HL. One of the local Chinese teachers wrote on the children's report card: "Chinese cannot be learned through two or three hours learning in Chinese school. Parents have to support the children's Chinese learning by speaking in Chinese at home."

Aware of these difficulties, their strong impact beliefs were revealed through their actions and decisions at home. They provided a rich variety of literacy activities for their children, including reading storybooks together, sending the children to local Chinese weekend schools, speaking Chinese at home, recognizing the importance of the other two languages in supporting the HL, thoughtfully using an iPad and the TV, communicating with family members in China, and travelling to China.

HLE is influenced by parental attitudes about HL learning. It is clear that the parents supported their children's Chinese language learning, but it is just as important to understand why they valued learning Chinese. In this study, Jane mentioned during the first interview that they hoped that their children would be able to communicate with relatives. They also emphasized understanding Chinese cultural backgrounds and roots. The parents valued learning Chinese more for communication and cultural understanding than for career possibilities. Their language attitude was important, as it guided parental willingness to make special efforts to support their children's Chinese maintenance.

Jane described their most basic reason for supporting their children's Chinese learning. She said,

When the children were young, the most basic reason [for them to learn Chinese] was a hope that they could communicate with grandparents. As the grandparents live in China and spoke only Chinese, and they live here, when the children go to China to visit grandparents, if they do not speak Chinese, how could they communicate with their grandparents?

In addition to communicating with grandparents and relatives, Jane mentioned a second reason for which she hoped the children would learn Chinese: to understand Chinese culture. An example that she gave was “understanding the meaning of the spring festival and the mid-autumn festival.” Since in daily life, the Zhang parents were distinctively Chinese – they maintained Chinese traditions in cooking, raising children, and celebrating Chinese festivals – they hoped that by learning Chinese, their children could better understand traditional Chinese culture; otherwise, Chinese culture might be understood only from Westerner’s points of view by reading English books written by Westerners. Jane mentioned during the interview,

We hold a Chinese tradition and we hope that the children can understand Chinese traditional culture. Only if you understand language, may you understand the culture. If he learns the language, when he grows up he can read more books, understand more. Otherwise, he can only learn through Westerners’ points of view, which might be different from our Chinese points of view.

It was important to the parents that the children understand how people in China think about and discuss events instead of relying on information in English. The parents held a belief that, since events could be interpreted differently in China than in Western countries, understanding the Chinese language might provide children with the means to look at China from Chinese points of view. These comments indicated that they identified positively with

China and hoped that their children would value their Chinese heritage.

The parents highlighted the importance of understanding Chinese culture towards HLM, and they also briefly mentioned language attitudes in referring to future career opportunities for the children. As both Jane and LiJie worked with clients, they had a broad social network in which knowing Chinese had proved valuable; for example, the daughter of one of Jane's friends spoke Mandarin and had attended a teacher education program. Even before she graduated, she received a job offer in Vancouver from a Chinese immersion program. The parents used this example to demonstrate that knowing and learning Chinese could be advantageous for future job opportunities. As well, Jane also mentioned during the first interview that she hoped that the children's early training would establish a foundation for future learning, so that when they grew up, they would have an in-depth understanding of Chinese culture, or the ability to learn enough to work in China.

While these beliefs and attitudes in relation to HLM arose primarily from the parents, Amy also conveyed during her interview that she thought that she needed to learn Chinese so that when she travelled to China, she could understand the language. Peter did not specify why he needed to learn Chinese or his opinion of his parents' role in his Chinese learning.

Due to the language environment, the parents believed that they had to set realistic expectations for language learning. As Jane mentioned during an interview, "My expectations cannot be too high, as this is a different language environment. I think it would be great if they could reach a level of communication that would be quite good." They expected their children to be able to communicate in Chinese, have a basic understanding of Chinese culture, and have basic reading skills. They thought that it might be difficult to reach in-depth comprehension in reading and writing in Chinese. Therefore, they set realistic expectations for their children's

Chinese learning.

Chapter Summary

In this chapter I portrayed the Zhang family through a case description of the parents, Jane and LiJie, and of the children, Amy and Peter. The parents created a rich environment at home to mitigate the poor local language environment with respect to HLM and to set realistic language expectations for their children's HL learning. Amy and Peter had mixed responses to these activities; they found some entertaining and interesting, while others difficult and boring. Overall, the parents had strong impact beliefs towards the children's Chinese learning. They believed that HLM was vital in making connections with extended family members in China and that a knowledge of Chinese would enhance the possibility of understanding events in the world from Chinese points of view.

In Chapter 5, I discuss the major findings of the current study based on the three research questions. In addition, I examine the educational, empirical, and methodological implications of the current study for parents, educators, and researchers in the HLE and HLM field. The limitations of the current study and future research recommendations are also presented.

Chapter Five

Discussion

This three-month case study examined the home literacy practices employed by one Chinese immigrant family in supporting children's HLM. In this chapter I discuss the major findings related to the theoretical orientation and foundational concepts of the study, and previously reviewed literature. The chapter is divided into six sections. The first three focus on the significance of the findings in relation to the three research questions: (a) What beliefs and attitudes do parents and children hold in relation to such activities? (b) What activities do Chinese parents use in the home to maintain and develop their children's Mandarin home language? (c) How do children respond to the reported activities? In section four, I discuss the implications of the findings for parents, educators and researchers regarding the enrichment of immigrant children's HLM experiences; section five addresses the limitations of the current study; and in section six I make recommendations for future research.

Beliefs and Attitudes Held by Parents and Children Concerning Literacy Activities

Three important findings from this study relate to parental beliefs and attitudes to HL literacy activities: (a) the parents held strong impact beliefs about their children's HLM and believed that they could make a difference in supporting their children's learning and retention of Chinese; (b) the parents valued both integrative attitudes (primarily) and instrumental language attitudes (secondarily); (c) the parents demonstrated three components of Dörnyei's dynamic attitudes model; and (d) the parents emphasized learning the Chinese language so that their children might better understand China from Chinese points of view.

Strong impact belief.

Similar to other research (Chumak-Horbatsch, 2008; Riches & Curdt-Christiansen, 2010),

the parents in this study demonstrated strong impact beliefs regarding their children's HLM, believing they had "direct control over their children's linguistic functioning" (De Houwer, 1999, p. 83). They believed they needed to make an effort for their children to maintain a HL. Chumak-Horbatsch (2008) argued that strong impact beliefs offer a more supportive condition for children's HL learning because parents provide direct control over their children's HLM. It should be noted that because my research focused on Chinese immigrant parents who claimed that they supported their children's HLM, it is not surprising that they did not give up on their children's HLM (as reported by Liao & Larke, 2008).

One reason why the parents in this study held strong impact beliefs could have been due to their understanding that learning the Chinese language in an underprivileged language environment can be very challenging. LiJie and Jane were very aware that the local Chinese environment did not provide opportunities to use their HL in a wide variety of circumstances. Additionally, they believed that their children would not be as motivated as those living in a larger metropolitan area where they might be surrounded by Chinese speakers; thus, they believed that they needed to conscientiously and intentionally support their children's HLM in the diglossic situation in which they lived. This diglossic context may have lowered their expectations and level of encouragement of their children to speak Chinese at home as they found the local HL environment was very poor. They made an effort to speak to their children in Mandarin, and they allowed the children to reply in English, which they usually did, with few exceptions. This result is different from the findings of Guardado's (2002) research, where he documented how parents' understanding and encouragement of their children to speak Spanish at home actually improved the children's proficiency in that language. In current study, although the parents did not encourage their children to speak Chinese at home, they did consistently

speak Chinese themselves, which supported the children's understanding of the language.

Integrative and instrumental language attitude.

The integrative language attitudes of the parents were demonstrated in various ways: communicating with Chinese-speaking relatives, making connections with extended family members, promoting an understanding of Chinese culture, and valuing family roots. This finding reflects Vygotsky's (1978) sociocultural argument that language learning is socially situated; therefore, attitudes towards language learning are also socially situated, created within the interactions in local social and cultural settings. Parental language attitudes were not just individual attitudes towards HL learning; rather, their language attitudes were influenced by interactions in the socially constructed context. The parents in this study, influenced by their interactions with their relatives in China, believed strongly in the importance of their children learning a HL. This finding also concurs with the research literature, which has consistently found that parents value HLM for both the language itself and for the communication and preservation of culture (Archer, Francis, & Mau, 2010; Lao, 2004; Nesteruk, 2010; Otcu, 2010). Amy demonstrated integrative language attitudes when she stated that the reason that she needed to learn Chinese was so she could understand the language on her regular visits to China.

During the three-month period of data collection, the parents demonstrated an instrumental attitude just once, which conveyed pragmatic goals in language maintenance. During the first interview with Jane, she mentioned that Amy and Peter need to learn Chinese "if they would like to work in China in the future". This attitude demonstrated Ruiz's (1984) contention — that language is considered to be a resource — but this finding differs from previous reports, in which Chinese parents with a Mandarin-speaking background prevalently held instrumental language attitudes, valuing learning Chinese as an academic and career

advancement opportunity (Zhang & Slaughter-Defoe, 2009). In this study, the primary motivation for the parents to support their children's learning of Chinese was not pragmatic, partly due to the diglossic situation in the local community, where Chinese as a language did not enjoy much political, social, or economic status. This situation is different from that reported in the research by Zhang and Slaughter-Defoe (2009), which was conducted in a large metropolitan area, where parents clearly felt a stronger connection with The People's Republic of China and the benefits of maintaining the HL for future career possibilities.

Three components of Dörnyei's Dynamic Attitudes Model.

As discussed earlier, the three components of Dörnyei's (2009) model of *L2 Motivational Self System* are as follows: (1) ideal L2 self (specific facets about one's ideal self with regard to the future proficiency in the language being learned); (2) ought-to L2 self, (qualities one ought to have to meet expectations and avoid negative results in language learning); and (3) the learning situation (specific motives related to the immediate learning environment and experience).

Although most participants in the studies using Dörnyei's framework were college students in the context of learning English as a foreign language in the classroom setting, and my work focused on two school aged children in the home setting (Clément, Dörnyei, & Noels, 1994; Magid & Chan, 2012; Noels, 2005; Taguchi, Magid, & Papi, 2009; Dörnyei, 2009), some connections can be made. In this section I discuss my findings in relation to these three areas of Dörnyei's model.

In terms of Amy's ideal L2 self, at the time of the study, she considered herself a proficient Chinese language speaker and she also saw herself using the language adeptly in the future. As communicated during her interview, Amy was proud of speaking three languages. She said, "it is good that I can have more than two languages." Additionally, Amy believed that

learning Chinese would be helpful for her when she traveled to China. Amy demonstrated confidence in her Chinese proficiency in her ideal L2 self and had a very positive attitude towards learning the HL. Although Peter did not convey an active ideal L2 self by expressing his expectations for his future proficiency of the language learned, he mentioned during the interview his understanding of his current Chinese proficiency in terms of communicating with his grandparents. When I asked which language he used to talk with them over the computer, he said, “Chinese.” In addition, Peter said his grandparents could understand what he said. In Peter’s opinion, he could successfully communicate with his grandparents in Chinese.

As for children’s ought-to L2 selves, it is important to note that they were required to learn Chinese in part by attending a Chinese school (whether they enjoyed it or not). Furthermore, the children also revealed their ought-to L2 selves in the sense that there were clear expectations to attend Chinese school, to speak Chinese, and to do Chinese homework. One example demonstrating this expectation was when Amy (who tended to speak to her friend in the Chinese class in English), was reprimanded by her Chinese teacher to speak only Chinese. When Amy commented on how she felt in her first Chinese school, six years later, she remembered that her experiences were “not fun.” Similarly, despite Peter’s frequent reluctance in learning Chinese, he understood his parents’ expectations were to work hard in Chinese school and make an effort to learn Chinese.

For college participants, career or university plans are identified as an important part of their ought-to L2 self; understandably Amy and Peter were too young to see career development or future success as an ought-to L2 self. Instead their ought-to L2 self was revealed through their attendance at Chinese school, completion of daily Chinese school homework, and sporadic communication with relatives. They were consistently reminded of the importance of Chinese

learning by parents and Chinese school teachers. This ought-to L2 self enabled connections and ties with Chinese linguistic and cultural practices, which supported their accommodation without assimilation in the host society (Gibson, 1988; 1993; Waters, 1999).

In reference to the third component, the learning situation, the findings indicated that the parents valued the learning environment and took into full consideration the particulars of the learning situation including the teacher, the resources, the community context of low ethno-linguistic vitality, and the learning preferences of the children. They did not view the children's performance as only reflective of their innate strengths or weaknesses. They showed understanding of the complexity of the learning dynamic and the role it played in their children's learning. Jane believed that not all Chinese teachers were compatible for her children and that different teachers created learning environments that may or may not suit their children's learning preferences and temperaments. During her first interview, Jane emphasized how the Chinese school teacher developed a curriculum using a mixture of standardized textbooks as well as other activities suited to the local context. The teacher took into consideration the fact that the children had few opportunities to use the language. Similarly, as noted in the video-recorded solicited interview, Jane talked about the significant change she noticed when Peter started to go to Chinese school. She said, "When he came back from the Chinese school, he would want to read to me. This is the first time that he took the initiative to read to me." The learning context obviously influenced the children's interest and engagement in HL.

Likewise, Amy stated that she enjoyed and had a positive attitude about her current Chinese school, in contrast with her experiences in the first Chinese school. The homework using Pinyin system on an iPad in the Chinese class helped her to be more engaged in the learning process. Amy was quite interested in her learning and studied attentively while she typed using

the iPad. In addition, using a computer and the Pinyin system, Amy started to write essays in the Chinese class.

It was not the focus of this study to examine group dynamics in the Chinese classroom setting so it is impossible to identify factors that may have contributed to Amy's dislike of the first school she attended and her favourable response to the second one. What can be said is that her mother observed the different learning situations, and reported an improvement in Amy's attitude and engagement at the new school, evidenced by her eagerness to attend.

Understanding China from a Chinese point of view.

A particularly interesting finding from this study is that the parents wanted their children to maintain Chinese so that they could better understand China from Chinese points of view, as well as from Western points of view. Their belief was that if their children did not understand Chinese, their future understanding of China might be achieved from books written only by Westerners or in translated books, which might transmit an understanding different from "our own Chinese" points of view. Jane believed that by learning Chinese, Amy and Peter would be able to understand China in a more direct and unfiltered way. This belief was evidence of Jane's assumptions that Chinese and Westerners perceive and understand China in very different ways.

This finding accords with Nesteruk's (2010) assertion that Eastern European immigrant parents value learning a HL so that their children might be able to perceive the world from a variety of perspectives. It presents an interesting nuance in integrative language attitudes, which typically emphasize closeness to a language community, and respect for cultural groups or different perspectives (Nesteruk, 2010). In this study, Jane explicitly stated that she wanted her children to learn Chinese, not only so they would learn to respect Chinese culture and associate with a Chinese community, but also to discourage reliance on an English-only perspective on

China. This aspect of language attitudes has not been discussed in the literature to any great degree, and suggests that, by encouraging their children's understanding of China from a Chinese perspective, the parents in this study highlighted their underlying assumptions, in which things may be interpreted differently than they would be from a Chinese perspective. Jane believed that by learning and understanding a HL, her children would be able to verbally communicate with relatives in China, thus strengthening family bonds, and would eventually be able to understand the discourse in China.

In summary, the parents in this study had strong impact beliefs and their language attitudes were primarily oriented towards belonging to a Chinese cultural group; consequently, they emphasized the importance of their children being able to communicate with extended family members and to understand Chinese culture from Chinese points of view. The parents' beliefs and attitudes toward heritage language learning will influence the activities to maintain and develop literacy at home, to which I turn next.

Activities to Maintain and Develop Children's Heritage Language

The prominent finding of this study is that the Zhang family intentionally provided an enriched HLE to support their children's HLM and its development. Three areas are examined: the creation of a strong HLE to engage children's interest and participation in their HL, innovative use of the same texts/resources, and the limited opportunity for using Chinese language (and dialect) at a higher cognitive level.

Rich and robust HLE.

The parents conscientiously looked for different ways to find learning activities or resources that their children would enjoy. They supported their children's multilingual literacy practices across a variety of linguistic domains, such as making literacy resources accessible;

having interactive storybook time; including the use of audio-book materials, cartoons, and bilingual storybooks; providing stimulating and intentionally chosen literacy-supporting daily routines and entertainment; supporting learning in Chinese school; and arranging regular visits to China.

This finding echoes other recent research that revealed how immigrant parents provide children with a variety of home literacy practices in HLM (Riches & Curdt-Christiansen, 2010; Zhang & Koda, 2011), HL resources (Arriagada, 2005; Joo, 2009; Sakamoto, 2006) and enrolment at an HL school (Nesteruk, 2010; Portes & Rumbaut, 2006). This study extends previous research by more closely examining the parents' role in HLM and the specific activities they took in conducting multifaceted home literacy practices, such as regular interactive read-aloud sessions. Analysis of these sessions showed the extent of Jane's commitment and her skill in engaging her children in literacy practices. The depiction of how the parents and children worked together to maintain their HL can serve to inform other parents and teachers of the power of such home literacy practices.

Prior to conducting this research, my personal experience and a review of the pertinent literature led me to assume that storybook reading was not a common practice in Chinese families and that Chinese parents tended to rely on traditional ways of teaching their children the Chinese language by focusing on rote learning and memorization (Li, 2000, 2006a). This research contradicted that assumption, as I repeatedly found the parents to have meaningful (and often joyful) interactions with the children during storybook reading.

Interactive read-alouds afforded the children with time and opportunity to discuss the books, and reflect on their own interpretations. During storybook reading time, Jane provided opportunities for Peter to think about the major story ideas and to discuss the stories from

different perspectives. The parents and children learned from each other through these interactions, and family values were shared through discussions about the motives and dilemmas of the characters and their actions. Using the Chinese story of a cricket as an example, Jane spoke of the importance of working hard, and disagreed with the main character for not having sympathy for the poor, and for not helping people in need. These interactions around familiar books provided opportunities for the parents and children to contrast and compare life experiences that they might not have otherwise shared, such as the children's school experiences in Canada in comparison to the parents' childhood education in China.

In previous studies with Chinese immigrant families, researchers (Li, 2000) found that children of less-educated parents were often left by themselves from an early age watching television, and furthermore had few opportunities to visit libraries or bookstores. In contrast, the findings of this study revealed how the Zhang family intentionally chose TV shows as a way to provide a stimulating language environment for the children to maximize language input, to engage with Chinese language, and to observe how the Chinese language was used in context. These activities are consistent with Zhang's (2009) advocacy of using ethnic media in the form of TV programs, music, and radio in the HLM. Through a family routine of watching Chinese news while they had dinner together, and through discussions and explanations in Chinese of events in China or in other parts of the world, the children were given supplementary language experiences and glimpses into the culture of China and Chinese perspective on the world. Such experiences echoed what Bennett et al. (2002) called *Family as Educator* and *Resilient Family* models, where parents exhibit activities such as reading aloud, storytelling, and family entertainment activities. These findings are important because they demonstrate how parents' interactions with children can foster and nourish family connections through HL learning. These

valuable interactions served as practical demonstrations of Vygotsky's (1978) concept of the central role of interaction in literacy practices and language learning in the social context.

The Zhang family supported their children's HLM through a variety of literacy activities at home, which suggests they were striving to preserve certain aspects of immigrant linguistic and cultural practices. As such, this focus on home literacy activities provides an example of the accommodation without assimilation concept (Gibson, 1988, 1993; Waters, 1999). By keeping their cultural and linguistic practices, and maintaining close ties with their parents' ethnic communities, it is likely that immigrant children would improve in terms of their upward social mobility. The HLM and rich HLE the Zhang parents provided for their children could support not only Amy and Peter's literacy development, but their adaptation to mainstream society without losing their cultural affiliation with their parents' ethnic community.

Undoubtedly, the intentional use of the Chinese language was crucial in bolstering the Zhang family connections and passing along family values. While the family had minimal interaction during the children's English television viewing time, the daily Chinese television viewing was conducted like a rich meaning-filled family event in which the parents explained the context, discussed the vocabulary and content, and shared in-depth discussions about their family's values in relation to the show or news they were watching. In this way, the parents succeeded in filling some of the gap of what was missing in their diglossic society. As Ferguson (1959) explained, immigrant populations living in dispersed areas often fail to adequately support the maintenance of the heritage language and culture and do not make connections with the ethnic community. The Zhang parents, however, engaged in purposeful HLM activities that afforded repeated and diverse opportunities in language and cultural experiences which bodes well for their children's future adaptation to mainstream society.

Use of bilingual books.

One of the more interesting findings of this case study was that books that had been translated into Chinese, which the children had read previously in English or French, provided Amy and Peter with a foundation in literacy, through repeated readings, comparisons, translations and discussions, that occurred throughout the Chinese read-aloud sessions. As Wang (2011) suggests, this practice likely provides predictability and facilitates comprehension in all languages familiar to the reader. One difference is that Wang (2011) emphasized dual language materials (two languages in the same book), whereas this study featured bilingual books (printed in two languages). This practice also underpins the assertion of Cummins and Swain (1986) regarding the interdependence hypothesis, which suggests underlying academic and cognitive proficiencies are common to learning languages. “Children who are reading dual or multiliteracy materials can transfer the literacy skills and concepts developed in one language to another (often from a stronger language to a weaker one) and promote overall literacy skill development” (Wang, 2011, p. 66).

With the opportunity to have the same story told in several languages, the children had access to their personal linguistic capital in English and prior knowledge of the book. Using repeat readings of familiar texts in two or three languages enabled the children to make connections with their previous home and school experiences, while emulating the types of literacy practices known to build fluency and comprehension (Conderman & Strobel, 2010; Therrien, 2004). This finding is important, and supports the claim made by Cummins (2011) that to engage children in literacy activities, it is important to provide them with books in which they are interested. The finding provides explicit information about how children can be supplied with appropriate reading materials that interests them, and also the benefits of so doing. The role of

bilingual books in engaging children, in the ways observed in this study, has not yet been closely examined in the literature.

The three different language versions of a book also reinforced the linguistic and cultural bonus of knowing other languages. Viewing their favourite books in Chinese showed the children that the Chinese language is a valuable and useful language to learn, likely enhancing their expanded identity as tri-lingual, multicultural individuals. Overall, those books and the parents' interactions with them provided affirming social interactions, known to be crucial for children in language and literacy learning (Britto & Brooks, 2001; Oh & Fuligni, 2010).

Limited opportunities for using HL at a higher cognitive level.

The findings indicated that parental support came with challenges due to limited opportunities to use Chinese in different contexts and at a cognitively-demanding level. On the surface, it seemed the children had access to interpersonal communication in HL by conversing with relatives living in China and local Chinese-speaking family friends. These opportunities would have provided additional access to Chinese speakers for the children and may have promoted their interest in learning. Amy stated during her interview that she felt proud that she could communicate in Chinese; however, those opportunities had two limitations. Firstly, according to interviews with the children and the mother, family phone chats and Internet video calls consisted of superficial small-talk, not significant conversations. Secondly, when Peter and Amy met family guests in their home, the conversation typically consisted of simple greetings, without taking full advantage of the social context to interact with a native Chinese speaker. This finding is different from that of S. C. Liao's (2009) study with Taiwanese mothers. Liao emphasized that having a social network in the HL was important. Such superficial communication in the HL illustrates the additional struggle parents have in supporting HLM in a

diglossic society.

There were limited opportunities for children to use the HL at a higher cognitive level or in the socio-cultural contexts. In sociocultural theory, language learning is situated in social, historical, and cultural contexts, where learners do not simply learn linguistic forms, but also learn how to use the language within particular socio-cultural contexts (Vygotsky, 2012). Similarly Gee (2012) highlighted the importance of using the language in sociocultural contexts by maintaining, “what is important in communication is not speaking grammatically, but saying the ‘right’ thing at the ‘right’ time and in the ‘right’ place” (p. 147). At home, the Zhang family did not extend everyday language usage to academic subjects, as Wang (2008) suggested might be useful; nor did they use it at home to duplicate school activities in the HL. Perhaps, as a researcher and educator, Wang (2008) had the advantage of understanding school activities; therefore, she was able to duplicate school activities in her own home language. The Zhang parents had limited knowledge of how school *worked* (the norms and practices of schooling) in the Canadian context.

Even at the Chinese school, where Chinese was used for only two hours a week, the focus was not on using the language in social situations, but on copying alphabet characters and repeating vocabulary lists. The local language environment of the setting of this study, where Chinese enjoyed low ethnolinguistic vitality, resulted in little usage in real life situations.

In summary, the children were engaged in meaningful interactions around books (interactive read-alouds) in three languages and received encouragement and guidance from their parents to support their language learning. These interactions and attitudes served as the base of a very strong literacy environment. The children had exposure to Chinese language and culture to some extent in this home, and it was sufficient to facilitate some comprehension, but not enough

to develop spoken language to any great depth.

Children's Responses to the Reported Literacy Activities

With respect to the second research question, the children showed a continuum of responses to the home literacy practices, ranging from enthusiastic engagement (read-alouds in all languages), to mildly engaged (Kumon English tutoring), to frustrated (Chinese weekend school homework). This finding speaks to what is currently known about learner engagement that it is socially situated (Gee, 2012; Vygotsky, 1978) and requires meaningful learning activities and supportive environments. To recognize engagement from disengagement, I draw on Guthrie's (2004) description of engagement in reading in a school setting as "frequent and focused reading" with "cognitive, motivational and social attributes" (p. 4). Specifically, Guthrie (2004) referred to engagement in reading within the school settings as exhibiting two distinct aspects: children are active and invigorated by reading, and they employ their minds for cognitive strategies or abstract knowledge. Wigfield and others (2008) also described engagement in terms of frequency, focus, use of comprehension strategies, and confidence.

Language learning in appropriate contexts.

The parents shared literature and entertainment activities that focused on their children's interests and involvement, and where language learning happened in a meaningful, engaging context. For example, during storybook reading time, Peter frequently initiated choosing the books he liked to read, discussed his understanding of the books with his parents, answered their questions about what he was reading, enjoyed the actual reading of the books, and recommended his favorite books to his peers. While the children sometimes had a difficult time relating to a Chinese textbook that focused on famous Chinese people or historical events, or one that made references to students' lives in China that seemed irrelevant, other literacy opportunities such as

viewing Chinese television programs did provide enough background for them to develop some fundamental knowledge of Chinese history. Unlike Moore's (2010) research on multilingual practices in immigrant families where siblings used French to share secret conversations, and their parents similarly used Chinese language as a way to exclude the children from conversations, in the Zhang family the Chinese language enabled them to enjoy time together and strengthen their family relationships. During these activities, the children had extensive interactions with their parents and listened to their explanations, yet also presented their own opinions and sometimes were even treated as an expert on certain topics (for example, the relational dynamics of the family's discussion regarding Angelina Jolie's mastectomy).

A stark contrast emerged regarding activities at the Chinese school where the children learned Chinese language out of context. Typically, homework from the Chinese school was frustrating and disheartening for both children. Amy accepted that the homework was boring and tedious, and although requiring some parental support and guidance, she could handle it easily at the time of the study. During her interview, she mentioned that learning Chinese was not easy, but the homework was stress-free because it required just copying, typing, and memorizing.

Frequent conflict occurred between the parents and the children regarding Chinese homework, and I believe very little deep learning occurred. Certainly, learning to print Chinese characters correctly is necessary, but doing so completely out of context proved frustrating and ineffective for these children. Jane realized that Peter could not do the work without help, so she scaffolded instruction for him by telling him to go through different steps in writing the character "Xue" as a way of directing his actions, which is in accordance with the notion of Zone of Proximal Development (Vygotsky, 1978). With encouragement and guidance from Jane, Peter finished the task. Following this traditional transmission model of teaching, Kumon English also

fell short of fully engaging the students because it too emphasized rote learning and fill-in-the-blank exercises. These decontextualized literacy activities that focused on copying vocabulary words did not support the children's internalization of the learning where they notice, pay attention, intentionally analyze, select, and transform the content into their own learning experiences (Vygotsky, 1978).

Negotiation of different discourses.

The mixed responses from the children were important with respect to children's learning experiences, as they highlight the role of cultural context and the influence of secondary discourses (Gee, 2012) in home literacy environments. When the children went to Chinese school and did their homework, they encountered a secondary Discourse at Chinese school that valued accuracy, repetition, and memorization. On one hand, they enjoyed some of the home literacy practices, such as read-alouds; on the other hand, they were frustrated with some of the other activities that were imposed upon them, such as the routine homework from the Chinese school. Their mixed responses to these different literacy activities reflected how they tried to negotiate and navigate between these two different discourses; sometimes they struggled with these competing discourses because the practices they experienced at home was not recognized in the discourse of the Chinese school. This finding mirrors that of Jin and Cortazzi (1998), and Li (2000, 2006a), who asserted that Chinese families are influenced by a Confucian ideology and, at times, make use of a traditional model of learning in their HLE where precision and rote memory are more highly valued. In the current study, a similar emphasis on precision and rote memory work appeared to be an influential factor in the secondary discourses of two different institutions: their Chinese weekend school and their Kumon sessions.

As discussed, the children experienced what Gee (1990, 2012) called primary and

secondary Discourses. Although Chinese was the language used both at home and in Chinese schools, significant differences existed in how language was taught and used in these two different settings. At home, the primary discourse was Chinese where Jane provided opportunities for children to be immersed in Chinese. For example, when Jane read to them, instead of focusing on finishing the story, she would stop periodically to explain difficult words, introduce useful background knowledge, comment on the book, check the children's understanding, or deepen their engagement by posing open-ended questions about the story. On other occasions during storybook read-alouds, both parents explained vocabulary and built bridges across cultural differences. During this time, the children were engaged in the interactions, both by learning from their parents and by contributing their own knowledge and ideas on particular topics on which their parents perceived them as "the experts" in the family. When the parents and children had different opinions, they agreed to disagree. What Jane facilitated during storybook time was similar to what Hammer et al. (2005) described as a combinational reading strategy, the one most resembling that used in mainstream culture (whereby parents read the text of books to their children, stopping periodically to comment on the book or to ask questions of the children).

Interestingly, when it came to Chinese school homework, the parents were firmer and strongly encouraged the children to complete it, even if they showed resistance. This difference could be due to the parents' views regarding how to learn Chinese "the right way" (by learning to write according to the correct order of strokes) or it could be related to the Chinese teacher's practices (when children made a mistake in writing a character, they were required to copy it several times correctly). The Zhang parents supported the Chinese teacher by ensuring that all of the homework assignments were done as directed. Perhaps the children resisted doing the

Chinese homework because of the precision demanded by parents. They were not allowed to approximate the work, and received no credit for their efforts that produced imperfect results, yet celebrating approximation of learning has been shown to support learners' eventual standard proficiency (Cambourne, 1995).

Although the children demonstrated different responses towards different literacy practices, clearly part of the cause for this difference is their negotiation between their home and school practices. In the Zhang family, Jane had implemented the Chinese teacher's instructions at home during homework time. Gee (2012) argued that a primary Discourse and secondary Discourse mutually influence one other. It is notable in current study that what was valued at home was not valued in the Chinese school setting. Wang (2008) found it difficult to support her children with Chinese school homework when the children found it boring and discouraging. What is different in this case is that the Zhang family did not complain about or question the practices of the Chinese school, but showed the children how to do the work and prompted them to finish it. The children seemed somewhat confused by having enjoyed freedom and approximation in one domain (read-alouds) but yet were not permitted the same autonomy in another; therefore, they had difficulty navigating these different ways of learning and different interpretations of what constitutes a "good" learning situation.

A lack of communication between the parents and the Chinese school highlights the importance of home-school connections. On the one hand, LiJie and Jane initiated communication with public school elementary teachers and received feedback from those teachers regarding literacy development, which may be why Jane's storybook reading strategies were similar to those of the mainstream school; on the other hand, they seldom communicated with Chinese school teachers or received suggestions from them (other than homework

directions), which may have weakened the connections between the Chinese school and the home. This disconnection could have been due to differing views of the teachers' role in the school and to a lack of formal communication, such as parent-teacher interviews. An additional explanation could be that, due to different discourses, the teachers at the Chinese school were viewed as the ultimate authorities and Jane may have considered it to be inappropriate for her to approach them about the nature of her children's homework assignments.

The discussion of the results of the study that pertain to the three research questions revealed parents' beliefs about how language learning occurs and innovative uses of the same texts/resources in different languages during the home literacy practices. In addition, various homework practices elicited a mixture of children's responses. The findings also indicated that the parents faced significant challenges in supporting their children's HLM in a diglossic society, which offered few opportunities to use Chinese at a high cognitive level. The next section discusses the implications of the study.

Implications for Parents, Educators and Researchers

This study provided information on the circumstances, practices, and interactions that occurred in the Zhang family at home in supporting their HLM. The findings have educational, empirical and methodological implications for parents, educators and researchers. As Purcell-Gates (2007) stated, "we will begin to really see, sometimes for the first time, the instantiations of literacy in the lives of our students. As this occurs, the lives and realities of the students will appear with greater clarity" (p. 21). The current study adds to the knowledge base on immigrant families' home literacy practices in supporting HLM. By examining and understanding the home literacy practices of Zhang family, five important educational implications arise that are relevant for parents and educators in both Canadian and Chinese schools. I also identify empirical and

methodological implications for researchers in the field of HLE and HLM. All of these implications are addressed below.

Firstly, the findings imply that it is especially important for immigrant parents to promote heritage language learning at home through home literacy activities. For example, parents' participation in children's entertainment choices led to in-depth discussions about various news stories and world events, created opportunities to convey family values, and strengthened family relationships all the while strengthening language skills. Some immigrant parents do not speak English fluently, so the role of HL is crucial in bolstering family ties, clarifying communication, and increasing opportunities for interactions between members, especially intergenerational family members. Due to a resource-poor Chinese language environment in the diglossic society where the research was conducted, Chinese had low vitality and the children did not have access to a community with active Chinese usage. Since the main sources for the children's Chinese language learning were their parents and the language resources at home, it is particularly important to provide such opportunities and activities.

The second implication is the need to reconsider the usefulness of decontextualized literacy practices in traditional Chinese school homework in HLM. A discouraging aspect of the findings was that the children were spending considerable time on isolated and decontextualized exercises in Chinese and English. The parents followed and reinforced Chinese school practices at home, valuing accuracy in Chinese spelling. While memorizing lists of words may be valuable in helping children develop vocabulary and familiarity with Chinese writing, copying a decontextualized list was not a practice that interested the children and did not provide an opportunity to use those words in a meaningful way. With an overemphasis on accuracy, the children lost the opportunity to experiment with the language in a playful and meaningful way.

Considering that most of the Chinese writing the children will do will be on a computer, the importance of knowing the order of strokes in writing Chinese is debatable. Parents would find it more useful to emphasize interactive activities and keep the rote learning to a minimum.

Instead of using decontextualized literacy practices, the third implication of this study is the consideration of broader use of literature in Chinese school, which might add depth and interest to learning. In this study, learning in the Chinese school focused on textbooks and exercise books. While the children's teachers emphasized the use of Chinese at home, they largely ignored the maintenance of Chinese through reading. A literature-rich environment in Chinese school could arouse children's interest in learning Chinese. With the teachers' encouragement and provision of literature-based experiences in a Chinese school, students could read with their parents, interact with their peers and build upon one another's contributions about the books they read (the weekend school is often their only opportunity for peer interaction in HL learning), which could expand the number of opportunities to develop their critical thinking skills in another language.

The fourth implication involves the need for greater collaboration between parents and teachers at Chinese schools. While the importance of establishing home and school connections pervades many discussions about education, however, I found that the parents seldom became involved with teachers at the Chinese schools. This lack of communication could be due to a number of reasons, but it seemed apparent that the root cause was a tendency for traditional Chinese parents to defer entirely to the teacher as the educational authority, without question. The home-school collaboration may be beneficial in supporting children's HL learning process, so parents could take more initiative in conversing with teachers, who in turn could invite the parents to participate more actively and provide suggestions of how they could support their

children's HLM.

Finally, regarding the role of good interpersonal communication in HLM, the findings revealed that without a conscientious effort to create a variety of situations and contexts for communication, HL opportunities were quite limited. Some examples would be (a) providing opportunities for children to have storybook times with grandparents via Skype calls or through other Internet-based communication platforms; (b) exchanging emails with grandparents or other relatives, or (c) developing a regular newsletter for distant relatives. These practices could provide children with an audience for using their HL in an intimate setting where they could experiment with language usage, and have a chance to share thoughts or explore different topics with distant relatives and friends. In addition, parents could use a HL at a higher cognitive level to assist their children's comprehension, development of academic language, and proper usage of the distinct features of a HL in a variety of discourses.

The current research also has empirical implications. Research with a focus on Chinese HLM and the HLE in the Canadian setting has been largely unexplored, even though Chinese people comprise one of the largest groups of immigrants in the country. In the current study, I visited the participant home for 10 times over a period of three months, and made the HLE visible, including how the HL was used at home, the actual home literacy practices, and, more importantly, the nuances of the interactions between parents and children during these literacy practices. Contrary to previous studies of Chinese immigrant families that documented early first language shift and loss (Li, 2006c, 2006d; Zhang & Koda, 2011), a rich and robust HLE was found. In the current study the parents supported their children's HL and trilingual experiences through a variety of activities, and were quite satisfied with their children's HLM progress. Similarly, the children had a positive attitude towards language learning. As Amy indicated in

her interview, she was proud of knowing three languages even though Chinese was understood with only minimum production of language. This attitude is quite distinct from the results reported by Li (2006c), where the child rejected Chinese and pretended he did not understand it even when he was living in a strong ethnolinguistically vital neighbourhood. Although Peter found learning Chinese challenging, he still demonstrated the ought-to L2 self by believing that learning Chinese was part of his daily routine and he expended considerable effort to progress in his Chinese learning.

The impact made by the parents' involvement in the current case study in supporting their children's HLM makes a strong argument that parental attitudes and beliefs make a significant contribution. In previous studies parents also believed that maintaining a HL was important, and they did not translate their beliefs into daily practices due to the prioritization of improving their children's English proficiency and their belief that learning Chinese would negatively interfere with their children's English learning (Li, 2006c). Further research with Chinese immigrant families are needed in order to better understand the complexity of the phenomenon.

It should be noted that in the current study, both parents were self-employed with good English communication skills and relatively flexible time schedules. In addition, because they had accumulated substantial savings when they lived in China and enjoyed family support in purchasing a Canadian property early in their immigration, they had considerable financial resources available for their children's education. They also had access to some other resources that not all immigrants enjoyed, such as frequent use of the public library, communication with teachers in English regarding their children's learning, and being able to send their children to Chinese school, as well as being able to afford to send the children to China regularly. It would be worth exploring in a future study how low-income immigrant families or parents with low

English levels explore and navigate local resources and maintain a HLE.

This study makes novel contributions to the current body of literature regarding HLM, and also presents valuable methodological implications for understanding and examining HLM and the HLE in a number of ways, which are described in the next few pages.

Firstly, previous studies of the HLE and Chinese HLM have focused on interviews and participant observations as the main sources of information (Dagenais et al., 2006; Li, 2006c; Moore, 2010; Riches & Curdt-Christiansen, 2010). The current study extended these methods and included parent-submitted video recordings, which presented a way for the researcher to see natural practices in action without being present in the home; it also allowed multiple replays (Paterson et al., 2003). Furthermore, it provided opportunities for the parents to indicate what they valued in the HLE and HLM. I found this way of data collection provided evidence of some nuanced interactions between the parents and the children during their literacy activities. To my knowledge, this study is the first of its kind to collect data through the combination of in home observations and parent-submitted videos.

Secondly, solicited video interviews represent a novel data collection method for examining a HLE. However, it is important that interviews be conducted immediately after submission of parent-made videos instead of at the end of the study as was done in this case, so that the participants can more readily recall the recorded activities. While a video may, at times, serve as an aid to memory, in this study some of the videos were recorded as much as three months before the interview concerning them was conducted, and thus may not prompt the interviewee's recall.

Finally, reflecting on my study, I suggest conducting another solicited video-recording interview with all family members present, which could provide more opportunities for the

parents and the children to consider one another's ideas and could aid in recall; as well as making the children feel more comfortable having a conversation with the researcher and providing information. Of course, it could have the opposite effect, but this possibility could be mediated by having separate interviews with the children and the parents.

Limitations of the Study

This three-month qualitative case study has a number of limitations. First, findings from research with one Chinese immigrant family in a medium-sized city in a Canadian context cannot be generalized to wider audiences. For example, since each parent ran a business, neither had a fixed schedule, and they were relatively flexible with their work time, affording the children the luxury of having an array of after-school activities. The Zhang family also had the financial resources to enable the children to visit China almost every year, which is not typical of most immigrant families.

As the research was conducted in this family's home and the parents submitted video-recorded sessions, the data collected are restricted to that which the family shared and to that which I observed during my visits to their home during the short research time frame. It is likely that the parents chose to submit videos that showed them in a favourable light; however, this data material was both a limitation and a strength, since their choices of videos revealed what they believed and valued, which was one of the main purposes of the study.

The lack of a separate interview with the father meant an absence of one parent's voice in the findings. To engage the father, a decision was made to interview them together. While this choice may have resulted in his agreeing to participate in the interview, he did not actually make any contribution to that interview. It is possible that some of the viewpoints expressed by Jane may not reflect LiJie's ideas.

However, from the interviews, home visits, submitted videos, and conversations with the children, it was apparent that Jane was responsible for the children's learning. This practice is in accord with the literature where, for example, Wu (2005) conducted interviews with mothers, who were identified as the primary care providers, and Li (2004) conducted interviews with mothers of struggling Chinese children learning English.

Since the Chinese community was relatively small and I had not socialized with the Zhang family before data collection, my presence with the family in the community could have significantly compromised confidentiality. To keep this risk to a minimum, no information from the social domains of work or religious affiliations appear in the data collected, although expansion of data collection into the community would likely have been rich sources of language and literacy practices.

Interview time with the children was quite limited due to rather perfunctory responses. On reflection, I think I should have selected an environment that was familiar to them; at their home, for example, rather than in the unfamiliar environment of my home, which might have inhibited their responses to the interview questions. I made every effort to make their experience comfortable and relaxed, yet I found them hesitant in elaborating on their responses, despite numerous gentle prompts. In future studies, I would also interview the children alone during the video-solicited interview (although they were interviewed separately, they were present as the other was interviewed). This factor may have inhibited their responses. Another consideration would be to use video clips or other types of prompts (e.g. pictures) to stimulate discussion.

Recommendations for Future Research

Reflecting on the findings from this study, I suggest that future research focus on the following five areas: (a) an examination of bilingual education in various jurisdictions, which

could expand understanding of home literacy practices in broader contexts; (b) engagement with family members for a longer time period and in a wider variety of settings, especially within the community; (c) an examination of how to engage children's interests by using bilingual books; (d) careful consideration of interview arrangements with parents and children; and (e) the use of innovative methods to conduct research into the HLE.

Future comparative studies of bilingual education in a variety of locations are needed. The current study looked at the HL practices of a Chinese immigrant family in a Canadian setting. Future research could compare the experiences of Chinese immigrant families in North America who support children's HLM with those of bilingual education in The People's Republic of China. Such a comparison could offer several advantages such as: revealing important nuances of home literacy practices; deepening further understanding of how children respond to these practices; uncovering which of the practices could be influenced by teachers, local context and culture. Such studies may broaden our understanding of HL learning, home literacy environment and multilingual literacy practices in China, which in turn could facilitate insights into HL literacy practices in Canada.

Also, I recommend engaging with a family over a longer period of time and in a wider variety of settings, especially within the community. Such an examination could make visible the everyday lives of children and the multiple literacy practices in which they are immersed. Results from an in-depth study in a wide variety of settings in the community could also provide insights for teachers on students' home literacy practices and suggest ways to better serve heritage language learners in classroom settings.

The third recommendation is to consider exploration of the usage of bilingual books in the home literacy environment and classroom settings. In this study, data analysis revealed that

the children were more interested in books in their heritage language if they had first read them in English. Reading the same books in different languages taps into readers' diverse linguistic capital as a valuable resource. The parents were influenced by the mainstream teachers' reading suggestions, and Jane and LiJie extended those suggestions to their children's Chinese learning. Greater usage of bilingual books would enable more immigrant parents to draw on their own linguistic repertoires to better support and participate in their children's literacy practices and school activities. Further research is needed on the potential benefits of using bilingual books for engaging children's personal interests and parental participation, strengthening connections between home and school, and developing both home-made and commercial bilingual books.

I further recommend careful consideration of the context and procedures for interviewing participants to maximize opportunities for authentic contribution.

Finally, in further research into the HLE, innovative methods could be employed. In the current study, video-recorded sessions were very informative. In the future, additional ways of collecting data could be used within the homes of participating families. For example, researchers could equip children with tools such as a video camera that they could use to document the literacy activities they practice at home and in their community.

Epilogue

During my three months of data collection, neither Amy nor Peter actively spoke Chinese at home with their parents, but they obviously understood a great deal because their parents spoke to them in Chinese almost exclusively. Language learning for Amy and Peter was an on-going process. Amy had demonstrated ability and motivation in learning Chinese; however, speaking Chinese in everyday life was rare for her. Jane had more concerns for Peter, as he was struggling in learning Chinese.

On finishing this dissertation, I returned to the family's home to help with their niece's graduate school application. Surprisingly, Peter spoke Chinese to me when I entered their home. Jane had prepared some cookies for me as a treat and Peter wanted to eat them too, but Jane said cookies were not healthy. Then Peter rebutted in Chinese, saying that he had eaten enough vegetables to stay healthy. It was the first time I had heard Peter speak in Chinese. The parents stated that it was the result of a recent month-long trip to China, during and after which Peter's ability and willingness to speak Chinese improved dramatically.

Both Amy and Peter had greatly benefitted from the rich HLE and supportive attitude of their parents. Jane's final words to me were simple but profound: "As parents, we need to give children time to grow."

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Appendix A. Certificate of Ethical Approval




University
of Victoria

Human Research Ethics Board

Office of Research Services
Administrative Services Building
PO Box 1700 STN CSC
Victoria British Columbia V8W 2Y2 Canada
Tel 250-472-4545, Fax 250-721-8960
ethics@uvic.ca www.research.uvic.ca

Certificate of Approval

PRINCIPAL INVESTIGATOR	Zihan Shi	ETHICS PROTOCOL NUMBER	13-080
UVic STATUS:	Ph.D. Student	ORIGINAL APPROVAL DATE:	21-Mar-13
UVic DEPARTMENT:	EDCI	APPROVED ON:	21-Mar-13
SUPERVISOR:	Dr. Ruthanne Tobin	APPROVAL EXPIRY DATE:	20-Mar-14
PROJECT TITLE: Supporting Children's Chinese Heritage Language Maintenance in Canada: Home Literacy Environments of Chinese Immigrant Family from Peoples' Republic of China			
RESEARCH TEAM MEMBER: None			
DECLARED PROJECT FUNDING: None			
CONDITIONS OF APPROVAL			
This Certificate of Approval is valid for the above term provided there is no change in the protocol.			
Modifications To make any changes to the approved research procedures in your study, please submit a "Request for Modification" form. You must receive ethics approval before proceeding with your modified protocol.			
Renewals Your ethics approval must be current for the period during which you are recruiting participants or collecting data. To renew your protocol, please submit a "Request for Renewal" form before the expiry date on your certificate. You will be sent an emailed reminder prompting you to renew your protocol about six weeks before your expiry date.			
Project Closures When you have completed all data collection activities and will have no further contact with participants, please notify the Human Research Ethics Board by submitting a "Notice of Project Completion" form.			
Certification			
This certifies that the UVic Human Research Ethics Board has examined this research protocol and concluded that, in all respects, the proposed research meets the appropriate standards of ethics as outlined by the University of Victoria Research Regulations Involving Human Participants.			
 Dr. Rachael Scarth Associate Vice-President, Research			

Certificate Issued On: 22-Mar-13

13-080 Shi, Zihan

Appendix B. Advertisement Poster - English and Chinese



You are invited to participate in a PhD research study about Chinese immigrant families' support of their children's heritage language at home.

If you support Chinese learning at home for a child (or children) between the ages of 5 and 8 who has not attended elementary school in China, I want to hear from you.

Please call Zihan Shi at 250-384-1997 or email me at zihan@uvic.ca

您有一个年龄 在五到八 岁之间的孩子吗？
您支持孩子学习中文吗？
您的孩子未曾在中国就读小学吗？

如果您符合以上条件，诚邀您参加一项
关于中国移民家庭如何支持孩子学习中文的博士研究。

请联系史子菡， 电话： 250-384-1997。 Email: zihan@uvic.ca

Appendix C. Letter of Invitation to Participate - English and Chinese Versions

Dear Parents,

My name is Zihan Shi and I am a PhD student in the Department of Curriculum and Instruction at the University of Victoria. I would like to invite you and your child(ren) to participate in the PhD study I will be doing in 2013.

The purpose of this study is to investigate and understand what Chinese immigrant families think about supporting their children's heritage-language learning and what activities they use for this support. I will conduct interviews and observations of participants' home literacy activities (parents and children), which can be conducted in either Chinese or English. During the interviews, your responses will be audio-recorded. In addition, I will take notes during the observations. A video camera will be provided to you so you can record activities at home and the video recordings will be collected as research data.

I will ensure the protection of participants' confidentiality and identities. Your permission to be involved in this study is voluntary. At any time, you may withdraw for any reason without explanation. The potential benefits of your participation in this research include: 1) learning about different research areas in heritage language maintenance; 2) an opportunity to participate in a PhD research study relevant to your family life; 3) learning about how to support and maintain your heritage language; 4) multiple opportunities to discuss and refine your understanding of your home literacy activities and your child's learning process; and 5) access to a summary report of the study.

I am available at your convenience to answer any questions or concerns. I may be reached at zihan@uvic.ca or 250-384-1997. Thank you for your time and consideration.

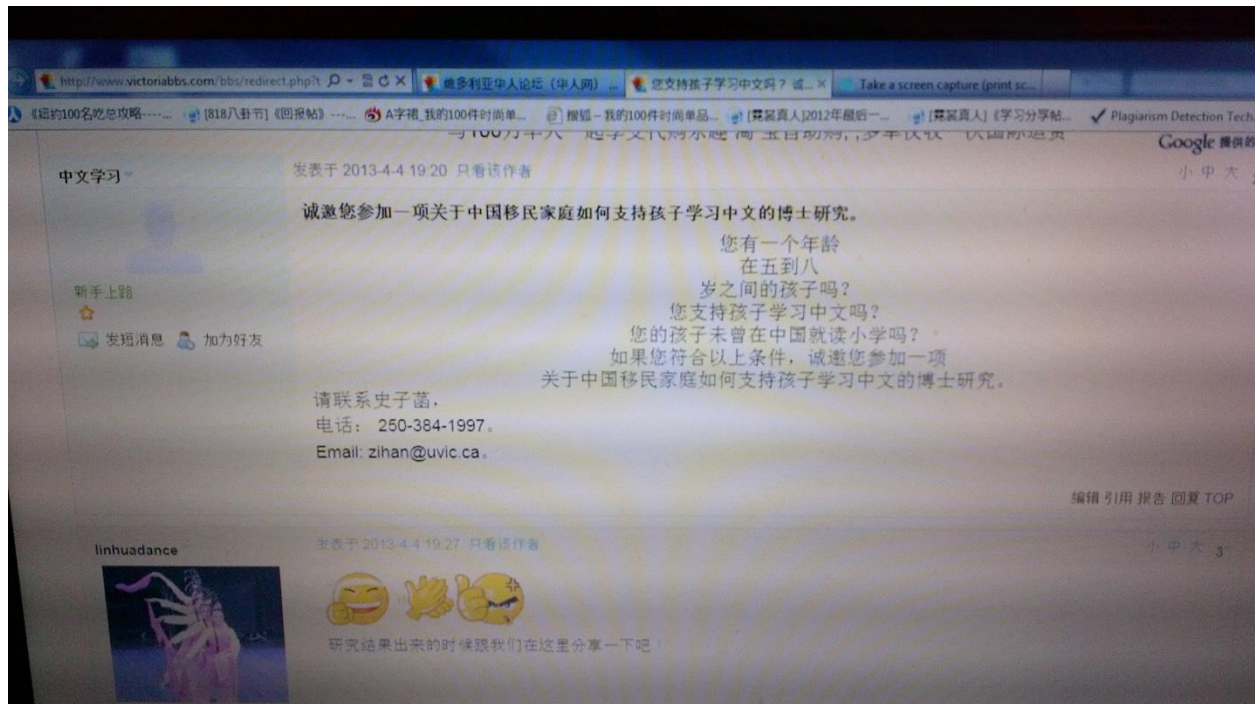
我叫史子菡，是维多利亚大学课程与教学系博士生。我诚挚邀请您和您的孩子（们）参加我在 2013 年进行的博士研究。本研究的目的是调查中国移民家庭关于支持孩子（们）中文学习的想法以及了解在家里从事什么样的活动来支持孩子（们）学习中文。

我将访谈参与者，并观察父母和孩子在家里的学习活动。在访谈过程中，我将录音。此外，我将记录观察笔记并烦请您给家庭的中文学习活动录像。

如您愿参与此研究，我将保护您的隐私。在任何时候，您可以选择退出，无须提供解释或理由。您参与本研究的潜在好处包括：1）了解关于维护中文研究领域中的进展，2）有机会参与有关您的家庭生活的博士研究，3）了解如何支持中文学习，4）讨论孩子的学习进程和进一步了解您家庭中文学习活动，和 5）本研究结果的摘要将会免费提供给您。

如果您对此研究有任何问题，请随时与本人联系。请发 Email 至 zihan@uvic.ca 或致电 250-384-1997。感谢您的时间和考虑参与。

Appendix D. Information on Local Chinese Website - Chinese Version



Appendix E. Telephone Scripts - English and Chinese Version

Thank you for your interest in participating in my PhD research study. As you may have read on the poster, this study will focus on understanding how Chinese immigrant families support their children's Chinese learning. May I ask you several questions?

- How many children do you have?
- How old is your child(ren)?
- How many years has your child(ren) been learning Chinese?
- Do you have any questions for the project?

Thanks again for your interest. I will follow up with you by phone in the next 2-3 days.

感谢您对参与我的博士研究感兴趣。正如您在海报中看到的，本研究重点在于了解中国移民家庭怎样支持孩子的中文学习。我能请教您几个问题吗？请问您有几个孩子？他们多大了？孩子学习中文多长时间了？您对于本研究有什么问题吗？

再次感谢您对本研究感兴趣，未来两三天内我会和您电话联系。

Appendix F. Semi-Structured Interview Protocol with Parents (#1) - English Version

Date:	Time:
Place:	Interviewee:

Section One: General Family Information

- Let's start by talking a little about yourself and your family.

(Prompt questions: How long have you been in Canada? How long has your spouse been in Canada? How many children do you have? Male or female? How many family members live together?)

- Could you please tell me about your child(ren)?

(Prompt questions: What age(s)? Place of birth? If not in Canada, how old was s/he when s/he moved to Canada? How often does s/he go back to China? Where does s/he go to school? What grade is s/he in?)

- ~~Could you tell me what you and your child(ren) usually do after school?~~

Could you please tell me what your children usually do after school? What do you usually do after school?

Section Two: Expectations

- ~~Why do you think it is beneficial for your child(ren) to learn Chinese?~~

What benefits do you hope your child(ren) will receive by Chinese learning?

- ~~What do you hope he/she might learn?~~

What level of language proficiency in Chinese do you hope your children can achieve?

(Prompt questions: What aspects of Chinese learning do you think child(ren) need to learn: speaking, reading, writing, knowledge about culture such as Chinese festivals, understanding of Chinese culture)?

Section Three: Language Environment

- What is the main language spoken in your home?

(Prompt questions: What language do you speak to your child? What language does your child speak to you? What language does your child speak to his/her siblings or other members in the family? What language does your child speak to other people in different places and different contexts?)

- Do you enjoy reading in your spare time? ~~Reading storybooks to your child(ren)?~~

Do you read Chinese storybooks to your children? Do you read English or French storybooks to your children? If you do, how often?

- Are there any Chinese reading materials, or audio-visual materials, ~~visual or audio materials~~ in your home? If so, please give some examples.

TV or audio, video materials

(Prompt questions: If so, for what purposes, where did you get them, and who uses them? If not, is there anything (book, computer programs) you would like to have?)

- Have you used a computer or iPad for Chinese education?

(Prompt questions: If so, how often, and what did you do? ~~In your opinion, how does computer or iPad usage influence your child(ren)'s Chinese language learning?~~

How do you use computer or iPad to teach your child(ren) Chinese language learning?

Section Four: Experiences of Support for Chinese Learning

- ~~What have you done to help your child(ren) or child(ren) learn Chinese?~~

After school, what do you usually do to teach your child(ren) Chinese?

(Prompt questions: Please give specific examples and describe in detail, such as who participated, what their role was, and what happened).

- Does your child like these activities?

(Prompt questions: If so, which aspects? If not, why do you think s/he does not like it?)

- To what degree does your child use both English and Chinese at the same time in one conversation?
- Does your child show interest in learning Chinese? If so, please explain how.

- ~~What do you feel is helping your child(ren) learn Chinese?~~

When you helped your child to learn Chinese, was it difficult or easy for you?

- To what extent do you think you have helped? Do you know where you can go in your community for help if you have difficulties?
- Is there anything else you would like to tell me?

(Thank the participants for participating and assure them of their privacy.)

Appendix F. Semi-Structured Interview Protocol with Parents 家长访谈#1-Chinese Version

日期:	时间:
地点:	受访者:

第一部分：家庭信息

- 让我们谈谈你和你的家人。

（提示问题：你来加拿大多久了？你的丈夫/妻子呢？他/她来加拿大多久了？你有几个孩子？男孩还是女孩？几个家庭成员住在一起？）

- 能否谈谈你的孩子（们）？

（提示问题：他/她多大了？在哪儿出生？如果不是在加拿大，他/她多大移居加拿大？他/她是否经常回中国？他/她在哪所学校上学？几年级？）

- ~~•请问你和孩子放学后一般做什么呢？~~

放学后你孩子一般做些什么？你做些什么？

第二部分：期望

- ~~•你为什么认为孩子学习中文有益？~~

孩子学中文的好处是什么？

- ~~•你希望他/她能学到什么？~~

你希望他中文能学到什么程度？

（提示问题：你认为孩子需要学习中文的哪些方面：口语、阅读、写作、中国传统文化和习俗）？

第三部分：语言环境

- 你在家里通常用中文还是英文？

（提示问题：你和孩子说哪种语言？孩子用什么语言回答？孩子和兄弟姐妹或其他家庭成员用什么语言交流？孩子与其他人用什么语言交流？）

•~~闲暇时间你喜欢读书吗？给孩子读故事书吗？~~给孩子读中文的故事书吗？给孩子读英文的故事书吗？如果读的话，多长时间读一次？

•家里是否有中文的阅读、~~视觉或音频材料？~~电视，音频或录像材料，如果有，请举一些例子。

（提示问题：如果有的话，做什么用，从哪里来的，谁在用？如果没有，有什么（书或电脑内容）是你想要的吗？）

- 你在教小孩学中文的时候用过电脑或 iPad 吗？

（提示问题：如果有的话，多频繁，怎么用得？在你看来，~~电脑或 iPad 的使用是怎样影响孩子的中文学习的？~~用电脑或平板从哪方面影响孩子学习的？

第四部分：支持中文学习的经验

•~~你如何帮助孩子（们）学习中文呢？~~放学后，你怎样教孩子学习中文？

（提示问题：请给出具体的例子并详细描述，例如：谁参与，他们做什么）

- 你的孩子（们）是否喜欢这些活动？

（提示问题：是的话，她/他喜欢哪方面？不是的话，你认为她/他为什么不喜欢？）

- 你注意到孩子交流时有同时使用英文和中文的习惯吗？

- 孩子对学习中文感兴趣吗？如果是，她/他怎样感兴趣？
- ~~你对帮助孩子（们）学习中文有什么想法？~~你对教孩子学习中文觉得怎么样？难吗？

还是很容易？

- 如果你需要帮助，你知不知道社区是否有人可以帮助你？
- 你还有什么想补充的吗？

（感谢参与，并保证他们的隐私）

Appendix G. Semi-Structured Interview Protocol with Parents (#2)-English Version

Date:	Time:
Place:	Interviewee:

Section One: General Family Information

- Let's start by talking a little about yourself and your family.

(Prompt questions: ~~Tell me a little bit about your work and home life?~~ What do you do in your job? What does your spouse do for work? What has been your own experience with school? What has been your own learning experience? How did you learn a second language? What's your expectation for your second language learning?)

Section Two: Expectations

- ~~What are some of the reasons why you want your child(ren) to learn Chinese?~~

Why do you want your child(ren) to learn Chinese? Is there any event that caused this desire for Chinese learning?

- How do you feel about your child(ren)'s progress in Chinese so far? What are their various strengths in Chinese learning, such in listening, speaking, reading and writing aspects?

Section Three: Language Environment

- How many years has your child been learning Chinese? ~~Approximately how much time does your child(ren) spend on Chinese learning per week?~~

Approximately how much time each week does your child spend on reading in Chinese, writing in Chinese, and listening and speaking in Chinese?

In which language do you think your child feels more comfortable? ~~Why?~~ What evidence have you seen that your child is becoming more comfortable with Chinese?

- What kinds of reading materials do you have in your home?
(Prompt examples: magazines, newspapers, writing materials, novels, children's books/magazines, religious books, personal calendars, address books, cookbooks, how-to manuals, reference materials, other kinds of books)
- Do you enjoy watching TV? What kind of programs do you usually watch? How about your child(ren)?
- When teaching your child(ren) Chinese, which materials do you use?
(Prompt examples: books, iPad, computer programs)
- When and where ~~does your child(ren) usually use Chinese?~~ does your child(ren) speak, read and write in Chinese? Please tell me with whom your child(ren) uses Chinese. Please describe a situation in which Chinese is used.

Section Four: Experiences of Support for Chinese Learning

- When did your child(ren) start to learn Chinese? When did your child(ren) start to learn English? Which language developed faster?
- How do you encourage your child(ren)'s Chinese learning?
- Can you give me an example of a ~~successful learning experience~~ good learning experience with your child(ren)? How did you achieve this? Why do you think it was a success?
- Are there times when your child does not want to learn Chinese? If so, how do you deal with it?
- Is there anything else that you would like to add?

(Thank the participants for participating and assure them of their privacy)

Appendix G. Semi-Structured Interview Protocol with Parents 家长访谈 #2 -Chinese Version

日期:	时间:
地点:	受访者:

第一部分：家庭信息

- 让我们谈谈你和你的家人。

(提示问题：~~请谈谈你的工作和家庭？~~你工作都做些什么？家里人工作都做些什么？

你自己的教育经历？你自己的学习经历？你是怎样学习第二语言的？你期望你的第二语言达到什么程度）

第二部分：期望

- ~~什么促使你希望孩子学中文的？~~

你为什么希望孩子学中文？有什么事情吗？

- 你觉得孩子迄今为止中文学习的进展如何？听说读写方面有什么优势？

第三部分：语言环境

•孩子一直学习中文吗？~~每周大约用多长时间学中文？~~你孩子大约每星期花多少时间听说读写中文？

•你认为孩子用什么语言沟通感觉更自如？~~为什么呢？~~你为什么觉得他用某种语言更自如呢？

- 家里有什么阅读材料？

（提示的例子：杂志、报纸、书写材料、小说、孩子书籍/杂志、宗教书籍、日历、地址簿、食谱、说明书、参考材料、其他种类的书籍）

•你喜欢看电视吗？你平时看什么样的节目？你的孩子（们）呐？他/她看电视吗？

喜欢什么节目？

•当教你孩子（们）中文时，使用什么材料？（提示的例子：书籍、iPad、电脑教育软件）

•你的孩子（们）通常什么时候说中文？和谁说？~~他们在哪儿用中文？怎么用？~~你
的孩子说，读写中文吗？

第四部分：支持中文学习的经验

•孩子（们）什么时候开始学习中文的？什么时候开始学英文的？哪一种语言发展得更快？

•你如何鼓励孩子学习中文的？

•你能不能给我举个有关你和孩子成功学习中文经历的例子好的学习中文的例子。如何做到的？为什么你认为它是成功的？

•你还有什么想补充的吗？

（感谢参与，并保证他们的隐私）

Appendix H. Semi-Structured Interview Protocol with Parents #3 - English Version

Date:	Time:
Place:	Interviewee:

Section One: Expectations

- ~~How do you see your child(ren) using Chinese now and in the future?~~

How do you see your child(ren) using Chinese now? How do you see your child(ren) using Chinese in the future?

- What do you think parents can do to prevent the loss of Chinese?

Section Two: Language Environment

- Please tell me ~~all the people that you can think of~~ who has taught, or who now teaches, your child(ren) to learn Chinese (except you). How and when did/does this teaching occur? Please give examples.
- ~~Are there activities in the community that you participate in that are related to Chinese learning?~~ Are there any activities in the community that support Chinese learning and teaching? If there is, please describe these activities. Do you take your child(ren) to these activities?
- Has your child(ren)'s classroom teacher given you any feedback about your child(ren)'s Chinese or English learning? If yes, what did the teacher say?
- How often does your child(ren) have contact with friends or relatives in China, and how (for example, phoning, texting, messaging, emailing, letters)?

Section Three: Experiences of Support for Chinese Learning

- Do you remember how you learned a second language? (if applicable)
(Prompt questions: How did you learn English? What are some differences between your learning experiences and those of your child(ren)?)
- What do you usually do at home to help your child(ren) learn Chinese? ~~Why did you choose these activities and strategies at home?~~ Why did you choose these activities? Are the activities and materials that you have provided helpful?
- To what extent do you think you have helped? Do you know where you can go in the community for help if you have difficulties?
- Is there anything else that you would like to add?

(Thank the participants for contributing and assure them of their privacy.)

Appendix H. Semi-Structured Interview Protocol with Parents 家长访谈 #3 - Chinese Version

日期:	时间:
地点:	受访者:

第一部分：期望

~~•你对孩子现在学习和将来使用中文有什么想法？~~

你对孩子现在学习使用中文有什么想法？你对孩子将来使用中文有什么想法？

•你认为家长可以做些什么来防止孩子忘记中文？

第二部分：语言环境

•请给我讲讲~~所有教过孩子中文的人~~。除你之外教过孩子中文的人吗？您能举例说明他们的教学方式吗？

•~~你是否参加社区中文教育的活动？~~社区是否有中文学习和教育的活动？你带孩子参加这些活动吗？如果参加的话，请描述这些活动。

•孩子的任课老师给过你关于孩子中文或英文学习的建议吗？如果有的话，他们说什么？

•孩子经常和在中国的朋友或亲戚联系吗？如何联系呢（例如，打电话、发短信、网上短信、收发电子邮件、信件）？

第三部分：支持中文学习经验

•你还记得你是怎样学习第二语言的吗？（如适用）

（提示问题：你是怎么学英文的？你觉得你的英文学习经历和孩子的中文学习经历有什么差异吗？）

•你在家里一般都怎么帮助孩子学中文？~~你为什么选择这些活动和策略？~~你为什么选择这些活动？你认为你提供的这些活动和材料有用吗？

•如果你需要帮助，你知不知道社区是否有人可以帮助你？

•你还有什么想补充的吗？

（感谢参与，并保证他们的隐私）

Appendix I. Consent Letter - English Version

Department of Curriculum and Instruction
 University of Victoria
 Maclaurin Building A541
 3800 Finnerty Road (Ring Road)
 Victoria, BC
 V8P 5C2

Participant Consent Form

Supporting Children's Chinese Heritage Language Maintenance in Canada: Home Literacy Environment of a Chinese Immigrant Family from the People's Republic of China

You are invited to participate in a study entitled Supporting Children's Chinese Heritage Language Maintenance in Canada: Home Literacy Environment of a Chinese Immigrant Family from the People's Republic of China, which is being conducted by Zihan Shi, a PhD student in the department of Curriculum and Instruction at the University of Victoria.

You may contact Zihan if you have further question by emailing zihan@uvic.ca or phone 250-384-1997.

As a graduate student, I am required to conduct research as part of the requirements for a PhD degree. It is being conducted under the supervision of Associate Professor Ruthanne Tobin. You may contact Dr. Tobin at 250-721-7785.

Purpose and Objectives

The purpose of this research project is to investigate the opinions and practices of Chinese immigrant families concerning supporting their children's heritage-language learning, and to explore the kinds of activities in which they engage at home in support of their children's learning of Chinese.

Importance of this Research

This research is significant because previous research has suggested a range of factors that may influence language maintenance (Li, 2006); however, the relative importance of these factors in the process of language maintenance is debatable (Baker, 2006).

This study will look at one particular area of heritage-language maintenance, i.e. the home-literacy environment that Chinese parents have provided to support their children's home-language learning. While other studies provide analyses of the heritage language used to support English development at home with Chinese immigrant families (Li, 2006), I examine the approaches that parents employ to maintain Chinese language where bilingualism and biliteracy are the goal. I direct my attention to an in-depth understanding of the home-literacy environment for heritage language maintenance by examining: (a) strategies and activities that Chinese

immigrant parents employ to support their children's heritage language maintenance; (b) the perceptions, beliefs and attitudes of parents; and (c) how children respond to these reported strategies and activities.

Selection of Participants

The parents being asked to participate in this study are all from the People's Republic of China, and all have at least one child between the ages of 5 and 8 years old who did not learn Chinese in the People's Republic of China. All participating parents support their children's learning of Chinese heritage language at home.

What is involved?

If you volunteer to participate in this research, you must agree to the following guidelines:

- 1) Parents will be interviewed three times: at the beginning, in the middle of, and at the end of the study. Each interview will last approximately 60 minutes and will be held either at the interviewer's home or at the home of the participating family (to be agreed upon by interviewer and participants). The audio recording of each interview will be transcribed.
- 2) Each child will be interviewed once, during the middle of the study. The interview will last roughly 60 minutes and take place at the participants' home. It will also be audio-recorded and transcribed.
- 3) Parents and children will be interviewed twice at the end of the project (once separately, and once together as a family). Each 60-minute interview will be audio-recorded and transcribed.
- 4) One 60-minute home observation will occur weekly for 3 months. Field notes will be taken. I WILL TAKE PHOTOS OF BOTH PARENTS AND CHILDREN DURING HOME VISITS.
- 5) Parents will video-record their activities at home, approximately 30 minutes per week. Field notes will be taken. IN THE VIDEO, THE PARTICIPANTS' IMAGES WILL BE CAPTURED. THE VIDEO WILL BE SHOWN AND SHARED WHEN I REPORT THE RESULTS OF THE STUDY. IN ADDITION, THE IMAGES WILL BE SHOWN IN CONFERENCE PRESENTATIONS.
- 6) Children's work samples will be collected and photographed during the time of the study. THE WORK SAMPLES WILL BE SHOWN AS PART OF THE RESULTS OF THE STUDY. IN ADDITION, IT WILL BE USED FOR DATA ANALYSIS.
- 7) Photographs will be taken of other materials that parents use during this process, such as story books, textbooks, websites, and TV programs.

Inconvenience

Participation in this study may cause some inconvenience for you, including the length of time committed to participate in the study.

Risks

There are some potential risks to you by participating in this research. For example, you or your child(ren) might feel fatigued or stressed during the research. Also, there may be possible emotional discomfort as a consequence of participation, since the topic is focused on how to best support your child's learning.

To prevent or to deal with these risks, the following steps will be taken: 1) if you feel tired, the interview/observation can be stopped at any time; 2) you have the right to refuse to answer questions at any time; 3) there are no right or wrong answers for any of the questions. The purpose is to understand how you support your child(ren)'s Chinese learning.

Benefits

The potential benefits of your participation in this research include: 1) learning about different research areas in heritage-language maintenance; 2) having an opportunity to participate in a PhD research study relevant to your family life; 3) learning about how to support and maintain heritage-language; 4) having multiple opportunities to discuss your home literacy activities and expand your understanding of your child(ren)'s learning process; and 5) having access to a summary report on the study.

People of Chinese origin constitute a significant minority population in Canada. This study will add to the understanding of how Chinese immigrant families support their children's heritage language learning, and enrich Canada's multicultural mosaic.

Compensation

To facilitate your participation, a video camera and a tripod will be provided for your use.

As a way to compensate you for any inconvenience related to your participation, you will be able to keep the video camera and tripod after completion of the project. If you would not participate if there was no compensation offered, then you should decline.

For your records, you will also receive a DVD compilation of all video clips that you have submit to the study.

Voluntary Participation

Your participation in this research must be completely voluntary. If you do decide to participate, you may withdraw at any time without any consequences or any explanation, and your data will be used only if you give permission.

On-going Consent

To ensure your continuous consent to participate in this research, you will be asked to sign the consent form every week during the three months' data collection period.

Anonymity

To protect your anonymity, you and your child will be referred to using a pseudonym. In the final report, only your pseudonym will be used, never your true identity.

Confidentiality

Your confidentiality and the integrity of the data will be protected. Participants' real names will not be mentioned in my dissertation. Each participant will be referred to only by a pseudonym. All the documents will be securely stored with complete anonymity.

Dissemination of Results

It is anticipated that the results of this study will be shared with others in the following ways: through my PhD dissertation, and/or at scholarly conferences or in published journal articles.

Disposal of Data

Data from this study will be destroyed after five years. All paper files will be shredded and all computer files will be deleted.

Contacts

To maintain confidentiality, the sole contact regarding this study is Zihan Shi.

In addition, you may verify the ethical approval of this study, or raise any concerns you might have, by contacting the Human Research Ethics Office at the University of Victoria (250-472-4545 or ethics@uvic.ca).

Your signature below indicates that you understand the above conditions of participation in this study, that you have had the opportunity to have your questions answered concerning the research, and that you consent to participate in this research project.

Name of Participant

Signature

Date

Visually Recorded Images/Data Participant or parent/guardian must provide initials, *only if you consent*:

- Photos may be taken of me for: Analysis _____ Dissemination* _____
- Photos may be taken of my child for: Analysis _____ Dissemination* _____
- Videos may be taken of me for: Analysis _____ Dissemination* _____
- Videos may be taken of my child for: Analysis _____ Dissemination* _____

*Even if no names are used, you [or your child] may be recognizable if visual images are shown in the results.

Future Use of Data *PLEASE SELECT STATEMENT:*

I consent to the use of my data in future research: _____ (Participant's initials)

I **do not** consent to the use of my data in future research: _____ (Participant's initials)

I consent to be contacted in the event my data is requested for future research: _____
(Participant's initials)

Withdrawing during the Project *PLEASE SELECT STATEMENT:*

I consent to the use of my data in the event that I withdraw during the project: _____
(Participant's initials)

I **do not** consent to the use of my data in the event that I withdraw during the project:
_____ (Participant's initials)

A copy of this consent will be left with you, and a copy will be taken by the researcher.

Appendix I. Consent Letter 同意书-Chinese Version

Department of Curriculum and Instruction
University of Victoria
Maclaurin Building A541
3800 Finnerty Road (Ring Road)
Victoria, BC
V8P 5C2

同意书

在加拿大的中国移民家庭支持孩子维护中文：来自中华人民共和国的移民家庭的中文学习环境

我诚邀您参加题为“在加拿大的中国移民家庭支持孩子维护中文：来自中华人民共和国的移民家庭的中文学习环境”的博士研究。本研究项目负责人为维多利亚大学课程与教学系博士生史子菡。

如果您有进一步的问题，请发送电子邮件至 zihan@uvic.ca 或致电 250-384-1997 与本人联系。

该项目是我的博士学位的毕业要求。我的导师是 Ruthanne Tobin 教授。你可以致电 250-721-7785 与 Tobin 教授联系。

目的

本研究的目的是调查中国移民家庭关于支持孩子中文学习的想法和了解在家里从事什么样的活动来支持孩子学习中文。

本研究的重要性

本研究非常重要。此前研究提出了一系列政治、社会和人口等影响语言维护的因素。然而，目前对于这些因素在语言维护的过程中的相对重要性存有争议。

本研究将着眼于维护中文研究中的一个特定领域 --- 中国移民家庭支持子女的中文学习的家庭读写环境。其他研究着重于来自中国的移民家庭怎样使用中文支持英文的发展，而本研究重心在于探讨父母怎样帮助孩子达到双语的目标。我通过探讨（1）中国移民家庭支持子女维护中文的策略和活动，（2）父母的信念和态度，及（3）孩子如何应对这些策略和活动，来深入了解家长怎样帮助孩子在家里学习中文。

参与者

由于您来自中华人民共和国，有一个年龄介于 5 至 8 岁之间并未曾在中国就读小学的孩子，支持孩子（们）在家学习中文，因此我邀请您参与这项研究，

参与环节

如果您自愿参加本研究，参与环节将包括：

1) 研究开始、期间、和结束时，父母将参与三次访谈。每次访谈大约 60 分钟。访谈地点为我的家中、您的家中或咖啡厅。(待我和您商定)。我将录音和用电脑打出访谈内容。

2) 研究期间，每个孩子（们）参与一次访谈。访谈大约 60 分钟。访谈地点为您的家中。我将录音和用电脑打出访谈内容。

3) 研究结束时，家长和孩子（们）参与两次就录像提问的访谈，（一次家长和孩子分别访谈，一次为家庭一起访谈）。每次访谈大约 60 分钟。我将录音和用电脑打出访谈内容。

4) 每周一次，每次大约 60 分钟，历时三个月的家庭观察。我将记录观察笔记。在家庭观察过程中，我将给家长和孩子照相。

5) 父母给家庭学习活动录像。每星期大约 30 分钟。我将根据录像记录观察笔记。这些录像会包含孩子的影像。在分享研究结果中，我会展现这些影像。另外，我会在学术会议上展现这些影像。

6) 在研究的过程中，我将给孩子的信笔涂鸦照相并进行分析研究。这些信笔涂鸦将在论文里展现。另外，这些信笔涂鸦会用于分析。

7) 我会拍照记录父母在此过程中使用的其他材料，如故事书、课本、网站、和电视节目等。

不便

参与研究所花费的时间可能会带来一些不便。

风险

您参与本研究有一些潜在风险。这些风险包括您或孩子（们）可能在研究过程中会感到疲倦，或对于讨论如果帮助孩子学习这个话题感到不安。

我将采取以下步骤应对这些风险：1) 如果您或孩子觉得累了，可以在任何时候停止访谈或观察；2) 您或孩子随时有权拒绝回答某些问题；3) 这些问题没有正确或错误的答案。其目的是为了了解您如何支持孩子（们）的中文学习。

好处

您参与本研究的潜在好处包括：1) 了解关于维护中文研究领域中的进展，2) 有机会参与有关您的家庭生活的博士研究，3) 了解如何支持中文学习，4) 讨论孩子的学习进程和进一步了解您家庭中中文学习活动，和 5) 本研究结果的摘要将会免费提供给您。

华人家庭是加拿大重要的少数民族人口，本研究对于社会的贡献在于增加对中国移民家庭支持孩子中文学习的了解。

补偿

我将免费提供您研究所需的摄影机和三脚架。

研究结束后，摄影机和三脚架送给您以补偿您由于参与本研究带来的不便。如果不提供这一补偿，您就不愿参与本研究，那么请您重新考虑您参与的意愿。

另外，我将制作一个包括您提交的所有录像片断的免费 DVD 光盘给您。

自愿参与

您必须是完全自愿参与本研究。如果您决定参加，在任何时候您可以选择退出，无须提供解释或理由。如果您选择中途退出，我只有经过您的同意才会使用您的资料。

即使您中途退出，或者您在一切研究相关资料结束后决定退出，您也可以保留摄影机和三脚架。

持续同意

为了确保您在研究过程中持续同意参与这项研究，我会请您在研究进行的三个月中每周在同意书上签上您姓名首字母的缩写。

匿名

我将保护您的隐私。我将在研究资料中使用化名。在文献报告中，我将使用化名。

保密

我将保护您的隐私。您的真实姓名将以匿名取代并不会在我的论文中提及。每名参加者将有一个化名。所有的研究资料将用化名存储。所有收集到的研究资料及任何副本将会存放在我家里一个安全的地方。

公开分享研究结果

我预测这项研究的结果将通过博士论文、学术会议、学术期刊与学术界人士分享。

研究相关资料的处理

这项研究的一切相关资料五年后销毁。我将粉碎纸张文件并删除电脑上的文件。

联系

本研究联系人为史子菡。此外，您可以联系维多利亚大学人类研究伦理办公室（250-472-4545 或 ethics@uvic.ca）验证本研究的伦理批准，或提出任何问题。

如果您了解上述条件，有机会向本人提出问题，并且同意您自己和孩子（们）参与此研究，请在下面签名。

姓名	签字	日期
----	----	----

拍摄的图像/研究资料。 如果您同意，请签姓名首字母的缩写：

- 可以用我的照片进行：分析_____传播*_____
- 可以用我的孩子（们）的照片进行：分析_____传播*_____
- 可以用我的视频进行：分析_____传播*_____
- 可以用我的孩子（们）的视频进行：分析_____传播*_____

*即使没有名字，别人可能通过照片或视频认出您或您的孩子。

未来的研究中使用研究资料，请选择：

我同意在未来的研究中使用我的研究资料：_____（如果您同意，请签姓名的首字母缩写）

我不同意在未来的研究中使用我的研究资料：_____（如果您同意，请签姓名首字母的缩写）

我同意未来的研究需要使用我的研究资料前与我联系：_____（如果您同意，请签姓名首字母的缩写）

中途退出，请选择：

我中途退出后，我同意继续使用我的研究资料：_____（如果您同意，请签姓名首字母的缩写）

中途退出后，我不同意继续使用我的研究资料：_____（如果您同意，请签姓名首字母的缩写）

Appendix J. Semi-Structured Interview with Child(ren) - English Version

Child(ren)'s Pseudonym: _____

Date: _____

Time Started: _____

Time Ended: _____

Your child(ren)'s interview will begin with a few minutes of chat about his/her life in school. I will ask questions such as what grade he/she is in, how does he/she get to school every day, his/her friends at school. To help your child(ren) relax, I may begin by suggesting we play a board game together, such as Scrabble, a memory game or a matching game.

Pre-interview activities:

- Draw a picture of what you do when you are doing things in Chinese at home.
- I will bring in a Chinese textbook at his/her level and offer to read him/her a story in the textbook or he/she could read the story to me if preferable. Then I will weave the following questions into our conversation:

Section A: General Information

- How old are you? What grade are you in? How many brothers and sisters do you have?
- What do you like to do after school?
- Have you ever been to China?

(Prompt questions: How many times have you been to China? Do you like it there? What did you do when you were there?)

Section B: Chinese Language Use Experiences

- Do you speak Chinese at home?
(Prompt questions: When do you speak Chinese? Who do you speak with in Chinese?)
- Do you have Chinese storybooks at home? Have you read any Chinese books?
- Do you have friends or relatives in China? If so, do you ever talk to them on the phone or on the computer? Which language do you use?
- Do you play games on the computer? Are some of them in Chinese?
- When learning Chinese, do you prefer books, computer programs or iPad apps?
(Prompt questions: Do you type in Chinese on your computer or iPad?)
- Do you use Chinese in the classroom (speak, listen, read, write)?
- Does your teacher sometimes talk about Chinese culture, or Chinese society? If so, can you tell me what your teacher says about it?

Section C: Language Learning Experiences

- Which language do you like better, English or Chinese? Which language do you think is easier to learn? Why?
- What are some ways or activities that help you learn Chinese?
- Do you like these activities? Why or why not?
- Why are you learning Chinese? (Prompt examples: to know more, so I can talk to my grandparents or other relatives)
- If you are going to Chinese school, tell me about the school. What do you usually do at language school that you like? What are some things that you don't like?
- Do you like knowing more than one language?

(Some interview questions are adapted from Yeon Sun Ro's dissertation.)

Appendix J. Semi-Structured Interview Protocol with Children 孩子们访谈 - Chinese Version

孩子化名: _____

日期: _____

开始时间: _____

结束时间: _____

A 部分：一般信息

•你今年多大了？读几年级？你有多少兄弟姐妹？

•你喜欢放学后做什么？

•你去过中国吗？

（提示问题：你去过中国几次？喜欢吗？你在那儿做了什么？）

B 部分：中文使用经验

•你在家说中文吗？

（提示问题：你什么时候说中文？你和谁说中文？）

•你家有中文故事书吗？你读中文书吗？

•你在中国有朋友或亲戚吗？如果有，你有没有跟他们在电话或电脑上联系？你用哪种语言和他们交流？

•你在电脑上玩游戏吗？有玩中文游戏吗？

•在学习中文时，你更喜欢书籍或电脑软件或 iPad 软件？

（提示问题：你在电脑或 iPad 上输入中文吗？）

•你在学校用过中文吗（听、说、读、写）？

- 你的老师有时会谈论关于中国文化或社会吗？如果有，你能告诉我她说过什么吗？

C 部分：语言学习经历

- 你喜欢哪一种语言？英文还是中文？你认为哪种语言更容易学习？为什么？
- 通常用什么方法会帮助你学习中文？
- 你喜欢这些活动吗？为什么或者为什么不呢？
- 你为什么学中文？（提示的例子：聪明、和祖父母联系）
- 如果你去中文学校，给我讲讲你在中文学校通常做什么，你喜欢哪些活动？你不喜欢哪些活动？
- 你喜欢会两种语言吗？

Appendix K. Video-recorded Data Solicited Interviews with Parents, Child(ren) and the Whole Family - English Version

From the video-recorded data parents have submitted, they will choose two episodes in advance before the interview; one which they think is the most representative of the activity they do at home, the other which they want to share with me to discuss their child's Chinese learning. In addition, each child will be given an opportunity to choose, in advance, two episodes that include one he/she thinks is the most representative of the activity at home and another that s/he wants to share with me and discuss during the interview.

Questions for Parents

1. Let's talk about the first (second) episode you chose. Could you tell me why you chose this one? What do you find interesting about this video clip? How long does the activity last? Why do you think this activity helps? How does your child react to this activity? Is this something you usually do?
2. Tell me about this video clip. What are you doing in this part?
3. Usually how long does storybook time last?
4. How do you read the book to your child in English?
5. How often do you read the storybook to your child?
6. What do you usually do with the IPAD?
7. How do you like it?
8. Is there anything else you would like to tell me about this video clip?

Questions for the Child

1. Tell me a little about the video clip? What are you doing there? What is your favourite part? What do you like about doing this?

2. Do you like listening? Asking questions?
3. How often do you do your Chinese homework?
4. What activities do you like best in learning Chinese?

Appendix K. Video-recorded Data Solicited Interviews with Parents, Child(ren) and the Whole Family 根据提交的录像做的访谈 - Chinese Version

针对家长的问题

- 我们先谈谈你选的第一（第二）段片断。你能告诉我，你为什么选择这个片断？这种活动频率高吗？你为什么觉得这项活动有帮助？孩子对这项活动反应如何？
- 给我讲讲这段片断。你在做什么？
- 这个讲故事的活动大约持续多长时间？
- 你给彼得是怎样讲英语故事的？
- 你多长时间给彼得讲一次英语故事？
- 你一般 iPad 用做什么？你感觉怎么样？
- 关于这段片断，你还有什么想补充的吗？

针对孩子（们）的问题

- 给我讲讲第一（第二）段片断？你在做什么？你最喜欢哪部分？
- 你喜欢听故事？喜欢问问题？
- 你多久做一次中文作业？
- 学中文时，你最喜欢什么样的活动？

Appendix L. Home Visit Protocol

Date: _____

Time: _____

Place: _____

Length of Observation: _____

As an observer, my primary focus is on the following activities and events:

1. Verbal and written interactions, in any language;
2. Literacy events and practices in any language, such as looking at and talking about print in the TV guide, recipes, letters, emails, and grocery lists; writing together (e.g., birthday cards or lists); writing with play/craft materials, or when playing games or on outings such as visiting the library; when reading books or poems; talking about the meanings of words; telling stories, etc.
3. Children's conversations, interactions, questions and emotional responses during Chinese learning.

Appendix M. Definition of Terms

Activity. In this paper, I have defined “activities” as happenings that contribute to heritage language learning that parents and children do together or that children do independently, such as watching a Chinese movie.

Attitude. In this study, I have adopted Gardner and Lambert’s (1972) and Dörnyei’s (1994 & 2009) definitions and understandings of language attitudes. Gardner and Lambert (1972) categorized attitudes towards heritage language (HL) maintenance as integrative or instrumental. An integrative attitude is one that refers to social or interpersonal attitudes as important in language maintenance, such as desire to be identified with a group; an instrumental attitude emphasizes pragmatic goals in language maintenance, such as better career opportunities. Dörnyei (1994) later reinterpreted and extended this framework by adding the learning situational level as an extension in understanding language attitudes.

Dörnyei (2009) reconceptualized the ideas of Gardner and Lambert (1972) and proposed a new model for understanding complex and dynamic language attitudes, the L2 Motivational Self System. According to Dörnyei (2009), language attitudes include an ideal L2 self, an ought-to L2 self, and L2 learning situation. The ideal L2 self refers to “the L2-specific facets of one’s ideal self” (Dörnyei, 2009, p. 29). The ought-to L2 self refers to “the attributes that one believes one ought to possess to meet expectations and to avoid possible negative outcomes” (Dörnyei, 2009, p. 29). The third language attitude refers to “situation-specific motives related to the immediate learning environment and experience” (Dörnyei, 2009, p. 29).

Beliefs. In this study, I have adopted De Houwer’s (1999) theory around the influence of parental beliefs in “how children acquire language” and beliefs concerning the parental “role in the acquisition process” (p. 81). Belief is apportioned into strong impact beliefs and weak impact

beliefs. The former refers to parents' belief that they play an important role in supporting their children's HL maintenance and that "they have direct control over their children's linguistic functioning" (De Houwer, 1999, p. 83). The latter refers to parental perception that HL maintenance requires little parental intervention.

Chinese heritage language learner. In the current study, a CHL learner is from a family where both parents are proficient in Mandarin.

Chinese immigrant family. The current study focuses only on Chinese families who have emigrated from The People's Republic of China.

English Language Learners. An English language learner is a preschool, elementary, or secondary student whose first language is not English, yet who is learning English as a second language in a North American setting (Gere, 2008).

Heritage language (HL). In this paper, HL refers to languages spoken by immigrants in Canada.

Heritage language learner. A HL learner is a person who has started to use a HL in a home where a non-English language is spoken (Valdés, 2000). In the current project, I define heritage-language learners as school-aged children who are being raised to speak and use a non-English language. Children are learning their non-dominant language in any number of social settings and for varying purposes.

Home literacy environment. In this project, I have employed Teale's (1986) social domains in examining a home literacy environment. The social domains include (a) daily living routines, (b) entertainment, (c) school-related activity, (d) work, (e) religion, (f) interpersonal communication, (g) participating in "information networks," (h) storybook time, and (i) literacy for the sake of teaching/learning literacy.

Mandarin. Mandarin is a major Chinese dialect. It is known as Putonghua in The People's Republic of China, Guoyu in Taiwan, and Huayu in Singapore. In The People's Republic of China, Mandarin is promoted as a national standard dialect and is the medium of instruction in public schools. The current study is focused on Mandarin as used in The People's Republic of China.

Appendix N. First Cycle Codes

Codes	Frequency
Abundance of after-school activities in the community	15
Activities using Chinese video and audio materials at home	20
At home leisure-time activities for parents	8
At home leisure-time activity for children	31
Activities using English and French video and audio materials at home	6
Bilingual or trilingual books	7
Boring Chinese school	9
Children need help while learning Chinese	18
Children's response when they are interested	67
Children's negative feelings about English and French learning	2
Children's negative feelings regarding Chinese teacher (ex. "She gave me zero chances")	3
Children's negative responses learning Chinese	28
Chinese school homework	36
Communicating with relatives	4
Commercially produced flash cards in Chinese	6
Children's confidence in English learning	5

Children's confidence in French learning ("I like it because I am always correct")	3
Children's progress in learning Chinese	3
Different perspectives from Chinese and Westerners on China	1
Encourage and discipline for Chinese learning	4
English and French school homework	19
Exposure to Chinese language and culture in China	6
"Time spent together as a family unit"	8
Frequency of English and French reading at home	2
Pride in Chinese learning ("It is good that I can have more than two languages")	6
Future job opportunities and further learning opportunities	3
Goal of his children	2
How parents deal with the resistant and negative responses	16
Immersed in English and French environments	20
Immersed in a Chinese environment	28
Interactions with children while reading and/or during audio video activities	38
Lack of confidence in learning Chinese	6
Lack of interest in learning Chinese ("...not quite	4

interested in learning Chinese”)	
Listening to children’s suggestions (...“in discussions with my daughter, my daughter will give me suggestions on how to teach my son”)	4
Listening to Chinese school teacher’s suggestions	2
Listening to English school teacher’s suggestions	3
Money spent on activities	2
Opportunities to speak Chinese with relatives and friends	6
Parents’ help in English and French learning and homework	2
Parents nurturing child’s interest	10
Parents’ patience (“...learning is a process”)	7
Parents’ cooperative working style	9
Parents providing vocabulary list homework in Chinese	13
Parents providing vocabulary list homework in French	10
Parents’ work and learning experiences	8
Persistence	4
Poor language environment for Chinese learning	4
Positive attitudes towards Chinese school (“...they are professional and effective for children”)	8
Reading in Chinese at home	23

Reading in English and French at home	42
Realistic expectations of Chinese learning	4
Rules at home	6
Sources of Chinese books, audio and video materials	16
Speaking Chinese language at home	18
Speaking English at home	15
Trying a variety of different literacy activities	5
Understanding cultural background	6
Use of Chinese in elementary or middle school	2
Which language preferred by child	2

Appendix O. Second Cycle Code Definitions and Frequency

Chinese Learning		
Code	Frequency	Description of Code
Able to communicate with grandparents	3	Includes comments regarding communicating with grandparents and relatives as a reason for learning Chinese. Parents' comments focus on grandparents, while children's comments include other relatives. Example of this code: "Actually, when we started Chinese learning when they were kids, the most important and the most basic reason is that we hope they could have communication with their grandparents through language."
Book sources	16	Description of the source of Chinese books. Example: "There are a lot of Chinese books in the public library, which is on the street close to the university. We often go to the library to get Chinese books. There are several Chinese books that my son really likes me to read with him."
Children's negative comments about Chinese learning and/or Chinese school teachers	31	Children's specific negative comments about Chinese learning and/or teachers at the Chinese school; Example: "This teacher is very mean."
Children's responsiveness when they are interested	67	Description of the children's responses when they are interested in reported strategies and activities. This includes both observations of their own responses and parents' descriptions of children's responses. Example: "When he first went to Chinese school, after two or three weeks he came back saying that he was interested in reading for me, to read so that I could listen. That was the first time he took the initiative to read for me."
Chinese speaking	29	Speaking Chinese at home. Example: "Do you speaking Chinese at home?" Amy said, "sometimes, not a lot."
Commercially produced flash cards	6	Parents' comments and pictures of commercially-produced flash cards in Chinese. Example: a picture of a flash card purchased from a retail store. (as opposed to flash cards made by parents)
Children's progress in learning Chinese.	3	Description of parents' comments about the children's progress with Chinese learning. Example: "He doesn't have much progress."
Distinct perspectives on China	1	Describes parents' opinions of the differences between how Chinese people view China and how Westerners view China. Example: "Otherwise, they can only understand China from westerners' points of view, which might be different from that of Chinese people."
Future job and/or learning opportunities	3	Occasions when parents mention that Chinese learning may benefit their children's future job opportunities, or that Chinese learning can serve as a foundation for further Chinese study. Example: when a girl's parents talk about their friend's daughter: "Even before she graduated, she got a job in Vancouver in a Chinese immersion program."

Lack of confidence	6	Children's comments about their lack of confidence in learning Chinese; Example: "I tried, but it is too hard. I can't do it."
Lack of interest	4	Comments by parents and/or children about the children's lack of interest in learning Chinese. Example: "... maybe lack of interest."
Needing help with Chinese homework	18	Description of the children's sense of needing support while learning Chinese; includes comments by the children and their parents on their need for help and why they need it. Example: "When I do Chinese homework, my mom will help me."
Negative attitude toward Chinese school	9	Negative comments from both parents and children about negative attitudes towards Chinese school; excluding comments about Chinese school teachers. Example: "My Chinese class is long, long, long."
Parent-made flash cards	13	Parents' comments and/or pictures of homemade flash cards in Chinese; Example: a picture of a parent-made flash card indicating the spelling of a Chinese character and its pinyin.
Persistence	4	Description of children's and/or parents' comments regarding persistence. Example: "Don't give up, even though it is hard."
Poor language environment	4	Description of discussions over the parents' beliefs regarding local language environment for Chinese learning, including parents' comments on lack of opportunities for activities. Example: "Because this is a different language environment, I think if he could communicate. That's quite good."
Physical literacy environment	17	Description of Chinese physical literacy environment for children's immersion in Chinese when at home or in China. This code includes the frequency and experience of going back to China, as well as immersion in a Chinese environment at home, but excludes children's leisure-time activities in Chinese. Example: "Last year, Amy spent two months of summer vacation in China."
Positive attitudes towards Chinese school	11	Positive comments from both parents and children about positive attitudes towards Chinese school, excluding comments about Chinese school teachers. Example: <i>Q</i> : "What are some of the ways or activities that help you learn Chinese?" <i>A</i> : "Going to Chinese class because we have to speak Chinese there."
Pride	6	Expression of pride in learning Chinese. Example of this code: "... when I am in China ... communicating with people ... you feel good about it."
Storybook reading	23	Description of participants talking about Chinese storybooks in general or my observation notes of their reading Chinese books. This code also describes how parents and children describe their reading in Chinese, but excludes children's leisure-time reading. Example: <i>Q</i> : "Do you like watching TV in Chinese? Do you like reading in Chinese? What do you like to do in Chinese?" <i>A</i> : "Reading in Chinese." <i>Q</i> : "Do you read by yourself or your mom will read it for you?" <i>A</i> : "I read together with my mom, sometimes." <i>Q</i> : "Oh, that's your favorite part?" <i>A</i> : "Yeah."
School homework	36	Homework for Chinese school, including content of the homework, but excluding the children's feelings about it. Example: "You have to print it [the homework] or have to bring in your iPad and give it to her."

Realistic expectations	4	Comments on realistic parental expectations of Chinese learning, including comments on the level of Chinese the parents desire for their children. Example: “In reading, probably it is impossible to reach a higher level.”
Understanding cultural background	6	Refers to learning the Chinese language as a step toward understanding Chinese culture. Example: “We hope our children understand what our life in China was . . . understand Chinese culture.”
Using video and audio materials	23	Describes activities that use Chinese audio/video resources and/or the delivery platform used (iPad, TV, radio, etc.). Example: “They have the computer set up right in front of their dinner table. The computer is like a TV and the family uses it as a TV, where they watch Chinese TV programs for both family and children, or watch online programs.”
English Learning		
Code	Frequency	Description
Children’s negative comments	2	This code describes children’s negative feelings about English learning, including during structured activities and leisure activities, but excluding children’s reactions when they are not interested in learning English. Example: “Do you like Kumon? No.”
English speaking	15	Describes children speaking English at home. Example: “They speak English while they play.”
Confidence in English learning	6	Children’s comments about their having confidence in learning English. Example: Peter started to do his Kumon homework. Jane asked him that if she needed to work together with him for his homework, Peter said in Chinese, “Wo Hui” (I can do it).
Help with homework	2	Comments on, and descriptions of, how parents support children in learning English, including children’s requests for help and parents’ offers of help. Example: “I want to teach her how to do [a] project. I will read together with her. For example, I will read together with her the books that are required for doing the project.”
Physical literacy environment	16	Describes the physical environment which has English print material and some activities designed for the children’s immersion in English. Example: “English picture books were on the dinner table.”
Storybook reading	43	Describes occasions when participants talk about reading English books in structured literacy activities, or times when I observed them doing this. These instances include parents and children describing how they read in English, but exclude children’s leisure-time reading. Example: “Jane was reading an English book to Peter. Several books scattered on the desk. While Jane read it, she imitated the sound of the fish.” Also describes the parents’ understanding of story grammar in book reading. Example: “. . . to practice his ability of describing an event. This event happened, how did it happen, why did it happen, what happened first, then what happened later on?”
The nature of school homework	19	Comments and descriptions of children’s structured activities based on Kumon homework, English school homework done at home. Example: “They have Kumon homework every day, but not much homework, about 5 pages per day.”

Using video and/or audio materials	5	Description of activities using English video and/or audio materials, or the delivery platform used (iPad, TV, radio, etc.). Example: “I provide some English audio books for them.”
Other and/or Both Chinese and English Learning		
Code	Frequency	Description
Bilingual or trilingual books	7	Includes the mention of using bilingual or trilingual books or the benefit of reading bilingual books. Example: “I read the Chinese one with the English one.”
Children’s leisure time activities	31	Describes children’s activities in their leisure time, such as Chinese book-reading. Example: “Amy was reading a novel on the sofa in the living room.”
Cooperative working style	9	Describes how the family works together, including comments on logistics for their daily schedule to support the children’s activities. Example: “If I don’t have time to chauffeur children, he would say OK, if you don’t have time, I can go.”
Dealing with children’s resistance to doing homework.	20	Describes what parents do specifically when children resist. Example: “Maybe he is tired or something else. You will give him a timely break, then he can go back to work on it.”
Experimentation with literacy activity choices	5	Describes how parents intentionally experiment with a variety of literacy activities. Example: “We use a variety of means usually; for example, iPad, TV, and communicate with other people at home who speak Chinese.”
Interactions during audio or video activities	17	Describes parents’ intentional conversations/interactions with the children during audio or video-based activities.
Interactions during reading	22	Describes the parents’ explicit conversations/ interactions with children while reading. Example: “This time Jane read most of the story word by word. She stopped periodically to check Peter’s comprehension”
Listening to teachers’ suggestions	5	Describes parents’ responses to teachers’ input and choices, including suggestions made by either a Chinese school teacher or a public school teacher, and how the parents respond to these suggestions. Example: “Chinese teacher said as a boy, his attention span is not as good as girl, therefore, going to Chinese school one year later won’t delay his learning.”
Listening to children’s suggestions	4	Describes parents’ responses to children’s input and choices, including their suggestions in learning English and Chinese, and how parents respond to these suggestions. Example: “Sometimes I would discuss with my daughter and my daughter would give me many suggestions. Saying that you cannot teach Peter like this, he won’t learn [using] your method.”
Nurturing children’s interests	10	Describes parents’ comments on nurturing the children’s interests as a reason for choosing certain activities, including both Chinese learning and other activities such as singing. Example: “. . . a child at this age, you can’t provide too in-depth information, I think we should start from the relatively interesting book, so that he will have interest.”

Parents' patience	7	Indicates how or when parents demonstrate patience while working with their children, including while helping them do homework and in a variety of other ways. Example: "Jane was patiently working with him."
Parents' work and learning experiences	8	Describes parents' own work and learning experience, both in China and in Canada, Example: "Jane mentioned that when she was young she used to prepare for similar exams in China after class and teacher will spend extra time and efforts in helping them."
Parents' leisure time activities	8	Describes parents' activities in their leisure time. Example: "Lijie enjoys reading. His way of dealing with stress is to read. He reads a variety of books, including politics, economics, humanities, history, etc. He reads quite extensively."
Rules at home	6	Describes parents' rules at home related to the children's schedules or at-home activities. Example: "We require them go to bed at around 8:30, 9:00."
Structured after-school activities	17	Describes all structured after-school activities, such as choir, Kumon, track, swimming, and Chinese learning. It excludes literacy activities at home. Example: "She has track, between March, April, May, June, she has track. The track is about one hour, between 3:30-4:30."
Family together time	8	Describes how the parents view family time and activities, but excludes both children's and parents' leisure-time activities. Example: "My husband has the rule, either you go to work on Saturday or you go to work on Sunday. You have to leave a weekend day for the family to have time together; for example, going out for fun or having dinner together somewhere. I have devoted all my time to my clients before."

Appendix P: Categories

- Feelings regarding the learning of Chinese language and Chinese learning
- Feelings regarding English learning
- Flexibility, patience, collaboration, and experimentation with activity choice
- Provision of literacy activities in Chinese
- Provision of literacy activities in English
- Leisure time, family rules and parents' working styles
- Reasonable expectations of Chinese language learning
- Reasons and benefits of learning Chinese
- Receptive to other people's input

Appendix Q: Research Question, Categories and Codes

Research Question	Categories (Reference Frequency)	Codes
(1) What activities do Chinese parents use in the home to maintain and develop their children's Mandarin home language?	Provision of literacy activities in Chinese (170)	Using Chinese video and audio materials; Book sources; Bilingual or trilingual books; School homework; Commercially-produced flash cards; Parent-made flash cards; Physical literacy environment; Chinese speaking; storybook reading
	Provision of literacy activities in English (100)	Help with homework; Physical literacy environment; English speaking; Storybook reading; Using English video and/or audio materials; The nature of school homework
	Leisure time, family rules and parents' working styles (70)	Parents' leisure time activities; Children's leisure time activities; Family together time; Cooperative working style; Parents' work and learning experiences; Rules at home
(2) What beliefs and attitudes do parents and children hold in relation to HL maintenance?	Reasons and benefits of learning Chinese (13)	Able to communicate with grandparents; Distinct perspectives on China; Future job opportunities and/or learning opportunities; Understanding cultural background
	Reasonable expectations of Chinese language learning (11)	children's progress in learning Chinese; Poor language environment; Realistic expectations
	Receptive to other people's input (9)	Listening to children's suggestions; Listening to teachers' suggestions;
	Flexibility, patience, interaction, and experimentation with activity choice (98)	Experimentation with literacy activity choices; Dealing with children's resistance to doing homework; Interactions during reading; Interactions during audio or video activities; Nurturing children's interests; Parents' patience; Structured after-school activities
(3) How do children respond to these activities?	Feelings regarding the learning of Chinese language and Chinese learning (156)	Needing help with Chinese homework; Children's responsiveness when they are interested; Children's negative comments about Chinese learning and/or Chinese school teachers; Negative attitudes toward Chinese school; pride; Lack of confidence;

		Lack of interest; Persistence; Positive attitude towards Chinese school
	Feelings regarding English learning (8)	Children's negative comments; Confidence in English learning