

The Experience of Canadian Teachers Who Have Taught First- or Second-Generation Chinese
Students in British Columbia, Canada: A Phenomenological Inquiry

by

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M.A., University of Victoria, 2019

B.A., Counseling Psychology and Theology, William Jessup University, 2008

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

MASTER OF ARTS

in the Department of Educational Psychology & Leadership Studies

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University of Victoria

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SUPERVISORY COMMITTEE

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ABSTRACT

Extant research suggests the necessity for teachers to be culturally responsive to teach effectively to a diverse classroom. Extant research has also examined the perspectives of immigrant students in Western countries and the perspectives of teachers teaching to immigrant students. However, few studies have examined the perspectives of Canadian teachers lived experiences teaching first-or second-generation Chinese students.

This qualitative study used a phenomenological approach to examine the experiences of six Canadian teachers who have taught first-or second-generation Chinese students and who have interacted with family members. The participants included four female and two male teachers with one teacher who taught in primary school and five teachers who have taught, and continue to teach in high school. The participants presently reside in British Columbia, Canada. The study's data were gathered by semi-structured interviews, which were transcribed and analyzed to find common themes and the essence of the participants' experiences. The study's results indicated that Canadian teachers find teaching first-or second-generation Chinese students to be both positive and challenging. There are numerous differences between Chinese and Canadian preferences of learning, communicating, expectations, values, and perspectives of success, education, mental illness and learning challenges. The participants also provided recommendations for teachers and schools when teaching first- or second-generation Chinese students.

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ACKNOWLEDGEMENTS

I thank the Lord for guiding me to graduate school and to this university and give Him all the glory.

To my husband, Steve. Thank you for your encouragement, support, grace, prayers and love that always lifted me up and helped me throughout this process. Your jokes, hugs and presence gave me the motivation to persevere. Thank you for enduring this with me!

To my parents, Joy and Mark. Thank you for your endless pouring of support, long chats, encouragement, laughter, love and financial support. I'm so grateful for you and our relationship. Without you, I would have never been able to pursue graduate school, let alone graduate. You're the best!

To my in-laws, Valerie and Paul Rennalls. You have been a source of encouragement and support over the last three years. Thank you for your prayers, words of wisdom and a listening ear.

To my supervisor, Dr. Jillian Roberts. Your guidance, support, wisdom and encouragement has been a great blessing in my life these last two years. Thank you for your investment in me and in this study and for your time, effort and help. Thank you for believing in me and empowering me in all that I do.

To my co-supervisor, Dr. Donna McGhie-Richmond. I'm so grateful for your kindness, your generosity with your time, your guidance, help and support over the last two years. It's been a privilege learning from you, both in the classroom and throughout this process. Thank you for investing many hours of reading, reviewing, providing excellent feedback, communication and dedication to this study and to me.

To Dr. Gina Harrison. It is because of you that I pursued a MA. Thank you for your words of encouragement, your kindness, your time, and your wisdom in my life. I've learned so much from you. I am so grateful for the conversations we had that lead me to writing this thesis that I thought was unattainable.

It was a collaborative effort! You have all helped my world view change for the better.

Lastly, to my girl-friends. To my fellow graduate classmates, you are amazing. Thank you for always listening, pushing me, challenging me, getting me out of the house or library, encouraging me and loving me. To my friends back home, thank you for your constant prayers, grace, and abundance of encouragement and sympathy.

DEDICATION

I want to dedicate this thesis to my awesome, wonderful, parents, my brother and sister and extended family. You all were there at the very beginning of my pursuit of graduate studies and have been a constant light in my life.

I also want to dedicate this to my husband Steve. Steve, you are the one who told me I had the aptitude to go to graduate school and write a thesis. You reminded me of the reason I needed to write a thesis and you are the one who never stopped lifting me up.

Lastly, I want to dedicate this to all the teachers who teach multicultural, inclusive, and diverse classes.

CHAPTER ONE: INTRODUCTION

Canada is recognized around the world as an inclusive and diverse nation that welcomes newcomers from many different backgrounds, lifestyles, cultures and countries. Canada's population is quickly growing due to international migration (Statistics Canada, 2018, para.1, 2). The 2016 Canadian Census reported that one in every five Canadians (21.9%) were born outside of Canada ("Immigration and Ethnocultural Diversity," 2017, p. 1). According to Statistics Canada (2017), the number of immigrants who arrived between 2011 and 2016 estimated to be around 1.2 million people and 61.8% of those immigrants were born in Asia ("Immigration and Ethnocultural Diversity," 2017, para. 3, 5). As Canada continues to welcome newcomers, it is estimated that those who would be born in Asia could account for as much as 57.9% of all immigrants by the year 2036 ("Immigration and Ethnocultural Diversity," 2017, p. 5).

Further, Statistics Canada in 2016 estimated nearly "2.2 million children under the age of fifteen living in private households were foreign-born (first generation) or had at least one foreign-born parent (second generation)" ("Children with", 2017, para. 5). First- and second-generation children accounted for 37.5% of all children in Canada (Statistics Canada, 2017). Nearly 74% of those children are categorized under "*Asian, including the Middle East*" (Statistics Canada, 2017).

The number of Chinese immigrants entering Canada has significantly increased over the last fifteen years. From 2001 to 2011, the number of Chinese immigrants grew by 63.9% (The Canadian Magazine of Immigration, 2016, para. 2). Chinese immigrants accounted for 10.6% of the incoming immigrants; ranking in the top three, next to India and the Philippines ("Immigration and Ethnocultural Diversity," 2017, p. 5). Canada issues around 500,000 visas to Chinese people each year; welcoming Chinese to tour, study and work in Canada (Johnson,

2016). As a result, the number of Chinese international students between kindergarten and grade twelve studying in Canada is rapidly growing (Chiang, 2016). The average age of second-generation Chinese in 2011 was 14.5 (Statistics Canada, 2011, para. 22).

Given that the nation of Canada is increasingly multicultural, the Canadian educational system has worked towards creating school environments that welcome diversity and encourage the inclusion of all students in classrooms. All ten provincial and three territorial ministries of education in Canada have written policy which recognizes all children, regardless of their ability or disability, ethnicity, heritage, language or cultural background have the right to be educated in their local, neighbourhood schools (Alberta Government, 2018; British Columbia Ministry of Education, 2016; Government of New Brunswick, 2016; Government of Nova Scotia, 2015; Government of Northwest Territories, 2017; Government of Prince Edward Island, 2018; Government of Saskatchewan, 2017; Government du Quebec Ministère de l'Éducation, 2001; Manitoba Education, 2018; Newfoundland and Labrador Department of Education, 2018; Nunavut Department of Education, 2008; Ontario Ministry of Education, n.d.; Yukon Department of Education, 2017).

Most provincial and territorial departments of education have made changes to their education plans within the last ten years with a large focus on inclusion, diversity and multiculturalism (e.g., Alberta Government; British Columbia Ministry of Education; Manitoba Education). Additionally, there have been considerable strides towards cultivating school and classroom environments that respect, value and welcome all students (e.g., Alberta Department of Education; British Columbia's New Curriculum). Furthermore, provinces recognize a need to better train teachers in these areas, to which many university teacher education programs are adopting improved "principles of diversity, equity and social justice" (Dlamini & Martinovic,

2007, p. 158; e.g., Simon Fraser University; University of Victoria).

Since Statistics Canada has predicted the population of children who have an immigrant background could rise to 49% in 2036, the number of immigrant children entering Canadian schools will also rise (“Census in brief,” 2017). Thus, it would be mindful for teachers and schools to examine their teaching methods and strategies, to ensure all children are provided quality education regardless of their cultural background. Specifically, with the increase of Chinese background students rising in schools, it could be beneficial for teachers to learn about Chinese culture to ensure Chinese students and their families feel welcomed, accepted and included in Canadian schools. Learning about Chinese culture could increase or strengthen rapport and communication between schools, teachers and Chinese families. Learning from Chinese students and families may help teachers to understand some of the characteristics of Chinese students and some of the reasons why they approach learning, studying and education the way they do. Furthermore, learning about Chinese culture may cultivate better learning environments for all students.

My Cross-Cultural Experience

The motivation to learn from Canadian teachers about their experiences with students from China, originated from my own experiences. Over the last eight years, I have worked as a teacher and behavioural interventionist (BI) amongst many Chinese students. I studied and worked in China, worked in California, United States (U.S.) and worked with many students of an Asian background.

For five years I studied Chinese, worked for an international consulting business, and taught English in North-West China. I taught English to Han Chinese students and other ethnic minorities in regular, general education settings and classrooms. I also had the privilege of

teaching English to students who are blind at a special education school. Over the course of those five years, my local friends and colleagues helped me learn Mandarin, Chinese values, traditions, and ideologies that embody Chinese culture. I learned from them through conversations and by observing how they lived and related to people. During this time, I began to learn and understand my own culture, biases, and ideologies in a greater and deeper way. The experiences in China and the information, understandings and insights gained, followed me when I returned to North America.

When I returned to California (where I grew up), I worked for an Autism Applied Behavior Analysis (ABA) Organization as a BI. I worked with children, ages five to twelve inside their homes and at the organization's offices. After working at the office for only a few days, I observed that most students who received intervention were of Asian ethnicity; with many being Chinese. On several occasions, I observed colleagues who did not communicate well with students or family members of a Chinese background. I later learned that one of my colleagues knew their interactions were not productive and struggled to understand why those interactions were uncomfortable. More so, they were confused about why the family did not follow through on any suggestions or recommendations made towards helping their child.

These observations and conversations lead me to believe that it would benefit my colleagues, as well as other professionals in education to learn about Chinese culture, especially in circumstances where much of the student population is Chinese. If professionals were taught and trained about cross-cultural dynamics, specifically between North American and Chinese culture, then perhaps people would communicate and understand one another more. I continued to ponder how such interactions could be different, more fruitful and effective.

Shift in My Thinking

Through the combination of my experiences in China and in the U.S., I knew it was important for me to pursue graduate school to be better equipped as a professional in the education field. This led me to the University of Victoria in Canada. Shortly after arriving and attending my first courses in Educational Psychology (with an emphasis in special education) I faced a new societal ideology, that is inclusion.

Before entering the graduate program at the University of Victoria, I did not fully understand what inclusion was and currently is; nor did I grasp the weight of it. I left the U.S. two years after graduating from my undergrad in 2008, spent five years overseas and just over a year in the U.S. Over the span of ten years, an incredible educational and societal shift in many parts of the U.S. and in Canada took place. This shift went from segregating students with disabilities from their classmates, to including them with their peers in regular education classrooms. The change gave all students, regardless of their ability, the opportunity to learn amongst age-appropriate peers in one classroom. This was different from mainstreaming in that it provided students with disabilities a space, the space they deserved, to be full participants in general education classrooms. For me, this was new and different because in my previous experience, students with disabilities have been taught together by a special education teacher and generally had several education assistants to help with the students. The students without disabilities would come into the special education classroom to help students with school work and socialize with the other students. The students with disabilities, on occasion would go into other classes, such as foods or art. Also, learning that teachers, with no background in special education, also taught students with disabilities in their mainstream classroom was surprising and a little confusing for me because generally, in the U.S., a teacher should have a special education

certification to teach students with disabilities. Moving to a place where any teacher can teach a child with a disability is the opposite of an education system that separates teachers by subjects or specialties.

Now, towards the end of my degree and two years in Canada, with the accumulation of knowledge, understanding and compassion I have gained from being around people of different cultures and abilities, I acknowledge new responsibilities as an educator. My responsibilities as an educator include: (a) being aware of my own ideologies and how they impact teaching and interactions with students and families, (b) being aware of the student's and family member's cultural background, (c) being knowledgeable about the disabilities and learning needs my students may have, and (d) creating a genuinely inclusive society, one that is welcoming and equitable for all people begins with me.

Statement of the Problem

There is minimal research that has focused on the experiences of Canadian teachers who have taught first- or second-generation Chinese students in Canada. Given this reality, the purpose of this study is to answer the question: What are the experiences of Canadian teachers who have taught first-or second-generation Chinese students in British Columbia, Canada?

The reason this research focused on the experiences of Canadian teachers educating first- or second-generation Chinese students is due largely to the fact that Chinese people are consistently and rapidly immigrating to Canada. As previously mentioned in *Chinese Immigrant Statistics*, Canada is welcoming Chinese to tour, work and study in their communities and therefore, Canada has seen a 63% increase of Chinese immigrants over the past fifteen years. With such a large number of Chinese immigrating to Canada, there is a large and growing presence of Chinese students in Canadian classrooms (Chiang, 2016).

Purpose of This Study

This qualitative inquiry was to learn from the experiences of Canadian teachers in southern British Columbia who (a) taught first- or second-generation Chinese immigrant students, and (b) interacted with family members of students who are first- or second-generation Chinese. Specifically, the purpose of this phenomenological study is to (a) gain a better understanding of the lived experiences of teachers who have taught first- or second-generation Chinese students, (b) understand the meaning of participants lived experiences, and (c) provide recommendations to teachers and related school personnel about teaching first-or second-generation Chinese students. It is anticipated that the results of this study may help teachers and related school personnel to be more aware of the cross-cultural dynamics in classrooms. It may also help teachers to be more prepared and better equipped to teach Chinese students, communicate with them and interact with their families.

Definition of Terms

For the purpose of this study, the following definitions are presented to ensure all readers understand the terminology used in this study.

Multicultural Education: “To achieve its objectives [multicultural education], it must be an education for all children, whether of the majority or migrant origin, and whatever their legal status. Multicultural education means helping to create a new awareness of the diversity of contemporary society for all young people. It can assist in overcoming histories of colonialism, racism, and xenophobia and it’s therefore a vital instrument for change.” (Banks, 2017, p. 18)

Culture: “The ever-changing values, traditions, social and political relationships, and worldview created, shared, and transformed by a group of people bound together by a

combination of factors that include a common history, geographic location, language, social class and religion.” (Nieto, 2008, p. 129)

Inclusive Education: “Inclusion is not just about kids with disabilities. It’s about the whole stream of student diversity...It means all students belong and are valued members of their classroom and neighbourhood school communities.” (Inclusion BC, 2017, p. 3)

First-generation Canadian immigrant: “People who were born outside Canada.” (Statistics Canada, 2011, para. 4)

Second-generation Canadian immigrant: “Individuals who were born in Canada and had at least one parent born outside Canada.” (Statistics Canada, 2011, para. 5)

Boundaries of the Study

This study used the research methodology, phenomenology. Since the phenomenological framework affected the design and inquiry of data, it is necessary to first recognize the boundaries of this study to ensure the interpretation of results within this framework are understood by readers.

1. This study was limited to six kindergarten through grade twelve teachers in the British Columbia, Canada school system.
2. This study was limited to certified teachers who currently live on Vancouver Island and who have taught first-or second-generation Chinese students in Canada.
3. This study was limited to teachers who are not ethnically Chinese.
4. This study was limited to teachers who were willing to participate in a face-to-face interview and who gave permission to have the interview be audio recorded.
5. This study was limited to data collected between September 2018 and December 2018.

Summary

Chapter one provided a brief overview of Canada's effort towards creating more diverse, inclusive and multicultural education system. It also provided a brief review of the growing number of immigrants entering Canada and specifically, Chinese immigrants. With the understanding that the Chinese population continues to rise and with Chinese children entering schools, there is a need to examine the experiences of teachers who have taught first-or second-generation Chinese immigrant students. The purpose of this research study is to learn from the lived experiences of teachers who have taught first-or-second generation Chinese students. By listening to their lived experiences, we can learn more about the cross-cultural dynamics within classrooms. Additionally, definitions of terms used throughout the study were presented.

Chapter two presents a review of the literature examining multicultural teacher training and teachers' experiences teaching first-or second-generation Chinese students. The review of the literature highlights that much of the research conducted broadly examines multicultural trainings. Also, the research examining teachers' experiences who have taught first-or second-generation Chinese students is limited.

CHAPTER TWO: LITERATURE REVIEW

Introduction

Having students from many different cultures in the classroom can be new, exciting, fun, and challenging. Schools and classrooms that are multicultural often bring about rich learning experiences for both students and teachers. Students who are first- or second-generation immigrants have opportunities at school to learn from their teachers and classmates. At school, students can learn that there are many ways to study, think, learn, and be taught. Students have the opportunity to see how people interact, relate to one another and make friends. Similarly, teachers gain opportunities to learn from students about their culture, how others live, communicate and interact with people. Teachers also learn about other ways of studying, learning and thinking. When teachers learn about other cultures, including their own, they are more equipped to teach all students (Gay, 2010; Gay, 2013).

The research literature conducted around the world regarding the experiences of teachers who have taught students from different cultural backgrounds is abundant (e.g., Jin, Cooper & Golding, 2016; Mahon & Cushner, 2002; Savva, 2017). Similarly, a considerable body of research has examined immigrant students' experiences in schools (e.g., Wang, F., 2016; Xu, Connelly, He & Phillion, 2007; Yeh, Okubo, Ma, Shea, Ou, & Pituc, 2008; Ying, Lee & Tsai, 2000). The literature regarding multicultural or cross-cultural education is also significant (e.g., Banks, 2001; Banks & McGee Banks, 2001; Bennett, 1999; Diamond & Moore, 1995; Vang, 2010). Research has recognized the benefits of creating a diverse, multicultural and inclusive educational system. As a result, numerous departments of education at universities in the West, such as Australia, Canada, and the United States, have teacher credential programs which focus on training teachers about diversity, inclusion and cross-cultural dynamics in the classroom (e.g.,

Simon Fraser University; University of California, Los Angeles; University of New South Wales, Sydney).

Research exists examining multicultural education and teaching students of different, diverse backgrounds; however, after reviewing the literature regarding the experiences of teachers who have taught first-or second-generation Chinese students, it has been observed that minimal research has been conducted. Within Canada, the literature appears to be minimal, if not absent. Therefore, this chapter is a comprehensive literature review examining several components of multicultural education and pedagogy. It examines the Chinese culture and how it can impact Chinese students' perspectives of education and how they learn.

The research is presented in nine sections focused on the research literature examining:

1. multicultural education,
2. the culturally responsive educator,
3. training teachers to be culturally responsive,
4. multiculturalism and inclusion in other countries,
5. Chinese perspectives of education,
6. the Chinese learner.

Followed by

7. a synthesis of the literature,
8. the research limitations, and
9. implications for practice.

Multicultural Education

The development of multicultural education was a response to the lack of assimilation in schools and to the continued exclusion of students (Banks, 2017). The term and the concept of

multicultural education is widely used and broadly defined. One study that interviewed 45 pre-service teachers found their perspectives of multicultural education to be about, “equality, respect, acceptance, tolerance, honoring diversity, understanding, challenging stereotypes and cooperating” (Correa, Hudson & Hayes, 2004, p. 329). I present three similar, but different meanings of multicultural education developed by researchers who have influenced education and multicultural pedagogy over the last twenty years.

Grant and Sleeter (2001) argue multicultural education means to restrain from prejudices and apply beliefs, behaviours and practices that embody diversity and equality. The multicultural educational approach is one that consists of goals to:

Reduce prejudice and discrimination against oppressed groups, to work toward equal opportunity and social justice for all groups, and to affect an equitable distribution of power among members of the different cultural groups...[It] attempts to reform the total schooling process for all children...Schools that are reformed around principles of pluralism and equality would then contribute to broader social reform... [and are ones that] reflect diversity. (Grant & Sleeter, 2001, p. 68)

Sonia Nieto is another scholar and researcher in education and multicultural education. Nieto (2011) claims “multicultural education is inclusive of many differences” (p. 5). Multicultural education is not just an addition to the curriculum, but is the foundation of it. Multicultural education is “embedded in a sociopolitical context and [is] antiracist and basic education for all students that permeates all areas of schooling and that is characterized by a commitment to social justice and critical approaches to learning” (as cited in Nieto, 1999, p. xviii).

For schools to be multicultural education systems, they must be transformed and reformed. Nieto (2015) emphasized that individuals, schools and the institution of schools must be transformed. Individuals must look at, examine, and change if necessary, their values, beliefs, attitudes and actions when teaching diverse students. When teachers believe all students can achieve, they will do everything they can to see that happen. Transformation in schools demands collaboration amongst teachers, school administrators and principals. It is important to share the same values and visions for the school and for their students. Education institutions must also collaborate and work towards shared goals. Schools within each city, county, district, and state must work together to make decisions that will have positive impacts on students. Decisions about the curriculum, learning materials, and courses are all areas school boards should be talking about and agreeing on (Nieto, 2015).

Banks (2001) wrote that the goal of multicultural education is to create a system where all students “experience educational equality” (p. 3). Banks (2001) argues the best and most successful way for multicultural education to be implemented is when there are structural changes in schools; such as changes in curriculum and learning materials and changes in educational professionals’ mindsets. Banks (2001) conceptualized multicultural education into five dimensions. The first dimension is content integration. Changes in content requires teachers to add content that is relevant and personal to many cultures and groups. Teachers can implement curricula that represent a variety of ethnicities and cultures. Second, is the knowledge construction process. The knowledge construction process approaches the concept of positionality. The process requires teachers to help students realize that the beliefs, perceptions, and biases we may have can influence how we construct and convey knowledge. Third, is prejudice reduction. The prejudice reduction dimension examines the racial attitudes of students.

It encourages the development of positive attitudes towards race and gender as well as helping students to be critical thinkers. The fourth dimension is equity pedagogy. Here teachers are responsible for adjusting their pedagogy to ensure all students can achieve academically.

Teachers are encouraged to modify instruction to promote student participation and collaboration. The fifth dimension, is empowering school culture and social structure. Here, the entire school, including all school staff must cultivate an inclusive school environment. It requires an honest examination of how the school either cultivates or hinders educational equity. Schools evaluate their values, the terminology and labels they use, how they group people and how programs and activities are run (Banks, 2001). When such changes are made in schools by educational professionals and by students, multicultural education is manifested and benefits all people (Banks, 2001).

Probably the most current articulation of multicultural education comes from one of Banks' most recent books. Castles (2017) writes:

To achieve its objectives [multicultural education], it must be an education for all children, whether of the majority or migrant origin, and whatever their legal status. Multicultural education means helping to create a new awareness of the diversity of contemporary society for all young people. It can assist in overcoming histories of colonialism, racism, and xenophobia and it's therefore a vital instrument for change. (p. 18)

The "new awareness of diversity" means being aware that diversity presently includes refugees, illegal immigrants, children who are citizens of one country, but have been raised in other countries and are being educated elsewhere (third-cultured-kids) and global citizens (Banks, 2017). To add, Banks (2017) emphasizes that "the challenge for multicultural educators is to

make the school into a tool of social inclusion—even for those marginalized by neoliberal economic policies” (p. 17).

It is obvious that multicultural education is meant to be much more than a term or concept that is added into a school curriculum once a year. Multicultural education permeates the school and every aspect of teaching, theorizing, thinking, and learning. It requires all school participants, from school administrators to students to transform their thinking to believe that all students are worthy of a quality education that is equitable, culturally represented, inclusive, free and just.

The Culturally Responsive Educator

Education literature has long argued that teachers need to be culturally competent (Banks, 2001; Dantas, 2007; Lindsey, Roberts & Campbell-Jones, 2005) and sensitive (Cruz & Patterson, 2005; Dennis & Giangreco, 1999) and therefore, provided with courses, trainings and opportunities to learn how to be culturally responsive teachers (Banks, 2001; Dantas, 2007; Reed, 1993). A plethora of education literature broadly discusses the importance of multicultural education and provides general strategies to teachers on how to be culturally proficient in the classroom (e.g., Arasaratnam, 2014; Cruz & Patterson, 2005; Dantas, 2007; Lindsey et al., 2005). Much of the literature and research however, has been based on theory and values, while only a few provide empirical evidence of the effectiveness of a culturally responsive pedagogy (Meyer, 2011). For example, Watkins and Biggs (2001) looked at the Chinese learner and how Chinese teachers in Hong Kong could improve the education of mainland Chinese students (i.e., students from the People’s Republic of China). Rong and Endo (2011) examined numerous studies that looked at teaching Asian American students. Bishop and Berryman (2009) looked at how

teachers in New Zealand could be more knowledgeable about the Māori culture to improve Māori academic achievement.

Effective Teaching Profile

Russell Bishop and Mere Berryman are two of the leading researchers and developers of a culturally responsive pedagogy entitled, the Effective Teaching Profile (ETP). Russell Bishop is the Professor of Māori Education in the School of Education at the University of Waikato in New Zealand (Bishop & Berryman, 2009). Mere Berryman is the Professional Development Director of Te Kotahitanga and the manager of Group Special Education Poutama Pounamu Research and Development Centre in Tauranga in New Zealand (Bishop & Berryman, 2009).

Initially, Bishop and Berryman (2009) recognized that the education policies in New Zealand have resulted in minimal changes in the disparities of students who are Māori: a Polynesian Indigenous people (Bishop, Berryman, Cavanagh, Teddy, 2009). Bishop et al. (2009) recognized that to improve educational achievement of Māori students and to narrow the gap between Māori students and the majority culture (i.e., students who are of European descent), the educational practices and policies that were “developed within a framework of neocolonialism” (p. 735) needed to be abandoned. Rather than following policies that did not create change, Bishop et al. (2009) argued that it was best to help Māori students by learning about Māori culture. Further, to fully understand Maori culture, it was best to hear and learn from Maori students (Bishop et al., 2009). Therefore, the Te Kotahitanga research study and project was conducted.

The research project was a meta-study based on an Indigenous approach to conversations and interviews, known as the Kaupapa Māori theoretical and methodological approach. The approach sought to “operationalize” the tino ranatiratanga (self-determination) of the research

participants by using a sequence of semi-structured, in-depth interviews as conversations in order to produce narratives of experiences (Bishop et al., 2009). The research study consisted of three stages over nine years (2001-2009). Bishop, Berryman, Tiakiwai and Richardson (2003) began the research by interviewing seventy Māori middle school students and their parents, teachers and principals about their experiences in schools and what limited or improved educational achievement of Māori students (Bishop et al., 2009). Through the interviews, the researchers analyzed the narratives (the second phase) and developed the Effective Teaching Profile (ETP) (Bishop et al., 2003).

The ETP was then implemented as a professional development program for teachers (i.e., the third phase) (Bishop et al., 2009). Eleven teachers participated in the implementation of the ETP along with their students and four other schools. The ETP program had five components including, an “introduction workshop, a series of structured classroom observations and feedback sessions, a series of collaborative, problem-solving sessions...and specific shadow-coaching sessions” (Bishop et al., 2009, p. 736). The results from implementing the ETP and of the study were an (a) increase in teacher-student interactions; traditional to discursive, (b) increase in proximity of teachers to students, (c) increase in cognitive level of class (expectations), (d) increase in student academic engagement, (e) increase in student work completion, (f) increase in, or maintenance of, high levels of student attendance, and (g) increase in student short-term achievement. (Bishop et al., 2003)

One of the major findings of the study was that Māori students’ educational achievement was primarily influenced by quality relationships and interactions that were in person, between Māori students and their teachers (Bishop et al., 2003). The ETP program has now been implemented across thirty-three schools in New Zealand (Bishop & Berryman, 2009).

Bishop and Berryman's (2009) research influenced Christine Sleeter; a well-recognized scholar, professor and the president of the U.S.'s National Association for Multicultural Education (Sleeter, 2011). She is also the editor of the book, *Professional Development for Culturally Responsive and Relationship-Based Pedagogy* (Sleeter, 2011). In her book, Sleeter (2011) argues that the ETP framework is "a robust conceptualization of culturally responsive pedagogy" (p. 13) and one of the few that "produced published data demonstrating their impact on student outcomes, including achievement" (p. 13).

The ETP provides a guide for teachers and other professionals in education on how to be culturally responsive in the context they are in; focusing on respectful relationships between students and teachers with the understanding of interdependence (Berryman, 2011). The ETP model consists of two parts. The first part requires teachers to self-reflect and recognize if they are teaching from a "deficit thinking" mindset (Bishop & Berryman, 2009). A "deficit mindset" is the belief that students have deficits and therefore, are unable to perform or achieve in their learning. Bishop and Berryman (2009) state:

To put it simply, if we think of other people as having deficiencies, then our actions will tend to follow this thinking, and the relations we develop and the interactions we have with these people will tend to be negative and unproductive. That is, despite our having the best intentions in the world, if the students with whom we are interacting as teachers are led to believe that we think they are deficient, they will respond to this negatively. (p. 29)

Berryman and other Te Kotahitanga researchers argue that teachers must abandon their belief that deficits hinder achievement (Berryman, 2011). Instead, teachers must be responsible for the outcomes of their students and find ways for students to achieve academically (Berryman, 2011).

Thus, teachers must “take on a position of agency in their own theorizing and practice” (Berryman, 2011, p. 49), by recognizing it is their responsibility as teachers to improve students’ academic achievement (Berryman, 2011). By doing this, teachers begin by learning to understand who they are and how their beliefs and culture may affect the learning environment and pedagogy. Teachers then take time to learn about and from their students. For example, when Māori students were interviewed, students expressed a desire for their teachers to care, to know them as individuals and to know who they are as Māori. They wanted teachers to pronounce their names correctly, know they wanted to learn, believe they have potential and acknowledge there are other ways to learn (Penetito, Hindle, Hynds, Savage & Kus, 2011).

Teachers also become problem solvers. They find strategies, such as games and interactive activities, that can help Māori students to learn and that promote student engagement with learning materials (Berryman, 2011). They also find strategies that promote positive interpersonal relationships amongst students, peers and teachers (Berryman, 2011; Bishop & Berryman, 2009). When teachers model agency and make these shifts in teaching, students are indirectly mentored to take on their own responsibility as a student; one who rejects a deficit mindset, who thinks positively about themselves and their education, and one who is self-determined (Bishop & Berryman, 2009).

The second part of the ETP model consists of six principles effective teachers can incorporate in their teaching when interacting with and relating to their students. The six principles include, (a) caring for students, (b) caring for the performance of students, (c) creating a secure and well-managed learning environment, (d) engaging in effective learning interactions (e), using a range of teaching strategies and, (f) using student progress to inform future teaching practices (Bishop & Berryman, 2009). The six principles were constructed after learning about

and understanding the needs of Māori students and though they were originated to use with the Māori people in New Zealand, the ETP model has been used amongst other indigenous groups, as well. For example, in Canada, Lewthwaite and McMillian (2010) conducted an action research study that examined Inuit students' perceptions of success. Lewthwaite and McMillian (2010) listened and learned from Inuit students of Nunavut and their teachers using the ETP framework. Through interviews, questionnaires, observations and conversations, Lewthwaite and McMillian (2010), over the span of five years, learned from ninety-nine Inuit and Inuktitut first-language speaking students. They learned about their views of the times they felt successful in school, how their teachers helped them to learn, what helped them best learn in the classroom and about the changes they would like to see in their teachers to help them in their learning. The study (Lewthwaite & McMillian, 2010) found that students within the three communities, perceived success as finishing a task or an assignment. Success did not equate with whether or not something was correct, or wrong (Lewthwaite & McMillian, 2010). Through the study, Lewthwaite & McMillian (2010) concluded "that students' sense of success is culturally situated; that is, within their culture, success is defined in terms of working to an end" (p. 153). Furthermore, the teachers of the study considered in-depth what they must do to support development in the classroom and to aid student success. Teachers acknowledged that change in their teaching practices to help students in their learning must begin with them (Lewthwaite & McMillian, 2010). Furthermore, since the Māori people resemble other Indigenous and minorities peoples around the world, Sleeter (2011) argues that the ETP is a framework that is applicable to all educational professionals; even for those in Western countries.

To summarize, education literature and research has acknowledged the need for teachers to be culturally sensitive, competent and responsive. However, much of the literature and

research is theory and values based. Few research studies have presented the impacts and outcomes of being a culturally responsive teacher and the effects on student achievement. The ETP, developed by Bishop and Berryman (2009) is one research development project that provided empirical evidence showing that the ETP has positive and effective impacts on student achievement. The ETP is used to guide schools and teachers on how to be more culturally responsive when working with students who are Indigenous or from a minority group.

Training Teachers to Be Culturally Responsive

Over the last several decades, the educational literature has consistently recognized the importance and responsibility of educators to learn about the cultural backgrounds of their students (Banks, 2001; Dennis & Giangreco, 1999; Jin et al., 2016). There has also been an emphasis for teachers to learn about their own culture and cultural biases that they may hold (Banks, 2001; Dennis & Giangreco, 1996; Gagliardi, 1995). Grant and Sleeter (2001) asserted that it is necessary for teachers to “understand how the dynamics of race, class, language, gender, and disability can influence... [their] knowledge and understanding of [their] students” (p. 62). It is also crucial to provide teachers throughout their teaching career with opportunities to continuously learn about other cultures (Banks; 2001; Cruz & Patterson, 2005). As more teachers are being asked to integrate information about cultures into their day-to-day instructional practice and are having to be cautious, sensitive and responsive to students in a diverse classroom, it is imperative for teachers to be culturally competent and prepared for the cross-cultural dynamics in the classroom (Cruz & Patterson, 2005). What follows are four areas teachers can consider when teaching to a diverse class that can have positive impacts on students and the classroom as a whole.

Students' Background. When teachers learn about the values and characteristics of other cultures, the academic and social success of a student can be improved (Banks, 2001). Being aware of the cultural backgrounds of students and respecting the ways in which they live and think cultivates environments that are understanding and welcome diversity (Tong, Huang, & McIntyre, 2006, p. 204). Additionally, when teachers spend time learning about the cultures and backgrounds represented in their classes and schools, classrooms become more inclusive for all students (Arasaratnam, 2014; Harry, 2002; Helfrich & Bosh, 2011; Slobof et al., 1999).

However, it is not enough for teachers to acknowledge the students' 'obvious' status, rather, they need to be aware that students embody "multiple status groups" (Grant and Sleeter 2001, p. 62). For example, a student who is an Asian American is also a student who is male or female, speaks English as their first language and may or may not have a disability (Grant & Sleeter, 2001). Or a student who is in a wheel-chair is also a student who is a talented singer, has a solid friendship group, is part of many school clubs, and is one of five siblings. Teachers who are honest with themselves about how much they genuinely know about their students' background, are teachers who are ready to learn from others. Grant and Sleeter (2001) argue:

The more honest you are in thinking about your familiarity with the backgrounds of different children, the more readily you can begin to learn about people to whom you have had little exposure. It will be a much greater limitation on your ability to teach well if you assume you know more about different students than you actually know, than if you recognize whose lives are unfamiliar to you, so that you can learn. (p. 63)

One study found when teachers viewed the student as a "whole child", they were more knowledgeable about a student's background (Datnow, Borman, Stringfield, Overman & Castellano, 2003). Teachers celebrated cultural diversity through numerous activities. They

had classroom parades that represented each student's culture or country and created cookbooks that incorporated each student's cultural dishes (Datnow et al., 2003).

Teachers who implemented the ETP in New Zealand demonstrated their desire to learn about Māori culture by asking students and family members how to say greetings or specific phrases. For example, one teacher told a student, "please tell me if I don't pronounce this word correctly (she attempts the word) and a Māori student replies: Miss, that was good" (Savage & Hindle, 2011, p. 128). Another teacher greeted Māori students with a greeting in their language to which "the response [was] brilliant" (Savage & Hindle, 2011, p. 128).

Another study examined the outcomes of schools that implemented the Comprehensive School Reform (CSR) which focused on improving the education of culturally and linguistically diverse students (Datnow et al., 2003). Datnow et al. (2003) found teachers who went through the CSR training and implemented it into their teaching, were more aware of their limitations or lack of knowledge regarding their students' background. One teacher shared that after learning more about the Haitian culture, she learned why Haitian students and their parents act in certain ways and learned there are many differences between Haitian people and Hispanic people. This allowed her to be cautious and sensitive towards her students and their families (Datnow et al., 2003).

With regards to Chinese students, one study conducted by Jin et al. (2016) examined the experiences of Australian pre-service teachers teaching in China. Four pre-service teachers travelled to China to teach English to 186 Chinese students for three weeks. The pre-service teachers spent time with students and mentors both in and out of the classroom, learning about Chinese culture and the Chinese education system. The study found that the time spent teaching Chinese students and learning about Chinese culture and the education system from a Chinese

mentor, the Australian pre-service teachers were more equipped to teach Chinese immigrant students in the Australian school system. Both the Australian and Chinese teachers helped each other to grasp the academic and lifestyle values that each culture encompasses (Jin et al., 2016). The study “revealed substantial differences in educational concepts and teaching strategies between the two societies and the two educational systems because of the vast contrasts in social, political and cultural contexts” (Jin et al., 2016, p. 28). Jin et al. (2016) recognized that learning about such differences, such as the competitiveness of and between Chinese students, the heavy examination-oriented education or the rote-based approach to teaching, brought a deeper understanding of the Chinese culture and nature of the Chinese pedagogy to teachers. Furthermore, the study emphasized the necessity for pre-service teachers to gain skills that would help them understand cultural diversity, learn how to communicate across cultures more effectively, and know how to collaboratively work with people from other cultural backgrounds (Jin et al., 2016). The study revealed that when pre-service teachers learn about the culture of their students, they are more equipped to teach a multicultural classroom, thus enhancing teacher-student communication and improving pedagogy (Jin et al., 2016).

Co-constructing. Teachers who learn about being culturally responsive are teachers who are both the learner and teacher in the classroom and they encourage students to also be both a student and a teacher (Sleeter, 2011). They cultivate environments where all learners are welcomed to bring their cultural understandings and experiences to the classroom for others to learn about. They are teachers who appreciate that learning can be determined and directed by students (Sleeter, 2011). For example, when teachers in New Zealand implemented the ETP and “repositioned” themselves in the classroom, they provided an opportunity for Māori students to take positions of co-teaching and leadership (Savage & Hindle, 2011). One way teachers

showed that they respected Māori students was by allowing them to be seated in groups to learn from each other; not only from the teacher. Māori students spent more time in groups, working with each other and less time doing individual seat work. Teachers asked more questions rather than telling students information, which led to more students speaking in class and elaborating their ideas and thoughts. Additionally, teachers co-constructed lessons with Māori students and gave them opportunities to provide input about learning strategies (Savage & Hindle, 2011).

Communication. Many teachers who undertake cross-cultural training learn about the importance of effective communication and the impacts it has on students (Dennis & Giangreco, 1999; Jin et al., 2016; Slobof, Brown, Hewitt, & O’Neill, 1999). For example, one study found students felt disrespected when teachers did not pronounce their names correctly and as a result, students felt teachers did not care about who they were or about their culture (Hansuvadha & Slater, 2012). However, if teachers pronounced names correctly, students expressed excitement (Hansuvadha & Slater, 2012). Taking time to understand how students and their families communicate in their culture (e.g., whom to speak to in the family or acknowledge first, eye contact, touching, etc.) can help teachers to be more effective (Tong et al., 2006). Additionally, taking the time to talk with students about their transition, school experience, and their culture is one way to help students feel valued and welcomed (Tong et al., 2006).

Language. Many students are learning English in new and different ways and often face many challenges (Edwards, Ran, & Li, 2007). Teachers who are sensitive to this reality, who adjust the speed of their speech, who provide many examples or explain different ways of understanding a task, contribute to students’ willingness to participate and contribute in class (Tong et al., 2006). Helfrich and Bosh (2011) found that effective teachers are those who learn what literacy and language means to a student’s culture and family. For example, some cultures

may place more importance on language for the purposes of work or relating to people; whereas other cultures may believe language and literacy is most important for academic writing and proficiency (Helfrich & Bosh, 2011). Ovando (2001) believes that effective teachers are ones who work towards developing an understanding of their students' "history, folklore, traditions, values, attitudes, and current sociocultural situation" (p. 284). With such understanding, teachers are prepared to help new immigrant students adjust to the new country and culture (Ovando, 2001). It also demonstrates a respect towards their students and their parents (Ovando, 2001).

Additionally, the type of language, choice, terminology, or expressions used in a class can have positive impacts on students and the climate of the class. Datnow et al. (2003) found teachers began to tell their students that they were all one family; "we always tell the kids we are a family" (p. 157). Teachers reported students "hanging out" more with each other and befriending one another, despite their differences (Datnow et al., 2003).

To summarize, there are significant impacts on teachers and students when multicultural approaches and multicultural pedagogy is taught to teachers. Teachers who take time to learn about other cultures impact students' academic performance in positive, successful ways. It is important for teachers to be aware of any limitations they may have and to work towards growing their knowledge and understanding of themselves and their students. Teachers who learn to communicate more effectively with students help students to feel respected, valued and welcomed in classes. Teachers who learn about some of the ways their students view language and who adjust their speech or word choice encourage student participation, as well show respect to students and families. Lastly, teachers who recognize the student for who they are as a person, not just as a group or as a person from a different country or who has a disability, can cultivate learning environments that are respectful and inclusive.

Multiculturalism and Inclusion in Other Countries

Research done in other countries regarding multicultural and inclusive education and cross-cultural training, can provide a wealth of insight and understanding. Considering that one in five Canadians is an immigrant, being aware of and learning about the education climate of other countries could benefit teachers in Canada. For the purposes of this review of the literature, five countries are focused upon: Australia, the United States, Canada, the United Kingdom and China. This is a brief look at the condition of multiculturalism and inclusion in each country.

Australia. Every state and territory in Australia has their own multiculturalism policies and their own approaches to the implementation of them (Koleth, 2010). Over the last three decades, the Australian government has changed the multicultural policy to reflect the increasingly diverse country in response to the rise of migrants (Koleth, 2010). Every state and territorial ministry of education also has individual plans and policy regarding multiculturalism and inclusion, but there is no explicit law that states every child has a right to an equal education in their neighbourhood schools (Anderson & Boyle, 2015). However, in 2008, Australia developed their first national curriculum; the Melbourne Declaration (Anderson & Boyle, 2015). The Melbourne Declaration states, “all students are entitled to rigorous, relevant and engaging learning programs” (as cited in Anderson & Boyle, 2015, p. 10). To address the diversity of schools, institutions have shifted their definitions of a multicultural or inclusive education. While Inclusion Education (IE) in Australia focused primarily on the education of children with disabilities, the most recent philosophy of IE is focused on social justice and the reduction of “inequalities and exclusions, to embrace all students in successful learning” (Anderson & Boyle,

2015, p. 6). A school that embraces teaching all students regardless of who they are, where they are from, or their abilities, is a school that is inclusive.

An Australian government agency, The Australian Institute for Teaching and School Leadership (AITSL), develops national policy for all education institutions and educational professionals, provides resources, defines terms and creates national standards for teachers and principals working in Australian schools (Australian Government, 2010). The AITSL sets clear standards for teachers teaching to a diverse class and states that it is the responsibility of teachers to update and improve their pedagogy by learning “broadly” about culture, culture identity, and disabilities. The AITSL states that teachers should have knowledge of strategies to effectively teach to a diverse class (Australian Institute for Teaching and School Leadership (AITSL), 2011). The AITSL has influenced many academic institutions’ policies and university teacher programs to be intentional about cross-cultural and inclusive education training (e.g., New South Wales Government of Education; Multicultural Education Policy, October 2016, pp. 3-7; Ingvarson, Reid, Buckley, Kleinhenz, Masters, & Rowley, 2014).

Despite good intentions and change in policy, through an extensive review of schools in New South Wales (NSW) and Queensland, Anderson and Boyle (2015) found that the segregation of students is present and is rising. Anderson and Boyle (2015) suggest that these findings are observed nationwide and to reverse this reality, IE needs to be more clearly defined and collectively agreed on amongst all states and territories (Anderson & Boyle, 2015). Also, funding needs to be better allocated, testing approaches need to be revised, and pre-service teachers need to be provided with “best-practice instruction in both the why and how of [inclusive education]” (Anderson & Boyle, 2015, p. 17).

Another study extensively reviewed the state of multiculturalism in schools in the state of NSW (Watkins, Lean & Noble, 2016). The study found the cultural profile of NSW teachers to be very diverse and complex; speaking 97 different first-tongue languages amongst them. The study revealed many teachers were not trained in their pre-service university education, in the aspects of a multicultural pedagogy and they did not receive any multicultural training during their teaching career. Further, teachers reported the greatest need in their classroom is knowing how to teach to English as a Second Language (ESL) students (Watkins et al., 2016).

The United States. In the United States (U.S.), there is a plethora of educational literature addressing the need for teachers to be culturally competent, culturally sensitive or culturally proficient (e.g., Hansuvadha & Slater, 2012; Harry, 2002; Lindsey et al., 2005; Slobof, 1999). The U.S. research literature is also saturated with studies focused on the perspectives and the experiences of teachers who taught students from different backgrounds or cultures (e.g., Correa, Hudson & Hayes, 2004; Dantas, 2007; Hansuvadha & Slater, 2002). Researchers in the U.S. have conducted studies looking at the perspectives and experiences of first- or second-generation Asian immigrants within the U.S. or Canadian school system (e.g., Chan, 2009; Kaufman, 2004), but few studies have looked at the experiences of teachers who have taught first- or second-generation Chinese students.

The U.S. in 2001 implemented The No Child Left Behind (NCLB) Act to ensure all students, especially those with disabilities or who are from low-income families or a minority family receive quality and equal education (U.S. Department of Education). The NCLB (2001) did not explicitly state a purpose to create a multicultural curriculum or standard for teachers. It did acknowledge the development of “culturally based educational activities, internships,

apprenticeship programs, and exchanges to assist Alaska Natives [and] Native Hawaiians” (No Child Left Behind, 2001, p. 137).

The NCLB was replaced in 2015 with Every Student Succeeds Act (ESSA) (U.S. Department of Education). The ESSA continues to uphold many of the changes (e.g., equity education for all students) brought by the NCLB, but has less focus on the outcomes of standardized tests. In short, the purpose of ESSA is to improve access to equity education, quality education and to provide opportunities for students to achieve by ensuring schools have enhanced access to textbooks, learning materials, learning support and other resources (U.S. Department of Education, 2015).

The U.S. does not have one, overarching multicultural education policy or law. Rather, it has distinct laws which speak to specific areas or topics such as the 1964 Civil Rights Act, the 1975 Equal Educational Opportunities Act, and the 1990 Individuals with Disabilities Education Act (Kahn, 2008). Each U.S. state and educational institution are independently responsible for creating policies or guidelines they regard as valuable and desirable to uphold. However, teacher accreditation boards often require all teachers who are accredited through them to recognize that schools are multicultural and that it is a teacher’s responsibility to implement culturally responsive pedagogy to a diverse class. The National Board for Professional Teachers Standards (NBPT), a not-for-profit teacher accreditation entity, states:

Accomplished teachers recognize that, in a multicultural world, students possess a wide range of abilities and aptitudes that might be valued differently by families, local communities and schools....Thus, teachers must become attuned to their students’ individual situations...[and] by doing so...teachers can develop an array of strategies for

sharing differences, identifying similarities and embracing diversity within the learning environment. (2001, p. 15)

Additionally, the NBPT recognizes it is necessary for teachers to know their own biases and to make sure that any preconceptions they may have do not “distort their relationships with students” (2001, p. 15).

The Council for the Accreditation of Educator Preparation (CAEP) is another teacher accreditation body recognized by the U.S. Department of Education that researches best practice and evidence-based teaching methods and strategies to prepare teachers (“Vision, Mission” 2015). The CAEP requires education institutions who use their accreditation to meet specific standards and in 2018 developed the K-6 Elementary Teacher Preparation Standards. The CAEP (2018) recognized:

Elementary teachers will encounter increasingly greater diversity in children, families and communities with whom they must work. Elementary teachers are encountering greater cultural diversity, increasing numbers of English Language Learners, and a broad range of student needs and abilities. This diversity demands multiple approaches to understanding and engaging each student in learning. (p. 4)

The CAEP requires teachers to not only be prepared to teach academic subjects, but be prepared to engage with diverse students, families and communities. Furthermore, the first standard for teachers is:

Use their understanding of child growth and development, individual differences and diverse families, cultures and communities to plan and implement inclusive learning environments that provide each child with equitable access to high quality learning experiences that engage and create learning opportunities for them to meet high

standards. They work collaboratively with families to gain a holistic perspective on children's strengths and needs and how to motivate their learning. (CAEP 2018, p. 7)

Canada. Over the past decade, the student population in Canada has “become more culturally and linguistically diversified” (Dlamini & Martinovic, 2007, p. 155). Canada “was the first country in the world to adopt multiculturalism as an official federal policy” (Volante, Klinger, Bilgili & Siegel, 2017, p. 344). In 1982, a bill of rights under the Canadian constitution, the Charter of Rights and Freedoms bill, recognized equality for all stating:

Every individual is equal before and under the law and has the right to the equal protection and equal benefit of the law without discrimination and, in particular, without discrimination based on race, national or ethnic origin, colour, religion, sex, age or mental or physical disability. (Government of Canada, 1982, s 15)

As mentioned in chapter one, all provincial and territorial ministries or departments of education, with the exception of Quebec, have updated their policy within the last ten years to ensure all children have equitable access to their local schools. For Canadian teachers to be effective and practice inclusion in their schools and classrooms, it is argued that the Faculties of Education must create teacher education programs where their students graduate with the knowledge and belief that “all students belong and can be educated in regular classrooms” (Specht et al., 2016, p. 2). To this effect, the research conducted by Specht et al. (2016) interviewed 1,490 pre-service teachers across Canada about their self-efficacy and beliefs towards inclusive practices within their classrooms. The researchers found that the Faculties of Education across Canada are in fact, “preparing teachers who express confidence in educating students with special education needs” (Specht et al., 2016, pp. 11-12).

In British Columbia (BC), The BC Ministry of Education (2001) believes “all students should have equitable access to learning, opportunities for achievement, and the pursuit of excellence in all aspects of their education programs” (p. 1). In October 2017, The BC government developed a new “Diversity and Inclusion Action Plan” (British Columbia Government, 2017). The three-year plan is a commitment to work towards developing partnerships “to strengthen diversity and inclusion” across all jobs and places of work and service. The plan mandates all employees in BC to undergo “inclusion training” provided by the government (British Columbia Government, 2017, p. 3).

As of June 2017, Inclusion BC emphasized their commitment to inclusion stating:

Inclusion BC is committed to ensuring that BC has strong, publicly-funded schools, with educators and parents who are well-equipped to implement best practices in inclusive education and to work collaboratively to support quality learning for all students.

(Inclusion BC, 2017, p. 2)

Inclusion BC (2017) has recognized that each province and territory has many weaknesses implementing inclusion (e.g., wait lists for student assessments, not meeting students’ needs or lack of teacher and student support) and there is significant room for growth.

One strategy that teachers can implement to ensure all students are included in the learning process is to promote student collaboration through peer tutoring, cultivating community and helping students believe they too are knowledgeable and can teach other students as well (Moore & Roberts, 2007). Specht argues teachers must “shift the mindset to an understanding that all kids can learn and all teachers can teach all students, given the right supports” (as cited in Inclusion BC, 2017, p. 5).

The United Kingdom. Despite the United Kingdom (UK) being increasingly diverse and multicultural, according to Mathieu (2018), Britain has “no central or official law stating the core principles upon which multiculturalism would rest upon in the UK” (p. 46). There are many public programs that welcome immigrants and many public regulations which recognize racial and ethnic minorities in Britain (Mathieu, 2018). However, any policy that is multicultural is directed towards immigrant minorities only (Mathieu, 2018).

Regarding education, in 2007 the Department for Children, School and Families administered a plan which mandated all schools to “promote both social cohesion and ethnic and racial diversity”, but left out the word ‘multiculturalism’ (Mathieu, 2018, p. 52). The Department of Education (2014) in the National curriculum states:

Every state-funded school must offer a curriculum which is balanced and broadly based and which: promotes the spiritual, moral, cultural, mental, and physical development of pupils at the school and of society. (section 2.1)

The Department of Education has recognized its need to promote development in these facets, but the terminology is vague.

In 2016, the Cambridge Primary Review Trust (CPRT), based at York University, presented a detailed and comprehensive research report regarding the barriers and possibilities within a diverse primary school (Ainscow, Dyson, Hopwood & Thomson, 2016). As the population of migrants in European countries continues to rise, impacting society and the economy, the CRPT in response to this reality, argue the need to significantly change the national education policy and rethink the way they respond to the increasingly diverse population in primary schools. Using the research conducted by Ainscow, Dyson, Goldrick and West (2012) and Ainscow, Dyson, Goldrick and Kerr (as cited in Ainscow et al., 2016), the CPRT

presented three areas of focus to reform the national education policy. They include, (a) stronger collaboration between administrators and teachers to encourage lesson sharing and challenging conversations about teachers' beliefs regarding the capabilities of students, (b) collaboration between schools, and (c) more connections between stakeholders, schools, families and communities. By addressing each of these areas, schools will be in a position to provide equitable, quality and inclusive education to all students (Ainscow et al., 2016).

China. China has 55 ethnic minority groups and approximately 92% of the national population are Han Chinese (Banks, 2014). In 1949, China's national policy allowed all ethnic minorities to maintain their native language and be educated in their language while learning Mandarin but very few teachers or schools allow this; believing other languages are "backward" (Banks, 2014, p. xv). China desires a harmonious, unified country and despite written policy, in practice, a multicultural education does not exist (Leibold & Yangbin, 2014).

Until relatively recently (1986), the Chinese government implemented the Compulsory Education Law; stating that the government is mandated to provide education for children with disabilities for nine years (completion of high school is twelve years) ("Compulsory Education Law," 2006). Prior to 1979, there were no laws and therefore no education provided for or available to children with disabilities (Siperstein, Parker, Norins, & Widaman, 2011). The Law of the People's Republic of China on the Protection of Disabled Persons adopted in 1990 and revised in 2008, mandated the educational right for children with disabilities ("Law of the People's," 2008). However, at the time these laws were enacted, the government had no strategies or plans for how to educate millions of children with disabilities and recognized the overwhelming need for special education teachers and special education schools (Siperstein et al., 2011).

As a result, in 1987 the ‘Learning in the Regular Classroom’ (LRC) policy was introduced which granted children with disabilities the right to be educated in mainstream, neighbourhood schools (Fei, 2007; Siperstein et al., 2011; Wang, Mu, Zhang, 2017). The LRC initially only permitted children who were blind or deaf to be educated in regular classrooms, but now children with any disability has access to and the right to be educated in regular, mainstream schools (Wang et al., 2017). However, these laws do not attribute the responsibility to schools or educators to make sure they recognize if a child has a disability or not, as they have very little and sometimes no training in assessment and understanding of different disabilities (Mcloughlin, Zhou, & Clark, 2005).

In 2015, China for the first time, allowed the Organization for Economic Co-operation and Development (OECD) to report on the state of education in three areas: Beijing, Jiangsu and Guandong (Organization for Economic Co-operation and Development, 2016). The OECD is an organization which promotes the development of policies to enhance the well-being of people around the world (“About the OECD,” n.d.). The OECD reported that China developed a new curriculum in 2001 stating:

The aim of China’s Basic Education Curriculum Reform is to promote all-around development of students. Emphasis is placed on the moral, intellectual and physical development of students in order to cultivate moral virtues, discipline, culture and ideals. (OECD, 2016, p. 23)

The OECD (2016) also reported that in 2010, China created a policy that all teachers must complete a minimum of 360 hours of training within five years to develop their skills in their subject levels, teaching methods and to improve and understand ethical responsibilities. While teachers must be trained in their subject levels, there are no requirements for pre-service

teachers to be trained in educating students who have a disability or inclusive education (Yan & Deng, 2018). Yan and Deng (2018) found many teachers in Beijing do not know how to tailor instruction to meet the needs of their students (i.e., differentiate teaching) and most are not equipped with skills or tools to help or teach students who have disabilities. Deng, Wang, Guan, and Wang (2017) also found that teachers did not know how to teach to a diverse classroom, differentiate curriculum or know what to do with the behaviours of children who have disabilities. Yan and Deng (2018) therefore argue that inclusive education is not well practiced and children with disabilities continue to be treated differently, are often neglected and do not receive a quality, equitable education. Many teachers in Yan and Deng's (2018) study however, recognized the problems and plan to make changes to better include students with disabilities.

Xu, Cooper & Sin (2018) also reported that while children with disabilities are in classrooms that are caring, they are not being equally educated because teachers are less focused on individual needs and more focused on academic content and transferring knowledge to students. In their comparison between Western and Chinese actions and beliefs of inclusive education, Xu et al. (2018) argued that in China, inclusion and integration look different than in Western countries. In China, because children with disabilities were denied any type of education for many years, inclusion, in practice means to place children with disabilities into regular education classrooms (Xu et al., 2018). Xu et al. (2018) also argue that China's version of inclusive education, the Learning in Regular Classrooms (LRC) program, "appears to be quite different from integration or inclusion" (p. 65) as seen in Western countries. "The main focus of the LRC today is still on the education of three types of disabilities, instead of all learners that Western inclusive education targets" (Xu et al., 2018, p. 65). Through an extensive review of the LRC program in China and by comparing it to what inclusive education is in Western countries,

Xu et al. (2018) assert that “China is still far from a culture that welcomes or embraces individual differences [and] the concepts of disability and education for disability are still not widely accepted by the general public” (p. 66). Furthermore, “the atmosphere of equity in education and social justice has yet to be nurtured” (Xu et al., 2018, p. 66).

In summary, the education departments or ministries of education of four Western countries recognize that they must responsibly respond to the diverse climate represented in their country and in their schools. Education policies and plans have changed to ensure all students, regardless of their ethnicity, culture, socio-economic status or ability, have the right to quality education. All children entering schools should feel welcomed, accepted and part of the school community and it is the responsibility of schools and teachers to implement multicultural and inclusive pedagogy. When schools cultivate an inclusive environment, they set a foundation that can help students to see the world differently which impacts the socio-cultural and socio-political climate (Inclusion BC, 2017). Inclusion BC (2017) advocates that inclusive schools are ones that work to practice social inclusion and tolerance and encourage attitudes that are positive, which then serves to develop equal democracy. Inclusive schools practice social inclusion for all people by helping students to pull one another up and support each other, which matures students, increases empathy and helps them to take positions of leadership. As a result, all students have more opportunities in their future to have jobs and live a life that positively effects society (Inclusion BC, 2017).

The government of China, desires their students to grow intellectually and physically to understand morals and culture. Though China’s government created new policies that state all students deserve equitable education, many schools and teachers are not trained to teach diverse classes and do not implement curriculum that reflects an equitable or inclusive curriculum.

Specifically, in Beijing, many teachers are also not equipped with the tools or skills to teach in a classroom that includes students who have disabilities. Additionally, though China has promoted inclusive, quality and equal education for children with disabilities and minorities through different policies and programs such as the LRC, current research argues that the educational system in China is not, in-practice, equal, just or inclusive (Xu et al., 2018).

Chinese Perspectives of Education

In China, learning, studying and gaining knowledge by going to school is especially important for a child's future and whether they will have a successful life and have high social status (Watkins & Biggs, 2001). In this section, two main impacts that contributed to the educational climate in China; Confucianism and economic reforms, will be discussed (Chen, 2016). It is important to understand how Confucianism and economic reforms has influenced China's history and how they have shaped the Chinese learner in the past and continue to in the present. Learning about them may be useful and beneficial for teachers who teach students with a Chinese background.

Confucianism. China has been predominantly influenced for hundreds of years by Confucianism and the teachings of Confucius (Kang & Chang, 2016). Traditionally, Confucianism, Buddhism and Taoism have influenced and shaped much of the East Asian culture, including the Chinese culture (e.g., Goldin, 2011; Park & Chesla, 2007). Confucian philosophy however, is "China's oldest and most revered philosophy" (Goldin, 2011, p. 1) and predominantly permeates every aspect of life; from how one interacts with others in the home, outside the home, and with one's self, to political, social, and family decisions (Cheung, 2012; Huang & Gove, 2015; Park & Chesla, 2007, e.g., Tu, 1993).

Presently, in the 21st Century, within China and for many Chinese abroad, Confucian ideology continues to impact how families live (Chen, 2016; Cheung, 2012). For example, after interviewing twenty-three parents in China, Chen (2016) found that parents' perspectives about education and the choices they made for their child's education were primarily influenced by Confucius philosophies. Participating parents in Chen's (2016) study described how Confucianism guided their philosophies about education. One parent referred to famous books and writings about Confucianism and how they guided and shaped their perspectives of education and helped them to make decisions regarding the education of their child. Another parent expressed that "the primary goal of education is to equip children with knowledge about the world and the nature of things. Most importantly, education should teach children virtue" (Chen, 2016, p. 43). These opinions closely resemble the teachings of Confucius. For example, Confucius wrote, "Is it not indeed a pleasure to acquire knowledge and constantly to exercise oneself therein" (Appelbaum & Crofts, 1995, p. 1). Learning is one foundational step to becoming the most virtuous, superior person; a "ruler's son," a Junzi (Gardner, 2014, p. 18). For Confucius, "any person possessed of a genuine eagerness to learn, regardless of status, can hope to improve morally, even to attain 'superior man' status" (Gardner, 2014, p. 19). To be a superior person, one must be benevolent or one of "true goodness" (Gardner, 2014, p. 22).

Economic Reforms. Chen's study (2016) also found parents' educational philosophies and attitudes were influenced by the economic reforms they experienced. Economic reforms refer to the changes or the reforming of the government, economy and society in China after the death of leader, Mao Zedong (Chen, 2002; Chen, 2016; Yeung & Hu, 2013). In short, during the Cultural Revolution and reign of Mao, all primary schools were temporarily shut down for two to three years (Meng & Gregory, 2002) and universities were closed for six to twelve years (Yeung

& Hu, 2013). Many urban teenage boys were sent to the countryside to be re-educated which led to a life of turmoil and lost life opportunities, such as marriage and having children (Yeung & Hu, 2013).

After the death of Mao Zedong in 1976, the Chinese government in 1978 began a program which transitioned the government from an overly political state to an economic state (Chen, 2002; Chen, 2016; Yeung & Hu, 2013). Some of the economic reforms included: the transition from a closed state to an open-door state, allowing more communication with other countries, competition, investment and trade with other countries; having outside travelers enter the country to tour and work; a change in the Chinese labor system, allowing for individual enterprises and self-employment; a change in the agriculture sector; and a change in the education system (Chen, 2002; Chen, 2016; Yeung & Hu, 2013; Zhu, 2012). At the start of the economic reforms in 1978, the education system drastically changed (Meng & Gregory, 2002; Meng, Shen, & Xue, 2013) and all schools, including universities were re-opened (Chen, 2002; Meng et al., 2013; Yeung & Hu, 2013). Students who were not permitted to go to school during the Cultural Revolution were granted the opportunity to take a university entrance exam even though they did not attend high school (Meng et al., 2013). As a result of these significant, impactful events, those who grew up during that time recognize the privilege it is to go to school and be educated (Hu, Mak, Zhang, Fan, Zhu, 2018).

The Chinese Learner

Research examining the influences that impact learning for Chinese students who are immigrants in other countries is discussed. Teachers need to be committed to learning about students who are both immigrants and English language learners (McKay & Wong, 1996).

Research investigating the ways Chinese immigrants learn has commonly focused on language

learning, social relationships and identity, parental influences and academic performance. In this section, the research focused on language, identity, expectations, working with families, and beliefs about students with disabilities or mental health specific to students who are ethnically Chinese is examined. The presented research excludes Chinese international students.

Language. Learning English as a second language is challenging, but necessary for students to achieve both academically and socially. McKay and Wong (1996) focused their research on four Chinese students, who at the time had recently immigrated to the U.S. and who did not have any English proficiency. The study examined the different areas in the students' lives that influenced English acquisition over the course of two years. McKay and Wong (1996) found one Chinese student, Michael, to be very social with students of other ethnicities and races because of his involvement in sports. Though Michael had almost no English before going to school in the U.S., since Michael played sports he was able to befriend many students, which consequently helped his English oral skills. Further, Michael was the only student out of the four students in the study that befriended non-Chinese students and he was the only one who could engage in conversations in English.

McKay and Wong (1996) reported another student, Brad, who had poor English language acquisition because he relied on guessing and direct Chinese to English translation. Brad believed that if he persevered and worked hard, he could achieve and rise above other students; however, his strategies failed him in his acquisition of English. McKay and Wong (1996) noted that "the moral that hard work leads to success seems to reflect Brad's familiarity with a type of inspirational/didactic Chinese story frequently told to children to teach perseverance" (p. 599). The study highlights the different language learning strategies some Chinese American students used in order to meet their social and academic demands that they viewed as valuable.

Kaufman's (2004) study looked at the influences in the lives of first-and second-generation Chinese immigrant students in the U.S. The study found that the bilingual courses, Chinese and English, separated Chinese students from other non-Chinese students. After three years of being separated, the students continued to befriend Chinese students. Though students were "mainstreamed" back into classes with the majority population and acquired good English skills, they did not attempt to socialize or befriend non-Chinese background students (Kaufman, 2004).

Another study highlighted language learning and social interactions (Helfrich & Bosh, 2011). One teacher provided opportunities for all students to hear from one another, talk to one another, and be engaged with one another during morning circle time (e.g., kindergarten students shared something interesting from the day or about an event). The newly arrived Chinese student had limited English and over the course of several weeks, he learned who his peers were through the shared circle time. Other students learned from the Chinese student and what was important to him as well. The research by Helfrich and Bosh (2011) suggests that just because a student has no English or minimal English, does not mean they cannot learn from their peers, about their peers or make friends with their peers. In addition, the Chinese student learned English predominately through interactions with his peers. When he progressed to grade two, he was fluent in English.

Identity. Many Chinese immigrant students struggle with identity. Often first-generation Chinese students have social and friendship groups in their home country and struggle to understand the cultural, social norms in the new country they moved to (Liu, 2015). While this is often the case, McKay and Wong (1996) found one student who used music as her identity. The student did not struggle with identity in school because her identity was in her

music; being a talented musician satisfied her and provided an identity besides being a student (McKay & Wong, 1996).

Second-generation Chinese immigrants often have fewer identity challenges because they grew up learning about the cultural practices of their host country and learning the majority language (Liu, 2015). Despite fewer challenges, Liu (2015) found many second-generation Chinese children in Australia struggle to adhere to their Chinese family traditions and expectations, struggle with racial differences and find it challenging to communicate and socially move between Chinese culture and Australian culture.

Liu (2015) reported differences between first, second, and 1.5-generation (i.e., a child or teen immigrant) Chinese Australians. Many first-generation children felt they became “Aussie”, but identified more with Chinese culture because they spoke Chinese, ate Chinese foods, looked Chinese and behaved like a Chinese person. Children who were 1.5-generation constantly moved back and forth between cultures and struggled to find where they fit in, leading to feeling excluded by both Australian and Chinese culture. Second-generation children also shifted between cultures depending on the situation, place and people they were around. Many children separated cultures, but felt they belonged to both, while others felt they belonged to neither (Liu, 2015).

School performance. Chinese parents typically have very high academic expectations of their children. Pérez Milans (2006) reported 52% of Chinese parents who reside in Madrid believe creativity is important for their child’s education, while 76% of parents believe being disciplined is important in education, and 80% believe hard work and academic success is important in education.

McKay and Wong (1996) reported that students had pressures to perform either academically or musically. While one of the students, Jessica, who was a talented musician, put pressures on herself to perform well, the parents of the other students placed immense pressure on them to academically achieve. McKay and Wong (1996) reported that one student, Jeremy, expressed he had to be “the perfect student” (p. 595) and his parents within weeks of arriving to the U.S., put pressure on Jeremy’s teacher and complained to him about Jeremy’s English skills.

While parents most often put pressure on their child to perform very well in school, a different study found first-and second-generation Chinese students to put pressure on themselves and believed that hard work and perseverance would help them succeed in school (Kaufman, 2004). Kaufman (2004) reported students attributed failure with lack of effort and success with hard work. One student reported that she did not receive a good grade because she was not allowed to study since the lights were turned off in the building at a certain time. All Chinese immigrant students in the study shared that effort is the key to success, not ability (Kaufman, 2004).

Additionally, though studies identified broad or general reasons for academic achievement and pressures, one study identified specific reasons for student success in math and English skills. Over a four-year period, Huntsinger, Jose, Larson, Krieg and Shaligram (2000) examined math and receptive English vocabulary knowledge achievement between forty European American and forty second-generation Chinese American preschool and kindergarten students. The study investigated the different factors in students’ lives that impacted academic achievement. They found that Chinese American parents spent more time teaching math in a formal and systematic manner to their children, while European American parents taught

informally, relying on the material's content. They also found Chinese American students spent more time practicing math.

With respect to weekend activities, Chinese American students spent more time each day practicing music, doing homework and going to school and music lessons on the weekend and European American students spent more time participating in sports and religious activities. Chinese American students visited the library and picked out their own books, whereas European American families read to children and gave them time to read. Chinese American's wrote in their calendars tutoring sessions, homework blocks and summer reading books to be read, while the European American schedules consisted of sports or entertainment-related activities. Both Chinese and European American parents closely observed their child's writing; but Chinese American parents emphasized correct writing form.

Overall, Huntsinger et al.'s (2000) study found second-generation Chinese American students exceeded in mathematics than European Americans. They also found Chinese students to acquire better vocabulary skills and surpassed European American students' skills. Though the main language spoken at home was Chinese, the amount of time Chinese students spent studying and speaking English at school helped their acquisition. The study also found the formal and systematic parental teaching methods conducted while their children were in preschool and kindergarten greatly influenced their child's math skills in grade three and four. Furthermore, the study argues the different parental teaching methods and practices were influenced by cultural beliefs. The Chinese culture emphasizes hard work and discipline at a young age and that through hard work, despite one's aptitude, one can achieve (Huntsinger et al., 2000).

Working with families. Parent involvement in school and communication with teachers may vary for numerous reasons. In general, many Southeast Asian parents do not understand the education system their children have just entered. They often have “limited understanding of the process of education, and their unfamiliarity with the roles of students, teachers, and other school staff as well as their roles as parents are salient factors in students’ academic achievement” (Ngo, 2006, p. 56). Huntsinger and Jose (2009) found Chinese American parents were less likely to be involved in school activities than European American parents and found Chinese American parents to be more engaged in teaching their child at home than European American parents. The researchers also found that Chinese American parents taught their child with a drill and practice approach and believed that learning many ways to solve math problems was best. Chinese American parents believe that by learning the many different ways to solve a math problem and then by practicing those ways, their child can calculate problems quickly through memorization (Huntsinger & Jose, 2010). Also, Chinese American parents wanted clear reasons why their child received a certain grade in each subject; parents wanted to know the exact reasons for lower scores and clear solutions to raise grades (Huntsinger & Jose, 2010). Furthermore, Chinese parents reported that they believe correcting their child’s error immediately and criticizing them was better for their child than letting them personally problem solve and process the reasons for their mistakes (Huntsinger & Jose, 2010).

Beliefs about students with disabilities or mental illness. Across China, many students with disabilities are still not educated in general education schools, which results in many typically developing students and students with disabilities not having the opportunity to learn amongst one another. The common belief in Chinese culture towards a person with a disability is that the parents of the child born with the disability (mentally or physically) had lived a

previous life poorly or wrong, known as bad karma, or that they were cursed by ancestors (Chiang & Hadadian, 2007; Kramer, Kwong, Lee & Chung, 2002), or that there was a lack of emotional harmony caused by evil spirits (Kramer, Kwong, Lee & Chung, 2002).

Regardless of the reasons a child has a disability or mental illness, previous research has found that many Chinese parents (within China and abroad) desire help and support for their child who has a disability (Hu et al., 2018) or mental illness (Lu, McGinn, Xu, & Sylvestre, 2017). Hu et al. (2018) conducted a survey in China that asked 193 parents about their beliefs and perspectives of including children with disabilities in pre-schools. The participants of the study included 83 parents with a child with a disability and 125 parents with a typically developing child. The study revealed that all parents were supportive of pre-school inclusion. However, there were differences of opinion with how realistic it was to educate a child with a disability in the classroom and what quality, inclusive education looked like. The study also revealed that parents without a child with a disability, but who had higher education degrees, saw the importance of inclusive education compared to parents with no higher education degrees. The study also found that parental beliefs of inclusion differed depending on the type of disability a child had. Parents with a child with a severe disability or behavioural problems, strongly desired their child to be socially and academically included in the school. Hu et al. (2018) argue that the Chinese society is still unwilling to include or accommodate children with severe disabilities, but are more likely to tolerate people with Autism Spectrum Disorder (ASD) or intellectual disabilities; thus the reason why parents with a child who has a severe disability has a greater desire for their child to be included in school and in society.

In one study, Siperstein et al. (2011) asked 4,059 middle school students from forty-eight major cities across China about their perceptions of people with intellectual disabilities (ID).

Using a Chinese translation of the *Multinational Youth Attitudes Questionnaire*, Siperstein et al. (2011) found middle school students' attitudes towards other students with ID to be negative. Students had no desire to engage with students with an intellectual disability (ID) at school. They believed that having students who have an ID in the classroom could interrupt or negatively impact their own school performance and believed inclusion was not meaningful or helpful due to large classes (e.g., 50-70 students in one class) (Siperstein et al., 2011). In contrast, the study also revealed that students who were in contact with students who have an ID, expressed positive attitudes towards inclusion and were more willing to engage in relationship (Siperstein et al., 2011).

Summary

The research and education literature argues for teachers to have a pedagogy that is culturally responsive. It argues for teachers to learn how to be more aware of their culture and the biases or opinions they may have, as it may affect how they teach. However, there is a gap in the literature that addresses what the actual experiences of teachers are when they teach students from other cultures. There is little evidence examining the experiences of teachers who have taught Chinese students and specifically, first-or second-generation Chinese students. Due to the lack of research in the education literature and specifically in Canada, there is a need to examine the experiences of teachers who teach in British Columbia in order for teachers to better understand the cultural implications of teaching students with Chinese backgrounds.

Chapter two provided a review of the literature pertaining to multicultural education and Chinese learners. Due to the limited research regarding teachers' perspectives of teaching first-or second-generation Chinese students, this review of the literature looked at the "why" and "how" of being a culturally responsive teacher. The research revealed that when teachers are

culturally responsive educators, they value their students for who they are and work towards educating students; focusing on their strengths rather than their deficits.

This review of the literature also briefly looked at the state of multicultural education in Australia, the U.S., Canada, the U.K. and China. All four Western country's departments or ministries of education acknowledged that all schools must teach every student regardless of their ability, race, ethnicity, or cultural background and are responsible to provide quality, equitable education. China has developed laws declaring the right for all children, specifically children with disabilities and minority groups, to have an education. China's most recent education policy focuses on teacher training and developing students' morality, discipline and cultural ideas.

The general perspectives that some Chinese people have towards education and educating people with disabilities was examined. Research has found that it is common today for Chinese people to be influenced by Confucius ideology and past economic reforms to make decisions about their child's education.

Lastly, research provides some insight into the way in which how many Chinese immigrants learn. The findings highlight that students who are Chinese immigrants commonly struggle with language learning, social interactions and understanding their identity. Chinese students and their families often strive towards high achievement and believe in effort over ability.

Chapter three outlines the methodology of this qualitative study. The researchers' assumptions, ethical considerations, participant criteria, data collection and analysis methodology is provided and discussed. Chapter three also shifts to a third-person tense from a first-person tense as seen in chapter one. The shift is purposeful to ensure professionalism.

CHAPTER THREE: METHODOLOGY

The research design investigating the question: “What are the experiences of Canadian teachers who have taught first-or second-generation Chinese students in British Columbia, Canada?” will be described. A qualitative research paradigm was chosen for this study and justification for its use is outlined at the beginning of this chapter. The research design has been developed from previous, similar research studies. The criteria for selection of the participants is discussed. The remainder of this chapter includes a review of the data collection methods, procedures for data analysis, authenticity and ethical considerations.

The purpose of this study is to develop a comprehensive understanding of the experiences of teachers who teach or have taught immigrant children from China, specifically, first-or second-generation immigrants. A qualitative design was chosen for this study as it “aims to describe, rather than explain” the experiences of participants (Friesen, Henriksson, & Saevi, 2012, p. 21). Instead of the researcher observing from a distance as in a quantitative design, the researcher in a qualitative design is close to the participants and “seeks to interpret, understand, and describe in reflexive process” what they experience (Wilding & Whiteford, 2003, p. 99). Qualitative research recognizes the researcher is working with human participants in a relational, personal way and therefore, the research potentially may be complex and ambiguous (Wilding & Whiteford, 2003). Additionally, the researcher has added personal journal reflections throughout the current study to be transparent about biases, presuppositions and opinions (Mruck & Breuer, 2003; Ortlipp, 2008).

Research Design

Phenomenology was employed to develop an understanding of the lived experiences of teachers who teach or have taught students who are first-or second-generation Chinese

immigrants. Phenomenology is a qualitative research method which “involves both rich description of either the lifeworld or lived experience” of the participants involved in the study (Friesen et al., 2012, p. 19). Phenomenological research learns about and studies phenomena which can be challenging to interpret and measure (Wilding & Whiteford, 2003). Generally, a phenomenological study aims to obtain clear descriptions of the lived experience(s) of the participants through casual, comfortable conversations (Friesen et al., 2012). A phenomenological approach is one that acquires rich knowledge and perceptions from the participants by conducting qualitative methods, such as interviews, observations and conversations (Lester, 1999). Due to its focus on experiences, this design is congruent with the research question.

Van Manen (2016) argues that the phenomenology research method always incorporates both interpretive and descriptive elements. An interpretive element and research approach, which originated and began with Heidegger (Giorgi & Giorgi, 2008), is one that is fundamentally hermeneutic (Van Manen, 2016). Hermeneutics or the methodology of interpretation encompasses the ability to gather information, reflect upon that information from a non-critical perspective and interpret the information in a sensitive, pure and accurate way, in order to obtain a concrete meaning of the experience (Van Manen, 2016). Hermeneutic phenomenology emphasizes the study of both the experience and the meanings behind the experience (Friesen et al., 2012). Within an interpretive approach, the researcher seeks to gain an understanding of the participants’ experience means and what their intentions are (Wilding & Whiteford, 2003). The descriptive approach, developed and founded by Husserl (Friesen et al., 2012; Giorgi & Giorgi, 2008) is one that aims to expose the meaning of a phenomenon, but in a general way (Friesen et al., 2012). Researchers do their best to not stray from what is disclosed or presented

to them, while at the same time controlling themselves from making any inferences (Friesen et al., 2012). A descriptive approach ensures there is “careful observation, unprejudiced description, [and the] use of intuition” (Giorgi & Giorgi, 2008, p. 173). It is one where the “experience can be described” (Giorgi & Giorgi, 2008, p. 174), making sure the descriptions are thorough, detailed and accurate (Giorgi & Giorgi, 2008).

Researcher’s Assumptions

Within Husserlian phenomenology, the researcher recognizes the importance of self-reflection and self-awareness (Friesen et al., 2012). The researcher acknowledges any preconceived biases or presuppositions towards the general study and the research question to offer genuine and authentic openness in conversations with participants (Friesen et al., 2012). Further, when biases are acknowledged and understood by the researcher, interpretations of the participants’ experience can be honest and accurate (Friesen et al., 2012). Additionally, Friesen et al. (2012) argue the necessity for the researcher to genuinely engage with the participants and to report in a way that will produce a greater impact and relevance to the study.

Given that the researcher has experience teaching Chinese students both in China and in North America, it would be easy for preconceived opinions and ideas to impinge upon the study. The researcher’s goals are to ask relevant and open-ended questions, to listen intently and record the responses of each participant. To aid in this process, the researcher will journal and insert some of the journal reflections into the present study to help identify any expectations or preconceived thoughts surrounding the study. Upon reflection, the researcher identified the following assumptions.

1. Participants will respond to questions with honesty.

2. Participants will feel comfortable to disclose any information of their experience teaching first-or second-generation Chinese students.
3. Based on the literature and my experience, North American educators have little understanding of Chinese culture and Chinese learners.
4. Based on my own experience, North American educators lack the knowledge and skills to effectively teach students with a Chinese background.
5. Based on the literature, educators are broadly taught about different cultures and broadly trained in multicultural education.
6. For a successful interview, the teacher must be teaching a student (or taught in the past) who is a first-or second-generation Chinese immigrant.
7. The experience(s) of teachers who teach or who have taught this demographic of students must be examined to understand the cultural dynamics that impact teaching and learning in the classroom.

Participants

Within the current phenomenological study, criteria sampling will be employed to ensure that all the participants have experienced the phenomena being studied (Creswell, 2003). The participant criteria will be specified as a certified teacher who has taught or is currently teaching a student or students who are first-or second-generation Chinese immigrants in British Columbia, Canada. The participant may be a resource-special education teacher or a general education teacher. The participant cannot be ethnically Chinese. The demographics of interest for the current study consists of six teachers. According to Anderson and Arsenault (1998), qualitative research does not require a minimum sample size. The primary objective in phenomenological sampling requires that all participants have had first-hand experiences with the phenomenon in

question. Teachers who have taught children who are first- or second-generation Chinese may be few, thus the use of six participants will allow the researcher to acquire a greater opportunity for richer and fuller accounts.

Data Collection Methods

The preferred and principal mode of obtaining first-person accounts within a phenomenological study is with interviews that are in-person, rich and thorough (Sohn, Thomas, Greenberg & Pollio, 2017). Since phenomenological interviews are more casual, conversational, generally open-ended and without much structure or scripts (Friesen et al., 2012), interviewing the participants is one effective approach for data collection for this study. Other research studies in the education field have also used phenomenological methods, conducted interviews to collect data and as a result, obtained authentic, rich and genuine information about the phenomena being studied (e.g., Davis, Dias-Bowie, Greenberg, Klukken, Pollio, Thomas, & Thompson, 2004; Oreshkina & Greenberg, 2010; Yüksel, 2011). Furthermore, Sohn et al. (2017) argue that “the true value of phenomenological research [is] to bring alive the voices of teachers and students that may lead to expanded research based on such perspectives that may influence the efficacy of certain pedagogical practices” (p. 141).

Interviewing the participants requires the researcher to be attentive to each participant, making sure to create an environment that is welcoming, respectful, sincere and sensitive (Sohn et al., 2017). Information gathered in interviews is acquired through genuine conversations, in which the participants believe they are in an environment that is trusting and safe (Sohn et al., 2017). Further, the researcher manages the conversations, making sure that what is disclosed is relevant, accurate, and is from the lived experience of the participant (Sohn et al., 2017). In light of this, the interviews began with focused, but open-ended questions which asked the

participants about their experiences teaching students who are first-or second-generation Chinese.

The researcher allowed the participants to use as much time as they needed to respond to each question. The researcher was conscious of silence and did not assume that a participant had nothing to say. Rather, the researcher waited, and at the appropriate time asked, “is there anything else you would like to add?” (Sohn et al., 2017). The researcher also avoided ‘why’ questions, as it may invoke the participants to feel like they need to defend their answers or experience(s) (Sohn et al., 2017). Additionally, the researcher avoided using ‘how do you feel’ questions to remain focused on the lived experience and obtain concrete information (Sohn et al., 2017). If a question was unclear to a participant, the researcher rephrased the question and asked, “do you know what I mean?” or, “do you understand?” Further, when the participants asked how they should go about answering a question, the researcher responded with, “share whatever you would like to share” or, “you can answer in whatever way you would like.”

From my Journal: I had my first interview with a high school teacher. The interview was quicker than I anticipated and the participant apologized that “there was nothing to contribute.” I assured the participant that I was not looking for anything specific and that the responses were sufficient and great. During the interview, I had to constrain myself on multiple occasions to not comment on the responses or nod my head in agreement or disagreement. I had to remind myself to be neutral and to only be a listener, not a participant in the experience. At the same time, I wanted to be personable and engage in the conversation without adding to the person’s experience and so made comments such as, “tell me more about that,” “can you explain further” or, “what do you mean?” After asking these questions, the participant recognized differences between international Chinese students (exchange students) and those who are citizens here. It was said that in their experience, working with exchange students is a lot different and the dynamics in the classroom do change. After the interview, I wondered if that will come up in other interviews. I would be interested to hear about the two differences

(perhaps future research). Overall, the interview went well and I am looking forward to hearing from teachers about their experiences.

Procedure for Data Collection

Following approval from the University of Victoria's Ethics Review Board, the first step was acquiring participants by recruiting volunteers who have experience teaching students who are first-or second-generation Chinese. A poster that outlined and explained the study was posted throughout the local university and interested participants emailed the researcher (Appendix A).

Those who were interested in the research either emailed or telephoned the researcher.

Three of the participants were in the same degree program as the researcher and have taken courses with the researcher at the University of Victoria. One participant was recommended by one of the researcher's colleagues and did not know the researcher prior to the study. One participant was a previous colleague of another participant and did not know the researcher prior to the study. One participant heard about the study through one of the researcher's colleagues and did not know the researcher prior to the study. Overall, there were four female and two male participants who varied in age and who are all European Canadian.

During the initial telephone conversation, the researcher introduced herself and explained the purpose and benefits of the study (Appendix B). If the participant was interested in the study, the researcher scheduled a time to conduct a face-to-face interview. All interviews were held at a place the participant chose to ensure comfort, safety, and confidentiality. The researcher offered the local university as an option to conduct the interview as well.

At the start of each interview, the researcher did her best to create a comfortable, welcoming environment. The researcher repeated the purpose of the study and explained to each participant that they could withdraw from the interview and study at any time if they chose.

Before the interview officially began, the researcher provided time for the participant to read the

Letter of Informed Consent and the Letter of Permission to Use Personal or Private Contact Information Consent form. After the researcher made certain that the participant understood what was involved in the study, the participant was asked to sign both consent forms (Appendix C). All six of the participants signed both documents.

The interview proceeded and the following questions were asked:

With the understanding that we are talking about first-or second-generation Chinese immigrant students;

1. Are there successes or challenges teaching students who are first-or second-generation Chinese?
2. Are there relational, social, or academic impacts in the class?
3. How would you describe your interactions with your students?
4. How would you describe your interactions with your students' family members?
5. Do you find there are differences between Canadian ways of learning and Chinese ways of learning?
6. What recommendations, if any, would you make to schools, teachers, or other educators, for example, educational assistants, about teaching first-or second-generation Chinese students?

These interview questions (Appendix D) were formed based on the understanding that we do not know the perspectives or experience of Canadian teachers who teach or who have taught first-or second-generation Chinese immigrants. These questions were also formed using information from a combination of books, journal articles and research studies relative to teaching Chinese students, teaching immigrant students or teaching within a multicultural education context

learned through the review of the literature. All research questions were developed prior to interviews and no questions were developed during or after any interviews.

The first two questions were generated based on what we know about Chinese perceptions of school and education (e.g., Cheung, Nelson, Advincula, Cureton, Canham, 2005), as well as an understanding that one's culture and way of learning may impact thinking and learning (e.g., Banks, 2001; Nieto, 1999). The third question was formed based on a combination of education literature which highlighted the impacts of the teacher-student relationship (Salili, 2001) and the importance of positive teacher-student interaction and teachers getting to know their students (e.g., Banks, 2001; Vang, 2010). The fourth question was formed with the understanding that it is important to interact with parents or family members of immigrant students respectfully and sensitively (Dennis & Giangreco, 1996; Diamond & Moore, 1995). The last question was formed based on Jin et al.'s (2016) study, which found that there are school and educational differences between Chinese and Australian cultures. Additionally, the study by Chan (2003) raised a question which recognized that there are cultural differences in schools between Chinese and Canadian cultures.

The researcher used a recording app, *Voice Memos*, on her phone and Microsoft OneNote on her computer to record each interview. Both devices were used as a safeguard and interviews were recorded to ensure the accuracy of the participants' responses that were later transcribed verbatim. The interview questions were conducted as outlined in Appendices 3. Interviews ranged from 25-40 minutes. After each interview, the researcher explained to the participant that a transcribed and thematically analyzed transcript by the researcher would be emailed to them by the researcher for verification. The researcher also explained to the participant that once they had a chance to review the transcript, a second telephone interview with the researcher would

take place to request verification of the credibility of themes within the research project. The second telephone interview was conducted to ensure accuracy and validity of interpretation, understanding, and explanation of the experience (Anderson & Arsenault, 1988). To maintain a positive relationship with the participant, the researcher wrote a thank you card and included a gift certificate to a local coffee shop to show appreciation for participating in the study.

Procedure for Data Analysis

Colaizzi's methodology was used to examine and organize the data (Edward & Welch, 2011; Morrow, Rodriguez & King, 2015). There are seven stages in Colaizzi's methodology:

1. Familiarization.
2. Identifying significant statements.
3. Formulating meanings.
4. Clustering themes.
5. Developing an exhaustive description.
6. Producing the fundamental structure.
7. Seeking verification of the fundamental structure (Morrow et al., 2015).

In the first stage, the researcher familiarized herself with the data by reading through each transcribed interview (Edward & Welch, 2011; Morrow et al., 2015). Each interview was transcribed verbatim by the researcher and the researcher spent a couple of days away from the data collection to see if any questions about the data would arise (Bogdan & Biklen, 2003; Morrow et al., 2015). The researcher e-mailed the transcribed interview to each participant to validate and authenticate the transcription (Edward & Welch, 2011). Each participant validated their transcribed interview and three of the participants made minor adjustments, such as a misheard word or a misspelling.

In the second stage, the researcher read the printed transcripts thoroughly, line by line, to discover and identify significant statements; “statements that directly relate to the phenomenon under investigation” (Edward & Welch, 2011; Morrow et al., 2015). Statements and words were circled and related statements were clustered together under different lists (Edward & Welch, 2011). The lists were written on a separate piece of paper and similar words or statements shared by participants were written under different titles on paper.

In the third stage, the researcher formulated general meanings (Edward & Welch, 2011; Morrow et al., 2015). The researcher carefully examined each of the participant’s responses that directly related to the phenomenon and examined the significant statements to create an initial, general understanding of the meanings of their experience teaching first-or second-generation Chinese students (Edward & Welch, 2011; Morrow et al., 2015).

In the fourth stage, the meanings revealed in stage three were clustered together into specific themes (Edward & Welch, 2011; Morrow et al., 2015). The data was broken down into manageable themes through the process of synthesizing, finding patterns, similarities and differences (Edward & Welch, 2011). The researcher re-read the interviews several times and narrowed the preliminary, general themes into specific themes. After the categories and themes were created, the researcher’s supervisor examined them to ensure accuracy. The supervisor approved the categories and themes. For further validity, the researcher emailed each of the participants a PDF copy of the categories and themes that were identified in each participants’ interview (the participant only saw their interview). The researcher asked if the themes rang true for the them, if they were accurate to their experience, and if there was anything else they would like to share about their experience. Each participant emailed the researcher back, approved of the categories and themes (pertaining only to their interview) saying they were very accurate and

did not add anything else to their experiences. After the validity check, participants' quotes were separated by colour to recognize categories and themes. The categories, *Academic Performance*, *Acculturation*, and *Relationships*, were given a colour, participant quotes were added under each category, and the documents were printed. The researcher re-read participants' quotes and made adjustments when necessary.

In the fifth stage, the researcher "developed an exhaustive description" (Morrow et al., 2015). The description is presented in chapter four, the analysis under the *Essential Experiences*. Afterwards, for the sixth stage, the researcher condensed the exhaustive description into a short statement that captured the essential experience of the phenomenon (Morrow et al., 2015). The condensed statement is presented in chapter five, the discussion, under the *Summary*. The researcher emailed each participant and arranged a second phone interview. In the interview, the researcher shared the statement that captured everyone's overall experience and for the seventh stage, the researcher asked if the statement was accurate to their experience and captured their experience, to which each participant replied, "yes" or "very much so" (Morrow et al., 2015). The researcher thanked each participant again for their contribution and participation in the study.

From my journal: After reading through each interview, I highlighted similar descriptions or similar words the participant used to describe their individual experience. I gathered the descriptions to create major themes or categories and then created sub-themes for each participant. After reading through each interview and gathering themes, I found similar words and descriptions used by multiple participants and therefore could create the same theme across participants. However, I had to decide how many participants shared the same experience or said the same thing. What percentage of participants makes it a theme? Most major themes were voiced across participants. There were only a few sub-themes where only one or two participants voiced similar experiences. After reading over the transcripts multiple times, I decided that at

least half of the participants had to share the same or similar experience to make it a theme or a sub-theme.

Authenticity

To ensure authenticity, the researcher implemented Colaizzi's methodology to confirm data. First, the researcher submitted the interview guide and secured approval from the supervisory committee. The interview questions were kept the same and were used with each participant. Second, the researcher followed-up with the participants via email to confirm that the transcribed interviews were accurate. If there were any mistakes or if they needed to add anything, they were asked to share. After the participants confirmed the transcriptions, they were emailed their completed interview transcription, with the added themes and were asked if the themes were accurate and represented their experience. They were also asked if they wanted to add anything after reading through the transcript. Each participant responded by emailing the researcher back, saying that they agreed with the themes, found them to be accurate with their experience and did not have anything to add. Finally, the researcher's supervisor reviewed the categories and themes.

Ethical Considerations

It was assumed that there may be potential risks, but that those risks were to be minimal. If at any point a participant encountered any emotional challenges, the researcher would be prepared to provide the participant with information about the school counseling services that are already in place. None of the participants experienced any emotional problems. All the participants signed a consent letter prior to the interview. This letter outlined the purpose of the study, procedures and the right to withdrawal at any time. Anonymity was maintained by providing each participant with a pseudonym. Furthermore, all data was protected under lock and key in the researcher's house, on the researcher's computer, which can only be signed into

by a password that only the researcher knows. The data will be destroyed five years after the study is completed. There was no compensation offered to the participants, but the participants received a thank you card with a small gift certificate to a local coffee shop.

Summary

A qualitative approach was employed to answer the question, “What are the experiences of Canadian teachers who have taught first-or second-generation Chinese immigrants in British Columbia, Canada?” The study’s objective is consistent with this approach, which is to explore the experiences of Canadian educators who have taught students who are first-or second-generation Chinese immigrants. A phenomenological design was chosen to examine teachers’ experience of the phenomenon. This chapter provided the researcher’s assumptions, selection criteria for participants, data collection methods, and procedures for data collection and analysis. Authenticity and ethical considerations were also described.

Chapter four provides a description of the results of the data analysis that were derived from each interview. The essential structure of the experience of the participants is outlined and an overview of the thematic, cluster and categorical representations is provided. The participants’ quotes and recommendations are presented as well.

CHAPTER FOUR: ANALYSIS

Introduction

In Chapter Four the data analysis of six in-depth personal interviews with five high school teachers and one elementary teacher who have experience teaching first-or second-generation Chinese students is described. This chapter is organized into four sections. The first section begins with a brief profile of each person who participated in the study. The second section outlines the essential experiences of teachers who have taught first-or second-generation Chinese students. Next, categories, themes and theme clusters are identified and outlined. Since phenomenology relies heavily on the lived experience of individuals and their stories, the participant quotations are included to support the themes; however, the researcher eliminated filler words like, “um”, “uh”, “you know”, as these words did not contribute in meaningful ways to the study and so that the transcripts could be easily read and understood. Lastly, recommendations from the participants are presented.

Brief Participant Profile

Throughout this study, the participants were assigned pseudonyms to preserve anonymity and ensure confidentiality. All the participants are Canadian and not ethnically Chinese. All the participants are certified teachers on Vancouver Island, British Columbia, Canada. There were four female and two male participants who varied in age.

Darcey has taught high school for seven years. She has taught students in grades nine through twelve in multiple subjects including, social studies, planning, and psychology. *Darcy* recalls teaching at least six students who are first-generation students.

Katie is a high school teacher who has taught for twenty-one years. She has taught students in grades nine through twelve and multiple subjects including English, English as a

second language, psychology, musical theatre, drama, acting and stagecraft. Katie is currently teaching many students who are first-or second-generation Chinese and in the past, has taught 70-100 students.

Amy was an elementary school teacher who taught for ten years. She taught mainly Kindergarten, but also taught grade one for two years as well as English as a second language in the afternoons. In the past, she taught many students who would identify as a first-or second-generation Chinese student.

Trudy is a retired teacher, but presently is a substitute teacher. She taught for forty-five years in grades six through twelve. She taught English, social studies, geography, guidance and family life, sexual education and physical education. She reported she has taught hundreds of students who are first-or second-generation Chinese.

Adam is a high school teacher who has taught for twenty-one years. He has taught history, psychology, geography, social studies, physical education, human performance, high-performance classes and weight training. He has taught many students who are first-or second-generation Chinese.

Kevin is a high school teacher who has taught for eighteen years. He has taught social studies, history, geography, English, literature, law and criminology. He has taught many students who are first-or second-generation Chinese.

Essential Experience

This study investigated the experiences of Canadian teachers who have taught first-or second-generation Chinese students within Canada. The purpose of this study was to learn from teachers to better understand what it is like teaching first-or second-generation Chinese students. Throughout this study, the participants' voices will be heard and their recommendations to

teachers, schools and other educators about teaching first-or second-generation Chinese students will be conveyed. Additionally, for the remainder of chapter four, ‘students’ will be used to refer to first-or second-generation Chinese students, unless otherwise specified.

In general, all of the participants shared that teaching students can be positive and challenging. The participants spoke about the attitude students have towards education and academics. They spoke about the way students approach learning and studying, including their work ethic. How students interact with teachers, peers and family members were also conveyed. Lastly, the participants shared their observational experience of the high levels of pressure their students have faced and the manifestation of mental illnesses as a result.

For some participants, teaching students has been a positive and encouraging experience. Students highly value education and highly regard teachers. Students are kind and respectful towards teachers and revere them. Students are also very hard working, diligent and persistent in their studies. All these attributes were spoken about in a positive light and the all of participants referred to these aspects as the “successes” they experienced when teaching students.

Other participants spoke about the challenging aspects when teaching students. Some experienced difficulties when perspectives about what success is and what it means to be successful, as well as what education is and what it is for were different. When students have poor English language, it is difficult to communicate with them, teach them and help them in their studies. It is also difficult to communicate with parents if there are language barriers.

Furthermore, teaching students can sometimes be challenging because there are expectations put upon the students which can be unrealistic and stressful for students and teachers. Parents put pressure on their child to be the best in everything they do. Parents expect their child to be the top student in their classes, to have the best grade point average (GPA) and

to partake and master extracurricular activities, such as music. When students achieve at this highest level, students and family members believe that life in the future will be more successful and profitable. Consequently, the participants shared that many students experience extreme stress and mental health issues which are denied and not accepted by parents and students. As a result, teachers are faced with additional challenges in the classroom.

Lastly, after all interview questions were responded to, the participants were asked to offer recommendations for teachers, schools and other educators about teaching first-or second-generation Chinese students. Many recommendations were expressed. The participants suggested that schools provide opportunities for families to learn English. Others suggested more translators to be available at the school and for more translation services to translate documents or school notices into Chinese for families to better understand what is taking place with their child's schooling.

Participants also recommended that teachers "let go of their ego", to be more sympathetic and empathetic towards students and their families. It was indicated that teachers should recognize that students and families are trying their best and that students are bright, creative and intelligent, but struggle in the Canadian school system. Teachers should be more willing to bridge cultural expectations, be more empathetic and learn to understand the Chinese cultural approach to academia by conversing more with Chinese parents and Chinese students.

Furthermore, it was suggested that the education system, which currently relies on final written exams, change to a system that offers graduating students the opportunity to undertake or engage in a project. With this change, students would have better opportunities to show their knowledge and mastery of material. Lastly, one participant believes that technology sometimes hinders one's opportunity to be truly immersed in an English environment and suggested that

teachers educate their students about proper and wise ways to use technology, including cell phones.

Categories and Thematic Structures

The analysis of all interviews revealed three prominent categories: (a) academic performance, (b) acculturation, and (c) relationships. All categories consist of three theme-clusters as presented in Table 1. Tables 2, 3, and 4 illustrate the themes within each theme category. For each theme cluster, at least fifty percent (three of six participants) of the participants are represented.

Table 1: Categories and Theme Clusters

Categories		
Academic Performance	Acculturation	Relationships
Theme Clusters within Each Category		
Value of Education	Language Barriers	Students and Teachers
Expectations	Learning Preferences	Students and Classmates
Moral Principles	Mental Health	Family and Teachers/School

Category One: Academic Performance

Participants reported many students and their families highly regard education believing that education will lead to a successful life. They shared how many students have significant pressure placed on them by their parents to achieve at the top of their class or in their school so that they will be accepted to a prestigious university. As a result, students worked hard and put all their energy into their studies and other activities, such as music. This category contains three

theme clusters: (a) value of education, (b) expectations, and (c) moral principles. The category and theme clusters are presented in Table 2.

Table 2: Academic Performance: Themes Within Each Cluster

Theme Clusters Within the Category		
The Value of Education	Expectations	Moral Principles
Themes Within each Cluster		
High Regard	Nothing Below 98%	Work Ethic
Future Impact		

Theme Cluster One: The Value of Education

Throughout the interviews, the participants shared that students and their parents highly value and respect education. Education is essential to a successful life, therefore students must achieve high grades and grade point averages (GPAs). When the participants were asked about any challenges or successes when teaching students, several shared the differences in perspectives regarding education and academics.

High Regard. Throughout interviews, some of the participants made specific comments pertaining to the views students and families have about education. For example, Amy shared:

I think culturally, education is very highly valued and so most often, I don't want to generalize, but most often the kids come to school with a respect for education and for teachers and are ready to learn and want to learn.

Similarly, Katie observed, "what I noticed is that a lot of families place a huge value and importance on education." Another participant expressed, "I know academics are incredibly important" (Kevin).

Unlike Amy, Katie, and Kevin, the other participants made indirect comments in relation to the perspectives students and families have of education and academics. Through their stories, it was clear that students and families highly regard education. Through examples of how students work hard, invest their time and money and pursue the highest grades, it was evident that education is one main priority for Chinese families.

Future Impact. Knowing that education is highly valued and important, the primary focus of school is to attain high grades. Achieving high grades is worshipped and idolized, and students devote their time and selves to obtain high GPAs. The participants shared that students and family members believe high grades and high GPAs are essential for being accepted into top universities. By going to well-known, prestigious universities and doing well, students are then set up for a highly successful career and future. One participant highlighted this perspective:

The ethos at home is achieve at the highest level, so you move on and that really comes from the Chinese system, where you write a series of tests [and] if you don't hit the mark on any one of those tests, well your educational career is over. (Adam)

Adam saw how his students' GPA was everything to them. It was their focus and drive. Adam reported how a student's GPA is what matters the most and is the key piece that will get them into a top university, even if the university is not the best fit for them. For example, he shared how some students got into a prestigious university like Harvard. Though the university, in Adam's opinion was a "complete misfit for the student" (Adam), the student insisted on attending. He also explained how students sometimes avoid taking courses if there is a possibility of getting lower grades because they know those courses will not accelerate their GPA.

[They] struggle to see the value, especially if there's not a black and white course, they will avoid those courses, the humanities, they steer away from them, even if they are amazingly talented in that area because it's a gray area. I can't forecast my GPA.

(Adam)

For mandatory subjects, such as an English course or a writing course, similar worries are present. Students dislike the “uncertainty” (Kevin) of how they will earn their grades. Kevin shared the struggle students have with courses that require creative thinking and writing. Since many assignments are not clear about how one earns a grade, students get stressed because they cannot forecast their future grade for the class. The aversion for creative thought is shared later in this chapter.

The participants also noticed that students and parents perceived some subjects contributed more than others for the success of their future. Math and the sciences are considered the most beneficial subjects, while humanities or arts are perceived as minor subjects, subjects not worth taking. For example, Trudy saw how there was a “real emphasis, especially on the math and sciences” because those subjects lead to a more successful career. She explained:

For some of the students who are very artistic or very musical or very theatrical, it was always appreciated but not necessarily encouraged from a professional point of view or ... future studies point of view...[and]...I think that that's slowly changing. (Trudy)

Trudy also shared one story about a student who was very artistic and musical and enjoyed these areas of study; however, there was pressure for her to pursue business and math subjects. Trudy proceeded, explaining how the girl was not happy about moving in that direction, saying, “she

didn't say that with a big smile.” Another participant also spoke about the emphasis on math and science subjects:

You must do your maths, your sciences, and you must be very good at this. Particularly this school, math and science rules. It's king, and there's a huge amount of pressure put on students to do well in those maths, sciences. (Kevin)

Overall, it was revealed that students value education. Students and families believe that by getting a good education, students will be set up for the ultimate goal: a prosperous future and career. For students to reach their goal parents expect them to get high grades and dedicate themselves towards achieving those grades.

Theme Cluster Two: Expectations

Nothing Below 98%. The participants expressed that students have an extraordinary amount of pressure put upon them. Parents expect their child to be at the top of their class, to achieve the highest grades in academics and to master the classical instruments, such as the piano. For example, “some Chinese students said that they have to do well... because of their parents. It's expected of them” (Darcy). Similarly, Amy shared:

I think there are different expectations. We have a very different curriculum, I think than the Chinese curriculum, and especially teaching young children as I did, I don't have homework. I would send home occasional things for parents to do at home...but even as young as kindergarten, Chinese parents would often ask me for extra work for their kids to do at home, and usually I would just respond with reading, but I could see that they wanted me to send more work home for the kids to do. (Amy)

She continued to say, “but my impression was sometimes that they wished it was a little bit more academically rigorous” (Amy). Adam discerned a difference between first-and second-generation Chinese families. He said:

The first-generation Chinese Canadian, they’ve come, their parents will often put subtle or overt pressure on academic success, and academic success means at the top of the class, within the top, often 5% or high and academic success means into the top-end schools and into a specific career path...Second-generation Chinese Canadians, their families are grounded, their parents have navigated that system ...so their parents have been through that navigation path once and the pressures are often still there, however they’re less intense. (Adam)

Adam explained that if first-generation Chinese Canadians have only one child, then there is pressure for the child to take advantage of an opportunity that the parents provided. For second-generation Chinese Canadians, the pressure is not as high, but the desire for them to succeed is still there. However, families are able to see other options and other opportunities that a first-generation family may not see. Adam described that second-generation parents seem to create a more balanced life and do not pressure their children as much as first-generation parents.

The second-generation Canadian has a mother and father that put the pressure, had the pressure put upon them, so they’ve been on the pressure cooker, know it’s not the greatest thing, yet they don’t know another path. So, the second-generation Chinese see, can look around, can see there are options...[and]then...[are]...more balanced. (Adam)

Adam also described how first-generation students put pressure upon themselves to do well:

“The academic pressure they put upon themselves is insane. 98% is not good enough.” He explained that if students get a 98% on an assignment, they want to know what happened with

the other 2%. Students desire to know what they did wrong and how they can make it up. Adam said that this is “a negative loop for them because they go back, try harder, they’re more stressed out...they don’t perform as well, and they... start that spiral.”

Many students believe and expect that because they received a grade ‘A’ in a previous class (e.g., a summer class) or a pre-requisite course, they would then receive a high grade in their following class(s). Adam shared that many of his students get confused about their grades, especially after they take summer school courses:

You cover a course, a year’s course in four weeks and the students will come out with A’s especially with the work ethic of the Chinese Canadian community. They’ll come out with 98% in math eleven, they’ll go into calculus twelve and tank and they don’t understand why and the answer is, you haven’t, you didn’t actually learn anything in the summer...but I got an A...they have that struggle and the idea of education is boxes to be ticked versus the enrichment of your mind and your wisdom. (Adam)

Like other participants, Kevin reported, “first-and second-year, they are highly driven...because mom and dad want them to be very successful in their education.” Kevin also noticed the pressure was on a student to take the educational opportunity in front of them, which was not offered to parents and to do better than parents. Like all parents, Chinese parents desire their child to have a better, more successful future and will push for the highest grades and highest achievement. “For a lot of students...that incredible emphasis is placed on getting their education and doing very well and doing better than mom and dad, with an emphasis on the core academics are primary” (Kevin). Kevin also stated that “there’s a huge amount of pressure put on students to do well in those maths, sciences.”

Kevin went on to share that the differences in expectations between students, family members and himself are challenging. The challenge, “comes in dealing with expectations and reality” (Kevin). The reality is, students can only get an 86% or 90%, but the expectation is to get a 95% or higher: “Anything below 95% in some families is considered failure” (Kevin).

Furthermore, Adam proceeded to explain that the pressure to earn high grades is valued more than a students’ education or the process of learning. He explained one program in his city is for gifted, creative and talented students and the goal is to “push the bounds of academic success and creativity” (Adam). Since the program is superior, a student may receive a 90% mark in their course; but in another regular stream course, they could receive a 100% mark. Though parents want to be involved in the program because it is prestigious and it looks good on transcripts, students and parents would rather take a course where a 100% mark can be earned because “at the end of the day, it’s just a mark on the transcript, so they will choose to take the mark over the value of their education” (Adam). Adam explained that students and parents would also say things such as, “why wouldn’t you go as fast as possible because that looks good on your transcript? Why don’t you take all the AP courses you can get your hands on at the school or online, [because] that looks good on your transcript?” Since there are many options to get a good education in the city Adam lives in, he said that “parents will often actually shop for the easiest schools” because they are thinking about what schools their child will attain their desired GPA.

Theme Cluster Three: Moral Principles

Work Ethic. In this section, moral principles embody the work ethic characteristics students have. The participants described how their students work very hard, are diligent and invest everything they have towards their school work and extracurricular activities. All but one

participant spoke about their students' work ethic. The desire to learn is obvious in Amy's experience. She noticed that her students "really, really wanted to learn" (Amy). Amy emphasized, "I mean I think most kids do, but these kids...really wanted to learn." Like Amy, Darcy, found in her experience working with Chinese students that, "the majority work very hard, extremely hard." She continued to share descriptions of their work ethic and their ability to achieve high on tests and do "very well" (Darcy).

In Kevin's experience, students work hard and find ways to do extra assignments in order to increase their grades and achieve what they desire: "You will find that the vast majority of these kids do achieve what they want to achieve" (Kevin). He later emphasized: "I mean they're really hard working" (Kevin). Another participant recognized students work ethic: "I think the greatest success is the work ethic" (Katie). Katie shared how her senior students "tend to have a strong work ethic", and are "more invested in what they do in learning." Katie also explained that her Chinese Canadian students invest more into their academics and life than the Chinese international students, saying on two different occasions, "the kids who are here to stay are much more invested." Katie spoke about one of her students' transition from middle school to high school was successful and good because she had a "really strong work ethic." She reiterated, how Chinese families' children "work really, really hard" (Katie).

Students who work hard throughout the year, including summer holiday, accelerate their coursework. Adam reported that many students take summer courses because they can get it done quickly, get high grades and move forward to take advanced placement (AP) courses. "You cover a course, a year's course in four weeks and the students will come out with A's, especially with the work ethic of the Chinese Canadian community" (Adam).

The majority of the participants, shared that most of their students work very hard and are very invested in their studies. Students worked hard, achieved high marks on tests and in courses, and achieved what they desired.

Category Two: Acculturation

In this section, themes that relate to cultural differences are conveyed. This category contains three theme clusters: (a) language barriers, (b) learning preferences, and (c) mental health. The themes that were identified in the data analysis are presented in Table 3.

The aspects of life that deal with adjusting to another culture was found to be a theme throughout interviews. Some participants referred to cultural reasons, to cultural differences or general cultural traditions and attitudes when describing their experiences. For example, Amy referred to culture several times, “just generally, I think culturally education is” and “just culturally we came across.” She also pointed out: “Culturally, I mean there are always a few cultural issues here and there between kids” (Amy). Another participant prefaced one statement saying, “I’m not an expert in Chinese culture, but its seen as a weakness” (Adam).

Table 3: Category Two: Acculturation: Themes within each Cluster

Theme Clusters Within the Category		
Language Barriers	Learning Preferences	Mental Health
Themes Within Each Cluster		
	Learning Preferences	Denial
	Learning Concepts	Identity and Isolation
		Stigma and Culture

Theme Cluster One: Language Barriers

Throughout the interviews, the participants regularly shared that students struggle with the English language. Some students struggle speaking it, while others find challenges writing it due to the nuances in English. All the participants except for one, referenced English language challenges or difficulties when sharing their experiences teaching students.

Katie had trouble because many of her grade nine or grade ten students struggle a lot with English. She shared, “a lot of the junior kids are struggling just a little bit more, obviously with grammar and communication” and “I think their grammar and their communication, their expression is halting often the mechanics of language... It is difficult” (Katie). Similarly, Adam spoke of how the nuances in the English language are incredibly difficult for his students to understand. He explained, “in the humanities courses, to achieve that top mark, that 98%, you have to understand the nuances and be able to include in your writing and they don’t and they can’t” (Adam). Adam explained how his students “will destroy grammar because it’s rules to be memorized.” He continued to share that his students often get frustrated when learning English:

They hit a wall and they are unbelievably frustrated when they get feedback and...they’ve poured their heart and soul in it and it’s still not there and so for that, it can be insanely frustrating and so that language piece, it is key. Unless they have access to a language specialist who can sit and talk with [about] those nuances they will always hit a plateau. (Adam)

Furthermore, Adam expressed:

The grammars not the problem, it’s the nuances and the subtleties. [If] you don’t know what an archetype is, there’s no way you can understand the nuances of any literature, so you’re going to hit that wall. You can break Frankenstein down and you can look at the

Coles Notes and you can write a grammatically correct paper, but it's still not going to get what Frankenstein is. (Adam)

Understanding the nuances in English is essential to one's fluency, especially when writing academic papers. When students choose to speak Mandarin in class, in the hallways and outside of school, their ability to speak and understand English significantly declines and the participants noticed that it hinders their English acquisition. Adam noticed that if students "move right back into Mandarin, then the [English] nuances will be lost." Similarly, Darcy shared, "where I find the challenges are when the kids speak only Mandarin or Cantonese in the house." Darcy recognized that if they do not speak English outside of school, students have more difficulty acquiring English. She explained, "the reason why I find that is because their English isn't as strong. Even though they were born and raised in Canada and they're with their peers, academically... they're weaker" (Darcy).

Sometimes if students have limited English, they will sit next to students with a stronger ability and sometimes copy their peers' work.

I had two first-generation boys and the one was a very strong student where the other one was a very weak student and if he could copy he would. And the first time I actually noticed it, he actually copied it verbatim, the assignment...word for word. Then I also had another student [do] the same thing. She sat with a very strong student and she would copy verbatim. (Darcy)

Darcy proceeded to explain that though she spoke with the guidance counselor about her student copying, and explained to the student what cheating was, the student continued to try and cheat or copy other students.

Another participant noticed that her kindergarten students spoke mainly Mandarin at home and struggled to communicate with teachers and as a result, felt isolated:

If we're talking about Chinese kids coming...when they entered school with me in kindergarten [they] were still considered English language learners because they hadn't been exposed to very much English before they came to school, which could sometimes be challenging for them and of course it's difficult. If there is a large population of Chinese families, then they can form a community, but if there isn't then its more challenging and I can see that they feel isolated because they can't communicate with the teacher. (Amy)

Though Amy saw her students struggled with speaking English and believed they felt isolated, she also saw that with younger students, they learned English quicker than older students who immigrated to Canada. She noticed that "it was common that they didn't speak a lot at the beginning...of the year and they would start speaking and they were able to pick up English quite easily in comparison to some of the older kids" (Amy). Amy said her students did "really well [and] they flourished."

Similar to the other participants, Trudy referenced English language ability often when she spoke of her experiences. She recognized that when her students were immersed in English environments and were required to speak English, their English acquisition improved, leading to better academic experiences and improved confidence. She explained, that "the more English they were surrounded by, the better...their success in learning English" (Trudy). When asked what happens if a student had success knowing English, Trudy responded, "I think their academics and just their overall confidence" is better and "their confidence to join teams, to do this, to do that, to be whatever is very important... [and]... I think their confidence builds."

Over her teaching career, Trudy saw that when most of the students in the classroom were Chinese or non-native English speakers, the opportunity to truly be immersed was lost. She believes, “where the immigration has really increased, it becomes trickier and trickier” (Trudy).

When asked to explain she said:

You have an immersion situation in a grade eleven class where there’s fifteen girls in a grade eleven English class, three of them speak English, one girl speaks Spanish, one girl might speak Japanese and then ten speak Mandarin and they got their phones with them. So...who is being immersed becomes the question? (Trudy)

As the population of non-native English speakers continues to increase in the classroom, students are more inclined to speak their own language and consequently, their comfort in English declines. Katie shared:

We’re a unique school in that we have a lot of different cultures at our school and our Asian population is definitely the highest and I’m wondering if that is limiting for some of our Chinese Canadians in their maybe comfort with the English language or learning because there’s a lot of opportunity to speak with their native language and connect with people. (Katie)

Since the population of Chinese students continues to increase in schools, students are speaking Chinese more and English less. Classroom dynamics are also shifting. Trudy explained how teachers “were never supposed to have two people that spoke the same language sitting at the same table. Well, that’s impossible now.” She shared, “there is a difference between the numbers of people within the class, so whether you have one or two Chinese speakers versus ten will change the classroom dynamics” (Trudy). Teachers, therefore, need to adjust their lessons and how they teach certain subjects depending on the population of students in the class. “It can

change the tone of a lesson for sure. The lesson has to be thought about as who's your audience, right?" (Trudy). Trudy shared that teaching language or literature was "very tricky" because often most of the students in the class were not English native speakers. Most students spoke English as a second language and to explain the meaning behind Western books and literature, such as, *To Kill a Mocking Bird*, was challenging and it slowed down the pace of the conversation and the learning in the classroom.

Additionally, since many students speak Chinese in the same class, participants noticed that they tend to sit and group together for projects or assignments. One participant, Darcy, said her students "would want to sit together in class on a daily basis [and] they would want to do the projects together." Kevin also reported first-generation students often sit together. While this may be a natural and comfortable choice for students, teachers had to make conscious decisions to separate students so that all students could learn from one another and gain different perspectives. Amy however, did not mention the need to group her kindergarten or grade one students together.

Overall, when the participants were asked about any challenges to students, they referred to English and language barriers. The participants shared that when students have limited English skills, some students may feel isolated or frustrated and will sometimes lean towards copying their peers work. Students who proactively immerse themselves in English and Canadian culture are successful in school and their overall confidence increases. Moreover, when students have limited English or when students who speak English as a second language make up most of the class, the participants find it challenging to teach Canadian or Western cultural understandings and the nuances in English. As a result, teachers sometimes need to

adjust lessons and manage classroom dynamics; such as sitting students with non-Chinese classmates.

Theme Cluster Two: Learning Preferences

One common thread found throughout the interviews related to student preferences when choosing courses, studying, and learning. The participants reported students' learning preferences and how they like to have structure in their day. The participants also reported students disliked conceptual thinking activities, assignments or courses. Throughout the interviews, when the participants spoke about learning preferences, cultural differences were identified. In theme-cluster two, two themes emerged: (a) learning preferences and (b) learning concepts.

Learning Preferences. Some of the participants found differences between Canadian and Chinese learning preferences. One participant shared that her students told her there are differences between Canadian and Chinese ways of learning (Katie). Specifically, four participants found that students like to have more structure in their day compared to other Canadian students. Structure could mean the hours in a day students are studying in and outside of school or it could mean a systematic approach to learning and studying.

Katie explained that her Chinese students told her the differences are seen in “the rigidity of the days [and] their school days as compared to ours.” When other non-Chinese students have left the school, her Chinese students are still studying. They often arrive before class begins and before other Canadian students. Katie explained, “we are a very casual school system, compared to what some of my students have explained has happened...in China” (Katie). In recalling the differences between the Chinese and Canadian education system, Trudy quickly shared, “they’re

stricter...I think that their learning process had been more structured.” Trudy explained how the Canadian system has “gone away from a lot of the structure.”

Furthermore, when asked if there were different ways of learning between Chinese and Canadian students, Adam shared, “the Chinese method is based on rote. Really, very much. Memorize, regurgitate and move on. Memorize, regurgitate, move on.” Another participant shared that his students are used to a “drill versus skill building” (Kevin) approach to learning:

Not every student, [but] the one thing I notice is that there is, seems to be, depending upon how long you’ve been in Canada, there seems to be an emphasis on repetition for mastery versus depth for mastery...a student will say to me, oh I have to do six questions. Yup. Could you give me six more like it? Well, why? Why would you want six more? Because I want to make sure I really understand it. So, if I just repeat questions, then I can memorize what the answer should be. What [is] every possible answer in this?

(Kevin)

Kevin continued:

I’ve had students who tell me in math, for Chinese in China, is every possible permutation combination you must memorize it all. I’m like, where’s the mastery? You just memorize... you don’t understand the reasoning behind it. Nope, it’s just the way we do it. So yes, there’s definitely a different approach. (Kevin)

Across these participants, they recognized that many students prefer to do assignments with structure and outlines. Spending time in school studying, memorizing or repeating concepts or texts or simply, being stricter about their studies were some of the ways participants described Chinese preferences to learning.

Learning Concepts. Half of the participants recognized that conceptual thinking and the depth of thought that is necessary for classroom discussions or assignments could be difficult for some Chinese students. Often, students find it demanding and challenging when assignments require forming one's own opinion, analytical, imaginative or creative thought. For example, one participant, Adam, shared that his students' ability to examine something and evaluate it is weak. He emphasized that students receive information and it becomes known to them, but they cannot critically analyze anything that has been given to them:

They can achieve at a high level, but the challenge is when they are faced with a course where critical thinking and creative thought is required, that's when they can really struggle. Open-ended questions, [for the] first-generation's especially, it's a completely new system and so they really struggle with that concept a lot. (Adam)

Similarly, with abstract or analytical thinking and writing, Trudy found that the "Chinese students who came are slightly getting more familiar with the concept of fiction and terminology and poetry." She explained how students are focused more on concrete subjects like math or science. One participant, Kevin, also noticed students like math and science subjects because there are specific answers and objective ways to obtain high marks. For example, students understand that there is only one answer to a math problem. For assignments and projects which are more subjective and have more than one answer or more than one route to earn a mark, students often feel overwhelmed. For example, Kevin shared:

[There is] this need that there is a single answer. There has to be a single right answer... so for the Chinese students that might be like you do this, this is the answer. Whereas it might not be...that's more humanities where I'm like, case in point. Where you had to choose which of Napoleon's campaigns ultimately lead to his defeat? You have to

defend that using specific facts, which is not a single right answer and some of the kids are struggling with, well how do you mark it? I mark on did you convince me and know what you're talking about? I don't like that, [they say]. If there's a single right answer... you could put a checkmark beside it and it is correct, but if you're saying I have to use specific details, I have to bring an outline, I have to do these things, I'm not a big fan of that, I'm not. (Kevin)

Kevin explained the difficulty and struggle lies in the fact that there is, "uncertainty" with how to achieve a high mark. In his experience, students fear uncertainty.

Kevin shared one example of writing a comprehensive essay. When he gives his students an essay assignment, they are required to write multiple drafts and write in pen so that they can see the multiple steps there are in writing a comprehensive essay. However, students do not understand this approach to writing and would rather copy an outline or script. Students will tell him, "show me what it looks like and I'll just repeat it, verbatim. Topic sentence, three points, topic sentence, three points, topic, there, I've done it, that should be an A" (Kevin). Kevin tells his students that he sees no depth of analysis or critical thought in their papers. He went onto share: "Where they're really struggling, [is] with the steps involved with building a skill to a final skill; here it is, you can now write in 20 minutes a multi-paragraph comprehensive essay" (Kevin). The concept of building skills to get better at something, such as writing an essay, is something that some students find worthless:

Kids are like, well that's stupid. It's not stupid. I'm building skills to writing a comprehensive essay. For some of the students they look at it and go, I don't see, I cannot see the direct link to my final thing, therefore, I'm confused and frustrated, upset about it. (Kevin)

Kevin emphasized:

I'm all about skill building. Getting kids to ask good questions, not just like good, [but] deep, thoughtful questions [and] taking responsibility for things like having their homework done, bringing the stuff to class, knowing when due dates are...are the two major skills I want my grade 9's [to have] by the end of the first semester...so I'm looking at skill building, they're looking at, what's my mark?...and you explain it many times [and] they're like, I get it, that's great...well how do you mark that? What's the mark associated with? (Kevin)

If students do not see direct links to securing high marks and cannot predict or forecast specific marks, they sometimes resist assignments or courses that require conceptual thinking. If assignments in a course do not secure high marks, they are not worth taking. One participant shared, "the question will be, 'how much is this worth? Am I being marked for this?' ...no, it's just a creative thought. They go, 'if I'm not being marked for it, what's the point of doing it'" (Adam). Adam described his approach to teaching and his students' resistance to it:

I...come from a philosophy of teaching creative thought...I have no problem high achieving. I would say to my students, I love giving out 100%. That means you nailed it, but you have to justify your thought process and there's always a lot of pushback, but how do you mark my thought? I can't mark your thoughts, but I can mark the process you went through. (Adam)

Adam emphasized how many students do not value creativity or the process of learning. Their value is in their GPA. He shared his experience of the Chinese system:

It's solely [about] GPA. That's the only indicator of success. There's no point in creativity. So, in the Western world we value creativity and there's value in screwing

around and horseplay, value in just hanging out with your buddies, shooting the breeze, there's value in that and we see the value in that, not to say that there are no kids who love the rote route, but taking time to just do nothing still has value in Canadian culture.

(Adam)

In recognizing that there is pushback and resistance to some ways of learning, Adam has had to adjust his approach when teaching Chinese students:

In my own practice, I've found ways to honor their need for that concrete sequential learning, but building in opportunities to explore your creative side. So, examples. For their creative project, I will structure it, so there [are] multiple stages and only give out one stage at a time so they don't see the whole big picture [and]... they get to go through the process and at the end they can reflect back on the process they went through. So, I guess ultimately, the struggles I have and still have is helping kids understand that education is a process and that there's... [a] difference between education and credits.

(Adam)

Overall, the participants discussed the different ways their students prefer to learn and study. The participants found that some students learn through repetition and memorizing facts or concepts. Often students spend more time at school than their Canadian peers. Students prefer specific, concrete and direct approaches to assignments over open-ended, creative approaches. Conceptual and creative thinking were common learning difficulties amongst students. Further, students often resist courses that require conceptual thinking because marks are not predictable and not certain.

Theme Cluster Three: Mental Health

Several of the participants spoke about the mental or emotional well-being and health of their students. Many students have intense pressure to earn high grades and succeed at the highest level possible. Consequently, students are immensely stressed which often turns into anxiety and depression. For other students, the participants saw their students were more isolated and alone. For theme-cluster three, there are three themes: (a) denial, (b) identity and isolation, and (c) stigma and culture.

Denial. One participant, Kevin, often witnessed students crumbling under pressure and trying to perform even when they did not have the ability or the skills to do something. He gave an example of trying to earn an A in math. Kevin knows he is not as intelligent in math, does not have an aptitude for math and therefore, will not achieve at the highest level possible. Kevin recognizes his inability to do something, but for his students who go through similar experiences, they choose not to believe that truth, that reality. Instead, students often deny their lack of ability and want to believe there is a way to earn high marks and are persistent in their work:

You start to see kids who start crumbling under pressure...because maybe the expectation at home doesn't meet the reality of their skill level. Then there's a disconnect between what can you do and what you want to do and we start seeing that manifested. It's often things like anxiety, where they start shutting down. (Kevin)

He further explained,

A lot of [students], especially, first-generation...will just go work harder. Well working harder is not going to make up for a lack of aptitude. You know if we don't have the aptitude, we don't have the aptitude. We can work incredibly hard, but if we tap out at a B, that's where we tap out. (Kevin)

Often students disregard the reality of their ability, disregard the stress or anxiety they experience and often will not listen to their teachers who try to help them. Students believe that if they work harder and do everything and anything they can, then they will get the A mark. However, Kevin explained at this point, his students fall apart “and then it becomes difficult. You have to pick up the pieces.” Similarly, Adam saw the pressure on his students to do well and how they push themselves and try very hard, regardless of their aptitude.

Many times, their parents don't speak English and so these children are trying to navigate this pressure cooker of our academic system and they don't have the skills...they often go forward, but we do see substantial mental health issues in those stigmas. (Adam)

Identity and Isolation. Through the perspectives of teachers, other students often struggle with identity and isolation. For example, students are most often the adult in their family. They are the one person in their family to go to a Canadian school and be educated in English. Adam shared:

For first-generation Chinese Canadian, especially if they come here young and so in the example, they came to Canada [at] two or three years old, they're often the “parent” to the education system. They're the ones doing all the conversations, research, navigation. (Adam)

Being the parent to the education system meant that students, the child of the family, often becomes the adult in the family and undertakes many of the life responsibilities that parents traditionally employ. They bear the weight of learning a new culture, communicating in English, navigating the school system and learning to understand the expectations of teachers. Students may also feel isolated or alone due to their minimal English. “I can see that they feel isolated because they can't communicate with their teacher” (Amy).

Additionally, students are both the adult and the child in their family and are also both Chinese and Canadian. When speaking about a lack of family involvement at the school and the responsibility placed on the child, Katie shared, “I feel that the student is a little bit more lonely because...the fact that they’re just trying to make their way.” In Katie’s experience, students are more lonely than non-Chinese students because they are living between two cultures, two worlds, which in her opinion, could cause students to feel isolated and lonely. Katie also reported that many teachers make automatic assumptions that their Chinese Canadian students are the international students: “I think it’s the automatic assumption that the Chinese students are our exchange students and that they are going to have communication problems” (Katie). Katie proceeded to explain how many teachers receive lists of students they will have in their class and when they see Chinese or Asian last names, they automatically assume students are international or exchange students, not Chinese Canadian students. “You look at your class list and you think, oh such an interesting, international student, and then you realize this is a Canadian student” (Katie). She believes in some ways her Chinese Canadian students are affected:

So much effort is placed on the kids who are paying to come from China to study at our school. I always wonder if there is a bit of an identity crisis for our Chinese Canadians rather than our students on a visa. I’m wondering kind of how they fit into the mold.

Right? Because at our school we do have a significant Asian population. (Katie)

Furthermore, Adam also feels students are more isolated than others:

Because they’re like, work and achievement, the workloads that are put upon them are insanely intense, I can’t imagine how they do [it] because they will have a full academic load, then they’ll often be doing online courses and they have their music, they have to achieve at the high level and depending on a family, they’ll even throw in a sport...and

English language school after school and SAT prep, all those...they're very isolated, they don't have many friends.

Stigma and Culture. Only one participant, Kevin, spoke about the learning challenges he sees amongst his students. Similar to the responses about anxiety, depression or other mental health concerns, Kevin found Chinese parents and students most often choose to deny there is a learning challenge or disability. Chinese parents and students refuse to hear about a potential possibility of a learning challenge. For example, when Kevin reaches out to parents to tell them their child may have a learning disability, parents quickly tell him there are no problems:

Mental health issues become a huge issue...I've found and I can honestly say this with honesty, the vast majority of those [students] if you go and say there's a mental health issue, there's a learning disability, there is something going on here, the quite often, very often response is, nope-there's no problem. (Kevin)

Kevin explained that parents are the first to deny the potential or very clear problem: "They say...there's no problem and don't tell my child there's a problem, don't treat my child differently" (Kevin). Time and again, Kevin hears, "no, no we don't talk about that. We don't do that." Even though Kevin sees obvious deficits, the responses he receives after speaking with parents are negative:

[Parents say], nope, my child is fine. No, I think your child could benefit from using a computer for... I'm pretty positive it's dysgraphia. Nope, my child's fine. Well, shouldn't we test for...? Nope, we're good. Because there's a traditional social stigma with imperfection and that's a huge challenge. (Kevin)

Kevin proceeded to share that when parents refuse to acknowledge that their child needs help or learning supports, he feels tension and friction. He wants to help his students and in many ways,

he provides them with support and adaptations in his class. However, he recognizes his boundaries and limitations since there is no legal Individualized Education Plan (IEP). Other teachers do not or will not provide the extra support a student may need because there is no IEP or diagnosis. Further, when students enter university, professors often will not provide supports without an individualized education plan.

Furthermore, one participant, Amy, emphasized both in her interview and follow-up phone call interview that parents bring their children as international students or exchange students and do not tell the government or the school that their child has a learning disability. Amy described that teachers and schools do a lot to try to understand the circumstance and what the child is going through. Teachers could not tell in the beginning if challenges were due to language barriers or learning challenges and these issues could be challenging for teachers to manage. While only one participant described this experience and while it pertains to non-Canadian citizens, it is worth noting that this experience has taken place.

Clearly, some cultural beliefs and perspectives impact and influence how students approach education and learning. Whether a student chooses to structure their day in a more organized way, studies through memorization, prefers straightforward verses creative thinking or chooses to persevere with a mental illness or learning challenge, culture-based tendencies impact learning and the classroom. When there are language challenges, communication suffers as well. As a result, the differences in culture can affect the relationships teachers have with students and their parents.

Category Three: Relationships

A recurring theme found throughout the interviews was the relationships students have with others. The participants were asked to describe their interactions with their students and

their family members. Most of the participants described their relationships as good, while only two described their relationships as challenging or straining. The participants also described the interactions between classmates. Most of the participants noticed that students often group together, while others say they were more isolated. Lastly, the participants talked about the relationships between teachers and family members. Most of the participants described relationships with family members as absent or minimal.

In this category, three theme clusters are conveyed: (1) Students and Teachers, (2) Students and Classmates, and (3) Family and Teachers and School. These theme clusters are illustrated in Table 4.

Table 4: Category Three: Relationships

Theme Clusters Within the Category		
Students and Teachers	Students and Classmates	Family and Teachers and School
Themes Within Each Cluster		
Positive Aspects		Some or No Interaction
Curriculum Differentiation		Parents Pursuit for 100%
Areas of Conflict		Communication and Community
		Difference of Opinion

Theme Cluster One: Students and Teachers

The participants elaborated and gave detailed accounts of interactions. Interactions have been both negative and positive. A couple of the participants, Kevin and Adam, noted that the relationship they have with their students are strained due to the negative relationship participants have with family members.

Positive Aspects. Throughout the interviews, most of the participants were quick to share the positive features of their relationships with students first. The participants proceeded to explain the other aspects of their relationships, but without hesitation, first reported that students have always been respectful, kind and nice towards them and other teachers. Adam feels his students are “very respectful. Much more than their Canadian counterparts.” Adam, later in the interview, shared about some frustrations he experienced with students, but before expressing those frustrations, he reiterated a positive characteristic saying, “they’re very respectful.” Similarly, another participant was quick to report that her interactions with students are “good, very good” (Trudy). Trudy began to describe her relationships with students in a very positive light: “I’ve always been very fortunate. I...have always...loved pretty much all my students...generally I had a good relationship with them.” Darcy also stated first that her interactions with students are, “pretty good... [and]...some of them are really quiet.” She explained:

I find for the most part kids are pretty good and the Chinese equally...there’s no difference. They don’t just grab the paper and don’t say anything...they’re pretty polite and...they always ask to go [to the washroom] and they don’t come in chewing gum and blowing bubbles...or sticking it underneath the desk. For the most part, they’re really good. (Darcy)

Amy shared her interactions with her students are “like any other student[s].” She later reiterated her relationships with students were “similar to any of the other students I had” (Amy). Furthermore, another participant, Katie, began explaining her relationships with Chinese students were no different than the relationships she has with other students. Katie reported being friendly with all her students. She shared that she laughs and jokes, hugs and gives out high-

fives with all students. She explained she tries to build strong relationships with all her students, no matter what ethnicity they are.

The difference Katie notices between her Chinese and Canadian students is that Chinese students are often quieter and more reserved than their Canadian classmates and perhaps they are not used to a teacher like her; one who is very friendly with students. Katie explained, “their teachers are very strict and they would never have a teacher like me in China.” She said she would be “a rare bird over there [in China]” (Katie). In her experience, her students are not used to a teacher being open and fun.

Furthermore, Trudy spoke about the importance of knowing her role in her students’ lives. She said, “the biggest trick for me has always been...to still be the teacher and not a buddy and then...not necessarily be the nagging mothers...and so to keep in mind what your role was with the student” (Trudy). She expressed how “that’s always been...a tightrope” (Trudy).

Overall, when asked about their interactions with students, most of the participants spoke positively. The positive aspects of their relationships were discussed first. The participants found no difference between their Chinese and Canadian students in how they interacted with their students. Most found students to be respectful and their interactions to be generally good.

Curriculum Differentiation. Throughout the interviews the participants expressed the ways they had to change their perspective, behaviour, and teaching methodologies or strategies to accommodate their students. For students who had limited English, one participant, Amy, made sure she adjusted how she presented the curriculum in her class:

I had lots of students that English was not their first language. I was careful to make sure everybody understood directions and there’s a lot of verbal, physical cues that go on in kindergarten which makes things a little easier. I taught a lot of sign language in my

classes for all the kids and so it's very usual that the kids could see that. [I] tried to speak slowly. Sometimes I would have a parent come in and read a story from their other language... I would try to find the same story that had been translated...there was often a Chinese language section of kids books so you can get the same kids books. Sometimes I would get some in other languages and parents would read, which was fun. (Amy)

Amy ensured her students could learn well and understand her. She was aware of her audience and made the necessary changes. Similarly, as noted in the acculturation section, Trudy was aware of her student audience and made changes to accommodate the needs of all her students.

Trudy also recognized she needed to increase her cultural sensitivity. She described her relationships with students had to change and that that it took many years to learn to not make general cultural assumptions:

I think one of the biggest challenges is that, is especially if you're not familiar with the language...you have to really, really be careful about being sensitive to all kinds of things...you know over the years you kind of learn like, oh, wow, they maybe have [a] different take on that, I just assumed they would find this funny or you ask, you know they're sometimes assumptions that are made that aren't always accurate...and you have to look at a cultural thing, plus the individual child. (Trudy)

Learning to be culturally sensitive by not making general cultural assumptions and not clumping Chinese students together as one body required self-reflection. Trudy learned how important it was to see each student as an individual, with separate and unique personalities and talents. She recognized she used to "treat them [Chinese students] as a group a little too much...as opposed to [getting to know] them individual[y]" (Trudy).

Additionally, after speaking about some of his frustrations, Adam said he learned to empathize with his students, became less strict and created opportunities for his students to learn: “In my own practice, I’ve found ways to honor their need for that concrete sequential learning, but, building in opportunities to explore [their] creative side” (Adam).

Areas of Conflict. For other participants, their relationships with students were not as positive. The participants reported some conflicts and difficulties in their relationships with students, including differing perspectives, an unwillingness to accept help or change and a lack of communication. For example, Adam shared: “They’re very respectful, they can become frustrated and the challenge in the relationship is openness.” Adam proceeded and explained how his interactions were an area of frustration for him: “Evolving always. Initially, frustration at the focus on grades.” The frustration derives when students focus only on grades, marks and how to get them. He explained many students are not interested in the process of learning.

Kevin also shared his frustrations with his students primarily revolved around grades and how to get them. He stated that his relationships and interactions with his students are often, “strained” (Kevin). There are different opinions between him and his students regarding what success is, how grades are earned and one’s ability or aptitude to earn grades. Kevin explained his interactions:

What you do is you’re polite and you acknowledge that we’re not going to see it eye to eye...and they’ll say,... but I want that 100%... and I’ll say, but I don’t give grades, ...[what] you’re asking for is to give a grade. (Kevin)

He explained there is a difference between giving a grade and earning a grade and showing master-ship and skill building. However, his students and their families often do not recognize those differences. Kevin continued to explain that the strain in the relationship with his students

derives from the frustration he experiences with parents. The relationship is difficult due to the consistent and constant questions from both students and parents about earning high marks.

After he has explained that students must earn grades, tells them how to do that and has tried to help them along the way, there is nothing more he can do, especially for students who struggle with mental health issues or learning challenges. Kevin shared how he tries to help students, but if they are unwilling to accept help or receive support, especially for those who have learning challenges, then he will stop reaching out to help them:

That strain with the relationship is only in [that] I won't push as hard to fix it. It is still a working relationship, but it's just like, okay, you're struggling, you're struggling. I can't do anything else and that's the strain. Where that relationship is starting to fracture a little bit because I just [gave] up, I can't...If nothing's changed in two years, what's [going to] change now? The other strain in the relationship is with the parents. (Kevin)

Like Kevin, another participant, Adam, reported similar experiences relative to receiving help or providing support to students. Adam noticed students are less open about what they need and do not seek him out for help or guidance:

If they are struggling or having a challenge, they will not come forward. Definitely, that is seen as a weakness and they will keep that from teachers for too long, so they will often have to implode before they seek help. (Adam)

He emphasized:

So, an example of a student who is struggling with their workload, their concepts, the material, the language, any one of those or all of those, they will not seek out help from teachers or other professionals in the building because it is seen as a sign of weakness so that's where the relationship can be a struggle because they will, even when the teachers

[see] there [are] problems going on, they will go, nope everything is okay, yes everything's okay, yes everything's okay. Because to ask for help means they're, I'm not an expert in Chinese culture, but it's seen as a weakness. (Adam)

The frustration and struggle Adam has experienced within his relationships with students have slowly dwindled over the years. He shared his growth in learning to empathize with his students:

[It] took me a while to understand the frustration, to empathize with the first-generation Canadians, especially if they're struggling with language...they're incredibly intelligent, bright, and often creative, but they just can't get it out, so I can only imagine how frustrating that is. So that softened me up some, [a] little. (Adam)

On the contrary, other participants noticed students reach out to teachers for help.

Katie shared some of her senior students, "spend a lot of time asking for clarification if they don't get it and they ask you to read over, proofread." Her students trust her because she is a teacher and she is knowledgeable. She shared: "I always tend to see a really big difference in the five months that they're with me. They take the feedback to heart. They ask for clarification. They ask for another word in which to use things" (Katie).

Though Katie's students seek her out for help, she reported her students are less outgoing and are humble: "I have yet to have a Chinese Canadian student be outgoing or take a position of leadership or brag, they're usually very humble students." Katie also reported her students are more reserved and not as social with her as her Canadian students are and that they are, "not as outgoing, not as quick to share...[are] incredibly polite [and] incredibly reserve." In one experience, Katie spoke about a student who painted scenes for the theatre arts performances at the school. Katie wanted the student to sign her name at the bottom, but the student declined and Katie attributed it to being, "a little bit more reserved, a little bit more humble." Moreover, Katie

explained that she would have loved her students to share their knowledge, but that “it’s hard to draw out more of a conversation from them [and] I think they would be more comfortable in a smaller group.”

Theme Cluster Two: Students and Classmates

The participants were asked to share if there are any social, relational or academic impacts in the classroom when students are present. Most of the participants spoke primarily about the social interactions and relationship dynamics they notice between students. Some reported that students regularly make friends with one another, sit together and do projects together. However, other students who speak English well, who are involved in extracurricular activities or who start to do well in their studies, often make friends with people that are not of their ethnicity. These circumstances particularly rang true for Darcy. She reported that she observes the boys in her classes become friends with non-Chinese students and that those involved in sports make non-Chinese friends:

Those boys hung out with one another, but they also had other friends from different ethnicities and I found, not with [these] particular boys, but I find that the kids that are involved in sports tend to not just stick with their, with Chinese [peers]...they have friends from many different ethnic groups. (Darcy)

While Darcy noticed that boys make friends with non-Chinese classmates, girls often make friends with other Chinese peers: “They tend to stick together” (Darcy). Darcy also shared that the girls who have minimal English usually sit with other students who speak English well. She explained that her students “sit together in class on a daily basis. They would want to do the projects together. Especially if there’s one student who’s really strong, then the weaker student will want to be with that person” (Darcy).

Similarly, Kevin noticed that first-generation students tend to gather together socially and “when they are [a] first-year [grade nine], they’re looking of like-minded, so other Chinese students...so that you socially understand” (Kevin). Sitting together and gathering together is very common and is comforting for students. Kevin recognizes that it is natural for students to do this and described it from their perspective: “I’m going to talk to someone of the same background and culture, similar background...[it]makes me feel more comfortable than I am.” He explained further: “When they are first-year, they’re looking [for] like-minded, so other Chinese students...so that you socially understand” (Kevin). However, as first-generation students become more comfortable through the school year, they sometimes are more willing to include other non-Chinese friends.

Similar to Kevin, Adam made a distinction between first-and second-generation students. Adam shared that first-generation students are “often quite isolated” at school. As previously mentioned in the *Acculturation* category, Adam experienced many first-generation students are isolated and therefore, don’t have many friends: “They’re very isolated, they don’t have time for friends” and it is mainly due to the heavy emphasis on academics and attempting to achieve at the highest level possible. When students focus only on academic achievement, their social life is minimal, if not absent.

While second-generation students are not as intensely focused on academics as first-generation students, Adam noticed the pressure is still high; but now there is greater competition between students. When it comes to academics and achieving:

The academic peer pressure is very high because they see what their peers are doing, where their grades are and especially around university acceptance time, the stress goes

through the roof because the first one to get into Princeton, the pressures on everybody else. (Adam)

He observed the competition between students, saying, “the measure of schools solely is GPA and that translates to what school did you get into? Even if the school’s a complete misfit for the student, I got into Harvard” (Adam). Additionally, Adam shared:

An area that has a large Chinese population, that can be a pressure cooker unto itself because they’re all trying to outdo each other and that can be problematic for the dynamic in the classroom, for students who are also creative. (Adam)

While second-generation students focus on academic achievement and continue to experience high pressures, they often have more friends than the first-generation students. Since students are all experiencing the stress and the pressure together, they sympathize with one another. Adam noticed that “they usually have a solid friend group...because there’s [a] little less pressure and they find comfort in the pressures they all have.”

Also, second-generation students are more open to working with others and often have a better social life than first-generation students. For example, Kevin found second-generation students are more open to being friends with and working with other ethnicities than the first-generation students. Specifically, for second-generation students, “as the student becomes more comfortable through their school year they might open-up, include more friends” and “their social network has opened-up more...to other ethnicities, other groups” (Kevin). Additionally, Kevin found:

As the social relationships gets better, the academics tends to get better. I mean they’re really hard working and they may be doing really well, but as they diversify and get more

people and you talk to more people, get different perspectives, then...the academic opens up more so that they can see if from different perspectives. (Kevin)

For students to gain different perspectives and be more diversified, Kevin groups students together in class. Specifically, for students who struggle with language and want to sit together, Kevin separates students into groups with two people. Rather than allowing students to form their own groups, Kevin will “make it a point to maybe put two together with two others” who are non-Chinese. It is comforting for students to sit together, but there is also value when they disperse and sit with non-Chinese students:

The balance there is if [the]language is still developing, I don't want to put two in [a group] that do all the work where the others can [be] like, woo, I let you. But at the same time, I don't want to put four together where they're not pushing themselves...socially I get why they are doing it. Academically, I try and disperse a little more, to provide a little bit of comfort, social comfort, someone I can lean on, comfortable with, but put others in as well. (Kevin)

By helping students to work with others, they become more comfortable in social settings and often do better academically. However, for other participants, they did not see their students socialize as much. For example, Trudy experienced it was difficult to get students to socialize: “Well socially, it's just a matter of trying to get the kids to socialize...and again, it's the more immersed they are, the easier, and diverse they are.”

Katie noticed that both first-and second-generation students are shy and reserved. Katie saw that students kept to themselves more. In the senior class, she reported, “our Chinese students tend to have, they keep to themselves” and “our Chinese students aren't as apt to just jump into a group” (Katie). Katie shared that they do not like to draw attention to themselves

and are often shyer in the beginning of high school. However, as students spend more time with teachers and in the school, Katie notices that they “loosen up a little bit.”

Theme Cluster Three: Family and Teachers and School

The participants were asked to describe their relationships with family members. Some of the participants described interactions as good, but limited. Others said it could be challenging. For one participant, the interactions were often frustrating because parents refused to accept their child either struggled with a mental illness or with academics. Within theme cluster three there are four themes: (1) Some or No Interaction, (2) Parents Pursuit for 100%, (3) Communication and Community, and (4) Difference of Opinion.

Some or No Interaction. All the participants reported minimal or zero interactions with parents. For example, Darcy immediately stated, “there’s no interaction.” When asked if she ever had any interactions during parent-teacher meetings she explained:

No...I think I can honestly say, if I looked at all my parent-teacher interviews, I don’t think I’ve had one Chinese parent come. Even if it’s a low grade or if it’s a very high [grade], I’ve never in my six years have had a Chinese parent attend ever. (Darcy)

She proceeded:

I really haven’t had one Chinese student’s parents phone me ever. Even the girl that I said was cheating and she was really sad about it, her parents never [called] to see if like is there anything we can do to help or maybe you were a little bit too harsh on our daughter, nothing. (Darcy)

Similarly, Katie shared her interactions with family members and parents has been absent. When first describing her experience, she believed it was due to a language barrier: “I don’t have this much of a connection to the parents because their English is not very proficient” (Katie).

She carried on:

I've never once received an email from the family members. I send progress reports to them all the time or report cards and I don't find that there's a relationship [and] as long as I'm reporting and doing that, I've never been approached, I've never been approached, never once. (Katie)

Having never been approached by parents in some ways shocked Katie. During the interview, when comparing the interactions between Chinese parents and other minority group parents, she realized she has never had any communication with parents and was shocked with this reality: "But never, wow. Yeah. Never" (Katie). Katie commented that she was going to think about these interactions all night, wondered why it was that there were no interactions and asserted that it must be due to communication, language barriers.

Similar to Katie, Trudy experienced little to no interactions with parents. Initially, she recalled the interactions were rare, but "very good." Specifically, "with first-generation Chinese students at the private school, you would literally never have contact with parents, you might probably never see the parents" (Trudy). If parents lived in town, Trudy would try to see parents and at times, was successful. Parents would "bring gifts; they would... try to make sure I had a relationship with them...[and]...they felt free to phone or email or come into see me" (Trudy). On the contrary, "if the parents lived far away, there was almost no communication at all" (Trudy).

For Adam, family interactions have also been, "good but brief." Since Adam is an academic teacher at one of the leading programs in the city, parents highly respect him: "The respect was huge because they defer to authority, although I didn't have any authority really; but

they see that I was in that position where I, the decisions I make could change their child's career course" (Adam).

Parents Pursuit for 100%. It is common for parents to highly respect teachers and put teachers on a pedestal. Some of the participants shared that some parents often think teachers can provide ways for their child to get certain grades. Whether that is by giving students extra work or providing other opportunities to take exams, parents will ask for teachers to do anything they can to see their child get 100% in every subject area. Parents regularly and persistently ask how their child can improve. Kevin shared that in his parent-teacher interviews, it was common for parents to say: "Oh my child has 97%...how do they make up the 3%" (Kevin)?. Students as well consistently ask what they can do to gain the other "3%." Over the years, Kevin has realized that everyone has different perspectives regarding what success is and trying to explain that to everyone has been challenging and complex.

Adam has had similar exchanges. If parents do not see their child getting 100% on assignments, then they are worried their child's GPA will be low and therefore, unacceptable. When this is the case, parents often move schools and find teachers that will teach courses that are not as demanding or courses in which they know their child will achieve the highest grades. Adam shared: "Ultimately, if they didn't like the program they would move their child versus trying to work through it, they would try somewhere else" (Adam). Adam reported how parents often "shop around" for schools, looking for programs in which their child will achieve at the highest level possible: "Parents will often actually shop for the easiest school. What school can I get the highest GPA at because it's just a transcript at the end of the day" (Adam).

On a smaller yet similar scale, one participant, Amy, saw the demand for more work as well. Amy shared that in her experience, parents would often ask for homework for their

kindergarten child. However, Amy did not hand out homework to kindergartners or grade one students. If parents requested it, then she would provide reading materials. When parents were unsatisfied and asked for more, Amy suggested that students to get involved with sports or other activities. It was challenging for Amy because she was unaware if those suggestions were good and did not know if parents appreciated it.

Communication and Community. As a kindergarten teacher, Amy was typically the first Canadian person the parents, families and students encountered. She reported her interactions to be different than other parents and that was sometimes more challenging:

Often... I would be the first Canadian person that this family had really interacted with in an intimate way within their family and so I had to take on that role a lot of the time, explaining Canadian...social norms and usually the big one with the kids that I taught [were] hitting. (Amy)

Since this was often the case, trying to communicate with families required more effort for Amy. Sometimes translators were called in to help everyone understand one another and to help families understand the school system. However, during the times that translators were not available, it was challenging for Amy. She believes families most likely did not understand the newsletters she sent home or why the school conducted parent-teacher conferences. Parents would not always attend conferences, but the times Amy initiated contact with parents and asked them to attend, they would:

They would always come and I would, we would try our very best to communicate with a lot of visuals and...demonstrating the kids work to them. I would show them the kids' work...show the parents what the kids are reading and...we tried our best but, there were definite challenges there. (Amy)

For both teachers and parents, communicating with one another and understanding each other can be a struggle. For Trudy, she believes that “the more contact you can have on a friendly basis as well as a formal parent-teacher interview with the actual parents, the better” (Trudy). She emphasized: “The contact you could have with those parents was vital, it was really important in a positive way” (Trudy).

If parents were part of the team at school and volunteered, the better: “[I] think that families are really important for coming in and talking to teachers or coming in and volunteering with the school” (Katie). If parents invested their time at school, were active members of the school community and became involved with activities, then perhaps interactions would increase and relationships would develop.

Further, if parents had other Chinese parents to talk with and learn from, then they would feel more comfortable to join the school community. For example, Amy believes “it makes it really hard for parents to join in with the school community unless there were other [Chinese] parents there.”

Difference of Opinion. In Canada, teachers believe it is important to address mental illness or learning disabilities of any sort. Whether students experience minor or major anxiety, there is value in acknowledging that it occurs and then learning how to cope with it and heal from it. Similarly, if students are experiencing learning disabilities, it is important for them to receive an appropriate assessment to receive accurate and beneficial supports for their success in school. However, most often for Chinese families, these struggles and challenges are unacceptable. One participant, Kevin, reported the most resistance with parents. When Kevin asks parents about the well-being of their child and suggests that their child may have a mental

illness or a learning disability, he is often faced with immediate denial and rejection. His interactions with parents have been somewhat an obstacle.

As mentioned previously, in the *Acculturation* section, Kevin shared that many parents refuse to talk about anything regarding mental illness or learning disabilities. Later in the interview, he reported how he approaches parents, tells them what he observes in class and asks them if they notice any changes at home. The common and immediate response is: “There’s no problem. End of conversation” (Kevin). As a result, there is a struggle to work with parents and work with students. In order to move forward and help a student who has a learning disability or mental illness, Kevin believes there must be some level of collaboration with parents and recognition that their child needs support: “That’s the challenging part. Where if we could work in partnership, we could provide the tools for your kid and I can’t work in partnership if you don’t acknowledge it” (Kevin).

Although parents refuse to accept that their child may have some challenges, they still want their children to achieve and obtain high grades. Parents often email teachers or go into the school asking for teachers to help their child get better grades. However, parents, often do not accept the type of help teachers offer; which is to request an assessment or counseling. Kevin explained:

The other strain in the relationship is with the parents...when for the second time, third time, whatever, they’ve come to you and said, how does my kid get better? Do better? Well, I already told you, right? ...then I’m starting to dread those conversations, where I don’t want to have this conversation. I’ve already told you once, I’ve already told you twice. These are the things that we want to do for your child [and] you’re not willing to do it. I don’t want to have this conversation because it’s just not going anywhere and

[you] be polite, absolutely, but you start, or I start trying to avoid those as much as possible. (Kevin)

Kevin proceeded: “So that strain comes through a frustration of nothing changing. Still love the kid. Still want to work with the kid, but I’m just not willing to put the six extra miles in, I’ll put [in] the one” (Kevin).

Participant Recommendations

At the end of each interview, the participants were asked to share if they had any recommendations for teachers, other educators, such as educational personnel and educational assistants, and to schools about teaching first-or second-generation Chinese students. The participants provided a variety of recommendations which were consistent with the themes found in the data.

1. To require students to speak English only in class and strongly encourage English immersion;
2. For schools to provide families with opportunities to learn English;
3. For schools to encourage families to be a part of the school community, to become involved and be part of the team;
4. For schools to provide improved access to translators and for them to be available on campus;
5. For schools to provide translation services to teachers to translate school notices, letters, or classroom expectations for families;
6. To teach students how and when to use technology in a way that does not hinder English language learning. For example, teachers can encourage students to search in English,

not in Chinese and not always translate their documents, assignments or other materials into Chinese;

7. For teachers to be more empathetic towards Chinese students and to try to understand where their Chinese students are coming from. To recognize that their weak skills do not necessarily relate to their level of intelligence;
8. For schools to shift graduation requirements; from comprehensive written exams to a creative project for students to demonstrate their skills, knowledge, and mastery of material;
9. For teachers and families to interact and engage in conversation and collaborate towards bridging teacher and school expectations and Chinese families' expectations so that both parties can begin to understand one another and,
10. For teachers to learn more about their own culture, as well as the Chinese culture and for Chinese students and families to do the same in order to bring better communication, understanding and acceptance.

Summary

Chapter four presented a detailed analysis of the data. A brief profile of participants was presented followed by the essential structure of the experiences of teachers teaching first-or second-generation Chinese students. The categories, theme clusters and themes derived from the data were discussed in detail with participant quotes supporting and enhancing the lived experience of participants. Finally, ten recommendations from participants to schools, teachers and other educators, such as educational personnel, (e.g., principals) and educational assistants were presented.

Chapter five provides further discussion of the research findings in the context of existing literature. The limitations of the study, the implications for teachers and schools and the implications for future research are discussed.

CHAPTER FIVE: DISCUSSION

Chapter five begins with an overview of the study's findings and a summary of the results. The study's findings are discussed in relation to the literature review that was presented in chapter two and the study's purposes outlined in chapter one. The limitations and implications of the study are discussed. Chapter five closes with future research suggestions and a final summary of the research.

Summary and Discussion of Findings

This study used a phenomenological approach to explore the lived experiences of Canadian teachers in British Columbia who have taught first-or second-generation Chinese students and who have interacted with Chinese parents. The purpose of the study was to understand the meaning of the participants' experiences and to provide any recommendations to teachers, school personnel, or other educators, such as educational assistants, about teaching first-or second-generation Chinese students. Six in-depth interviews were conducted. The themes identified are discussed in relation to the purposes of the study.

Purpose one: Gain a better understanding of the lived experiences of Canadian teachers who have taught Chinese students.

The participants in this study were asked six questions regarding their experiences of teaching Chinese students:

1. Are there successes or challenges to teaching Chinese students?
2. Are there relational, social, or academic impacts in the class when teaching Chinese students?
3. How would you describe your interactions with your Chinese students?

4. How would you describe your interactions with your Chinese students' family members?
5. Do you find there are differences between Canadian ways of learning and Chinese ways of learning?
6. What recommendations, if any, would you make to schools, teachers or other educators, for example, educational assistants, about teaching Chinese students?

The following statements capture the lived experiences of the Canadian teachers who taught, and continues to teach, Chinese students:

Teaching first-or second-generation Chinese students in Canada can be positive and challenging. First-and second-generation Chinese students are hard-working, disciplined, persistent and value education. They are also kind, humble, polite and very respectful towards teachers. However, communicating with them and their families, finding common ground about what education is for and what defines success, and providing support to students who show mental health problems or learning disabilities can be challenging.

The main themes identified in this research study are conveyed within the statement. The main themes and the meaning of the participants lived experiences are further described below in purpose two.

Purpose two: To understand the meaning of the participants lived experiences.

The participants experience of teaching Chinese students were conveyed through the six interview questions. The participants described different aspects to teaching and through the analyses of the interviews, as reported in chapter four, three overarching categories were

identified: (a) academic performance, (b) acculturation, and (c) relationships. Each category is discussed below.

Academic performance. The participants spoke about the various aspects pertaining to the academic performance and success of their students. The participants believe that the Chinese culture somewhat impacts the way students and parents approach education, learning, and relationships. There were several participants who identified differences between the Canadian and Chinese culture in relation to academic and life expectations. According to the participants, Chinese students revere and value education, in some cases more than non-Chinese students. This is consistent with the research regarding Chinese beliefs that education is important and teachers are to be respected (Chen, 2016; Jin et al., 2016; Pérez Milans, 2006; Watkins & Biggs, 2001) and attending school and performing exceptionally well in school is necessary to a successful life (Gardner, 2014; Li, 2010; Wang, F., 2016) or affluent future (Galindo & Pong, 2011; Huang & Gove, 2015; Li & Li, 2016). For Adam, Kevin and Trudy, they noticed that their Chinese students' duty and commitment to earn high grades was motivated by parental pressure and by the possibility of getting into one of the top universities. For many Chinese students and parents, attending a prestigious university could foster the development of a profitable and influential life. Li and Li's (2016) study found Chinese American students feel that their parents placed much higher academic expectations on them than their non-Chinese peers.

Congruent with research, the participants shared that Chinese students took math and science courses more than humanities courses (Huntsinger et al., 2016; Li, Li & Niu, 2016). Chinese parents often pressure their child to take science or math based courses in high school so that they can pursue university degrees in medicine, law, or engineering (Li et al., 2016). Indeed,

in Li et al.'s (2016) study, one Chinese American parent said that it is common for Chinese people to say, "through mastering math, physics and chemistry, your knowledge will equip you to travel all over the world" (p. 68). As Kevin shared, "math and science rules [and] it's king" for Chinese students.

Considering that education is highly revered and believed to be a way to become a virtuous, perfect person and a prosperous person, (Gardner, 2014; Li & Wang, 2014), Chinese students are often known to work hard at their academics, often do more work than what is assigned to them (Li, 2010) and only do extracurricular activities to enhance their high school transcripts for university applications (Li & Li, 2016). Most of the participants spoke about their Chinese students' work ethic, saying that they "work very hard" and spend more time at the school than their non-Chinese peers. The participants also described that Chinese students and parents typically believe that the lack of academic achievement was because the student did not work hard enough, to which the student will try to do more work or ask to re-take exams to increase their grade(s) (Kaufman, 2004; Li & Wang, 2014).

The participants were keenly aware of the academic pressures that most of their Chinese students undergo. Similar to existing research, (Galindo & Pong, 2011; Li, 2010; Li & Li, 2016; McKay & Wong, 1996), the participants in the current study often discussed the immense pressures they saw placed on Chinese students to achieve and to be perfect. Research has shown that Chinese students often have more pressure from parents to succeed in school than non-Chinese students (Huang & Gove, 2015; Li & Li, 2016; Li et al., 2016; Qin, 2008) especially since Chinese parents believe they have sacrificed a lot for their family's life in a new country (Li et al., 2016).

Overall, this study highlights Chinese students' work ethic, admiration for education and determination to succeed. These characteristics were described by the participants as positive or an element of success versus a challenge to teaching Chinese students. On the contrary, the pressure to succeed sometimes manifested into immense stress and anxiety, which is addressed in the following *Acculturation* category.

Acculturation. Through the interview questions, several elements of acculturation were revealed. The participants experienced various English language challenges, shared the differences in learning preferences and the mental health challenges or learning difficulties some of their Chinese students face. Some of the participants also discussed the difference of opinions that they and their Chinese students and their parents have regarding these matters.

The main theme found throughout the interviews was that English acquisition or language barriers was one of the challenges participants faced when teaching Chinese students. The participants recognized that English was a barrier for Chinese students and resultantly, the participants struggled with this reality. The participants discussed that many Chinese students with limited English commonly have trouble understanding the mechanics of English (e.g., punctuation, spelling, grammar), the nuances, and the subtleties of English, which has been found in previous research looking at writing difficulties amongst ELL's (Show, 2015) and Chinese American middle school students (Zhou, Peverly, Xin & Huang, 2003). Making inferences, following numerous English rules, and understanding terminology has been found to be difficult for Chinese English learners (Li, 2004). In Adam's experiences, many Chinese students cannot grasp the nuances and subtleties in English literature and though they try hard and having English tutors, they lack the ability to conceptually think and make the necessary connections to speak or write fluently. As a result, Chinese students regularly resign to speaking

their native language. For many ELL's, grasping the flow of English in Western countries is most difficult because, like any other language, there are various social and cultural meanings embedded in the English language, which are sometimes confusing or not made known to non-native English speakers who are learning English (Savva, 2017; Show, 2015).

Though the participants reported that Chinese students regularly struggle with learning, speaking, and reading English, most of the participants did not directly infer the reasons why Chinese students have challenges with the English language. While it may be obvious, no direct reasons were made by the participants. Only one participant, Trudy, clearly stated that she believes her Chinese students limited English skills were because they were not fully immersed in English. Trudy's students commonly used translation devices, spoke to one another in Chinese and did not practice speaking English outside of school. Stemming from her experience, Trudy's perspective was that as more Chinese students and other non-native English speaking students were in her class, less English was used and students were not strongly motivated to use English.

The participants also experienced differences between the traditional Canadian ways of learning and Chinese ways. There were only two participants, Amy and Darcy, who believed there were no differences in learning preferences. Amy said that because her kindergarten or grade one students all learn English, the alphabet, and numbers at the same time, she saw no differences in the ways Chinese students learn as compared to non-Chinese students. Darcy, who taught six Chinese students, believed there were no learning differences compared to her non-Chinese students; but saw there were definite differences between the Chinese international students and Chinese Canadian students.

The statements made about the differences between Canadian and Chinese learning preferences were simply stated as facts and not necessarily concerns. Consistent with previous research literature about Chinese learners, (e.g., Jin et al., 2016; Sit, 2013; Watkins & Biggs, 2001) the participants stated that Chinese students commonly like to memorize, copy, and practice subject content as a way of studying and learning. Rote learning was not clearly expressed by the participants as a negative or positive approach to learning. Further, it was stated that rote learning can be an adequate way of studying and learning within the Canadian education system. However, two participants, Adam and Kevin, perceived that the learning preference of many Chinese students, could hinder their ability to openly and creatively think. They both shared how some Chinese students are unwilling to learn in other ways and believed that they only wanted to finish assignments to earn a grade, as opposed to taking the time to understand and learn the material. For example, instead of learning the steps and reasons why math problems are computed in certain ways, many Chinese students only wanted to know the computation, repeat it, memorize it, and earn the grade. Adam emphasized that many Chinese students solely focus on achieving high grades and that a high GPA equates to success and therefore, there is no reason or point to be analytical or creative. Lewthwaite and McMillian (2010) found that culture often influences the perceptions of success and that amongst different cultures, the definitions of success vary. They argue that “a students’ sense of success is culturally situated” (Lewthwaite & McMillian, 2010, p. 153) and that teachers should examine how they view and evaluate success especially when they are teaching to students not of their ethnic or cultural background.

The participants also found that if an assignment was ambiguous and Chinese students were not provided with a fixed or clear route relative to how one earns an A grade, some Chinese

students questioned teachers and ridiculed the assignment. For example, learning to write a comprehensive, analytical essay or developing a speech for debate was sometimes challenging for some Chinese students because there was not a clear direction how one should begin the assignment and no certainty how one can earn a high grade. Adam and Kevin emphasized several times that the focus of many Chinese students is not on the process of learning, but on high grades and high GPAs, which has been reflected in the extant research (Li & Li, 2016). Consequently, this attitude towards learning and education concerned and frustrated Adam and Kevin.

Some of the participants experienced that the processes of thinking openly or providing individual opinions can be demanding for many Chinese students. For example, in Adam and Kevin's experience, open-ended questions for first-generation Chinese students was a hard concept. In Trudy's experience, poetry and non-fiction discussions, which require analytic thought were also found to be problematic for her Chinese students. Consistent with research literature (e.g., Chan, 1999; Li, 2010; Watkins & Biggs, 2001), Chinese immigrant students struggle with thinking openly because in China and in Chinese culture, students learn to accept knowledge from teachers and authority, not challenge them or provide their own opinions, so not to shame or embarrass teachers or others around them.

Several of the participants described how Chinese students are commonly faced with immense stress, anxiety, depression, isolation or identity issues. Two of the participants believed that the stress and pressure from parents to highly achieve affected their Chinese students' mental health. Some Chinese students have anxiety from parental expectations (Li & Li, 2016; Qin, 2008) and others have it because of the differing expectations between parents and teachers (Chan, 2009; Li & Li, 2016; Li et al., 2016). Acculturating or adapting to a new culture and

lifestyle for many Chinese immigrants has been found to cause anxiety, social anxiety (Fang, Friedlander and Pieterse, 2015; Hsu & Alden, 2007; Qin, 2008; Zhou et al., 2003) and immense stress (Li et al., 2016). Fang et al.'s (2015) and Hsu and Alden's (2007) study concluded that Chinese immigrants experienced more stress and anxiety than their American peers, because of the cultural differences and struggle with adapting to the new culture. Li et al.'s study (2016) identified numerous stressors that affected Chinese American students including, home life, living conditions, parent's lack of English skills, cultural communication conflicts in the home, misunderstandings at school, lack of parent school involvement, cultural stereotypes, language barriers, which lead to misunderstandings, feeling marginalized, and racial discrimination. Additionally, Li et al. (2016) identified several stressors that were specific to the Chinese culture including, parents valuing sciences over humanities, parent's high expectations for success, family reputation, parents disregard for their child's happiness or psychological well-being, authoritarian parenting, conflicts between Chinese and Euro American lifestyles, conflicts between a collective versus individualistic lifestyle, and parents' lack of emotion or affection toward their child. Furthermore, Zhou et al. (2003) found first-generation Chinese American middle school students to experience anxiety, depression and stress from feelings of inadequacy in academics.

Despite the perceived reality by the participants that many Chinese students struggled with anxiety and depression, Chinese parents regularly denied and strongly rejected the teacher's observations about their child's mental illness. Instead, Chinese students and parents usually ignored the teacher's concerns and consistently asked teachers how to raise grades. Particularly for Kevin, it was rare that Chinese parents heard his concerns, conversed together about what to do, or took the time to make their own observations. In previous research, (Li et al. 2016; Li &

Li, 2016; Qin, 2008) many Chinese-American parents valued their child's academic success over their psychological or social well-being and Chinese parents commonly ignored their child's social or emotional needs. However, the Chinese-American parents who recognized the cross-cultural changes and differences that their family encountered, changed their parenting style that they used in China because they saw that it was no longer adaptable in the new country (Qin, 2008). For example, Chinese-American parents made adjustments that helped their family thrive, with the acknowledgement that they needed to communicate with their child more and that psychological health was important and needed to be addressed (Qin, 2008).

More than any other participant, Kevin expressed great difficulty with the lack of communication and the unwillingness on the part of many Chinese parents to talk about their child's mental illness or learning challenges. While Adam also shared that parents were unwilling to discuss their child's mental health, for Kevin, the disconnect he experienced between Chinese students, their parents and himself was a serious concern that caused him frustration. Since Chinese parents and students did not want to speak about mental illness concerns, Kevin felt helpless and hopeless with how to help his Chinese students. Especially for students who had learning challenges, Kevin felt there was very little he could do to support his Chinese students who, in his opinion, needed to be diagnosed with a learning disorder. In Kevin's experience, though he tried, he felt he was unable to effectively communicate with parents about learning challenges, which made it difficult for him to teach Chinese students who struggled. As a result, Kevin's motivation to help his Chinese students dwindled, leaving him discouraged and at a loss with how to effectively teach or support his Chinese students and communicate with Chinese families.

Regarding identity, one participant, Katie, believed her Chinese students could experience identity issues and finding their place in school. Liu (2015) found that it was common for first- and second-generation Chinese adolescents to move back and forth between the Chinese culture and the majority culture and that while it may be natural or common for many non-immigrant members of a majority culture to believe in developing an identity, Liu (2015) argued that for many immigrants, their sense of identity and who they are in a culture holds a different meaning. It was identified that many immigrants successfully moved between their ethnic culture and their host culture without feeling disoriented (Liu, 2015). Furthermore, Chinese Australian adolescents shifted between cultures and felt they belonged to one culture, Chinese or Australian, but did not belong to both (Liu, 2015).

Overall, there were three participants, Adam, Trudy and Amy, who described how they had to adjust their teaching approach to meet the various needs of their Chinese students. The participants were not asked by the researcher to share the ways they had to change or what they did differently to meet the needs of their Chinese students. Rather, the participants freely elicited their experiences and stories. For Trudy, when she taught the English curriculum, she had to be creative and think of unique ways to teach books like, *To Kill a Mocking Bird*. Throughout Trudy's teaching career, she recognized the necessity to change lesson plans and her teaching approach to meet the needs of her students. Reflecting on his many years of teaching, Adam concluded that he needed to be more sensitive towards his Chinese students' ways of learning. Adam learned to shift his approach by breaking down assignments in ways his Chinese students could more easily grasp and comprehend so that they could do well. Amy, who taught kindergarten students, spoke clearer or slower and provided lots of visuals for her students. Katie made sure to provide feedback that was specific and useful.

Relationships. The participants were asked to describe their interactions with Chinese students and family members. Through the interviews, the relationships between teachers and Chinese students, teachers and parents, and Chinese students and peers were discussed. Most of the participants described positive interactions with Chinese students. The participants described interactions as “good” or “very good”, and recognized that Chinese students commonly respect teachers and honour their authority. These positive characteristics were stated as “successes” versus challenges to teaching Chinese students.

Despite generally positive experiences, some of the participants expressed that their interactions with Chinese students can be frustrating. For Adam, it was difficult for him to have strong or close relationships with his Chinese students because they often do not share their needs with him and are chiefly concerned with getting high grades, which is opposite to his concerns. Similarly, Kevin experienced that most of his Chinese students’ focus is on academic achievement, which also contradicted his beliefs towards education and learning. While achieving academically is generally not a negative pursuit, Adam and Kevin believe that learning can be a positive and growing process when students are active and creative learners. Unfortunately, for Kevin, because perspectives of learning are different between him and his Chinese students, his relationships have been strenuous for him.

Katie and Amy described their interactions with Chinese students to be similar to any of their students. However, in Katie’s experience, Chinese students universally are not as outgoing as her non-Chinese students. Katie shared that many of her Chinese students are reserved, quiet, and humble, which she suggested was a cultural influence. In one situation, Katie described one artistic Chinese student who did not want to write her name on her work or receive attention or credit for the work she had done. As Li and Wang (2004) found, when a Chinese American

student accomplished work and was praised by the teacher, the other Chinese peers viewed the student as being conceited or selfish. If a student's stance is not humble, with respect to their achievement, their peers will view them as violating their cultural, social normalities and see that person as being arrogant or egotistic (Li & Wang, 2004).

The participants also recounted the interactions between Chinese students and their peers. As with existing research, (Li, 2010) participants saw that many Chinese students formed groups with other Chinese students and the participants suggested it was easier for them to relate to students who had the same ethnicity. In contrast to Li's (2010) study, Chan's (2009) narrative inquiry study found one Chinese student, Ai Mei, did not make friends with other Chinese students because she felt her English language skills were poor and she was embarrassed. While the participants in the present study did not make a direct correlation between friends and English skills, they did share that their students consistently grouped together, did projects with one another and sat with stronger English speaking Chinese students.

Consistent with previous research (Liu et al., 2016), the participants revealed that interactions with Chinese parents or other family members were minimal and non-existent. For the participants, it was uncommon for to speak with or see Chinese parents. When they compared the interactions that they had with other non-Chinese parents, the participants were baffled by the lack of, if any, communication with Chinese parents. Liu et al. (2016) also found the communication between teachers and parents was scarce, concluding that it was most likely due to the lack of English skills. Lack of English skills was also one of the main reasons why Chinese American parents did not communicate with teachers in Lo's (2008) study.

As previously mentioned in this chapter, one participant, Kevin, experienced the most difficulty communicating with parents. Kevin's school is known in his city to have an elite

program and perhaps because of this, it was more common for Chinese parents to contact teachers. In Kevin's experience however, Chinese parents only wanted to discuss their child's failure and how their child could make-up work to reach one-hundred percent. In Kevin's experience, no matter how much he tried to present his point of view and describe to parents the actions students could take, they did not understand his approach and in some cases, they were unwilling to accept his perspective on achievement, earning grades, and success.

Additionally, one of the most significant findings in this study was that most Chinese parents refused to discuss any topic relating to mental illness or learning challenges. There were times when Kevin presented to parents his professional opinion of the mental illness a student was exhibiting (e.g., anxiety or depression) or a learning disability (e.g., dyslexia or dysgraphia) and parents, each time rejected his opinion, claiming there was nothing wrong with their child. Unfortunately, because Kevin encountered strong denial and lack of communication, over time, he believed he needed to avoid conversations with parents. Kevin believes that there are cultural misunderstandings and barriers that may hinder communication and understanding.

Purpose three: To provide any recommendations to teachers, other educators, such as educational assistants and to schools about teaching first-or second-generation Chinese students.

After the interview, the researcher asked each participant to provide recommendations. The researcher did not provide any examples to the participants because she thought it was important to not influence the participants answers and wanted them to feel comfortable suggesting anything. Every participant took some time to think about the question before they spoke.

Two participants suggested that schools should enforce all students to speak only English. Speaking only English in the classroom would help all students and the teacher to understand what is happening in the classroom, what is being spoken about and would help to prevent students from cheating. Speaking English throughout the school would encourage students to be immersed in English. Since many students use technology to translate assignments and their written work, speak and text one another in Mandarin, listen to non-English music, and then go home and speak Mandarin, many students are less motivated to use English. For Trudy, the lack of English immersion is a serious concern and a significant challenge teachers are facing in classrooms today. Therefore, teachers should teach students to know how to use technology devices in appropriate, helpful ways that promote English immersion, leading to more success in students' academic and social life.

It was also suggested that schools provide ways for families to improve their English so that they could and would want to be more involved in the school. One participant, Katie, emphasized the importance of working together as a team in Canadian schools and if schools were proactive with reaching out to families, perhaps they would want to become involved with school activities.

Several of the participants recommended teachers be more understanding and empathetic towards Chinese students and their families. Teachers should also recognize that their Chinese students' inability to conceptually think has little to do with their intelligence and everything to do with their life circumstances. For example, Adam recognized that Chinese students, especially first-generation students, are going through transitions, are experiencing a new culture, trying to make friends, learn English and are trying to understand the Canadian education system, which is different from the Chinese one.

To understand what Chinese students and their parents may be facing within the Canadian school system and to understand some of the perspectives of Chinese people, it was suggested for teachers to learn about the Chinese culture. This was also recommended in Lo's (2008) study, suggesting that teachers take the time to learn about the cultural norms and beliefs of Chinese American parents. The participants of the current study believed that it would be beneficial for teachers to understand their own culture and background more and how it may influence teaching, communication, and relationships with Chinese students and their parents. The participants also suggested Chinese students and parents learn about their culture and the Canadian culture, as well. By studying one another's culture, there is a possibility that there will be less miscommunication and improved or increased communication and collaboration amongst teachers and Chinese students and parents. Through conversations, hopefully there would be more knowledge and understanding of the perspectives and expectations of both teachers and Chinese parents (Lo, 2008).

Alternative options for exams were also suggested. For example, students could undertake a project similar to a thesis in university to demonstrate their mastery and knowledge of curricular content and learning skills. By providing alternative avenues to demonstrate knowledge and skills, students may feel free to think differently and be creative in a safe and encouraging environment.

Specifically, for elementary schools, increasing access to translators was suggested. For families to know, fully understand and potentially become involved in their child's school, teachers need ways of translating (e.g., software or technology) written documents, such as classroom expectations or notices. Further, to help Chinese families connect with others in the community, teachers who observe Chinese children playing well with non-Chinese children at

school, could suggest to the families to meet or get together for the purposes of their children to play outside of the school environment.

Limitations

Within this phenomenological research study, there are several limitations. First, this study had six Canadian teachers from British Columbia. Though phenomenology does not require a minimum sample size (Anderson & Arsenault, 1998), the study could have produced a richer or wider understanding of the phenomenon if there were more participants. Second, since the researcher knew some of the participants and since the researcher required specific criteria of participants, the sample was not entirely random (Hycner, 1985). There were four female and two male participants who varied in age and who are all European Canadian. Recruiting participants with varied ethnicity and cultural backgrounds may provide more diverse experiences of teachers who have taught Chinese students and interacted with their parents.

A third limitation is that the participants were from one area in southern British Columbia and therefore, the results may not be generalized (Hycner, 1985; “Strengths & Limitations”, n.d). Since phenomenological research seeks to find the essence of a phenomenon, the study’s results may be applied only to the participants of the study (Hycner, 1985). Teachers from larger or smaller cities, who have a greater or reduced population of Chinese students, or who teach in other parts of the province or other cities across Canada may have contrasting experiences. However, according to Hycner (1985), if the results “illuminate to some significant degree, the ‘worlds’ of the participants, then that in itself is valuable” (p. 295). Therefore, the findings of the study can be informative to teachers (Hycner, 1985). Furthermore, while one participant taught just six Chinese students, the majority of the participants in this study taught many Chinese students. Five participants taught high school students and one participant taught early

elementary students. Therefore, the findings may not be applicable to elementary-level school teachers.

Fourth, the specific demographics of the Chinese students and their families is unknown. The ages of the Chinese students, the number of first-generation and second-generation students, the time of arrival to Canada or the socio-economic-status was unknown. If teachers focused on specific parameters, teacher experiences may be similar or more contrasting.

Fifth, the participants may have withheld their thoughts and opinions. Within phenomenology, the participants should feel comfortable enough to share their opinions, thoughts and lived experience (“Strengths & Limitations”, n.d.), however, since the participants of the study were either peers of the researcher or suggested to the researcher through colleagues, the participants may have felt uncomfortable to fully disclose their lived experience. Since the researcher knew some of the participants, they may have felt embarrassed or judged if they were to elaborate or share specific responses.

Lastly, phenomenology requires the researcher to acknowledge any preconceived biases and thus reduce biases and assumptions (Friesen et al., 2012). However, determining if the researcher has interpreted the research with or without her biases or assumptions is difficult to discern (“Strengths & Limitations, n.d.). Furthermore, the accuracy of the participants’ descriptions of their lived experience and the interpretation of those lived experiences by the researcher may be inaccurate to the actual lived experience of the participants (Hycner, 1985).

Implications of the Findings

Several implications for teachers emerged from the study’s findings. The essential implications of this study’s results are significant for teachers. Since the population of Chinese

immigrants is growing in Canada, teaching teachers about Chinese culture could be enriching and advantageous for teachers, Chinese students and Chinese parents.

Implication one: Teacher preparation.

The first implication is directed towards teachers and university teacher credentialing programs. While Canadian departments and ministries of education have stated that it is necessary for teachers to know how to teach to a diverse class, it became evident through the interviews that some of the participants were not entirely equipped to know how to respond to the cultural differences they experienced in their classrooms. The participants in the study revealed there were several differences between Chinese and Canadian perspectives of success, how one learns or studies and the amount of involvement parents have with their child and/or at school. Providing teachers with knowledge about the Chinese culture and learning from Chinese immigrants, may increase understanding and empathy towards their Chinese students. Helping teachers to learn and know what those differences are may help teachers to meet the needs of their Chinese students and teach according to their needs.

Implication two: Cultural definitions of success.

The second implication applies to teachers understanding what success means and how it is defined within Canadian and Chinese culture. Often the meaning and definition of success varies amongst cultures (Lewthwaite & McMillian, 2010). It is necessary for teachers to recognize how success is influenced by culture (Bishop et al., 2003; Lewthwaite & McMillian, 2010). Some of the participants recognized that success meant something different to them, to their Chinese students and parents. The different measures of success valued by Chinese students manifested itself in parent-teacher interactions. Parents were highly concerned with their child's academic success, which was different from the participant's measure of success.

For teachers, spending time learning about what their personal meaning of success is, their culture's meaning of success, and the Chinese culture's meaning of success, could prepare teachers to know how to appropriately respond to Chinese students and parents with respect to learning, grades, and measures of achievement.

Implication three: Teachers learning about Chinese communication practices.

Due to minimal and sometimes no interactions between Canadian teachers and Chinese parents, the third implication would be for teachers to learn how Chinese people traditionally interact with teachers. Learning about Chinese interpersonal relationships, such as what they value in relationships, who has the most authority in a family, and how they view teachers could increase understanding and enhance communication. Lo (2008) found that Chinese American parents wanted teachers to learn about Chinese culture so that they could increase communication with one another. In Canadian culture, it is valued and generally assumed that a relationship with a student's parent and/or guardian will be developed and regular communication between teachers and guardians is expected. It was experienced by the participants that within Canada, teachers and parents view the teaching of children as a shared responsibility and that Chinese parents do not. This would be reasonable given that the Chinese culture respects teachers and delegates authority to teachers. Chinese parents traditionally trust the opinion of teachers and therefore, generally do not have discussions with them about their child.

Minimal English skills must also be considered as a reason why there is limited communication between parents and teachers. As previously mentioned, Lo (2008) found that several Chinese American parents did not communicate with teachers because they had limited English skills. It would be important for teachers to learn if Chinese parents' lack of

communication was due to minimal or no English or other reasons. With this knowledge, teachers could prepare to use translators for meetings or translate documents for parents to read in their language. Further, since a lack of English skills may be a communication barrier, the participants recommended schools provide opportunities for Chinese parents to learn English and to help them to know what it means to be involved in the school and how they could work together as a team.

Implication four: English acquisition and immersion.

The fourth implication concerns English language acquisition and English immersion. A greater number of Chinese students in the classroom limit their interactions with native English speakers. It may be beneficial for teachers to learn from Chinese students what they need from teachers to improve their developing English skills and what can be done to encourage and motivate students to speak English. Additionally, since Canadian schools are becoming more linguistically diverse, it could be advantageous for teachers to evaluate their beliefs of English immersion, if they desire students to increase their use of English, and if teaching motivates or discourages the use of English.

Implication five: Learning about Chinese perspectives of disabilities, mental health, and inclusion.

The high emphasis on what constitutes success, as measured by grades and GPA, can produce negative experiences for Chinese students, resulting in anxiety or depression. Other factors, such as English skills, adjusting to a new culture and parent-teacher expectations may contribute to a student's mental health, as well. The participants recognized that there are differences between the Canadian and Chinese culture in response to mental health and learning challenges or disabilities.

Within Canada, securing help or seeing a counselor to heal from a mental illness or getting an assessment to see if a child has a learning challenge or disability is accepted and encouraged. However, in the current study, for many Chinese families, having a mental illness or a learning challenge is unacceptable and parents commonly reject the possibility that their child may have a problem. Most often, Chinese parents are unwilling to have conversations with teachers about anything relating to mental illness or learning challenges. Knowing this, teachers need to examine how they are (or are not) encouraging, promoting and practicing the inclusion of all students, with or without mental illnesses or learning challenges.

As previously stated, the departments and ministries of education (e.g., Alberta Government, 2018; British Columbia Ministry of Education, 2016; Inclusion BC, 2017; Manitoba Education, 2018) amongst Canadian schools have developed policies that encourage, promote and value inclusion. The policies state that all students must be included in their neighborhood school and provided the opportunity to learn amongst their peers. Not only have schools implemented inclusion and highly encourage it, communities, cities and provinces are also promoting and practicing inclusion (e.g., British Columbia, Government of Manitoba).

For example, the government of Manitoba states that their province will be inclusive and has declared that they “embrace inclusion” and that “by working together, we strengthen our capacity to provide the foundation for a richer future for all of us” (“Student Services”, n.d., para. 3). The government of Manitoba wrote that “an inclusive community consciously evolves to meet the changing needs of its members [and that] through recognition and support, an inclusive community provides meaningful involvement and equal access to the benefits of citizenship” (“Student Services”, n.d., para.1). The Manitoba government has recognized that

inclusion is not just about a physical location, nor that it should be limited to schools, but that it should be practiced within each community.

The B.C. government has also recognized that to ensure all people feel included in the community and within the greater B.C. society, employers and their employees must use appropriate, sensitive and respectful words and language (“Words Matter”, n.d.). The B.C. government has recognized that a person’s choice of words can encourage or hinder an inclusive environment and one must be aware of how their language may impact others and either exclude or include the people around them (“Words Matter”, n.d.). To be inclusive requires an individual and the social system to value the interactions and participation of all individuals (“Student Services”, n.d., para. 6) regardless of their ability, inability or mental, emotional state.

In light of these inclusion policies within Canada, the inability to discuss with parents matters relating to mental health, learning challenges or disabilities, can limit the teacher’s ability to embrace inclusion and provide support or accommodations to the student in need. In Canada, it is not only necessary, but encouraged that teachers talk about these matters with students and parents. Teachers therefore, would greatly benefit from learning about the some of the cultural reasons and personal reasons why Chinese parents often reject a diagnosis and often do not desire to speak about it with teachers. Learning from Chinese parents and Chinese students about their views and beliefs of mental illness, learning challenges or disabilities could assist teachers to know how to begin conversations and know with whom and how to approach such issues with families. Learning about and understanding, even a little, about the beliefs and attitudes of these issues could enhance teacher-parent and/or guardian relationships and teacher-student relationships.

If Chinese parents and/or guardians knew that teachers were equipped with knowledge and skills in these areas, knew that their child would be supported in an encouraging learning environment, and knew that their child would be included in the general classroom, then perhaps more conversations would develop and Chinese parents would be more accepting. Further, if teachers learned from Chinese students and parents about their opinions, positive or negative, then teachers could provide them with the appropriate knowledge, materials, and resources to help them understand what they may be going through and how the school can help.

Regarding very young children, anxiety, depression and learning challenges may not be apparent or as pronounced. With very young children, teachers may not need to adapt their teaching as much as at the middle school or high school levels. Nonetheless, taking the time to learn about the perceptions held by Chinese people regarding mental health and learning challenges would prepare teachers to know how to appropriately and culturally respond.

In the present study, it was revealed that most Chinese students sat together in class and for meals, consistently spoke in their native tongue with one another and made friends with each other. Given that Chinese students commonly commune with each other, a greater, enhanced understanding of the Chinese culture regarding social relationships is necessary to further understand why they separate themselves. Perhaps, teachers in general, are lacking the ability to effectively communicate to Chinese students and their parents about the importance and value of learning from and listening to one another. Or perhaps, the attempts at inclusion may not be as sensitive or welcoming enough for Chinese students and their parents. Teachers could take time to consider and evaluate their actions and language to determine if they are truly representing inclusion in the classroom and doing their utmost to cultivate an inclusive community at school.

Contributions to the Literature Research

Research studies have argued for the importance and need of teachers to be culturally responsive to effectively teach to students with diverse backgrounds (e.g., Bishop & Berryman, 2009; Hogan & Hathcote, 2014; McAllistar & Irvine, 2000; Wang & Lam, 2017). Research has examined the perceptions of teachers regarding multicultural education and teaching to diverse students in classrooms (e.g., Alviar-Martin & Ho, 2011; Arasaratnam, 2014; Jin et al., 2016). Research has also examined the school experiences of immigrant students (e.g., Kaufman, 2004; Liu, 2015).

However, very few empirical studies have examined the experiences of teachers who have taught first-or second-generation Chinese students. Further, there are minimal, if any, empirical studies that have examined the experiences of Canadian teachers. This qualitative phenomenological study presents new knowledge and insights to the education field. By learning from the lived experiences of Canadian teachers who have taught Chinese students and have interacted with their families, this study revealed that several differences exist between the Canadian and Chinese cultural regarding education and academics. This study also revealed many cultural differences in communication style, values about academics, perceptions about success and beliefs about disabilities and mental health challenges. These differences have impacted the way teachers communicate with Chinese students and their parents and have influenced how they teach some Chinese students. This study is a first step to knowing about and understanding the cross-cultural dynamics that exist in a Canadian classroom and specifically between European Canadian teachers and Chinese students.

Directions for Future Research

It is predicted that the population of Chinese students will continue to rise in Canada (Statistics Canada, 2017). It may be necessary for future research to examine if teachers need

more training to effectively teach Chinese students. Since the current study suggests that there is a need for teachers to be equipped in the Chinese culture, future research could also consider how much information is beneficial for teachers to know, what aspects of the Chinese culture would help their teaching, interactions and relationships with Chinese students and their parents and what information is unnecessary or not helpful? Is it beneficial for teachers to have a broad understanding or a more focused understanding of the Chinese culture? Would it be more effective for teachers to learn about the traditional reasons and ways Chinese students typically learn and study? Furthermore, once teachers were trained, how should they proceed to adjust their teaching methods, communications and interactions with Chinese students and parents? If teachers adapted their teaching methods in ways that could increase communication and build better relationships with Chinese students and their parents, what are the overall benefits?

It could also be necessary to examine the dynamics between teacher and parent interactions. Examining the cultural social norms and how they may influence parent-teacher interactions could provide significant insights. For example, how do Chinese parents generally respond to correction or advice and how or who should the message be delivered to? What are the means by which schools could provide for teachers and parents to learn from one another and would it be beneficial for both?

While only a few of the participants described what it was like for them to talk to Chinese parents about mental illness, learning challenges, and disabilities, future research is necessary to understand how it affects teachers and Chinese students. One participant described her experiences of international students going to Canada with a learning challenge or disability as well. Teachers would greatly benefit from research examining the perceptions and beliefs of Chinese Canadian parents regarding the mental health of their child and the learning challenges

or disability they have. Further investigation is necessary to understand how students with learning challenges and disabilities are affected but do not receive a diagnosis or appropriate adaptations. What is a teacher's responsibility when a Chinese student and their parents reject a special needs diagnosis? In what ways are teachers supposed to communicate with students and family members when they proactively deny a learning disability or mental illness? What can be done to help teachers educate students who choose not to get support and help?

Additionally, since inclusion is fundamental to the Canadian identity, how could teachers help Chinese students and their families know that their child would be fully included in classes if their child has a mental illness or learning disability? Future research could examine how inclusion is received by the Chinese Canadian student population and what schools are doing to encourage and promote inclusion amongst such diverse classrooms.

CONCLUSION

This qualitative research study used phenomenology to learn from and understand the lived experiences of Canadian teachers who have taught first-or second-generation Chinese students. Through six in-depth interviews, an understanding of teachers' experiences teaching Chinese students was revealed. The participants revealed the cross-cultural dynamics that have impacted teaching and relationships. The participants also provided many recommendations for teacher and schools. This study provides new insights into what it is like teaching Chinese students.

According to the participants, teaching Chinese students in Canada can be both positive and challenging. The work ethic of Chinese students and their ability to be focused and disciplined was highlighted as a positive characteristic. Chinese students highly value education and respect teachers. The interactions between teachers and Chinese students were overall positive, but the interactions with Chinese parents proved to be challenging and frustrating. Perceptions and beliefs about the meaning of success, how to earn a grade and how to approach an assignment differed between teachers, Chinese students, and their parents. The participants and Chinese parents also addressed and responded to mental illness, learning challenges and disabilities differently, with many Chinese parents rejecting or denying their child has a problem. This unfortunately left the participants feeling frustrated and helpless.

With 63.9% of Chinese immigrants entering Canada over the last fifteen years, it is inevitable that the population of Chinese students will continue to rise in Canadian classrooms. It would be advantageous for Canadian teachers to gain more of an understanding of and insight into the Chinese culture. Particularly, learning about some of the Canadian Chinese traditions, values, how one communicates, perspectives of relationships, school success, learning and

education could increase and strengthen rapport. Furthermore, teachers may have a richer and more comprehensive understanding, and develop more empathy and sensitivity by learning from Chinese students and their parents about their beliefs regarding mental health, disabilities and inclusive classes. Teachers then can ensure that Chinese students and their parents feel welcomed, accepted and included in Canadian schools. Overall, teachers who learn about the Chinese culture may cultivate better learning environments for all students.

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APPENDIX A: PARTICIPANT RECRUITMENT POSTER

EDUCATIONAL PSYCHOLOGY AND LEADERSHIP STUDIES DEPARTMENT

Have you taught Chinese students?



Research Participants Needed

Looking for teachers with experience teaching 1st or 2nd generation Chinese students in Canada to participate in a thesis research study for fall 2018



**Interested?
Contact
Hayley Morris
the
researcher!**

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APPENDIX B: PURPOSE OF STUDY

(The researcher will be contacted by the person of interest initially)

Hello (insert interested person's name)! Thank you for calling me (emailing me)! You are calling in regards to the research study you saw or heard about? Great! Thank you for being interested in the study. I will share a little background information first and then talk about the study. I am a graduate student in the Educational Psychology and Leadership Studies program at the University of Victoria. I am conducting a research study about the experiences of teachers who have taught students who are first-or second-generation Chinese immigrants.

The purpose of the study is to learn from teachers about their experiences teaching first-or second-generation Chinese students. The specific objectives are to: (1) gain a better understanding about the classroom dynamics there are when teaching students who are first-or second-generation Chinese; and (2) identify any successes, challenges or impacts that may exist in the classroom when teaching first-or second-generation Chinese students. You have shown interest in this study and so I can believe you have experience teaching this demographic of students? (person of interest verifies)

Great! I would like to learn from your experience to gain a better understanding and knowledge for the education field as well as other teachers within British Columbia. Hearing your thoughts and experiences would be valuable for this study and having a chance to educate others may be of interest to you.

Interview and Respect for Privacy:

This study requires face-to-face interviews. I will be the person conducting the interviews. In terms of protecting your anonymity, I cannot promise complete anonymity during the data collection and analysis. In reporting the results, however, a pseudonym or fake name will be used in the place of your real name(s). Your name(s), therefore, will never be published. This should, at least partially, protect your anonymity. Further, when data is stored all names will be removed and in their place a code number will be used. Your confidentiality and the confidentiality of the data will be protected by never revealing your identify and by keeping the coded data locked in a file cabinet at all times. The interviews will be arranged at a time convenient to you and the interviewer. Interviews will take place in an office at the University of Victoria or in a place you feel comfortable and safe in. For example, if you would like to do it within your home, we can arrange for that too.

Would you be interested in moving forward? I can send you the consent form to look over and you can decide at later if you would like. (waits for an answer) Whatever decision you make, if you could email and let me know that would be greatly appreciated. Thank you so much for taking the time to speak with me and hear about the research! Have a nice day!

APPENDIX C: PARTICIPANT CONSENT FORMS

Human Research Ethics Consent Form

You are being invited to participate in a study entitled “What are the experiences of Canadian educators who have taught first-or second-generation Chinese students in British Columbia, Canada?” that is being conducted by Hayley Morris at the University of Victoria. Hayley is a graduate student in the department of Educational Psychology and Leadership Studies at the University of Victoria and you may contact her if you have further questions by calling, 250-886-6098.

The purpose of this study is to hear from teachers about their experience(s) teaching students who are first-or second-generation Chinese immigrants in Canada. The specific objectives are to:

1. Gain a better understanding about the classroom dynamics there are when teaching students who are first-or second-generation Chinese.
2. Identify any successes, challenges or impacts that may exist in the classroom from teaching first-or second-generation Chinese students.

You are being asked to participate in this study because you are in a group of individuals who have experience teaching students who are first-or second-generation Chinese. We would like to learn from your experience so we can gain a better understanding of the classroom dynamics that exist when having a multicultural classroom and to gain a better understanding of what it is like to teach, interact with, and communicate with students who are first-or second-generation Chinese and their family members. Hearing your thoughts and experiences would be valuable for this study.

If you agree to voluntarily participate in this research, your participation will include one face-to-face interview and one telephone, follow-up interview. Together these interviews should last a minimum of 1.5 hours to 2 hours. The face-to-face interview will be in person and should take 1-1.5 hours. The interview will be arranged at a time convenient for both you and the interviewer. The interview will take place in an office or room at the University of Victoria or at a place which is convenient and comfortable for you. The conversation will be recorded and later transcribed.

These transcripts will not include any identifiable information about you or the school or school district you work for. The researcher will use these transcripts to search for themes of experiences. After they are transcribed and analyzed, a second, follow-up interview will be conducted over the telephone and will last approximately 30-60 minutes. During the second interview you will be asked for feedback on the themes and to add any additional information or insights.

Human Research Ethics Consent Form Continued

Your participation in this research is completely voluntary. If you do decide to participate, you may withdraw at any time without any consequences or any explanation. If you do withdraw from the study your data will not be included in the final analysis. All interviews are confidential.

Your name(s) will never be published. Pseudonyms or a fake name will also be used in place of your name(s) in all study reports. Finally, every effort will be made on the part of the researcher to disassociate your words with your identity.

To make sure that you continue to consent to participate in this research, before each interview you will be reminded that your participation is voluntary and that you can choose to withdraw without any negative consequences.

The person conducting the interviews will be Hayley Morris. We cannot promise complete anonymity during the data collection and analysis. However, when the data is stored, all names will be removed and in their place a code number will be used. Your confidentiality and the confidentiality of the data will be protected by never revealing your identify and by keeping the coded data locked in a file cabinet at all times. Data from this study will be disposed after five years. The transcribed interviews will be shredded and the audio recording will be deleted.

It is anticipated that the results of this study will be shared with others in the following ways: the results will be presented and/or published in scholarly meetings and in journals. Other planned uses of this data may include using it in university lectures or professional workshops.

In addition to being able to contact the researcher with the information below, you may verify the ethical approval of this study, or raise any concerns you might have, by contacting the Research Ethics Office at the University of Victoria by phone (250-472-4545) or by e-mail (ethics@uvic.ca).

Your signature below indicates that you understand the above conditions of participation in this study and that you have had the opportunity to have your questions answered by the researcher.

Researcher Contact Information: Hayleymorris@uvic.ca 250-886-6098

PARTICIPANT SIGNATURE _____ DATE _____

A COPY OF THIS CONSENT WILL BE LEFT WITH YOU, AND A COPY WILL BE
TAKEN BY THE RESEARCHER.

Consent to Use Personal or Private Contact Information

This research study requires correspondence between the volunteer participant and the researcher either by email or telephone. This form provides consent to use personal or private contact information, such as an email address or telephone number for the duration of this research study.

The researcher, Hayley Morris, will not give out the participants' contact information for any reason and will only use the information to contact the participant for the study.

Your signature below indicates that you understand that you are using your personal contact information to correspond with the researcher and that you had the opportunity to have your questions answered by the researcher.

PARTICIPANT SIGNATURE _____ DATE _____

A COPY OF THIS CONSENT WILL BE LEFT WITH YOU, AND A COPY WILL BE
TAKEN BY THE RESEARCHER.

APPENDIX D: INTERVIEW QUESTIONS

Demographic Information

1. How many years have you taught?
2. What grades or subjects have you taught?
3. Are you presently teaching a student who is first-or second-generation Chinese?
4. Have you taught in the past a student who is first-or second-generation Chinese?
5. Have you taught one student, two, or many students who are first-or second-generation Chinese?

I invite you to share with me your experience as a teacher who has or is presently teaching a student or students who are first-or second-generation Chinese. The following questions will focus specifically on your experience(s) of teaching student(s) and communicating with their families who are first-or second-generation Chinese. Hopefully, through an examination of your experience, we will be able to offer recommendations to schools, teachers, and other educators about communicating with and teaching students who are first-or second-generation Chinese.

Open-ended Questions

7. Are there successes or challenges teaching students who are first-or second-generation Chinese?
8. Are there relational, social, or academic impacts in the class?

Semi-structural Questions

9. How would you describe your interactions with your students?
10. How would you describe your interactions with your students' family members?
11. Do you find there are differences between Canadian ways of learning and Chinese ways of learning?

Closing Questions

12. What recommendations, if any, would you make to schools, teachers, or other educators, for example educational assistants, about teaching first-or second-generation Chinese students?
13. Is there anything else you would like to tell me about your experience?