

A Qualitative Study of Adult Latin Americans' Perceptions

of their Secondary School Education in Montreal

Milagros Calderón-Moya

Department of Integrated Studies in Education

Faculty of Education

McGill University, Montreal

2016

A thesis submitted to McGill University in partial fulfillment of

the requirements of the Degree of Master of Arts

in Educational Leadership

© Milagros Calderón Moya

Abstract

This qualitative study explores the perceptions of adult Latin Americans on their secondary school experiences in the city of Montreal. Data were collected from face-to-face interviews conducted with participants, three other involved stakeholders, and from my own reflective memos. The study was guided by the three main research questions: How do they describe their educational experiences? What are the highlights and/or challenges of having been in their schools? How do they describe the process of integrating into a new society? Constant comparison analysis of participants' interviews revealed three major themes, each comprising categories that ran through the data. Under the theme "Taking the New School Path", the categories were: transitioning; passing into the expected class; and experiencing adaptation. The categories under the theme "Attaining Integration" were: gaining familiarity with the French language; interpreting the Quebec culture; identifying the barriers; and sharing collective wisdom. The "Thriving with a Hybrid Identity" theme was supported by two categories: being Latino-Canadian and embracing the Spanish language. Findings suggest that the genuine support from noteworthy teachers, strong social relations made at school and constant parental support played salient roles in participants' school adaptation and integration. Nevertheless, this study raises questions about the realization of the current educational needs of immigrant students in Montreal public schools. The study concluded that in order for the Quebec education program to better respond to the increasing linguistically and ethnically diverse student population in the city of Montreal, policy makers need to redefine curriculum content as well as cultural competencies of current and future school teachers so they better reflect their goals concerning the successful integration of immigrant students into Quebec.

Résumé

Cette étude qualitative explore les conséquences liées à l'expérience des latino-américains dans les écoles secondaires de la ville de Montréal. Les données ont été recueillies à partir d'entretiens en face-à-face menés avec les participants, et trois autres personnes concernées, ainsi que mes propres notes. L'étude a été guidée par trois principales questions de recherche: comment décrivent-ils leurs expériences pédagogiques? Quels sont les points forts et/ou les difficultés rencontrés dans leur école? Le Comment décrivent-ils le processus d'intégration dans une nouvelle société? Constant analyse de comparaison des entretiens des participants a révélé trois grands thèmes, chacun comprenant différentes catégories. Le premier thème «Prendre le chemin de la nouvelle école», les catégories recueillies étaient: faire la transition, passer dans la niveau suivante; et s'adapter. Les catégories du deuxième thème «Réussir l'intégration» étaient: se familiariser avec la langue française, découvrir la culture canadienne, identifier et franchir les obstacles, et partager les expériences collectives. Enfin, le troisième thème «Réussir avec une identité hybride», a été divisé en deux catégories: être Latino-Canadien et conserver sa langue natale. Les résultats suggèrent que, le fait de recevoir un véritable soutien des enseignants, couplés avec des relations sociales fortes faites à l'école et un soutien parental constant, facilitent l'intégration des élèves à l'école. Néanmoins, cette étude soulève des questions sur la réalisation des besoins éducatifs actuels des élèves de l'école publique de la ville de Montréal. L'étude conclut que, pour que le programme d'éducation du Québec réponde au mieux à l'accroissement de la diversité linguistique et ethnique de la population étudiante de Montréal, les dirigeants ont besoin de redéfinir le contenu des programmes d'études ainsi que les compétences culturelles par les enseignants des écoles afin qu'ils puissent mieux répondre à la diversité, et qu'ils puissent

mieux réfléchir à leur objectifs concernant l'intégration réussie des élèves immigrants au Québec.

Resumen

Este estudio cualitativo explora las percepciones relacionadas a las experiencias en la escuela secundaria de nuevos canadienses de origen Latinoamericano en la ciudad de Montreal. Los datos fueron obtenidos de entrevistas personales con participantes, otros tres actores involucrados y de mis propios memorandos. El estudio fue guiado por tres preguntas de investigación: ¿Cómo describen sus experiencias educativas? ¿Qué fue lo más sobresaliente o lo más desafiante de haber estado en sus colegios? ¿Cómo describen el proceso de integración a una sociedad nueva? El análisis de la constante comparación de las entrevistas de los participantes de este estudio reveló tres grandes temas, cada uno compuesto de categorías recogidas de los datos. En el tema, “Tomando en el camino del colegio nuevo”, las categorías fueron: en transición, pasando a la clase esperada, y sintiendo la adaptación. Las categorías correspondientes al tema “Alcanzando la Integración” fueron: ganando familiaridad con el idioma francés, interpretando la cultura de Quebec, identificando las barreras y compartiendo sabiduría colectiva. El tema “Desarrollando una Identidad Híbrida” estaba formado de dos categorías: siendo latino-canadiense y adhiriéndose al idioma español. Los resultados sugieren que el sincero apoyo de notables profesores así como las sólidas relaciones interpersonales hechas en el colegio y el constante apoyo parental jugaron roles muy importantes en la adaptación escolar y la integración de los participantes. Sin embargo, este estudio plantea interrogantes sobre el entendimiento de las actuales necesidades educativas de los estudiantes inmigrantes en los colegios públicos de Montreal. El estudio concluye que el programa educativo de Quebec debe responder de manera más efectiva a la creciente lingüística y étnicamente diversa población escolar de la ciudad de Montreal. Los responsables políticos deben redefinir los objetivos curriculares al igual que las competencias culturales de los actuales y futuros

profesores de colegios a fin de que estos puedan reflejar de mejor manera sus objetivos relacionados a la buena integración de inmigrantes en la provincia de Quebec.

Acknowledgements

I am very grateful to many people for their contributions, encouragement and advice during the writing of this thesis. First and foremost, I would like to express my sincere appreciation to Dr. Lynn Butler-Kisber for her guidance and intellectual support throughout this study. I thank her for having encouraged me to develop this study to a degree that enabled me to reach her highly scholarly standards.

A very special thank you, to my participants who kindly shared their stories, experiences, and perspectives. Your sharing was truly inspiring and they have certainly reinforced my interest in visible minority groups.

I also want to express my profound appreciation to the following individuals for their generous assistance and support in various aspects of this journey: Leanne De Kock, Tamiko Nishimura, Tamara Sirota, Shirley Atoche, David Davidson, François Bélisle and Samuel Lagabriele.

To my family, my parents Edgar Calderón and Martha Moya, who always accompanied me during this new journey since I left my hometown, Peru and moved to Canada. To my brother, Edgard Calderón who always had faith in me.

Lastly, I am deeply grateful to my husband, Edgar Pinedo-Carpio. Thank you for having been exceptionally supportive throughout this entire process. I could not have done it without you.

Dedication:

To my parents,

Martha Moya de Calderón and Edgar Calderón

TABLE OF CONTENTS

ABSTRACT.....	ii
RESUMÉ.....	iii
RESUMEN.....	v
ACKNOWLEDGEMENTS.....	vii
TABLE OF CONTENTS.....	ix
I. CHAPTER ONE: INTRODUCTION.....	1
Background Leading to my Study	1
Situating Myself in the Study	6
II. CHAPTER TWO: REVIEW OF THE LITERATURE.....	9
Curriculum	9
Learning a Second Language in Quebec	12
Teaching in a Multicultural Environment	15
Qualitative Research	17
III. CHAPTER THREE: RESEARCH METHODOLOGY.....	20
Purpose	20
Research Questions	21
Research Design	21
Participants and Selection	21
Data Collection	27
Secondary Data	31
Data Management	33
Data Analysis	34
Ethical Considerations	41
Credibility	42
IV. CHAPTER FOUR: DISCUSSION OF FINDINGS.....	46
Introduction	46
Arriving at the Themes	48
Theme One	50
Theme Two	72

Theme Three	86
V. CHAPTER FIVE: REVIEW OF CHAPTERS, SIGNIFICANT FINDINGS, LIMITATIONS AND RECOMMENDATIONS.....	95
Review of Chapters	95
Significant Findings	96
Limitations	100
Recommendations for Future Directions	103
VI. REFERENCES	107
VII. APPENDIX A: Invitation for Voluntary Participation	120
APPENDIX B: Ethics	121
APPENDIX C: Survey	122
APPENDIX D: Sample Interview Questions	124
APPENDIX E: Participant Information Letter	125
APPENDIX F: Informed Consent	127

LIST OF TABLES

TABLE 1: Background Information about Participants	26
TABLE 2: Secondary Data Participants	31
TABLE 3: Data Collection Schedule	32
TABLE 4: Initial List of Categories of the Study	37
TABLE 5: Themes, Categories and Rules of Inclusion	49

LIST OF FIGURES

FIGURE 1: Coding Example	36
FIGURE 2: Latin Americans' Perceptions of their School Education in Montreal	47

Chapter One: Introduction

“Efforts in education are critical to preparing immigrants, and particularly their descendants, to be more successful and more active participants in society”

(European Commission, 2006, as cited in Masten, Liebkind, & Hernandez, 2012, p. 36)

In this chapter, I briefly describe the context of the research. Next, I elaborate on my position as a Latin American immigrant, a teacher, and a researcher. This section also provides justification of my motivations to undertake this particular study. I conclude the chapter by outlining the research questions that guided the study.

Background Leading to My Study

Diversity and immigration are important components of Canada's past, present and future. Canada receives nearly “a quarter of a million permanent immigrants each year, one of the highest rates of all developed countries” worldwide (Nixon, 2014, para. 3). Canada is known for creating favorable procedures that have allowed its immigrants to develop a better ability to assimilate more easily into its culture. Indeed, Canada has accomplished international praise for the academic success of its immigrants and first-generation students (Bloom & Gunderson, 1991). In recent decades, Canada's immigration system has undergone important policy changes with the aim of better enabling linguistic, social, and economic integration of newcomers, particularly young immigrants. Immigrants are selected “on the basis of educational and occupational skills through a point system” which is deemed to be highly utilitarian since Canada's newcomers are considered more educated, economically well-integrated and productive than those entering other major receiving countries such as the U.S. (Wilson-Forsberg, 2012; Picot & Hou, 2010, p. 5).

In contrast to the U.S., where the Latin America community is a 50 million-strong economic force, their Canadian counterparts are still in continuous growth (Haupt, 2011). In this regard, Fabiola Sicard, the Toronto-based director of Latin American markets for Bank of Nova

Scotia, presented data indicating that, in contrast to the U.S. Latin American community – which is often stigmatized by its large percentage of illegal immigrants who have limited English communication skills and who have a lack of formal education – “almost 50 per cent of Canadians of Latin America origin have at least a Bachelor’s degree and another 12 per cent have a non-university diploma” (Houpt, 2011, para. 6). Nevertheless, despite being highly educated, many recent immigrants face the inherent difficulties associated with entering a new labour market, which has resulted in a high rate of unemployment or underemployment (Geva, Gottardo, & Farnia, 2009). Some of the specific barriers newcomers face include: “insufficient recognition of credentials earned outside of Canada; lack of Canadian [work] experience desired by employers; lack of knowledge of Canadian workplace practices”; as well as racial and cultural bias (Wayland, 2006, p. 12).

Furthermore, a 2012 study conducted by the Royal Bank of Canada found that if immigrants were earning pay equal to Canadian-born peers, their personal income would be \$31-billion higher – more than 2.1 % of Canada’s GDP (Nixon, 2014). Wayland (2006) found that the costs of not making effective use of newcomers’ skills are diverse and ultimately have an impact on Canada, the countries of origin, the immigrants themselves and their families. Some of these economic costs include: “labor shortages, unnecessary retraining, a greater burden on social programs, the loss of potential tax revenue”, whereas the social costs are related to “ethnic and race relations, human rights [, and] the settlement process” (p. 12). For instance, there is a 40% high school dropout rate for Spanish speakers in the city of Toronto (Hammer, 2011). Some of the explanations reveal that students lack appropriate language supports, they “are being pushed into jobs to support their families [and] subjected to stereotypes that cast them as stupid and lazy” (Hammer, 2011, para. 2). Cultural research indicates that ethnic stereotypes depict

common prejudices that ultimately lead to obstacles that minority group members need to face (Coleman & Cressey, 1993). According to Rubén Gaztambide-Fernández, a professor at the University of Toronto's Ontario Institute for Studies in Education, creating strategies that adequately address these challenges has become an important issue “since there is very little research about the experiences of Latino and Latina students in the context of either Toronto schools in particular or Canadian schools more generally” (Hammer, 2011, para. 6).

The Canada–Quebec Accord Relating to Immigration and Temporary Admission of Aliens refers to Quebec’s exclusive jurisdiction in selecting immigrants on the basis of age, education, work experience, adaptability, knowledge of the official language, and other forms of human capital. Nevertheless, Quebec “has by far the country’s highest unemployment rate for immigrants, at 11.5 per cent” (Mehler, 2012, para. 7). Also, Quebec has the highest employment gap between immigrants and Canadian-born workers in Canada, which grows the more educated immigrants are as the level of immigrants’ education increases (Grant, 2012). Important evidence confirms that successful employment of newly-arrived immigrants has declined as many of them decide to settle for low-paying jobs, while others decide to leave the region (Reitz, 2001; Zhao, Drew & Murray, 2000; Omidvar, Richmond & Laidlaw Foundation, 2003). From 2007 to 2012, Quebec lost 40, 000 residents through interprovincial migration, which indicates “Quebec’s expenditures in recruiting and selecting these immigrants, [and] then integrating them into new communities” are remarkably high (Mehler, 2012, para. 38).

Quebec’s economic future is directly linked to Montreal, where most immigrants to the province settle, representing 22.6 % of the city’s population and generating more than 60 % of provincial tax revenues (Cooper, 2015). While there are other minority groups whose first language is other than French or English in the city of Montreal (Quebec, Canada), the larger

Latin American community, which encompasses twenty different nationalities, is an attractive group to study. Indeed, “some of the more flamboyant elements of Latin American popular culture have captured the imagination of many Montrealers” in regards to history, gastronomy, music, religion, media, and social gatherings (Occhipinti, 1996, p. 29). In fact, Latin Americans have developed an institutional base. For instance, Mexican and Peruvian immigrant associations offer Montrealers a showcase of their culture and traditions through music, dance and culinary discoveries in some of Montreal’s popular tourist annual events such as the *Week-ends du monde* and the Jazz Festival. Similarly, Latin American restaurants and clubs have become one of the attractions of the city’s cultural diverse clientele. In addition, there are several Spanish-language newspapers and Spanish Catholic churches throughout the city offering different religious services to the community.

According to Statistics Canada (2011), Spanish, as a first language, represents the second non-official language in the province of Quebec, and the third in the city of Montreal. Moreover, at the time, 23% of the Canadian population with Latin American origin resided in Montreal, where over 75% of newcomers to Quebec settle (Breton-Carbonneau, 2011). Ethnographic research on Spanish language maintenance and shift reported that many Latin American families in Vancouver associated language maintenance with cultural continuity and intergenerational communication as Spanish is valued as a critical part of their identity (Guardado, 2002; 2008). Nevertheless, parents give a high priority to bilingualism and trilingualism because they can provide their children with economic and social benefits that are restricted to individuals who speak just one language. Although there have been some studies exploring the complexities of adaptation, language socialization and practices of Latin American families, there are considerably different articulations among immigration specialists as to how these occur and the

factors involved in them, because they lack a contextual examination (Bayley & Bonnici, 2009; Fergus, 2009).

Compared to the overall population in Canada, the Latin America community is relatively young in age, and it is also “more likely, than other young Canadians, to be attending school ...[as] 67% of young people aged 15 to 24 were enrolled in a full-time educational program, compared with 57% of all Canadians in this age group” (Statistics Canada, 2001). Much of this immigration comes from low- and middle-income countries, and most of these immigrants and their children differ from non-immigrants in appearance, language, religion, and culture (Masten, et al., 2012). Political and social researchers have constantly addressed the demographic complexity among immigrant Latin American groups which surpasses national and historic and social differences. Such features have not only created “formations within each country that shape age, gender and class relationships” but also distinct differences among the Latin American groups and “considerable intracultural variation within groups” (Al-Issa & Tousignant, 1997, pp. 72-73). Indeed, the Latin American group embodies other variations besides race/ethnicity and skin colour such as socioeconomic status and educational level “that interact with structural mechanisms, resulting in different adaptation processes” (Fergus, 2009, p. 343).

According to theorists, Latin American countries, as many sending societies, are predominantly developing and collectivistic. Collectivism values “family cohesion, cooperation, solidarity” and thus people in these societies emphasize group-oriented values and have a sense of identity from being part of the group (Basu-Zharku, 2011, para. 8). This could represent a barrier to integration of youth since this model may not be adaptive in receiving countries, which are predominantly individualistic and developed (Schwartz, Montgomery, & Briones, 2006). In

fact, most family members play important roles in helping the rest of the family group. Research indicates that children of families with lower parental education play the role of translators or interpreters (i.e. brokering) in a variety of domains such as commercial, medical/health, legal/state, and financial (Morales & Hanson, 2005). The most common type of brokering mainly occurs within the educational setting where young immigrants, instead of parents, access teachers regarding various school concerns (Orellana, Dorner, & Pulido, 2003). Similarly, young immigrants with dual language skills have high potential to become “important human resources for the economies of settlement societies by serving as linguistic [and cultural] bridges” (Masten et al., 2012, p.26).

This study, therefore, has sought to understand the relationship between schooling and migration examined through the eyes of young individuals. Moreover, the study came at a critical time during the decline of employment opportunities for newly-arriving immigrant families and the increasing demographics of Latin American community.

Situating Myself in the Study

Having made a life-changing decision to become a Canadian resident four years ago took me on an amazing and emotional journey which, to my surprise, made me reflect on and learn about what identity and what the sense of belonging really meant to me. As a recent immigrant, the challenge of building identity was an aspect of immigration that was not entirely new, which probably made my experiences of integration and socialization positive. Then, I became curious about adolescent and young adult newcomers’ struggle with incorporating “elements of both the heritage and receiving cultures in addition to confronting the normative personal identity issues that characterize this developmental period” (Schwartz et al., 2006, p.3).

My every day experiences as a second language teacher and an adult educator in a city that is a popular destination for immigrants, helped to develop a sense of belonging and familiarization that allowed me, not only to observe Montreal's rich cultural diversity, but also to comprehend, or begin to comprehend its society, all while contributing to my sensitivity as a novice researcher. I have been made aware of the vital role school plays for immigrants in promoting the cultural transition to the new country. I became interested in the manner in which public school teachers in Montreal facilitate the linguistic, cultural and social integration of immigrant students, while respecting their heritage.

Furthermore, as an immigrant of a minority group in a multicultural environment, my interest was in understanding the minority ethnic group experience of the Latin American community, of which I am a member. I have consequently developed a genuine curiosity as to how the process of integration into the Canadian community, in this instance Quebec, coupled with being a school student, played out through the perspectives of Latin American immigrants in Montreal: what made their school experience positive; what they valued the most; and conversely, what they indicated as the less positive aspect of these experiences; and what other factors were related to being a young immigrant in the city of Montreal.

Lastly, attending graduate school influenced my interest in constructivism (Guba & Lincoln, 1989). The co-construction of knowledge by the researcher and the researched helped me find my interest in education and shape my assumptions. I observed that only young immigrants could be the experts on what it truly means to be uprooted at an early age and how that uprooting can have an impact on their lives. I became curious about the degree to which they were academically and socially integrated into secondary school, and the experiences and insights they could provide about such a journey. My professional experience as an educator and

my genuine interest as a member of the Latin American community in Montreal are thus the impetus for this qualitative study.

Summary

In this chapter I introduced my research topic, I provided a background to the study and I described how it stemmed from my personal background and experiences as a recent immigrant and as an educator. Also, I analyzed my position as a researcher and reflected on the implications of the study.

This thesis is divided into five chapters. In Chapter Two, I explore relevant literature through which I intend to help readers to get an understanding of the theoretical and empirical work that frames and rationalizes this study. Also, I provide an overview of the field of qualitative research and explain why it was the most appropriate methodology for answering my research questions. In Chapter Three, I describe the methodological approaches I used to conduct my study. Also in Chapter Three, I discuss how ethical considerations were addressed in my research. Chapter Four discusses the categories and ultimate themes that emerged from the analysis of the participants' interviews. Lastly, Chapter Five explains the findings of my analysis and my interpretation of what emerged in this work. It includes the limitations of the study as well as the recommendations for future directions.

Chapter Two: Review of the Literature

“In order for multiculturalism or assimilation to succeed, it is important that contact between groups should be based on ... normative support from authority figures and the offering of members of different ethnic groups the opportunity to know each other as individuals”

(Al-Issa & Tousignant, 1997, p.6)

The purpose of my research was to explore adult Latin Americans' perceptions about their educational experience in public schools in the city of Montreal. To provide a theoretical basis for my research, I conducted a review of the relevant literature that gave a theoretical basis for my study. This chapter provides an overview of the literature on: 1) Curriculum; 2) Learning a Second Language in Quebec; and 3) Teaching in a Multicultural Environment. Also, I discuss qualitative inquiry, and explain my personal connection to this type of research, and why it has been the most appropriate approach for answering my central question, “*What are the perceptions of adult Latin Americans of their secondary school education in Montreal?*” The sub-questions underpinning this study are: How do they describe their educational experiences? What are the highlights and/or challenges of having been in their schools? How do they describe the process of integrating into a new society?

Curriculum

Beginning in the early 1960, during the “Quiet Revolution” and awakening of the ethnic and national consciousness in Quebec, the Quebec government acquired significant powers with respect to immigration selection, linguistic and social integration into the Francophone community. Through various agreements negotiated with the federal government, the province of Quebec ensured that “while contributing to economic development, immigration did not threaten the cultural or linguistic independence of Quebec within Canada” (Reitz, 2003, p. 5). With the passing of Bill 101 in 1977, French became the official language in Quebec, and required that all children attend French-language school, with the exception of those whose

parents attended English-language schools in Canada. The five largest immigrant groups from Algeria, France, Morocco, China, and Colombia account for 35% of all school entrants. This explains the development of a diverse ethnic and linguistic composition of the student population in Quebec. French-language schools in Quebec are attended by 90 % of Quebec's students, including the vast majority of allophone students (students whose first language is neither French nor English) and students of immigrant origin (McAndrew, 2010). There are more than 200 first languages reported, many of them belonging to linguistic families with little similarity to French such as Chinese, Vietnamese, Arabic and Greek (Gouvernement du Québec, 2006).

With respect to Montreal, most immigrants usually settle in the heart of the city, while "Montreal-born Francophones tend to move to the suburbs and often enrol their children in private schools" (McAndrew, 2010, p. 289). As a result, 46% of students in Montreal's public French-language schools do not speak French as their first language, and 51% are of immigrant origin (McAndrew, 2010). Furthermore, the student population is not evenly distributed among the school boards in the city of Montreal: some schools have a larger number of immigrant students or students whose parents are immigrants with several first languages while other schools appear more homogeneous. This diversity affects preschool, primary, and secondary institutions in both the public and private sector (Gouvernement du Québec, 2006). Moreover, studies conducted in the 1990s routinely have suggested that even though textbooks from this period promoted cultural diversity, various cultures were "folklorized and portrayed as outsiders to the target readership" (McAndrew, 2010, p. 296).

Politicians identified the need for raising the status of the French language in Quebec and thus a dynamic educational curriculum that addressed the concerns and aspirations of both established and recently-formed ethno-cultural communities. In this sense, the Ministère de

l'Éducation, de l'Enseignement supérieur (MEES) (formerly Ministère de l'Éducation du loisir et du sport [MELS]) has created curricular policies intending to attune students to diversity and to prepare them to live in a pluralistic society. Schools in the province of Quebec have an obligation to provide equal opportunity for all students regardless of their ethnic origin, first language, social condition, religion, or other factors. This obligation also includes providing special conditions or compensatory measures (e.g. assistance with learning French) if required by students (Gouvernement du Québec, 1998). Moreover, schools are obliged to provide theoretical and practical citizenship education to prepare students to have an active role in Quebec's democracy, which accepts its members as full participants. In Quebec's elementary and secondary school programs, curricular competencies are designed to encourage intercultural and anti-racism education taught in all programs (McAndrew, 2010). Nevertheless, initiatives to build the capacity of educators to meet the language and other needs of immigrant children and youth have been limited to French as a Second Language (FSL) and English as a Second Language (ESL) teachers. Most educators have not been adequately prepared to work in culturally, religiously and linguistically diverse environments (Wayland, 2006). What is more, intercultural education competencies are not adequately enhanced in university programs in Quebec (Steinback, 2011).

Quebec's educational policy has focused on providing instruction and professional development by implementing a pluralist transformation of the provincially mandated curriculum. However, over the past decade, the progress of this policy implementation has not shown the expected results, as "only six school boards outside of Montreal have adopted a policy on intercultural education" (McAndrew, 2010, p. 291). It is interesting to note that most of these school boards are located in areas that are becoming increasingly multi-ethnic due to urban

growth or to the regionalization of immigration. In essence, the implementation of a reform based on cultural competence coupled with new teaching tools and methods has become imperative in order to effectively respond to the complex distribution of immigrant students and ethnic minorities in Montreal (Baffoe, 2006; Leloup, & Apparicio, 2010).

Learning a Second Language in Quebec

In Canada, the two official languages are English and French. However, in the province of Quebec, as mentioned earlier, the official language is French, in contrast to the rest of the English-dominant North America. In Quebec, immigrants historically have tended to become integrated into the English-language community rather than the French-language community, thus immigration reduced the demographic importance of the French language in the province of Quebec and in Canada (Winer, 2007). Since the Quiet Revolution of Quebec in the early 1960s, the Quebec government produced several legislative measures to avoid the rapid decline of the French-speaking population and limit the rapid growth of the English-speaking population as well as the rapid growth and diversifying immigrant population (Winer, 2007). In this regard, Quebec adopted an intercultural policy in response to the federal law multiculturalism policy, also approved in 1971. Quebec negotiated an agreement with the Federal Government that allowed its government to develop their vision of “an ethnically pluralistic but linguistically unilingual francophone nation” (Behiels, 1991, p. 22). To this end, Quebec authorities decided to focus on newly-arriving immigrants, particularly young children, to sustain its population (Winer, 2007). Consequently, the Charter of the French Language, also known as Bill 101 as mentioned earlier, was adopted in 1977 and the influx of immigrant children into the French-language school system rose rapidly (Winer, 2007).

The second-language learning model used in the rest of Canada places students lacking host language proficiency directly into regular classes while providing ESL support. On the other hand, Quebec uses the 'welcoming class' model (i.e., the *classe d'accueil* system). This system focuses on the learning of French (mathematics, art and physical education) for an academic year or two in order for students to enter all mainstream classes. "As such it shares similarities with 'special needs' programs" since it functions "in academic and social isolation from the mainstream" (Allen, 2006, p. 254). This is a particularly challenging goal in secondary schools due to "students' varied levels of education and language ... and varied ages" (Allen, 2006, p. 255). Thus, young immigrants are gathered in groups based on prior education and language proficiency, and are evaluated on their skills to communicate in French and on how well they are perceived to be integrating into Quebec society.

In order to promote "cultural diversity as an intrinsic and valuable component of the social, political and moral order", the Act of preservation and enhancement of multiculturalism (also known as Bill C-93) was promoted in 1988 (Dei, 2011, p. 15). In Quebec, however, the political leaders of the provincial political party, *Parti Québécois*, whose platform is predicated on achieving sovereignty for Quebec, have long stated that multiculturalism affects Quebec progress and have spoken about 'immigrants, in terms of the 'threat' they pose to their project, as 'problems' or 'obstacles' " (Cooper, 2015, para. 5). In this regard, the social integration model of interculturalism was applied "substantially" to the school system in 1998. This policy statement urged teachers to view ethnic identity as only one of many factors influencing integration and academic success (McAndrew, 2010). Nevertheless, educators have not been able to identify equally the purposes behind those measures for two reasons: first, educators are concerned with the unachieved goals of multiculturalism. Secondly, educators feel differently about the agenda,

which not only supports cultural sensitivity but also cultural retention and cultural identity (McAndrew, 2010). Dei (2011) argues that despite this, this second-language learning model that better accommodates minorities while granting centrality to the Francophone or Anglophone Canadian cultures, it is devoid of “identity and inclusiveness within Canada” (p. 16). Indeed, several critics have called into question the effectiveness of practices of multiculturalism and interculturalism as they utilize “colonially fashioned cultural narratives and tropes” that disregard Indigenous peoples and pluricultural groups (Dei, 2011, p. 16).

An important body of research pointed out the pedagogical and practical observations in *classe d'accueil*. For instance, questions have been raised about learners' language proficiency, the length of the course, teachers' level of preparedness for working in a multicultural environment and other factors associated with the learners' histories and identities as well as the rather subjective protocol of assessment that evaluates learners' process of integration (Guardado, 2008; Breton-Carbonneau, 2011). Furthermore, age, prior education and linguistic proficiency are not completely defined as bases for class groupings. Similarly, the fact of studying and doing extra-curricular activities in isolation from their mainstream student groups often results in psychological stress which may occur in various forms: low motivation to study, loss of interest in education, seclusion or even attrition (Baffoe, 2006).

Lussier (2011) argues that language education models have entered a new era where “grammatical, discursive, sociolinguistic, strategic competences” must be updated to new contexts (p. 60). Moreover, the majority of the literature on immigrant school adaptation suggests that language proficiency, behaviour, and identity are critical and differentiated acculturative domains in the school lives of young learners (Portes & Zady, 1996; White & Kaufman, 1997). In this regard, despite the rapid growth of immigrants who are learning

Quebec's official language, English has remained attractive for newcomers whose main priorities are satisfying labour market demands, studying in English-language higher educational settings, and more importantly, achieving a quick adaptation to life in the bilingual city of Montreal (Langlois, 1999). What is more, "because immigrants waver between French and English, they remain more attached to their ... [first language] in Montreal than anywhere else in Canada" (p. 327).

With the high mobility of diverse immigrant populations in the city of Montreal, Quebec's model of integration still requires several adjustments. Therefore, reaching an understanding of the characteristics and educational needs of young immigrant groups, as well as the importance of sensitive periods in the learning process, is a starting point for exploring and designing curricular strategies that could better help young newcomers' transition from welcoming classes to regular classes.

Teaching in a Multicultural Environment

It is without a doubt that a nation's children are its most treasured resource. The way children are brought up, cared for, and educated is crucial, as it directly influences their development and their ability to contribute to a nation's growth. For the past fifteen years, professionals and students in various areas - including politics and economics - have placed great importance on learning as a means to achieving success. According to Illeris (2009), the academic tendency is now based on compatibility and competitiveness in the global academic market. Over and above, the acquisition of knowledge and skills now includes emotional, social, and societal dimensions (Anderson, Reder, & Simon, 1996). With increased immigration, schools have become the society's major socializing agent in charge of promoting the smooth adjustment of youths experiencing cultural transitions. In addition, they serve as a major setting

for social identity development and cultural learning through peer relations, classroom expectations, and extracurricular activities (Schwartz et al., 2006; Trickett & Birman, 2005). Indeed, linguistic and cultural diversity underscores the importance of teachers recognising that “all children are cognitively, linguistically, and emotionally connected to the language and culture of their home” (Daniel & Friedman, 2005, p. 2). Anthropology researchers explain that schools also contribute to the academic obstacles of minority students “intentionally and unintentionally because they operate according to the norms of societies in which they exist” (Ogbu, 1987, p. 319). In this regard, educational policies are made to try to effectively address problems of cultural shock, immediate and long-term adaptation to the educational system, acculturation, and the task of social education in a multi-ethnic society (Masten et al., 2012). Notwithstanding these efforts, scholarly articles reveal the ineffectiveness of such policies since multicultural education has been greatly influenced “by a liberal approach that emphasizes folklore and [celebrates] superficial cultural differences while neglecting deeper issues of equity, power relations and social justice” (McDonough, 2011, p. 92). In this regard, in most university teaching programs, culture is seen as “exotic, isolated and rigid ... [which] leads to the disengagement of the minority group student teachers in the classroom, as they cannot identify with the cultural practices that are used in class discussions as characteristic markers of their people” (Arshad-Ayaz, 2011, p. 73). This certainly reveals an educational framework that prepares future teachers with a partial understanding of the differences and inequalities at the macro level (nations) and how they are reflected in the micro levels (classrooms). Arshad-Ayaz (2011) explains:

Images of students from other groups are also, by and large, reflective of how their originating societies are understood globally through media images, among other sources.

The current multicultural education models and practices have little space that could reveal similarities and differences at the global intersections of power and oppression. A global focus will facilitate to foster empathy among the student teachers and at the societal level. (p. 74)

This indeed places great responsibility on teachers to acquire the skills necessary to work with students with different backgrounds by creating culturally responsive environments, in which immigrant students can learn without anxiety and isolation (Shade, Kelly & Oberg, 1997). North America, Europe and Australia have exchanged ideas relating to multicultural education based on equity and on the enhancement of positive intergroup relations. In spite of the active commitment to immigration of Canadian and Quebec authorities, the complex interplay of challenges with respect to linguistic, academic, and social integration of immigrants has hindered the search for a conciliatory middle path between assimilation and multiculturalism (McAndrew, 2010). There is a primary need for teacher education programs in multicultural education that include broad-based understanding of diversity and the multidisciplinary and multi-layered issues that enhance global inequalities and “otherness” in the world (Arshad-Ayaz, 2011).

Qualitative Research

In this section I present the main characteristics of qualitative research. Also, I discuss how qualitative inquiry resonates with my research stance and was most appropriate for my study:

Over the years, qualitative research has become increasingly popular in various fields such as education, nursing, social work, psychology, anthropology, and business. Based on grounded theory, qualitative methodology was developed by Glaser & Strauss (1967) seeking to understand a research problem from the perspectives of the population involved. Qualitative

methodology encompasses various frameworks, such as constructivist, feminist, and postmodernist. Denzin and Lincoln (2005) noted the characteristics common to all forms of qualitative inquiry:

Qualitative research consists of a set of interpretive, material practices that make the world visible. These practices transform the world. They turn the world into a series of representations, including field notes, interviews, conversations, photographs, recordings, and memos to the self. At this level, qualitative research involves an interpretive, naturalistic approach to the world. This means that qualitative researchers study things in their natural settings, attempting to make sense of, or interpret, phenomena in terms of the meanings people bring to them. (p. 3)

Mack, Woodsong, MacQueen, Guest, and Namey (2005) argue that qualitative research is characterized by “its ability to provide complex ... descriptions of how people experience a given research issue” (p. 1). Qualitative methods provide information about the “human” side of an issue and they are effective “in identifying intangible factors, such as social norms ... ethnicity, and religion, whose role in the research issue may not be readily apparent” (Mack et al., 2005, p. 1). Ultimately, qualitative research is especially effective when exploring “culturally specific information” of particular populations (Mack et al., 2005). Given the nature of the inquiry and the purpose of my research, I conducted a qualitative study for gaining insight into the dynamics of a Latin American minority group in Montreal. By opting for qualitative approaches, I was able to answer my research questions by exploring the insights of the group about the process of integration into the Quebec society during secondary school. Also, the deep analysis and interpretations of this ethnic minority group experience allowed me to construct an

understanding of the factors related to being an immigrant student in the city of Montreal (Ratner, 2008).

Summary

The literature discussed in this chapter provided me with a lens for understanding the context of young immigrants in Quebec. The review of curriculum and second language learning provided a conceptual foundation for my research. Also, I introduced literature on teaching in a multicultural environment in order to identify academic tendencies to better address education in culturally diverse settings. Lastly, I provided a brief overview of qualitative research and showed how this type of research was appropriate to meet my research goals. The following chapter details the methodological approaches I used in this study.

Chapter Three: Research Methodology

“We want readers to understand what we say, to understand why we do certain activities, and to do so flexibly and creatively. We want them to acquire a way of thinking about data and the worlds in which they live”

(Strauss & Corbin 1990, p. 8)

In this chapter, I discuss the methodological approaches that I used to conduct my study. I outline the purpose of my study, the research questions that were investigated and describe the design of the study used to address these questions. I provide detailed information on the recruitment of participants for the study as well as an overview of the collection and management of data. I introduce the approach I used to analyze the participant data, namely constant comparison inquiry. Lastly, I discuss the ethical considerations of this work and how my research methodology contributes to the credibility of the study.

Purpose

The purpose of my study was to reveal perspectives related to secondary school experiences of members of the Latin American community in the city of Montreal. My research was to understand the ethnic minority group experience of the Latin American community, of which I am a member. I was particularly curious about the degree to which students were academically and socially integrated into the secondary school, and the experiences and insights they could provide about this journey. I focused on understanding what made their school experience positive, what they valued the most, and conversely, what they indicated were the less positive aspects of these experiences. I anticipate that this study will provide information for academics, educators, and other education specialists to further the development and implementation of improved processes and resources with which to facilitate integration, respond to diversity, and provide meaningful multicultural education for immigrant children.

Research Questions

As mentioned earlier, the research questions for this qualitative study were drawn from my interest in understanding factors related to the school experiences of Latin Americans that could contribute to a positive integration process of young immigrants in Montreal. Through my study I aimed to answer the following main question and the ensuing three sub-questions.

What are the perceptions of adult Latin-Americans of their secondary school education in Montreal?

1. How do they describe these educational experiences?
2. What are the highlights and/or challenges of having been in their schools?
3. How do they describe the process of integrating into a new society?

Research Design

In the following section I describe in detail the strategies and techniques I chose for the selection of participants and for the collection, management and analysis of the data in order to answer my research questions. This includes participants and selection, data collection, data management, and data analysis.

Participants and selection. I used semi-structured interviews for data collection to elicit responses to my research questions while permitting “topics and issues to be covered in the order most suited to the interviewee” (Ritchie, Lewis, Nicholls, & Ormston, 2013, p. 141). The combination of this structured and flexible approach allowed me “to be responsive to important issues raised spontaneously by participants” while generating information (Ritchie et al., 2013, p. 141).

Polkinghorne (1989) suggests that researchers interview between five and 25 individuals who have all experienced the phenomenon of interest. I decided to include five participants in

my study as my focus was on “understanding and illuminating important cases rather than on generalizing from a sample to a population” (Patton, 1999, p. 1197). I used inclusion criteria for the selection of participants based on Patton’s (1999) purposeful sampling. This is a type of ‘criterion sampling’ which ensures that the researcher selects participants who meet specific criteria. For this study, the participant selection criteria included the following:

1. Participants who were first generation immigrants of Latin-American origin.
2. Participants who were men or women, over 18 years of age.
3. Participants who had been enrolled in secondary public schools in Montreal.

The purposeful sample was created based on the early-age immigrant experience for two reasons. First, issues related to identity are highly significant during adolescence and emerging adulthood (Schwartz et al., 2006). Second, immigrants’ identity likely changes as a result of not only having been exposed to host culture elements, but also because of confronting the personal identity issues typical of the adolescence period (Schwartz et al., 2006). The purposeful sample was also based on accessibility and with the aim of including a varied range of nationalities. In order to obtain a comparable group of participants, I selected only participants who had arrived in Canada as landed immigrants. The rationale for excluding refugee claimants from the participant pool was that refugees might have a differing range of perspectives about their secondary school experiences and would be beyond the scope of this study.

In order to access the participants for my study, I posted an advertisement (see Appendix A) in strategic places at McGill University in Montreal. The advertisement was also posted on the social networking media service of Facebook called “SLASA” (Spanish and Latin American Student Association of McGill University). The advertisement invited individuals to participate in a voluntary research project exploring the school experiences of members of the Latin

American community who immigrated to Montreal at an early age. Nevertheless, it was challenging to find participants from this form of recruitment, probably in part because the posting coincided with the vacation period in early spring. Likely this form of recruitment at another period of the academic year, or for a longer time, could have generated better results. Due to the constraints of my time frame, I turned to referrals to access participants (Biernacki & Waldorf, 1981). Word of the study was spread among some friends and colleagues who voluntarily referred me to other potential recruits.

Once I was given the contact information of voluntary respondents, I immediately sought to establish a comfortable and trustworthy rapport with participants by answering all questions related to the purpose and nature of the study. Specifically, I explained that I was conducting a qualitative study to explore the perspectives of young adult Latin American immigrants about their educational experiences in Montreal. There were nine participants initially to whom I explained that the interviews would be audiotaped, and the audiotapes and interview transcripts would be secured throughout the duration of the study. Also, participants were made fully aware that all data generated as a consequence of their participation would be destroyed immediately after the publication of this study. Participants were assured of these practices in written detail in the Participant Information Letter (see Appendix E) as well as in the Informed Consent Form (see Appendix F). Next, potential participants were sent the survey form (see Appendix C) electronically to obtain verification of eligibility as well as an overview of the pertinent demographic and contextual information such as age, sex, and, nationality. Data from the completed surveys were summarized and used to determine the purposeful sample of only five individuals who met the criteria of the study and this created “a diverse pool of possible participants from which those to be interviewed were purposively selected” (Polkinghorne, 2005,

p. 141). The selected sample was then sent a more detailed letter (see Appendix E) which included a description of the purpose of the research and the requirements of participation, such as commitment to one 60–90 minute interview and follow up conversations as needed. The letter also presented potential risks and benefits of participation, information regarding privacy and confidentiality, details regarding the informed consent process, and an assurance that participants could withdraw from the study at any time and for any reason without penalty. Sharing participants' native language and cultural background provided me with a distinct advantage for two main reasons. First, I was confident that the methodology that I designed for the study was “interpreted by the participants in the ways in which” I intended (Lindzey, Gilbert & Fiske, 1998, p. 1426). Second, having knowledge and familiarity of my ethnic group allowed me to “develop intuitions about participants” which ensured that my research was culturally informed (Lindzey et al., 1998, p. 1426).

The consent form (see Appendix F) was carefully developed and outlined the research process in language that was easily comprehensible to the participants. Before proceeding with data collection, all participants signed a consent form prior to the interview sessions. Participants also indicated their consent to use a digital audio recorder to preserve a verbatim version of the interview.

Ultimately, the participants in the study were five Latin-American adults who emigrated from five different countries of Latin America and entered the Quebec education system at the primary or secondary level. I interviewed two women and three men with ties to five Spanish-speaking countries. Participants were between the ages of 24–40 years. The participants' length of residence in Canada ranged from 10 years to 27 years. Four of the participants lived in homes where only Spanish was spoken, except Elena (pseudonym) whose step-father was Franco-

Quebecer. At the time of the interview, four of the participants were higher education students and one was a small business owner. Moreover, the lifestyles of the participants would be considered middle-class by Montreal standards. Table 1 gives an overview of the background information about the participants in this study.

Table 1:

Background Information about Participants

Participant (Pseudonyms)	Place of birth	Participants' age and Gender Female (F) / Male (M)	Participants' age when arriving in Canada	Length of Residence in Canada	Main Language Currently Spoken at Home	Current Occupation	Intentions to stay in Canada
Josefina	Uruguay	26, F	15 years	10 years	French	Bio-ecology student and self- employed	Yes
Elena	El Salvador	28, F	14 years	13 years	Spanish	Biology student	Yes
Raul	Peru	25, M	12 years	13 years	Spanish	Economics student and customer service representative	Yes
Ignacio	Mexico	24, M	10 years	14 years	Spanish	Mechanical Engineering student	Yes
Antonio	Nicaragua	40, M	15 years	27 years	Spanish and French	Small business owner	Yes

“In order to achieve adequate variety in kinds of evidence” (Morrow, 2005, p. 255), additional (secondary) data were obtained from three other stakeholders. They were also contacted through referral. These included:

1. Two parents of Latin American origin who immigrated to Montreal with their school-aged children more than 10 years ago, and who were interested in sharing their experiences.
2. A school teacher from an English language school in Saint Jean-sur-Richelieu, Quebec.

Data Collection

The primary source for data collection was in the form of audio-taped interviews which were conducted in Spanish during the months of March and April 2015. All participants set the date and time at their convenience. Also, they were invited to suggest a public setting where they would feel physically and psychologically comfortable, as suggested by King and Horrocks' (2010). The interviews were conducted in Tim Horton's coffee shops in St. Leonard, St. Michel, Ville Marie, and at a McDonald's restaurant in Mercier-Hochelaga-Maisonneuve. I did my best to ensure that these public spaces provided safety, comfort and privacy, and were quiet spaces. The locations were mutually agreed upon. Each interview took approximately 1.5 hours to complete. Participants received a compensation of \$15 for their time and effort. I felt that this small compensation would help to ensure their participation without influencing what they would say in the interview. The payment was made at the end of the interview.

In order to obtain rich data from the participant interviews, I applied a three-part interview protocol approach advocated by Seidman (2013). This approach involves three separate interactions with each participant. The first exchange “establishes context of participants' experience,” the second “allows participants to reconstruct experience within context,” and the

third “encourages participants to reflect on meaning of experience” (p. 11). In this study, the first exchange was introductory and was done via telephone (first step), followed by a semi-structured, open-ended interview (second step), and then by a follow-up invitation to participants to review their interview transcripts, and to corroborate preliminary findings (third step).

As mentioned earlier, prior to conducting the interviews, I developed an interview guide (see Appendix D) with questions to help facilitate the interviewing process. I used these open-ended questions to ensure that all questions or topics listed were explored with each interviewee (Patton, 1999). Posing open-ended questions encouraged “participants to reflect and speak freely... [and reinforced] the value and worth of what they... [had] to say” (Ritchie et al., 2013, p. 167), while allowing me to elicit their experiences and perspectives. Additionally, as stressed by McMillan (2000), prompting skills were applied during the process of interviewing to help clarify what each speaker was sharing. This interview approach of exploring spontaneous questions and comments while still addressing key topics across all participants allowed me to obtain rich explanations, and identify individual differences and contextual information that otherwise might not have emerged (Patton, 1999). Since it can be difficult to retain participants for the duration of a study, I conducted the third exchange with participants by e-mail after interview transcriptions were sent, and follow-up questions that were specific to individual participants and related to their transcripts (Turner, 2010). For instance, I asked Josefina (pseudonym) to clarify the time she spent in *classe d'accueil* and in regular classes. She replied that she studied in *classe d'accueil* from March 2005 to June 2006 and that she was in regular classes from September 2006 to June 2008. Also, I asked Susana (pseudonym) to tell me more about the impotence she felt when her child struggled with the curriculum differences at school. She explained that initially, it was frustrating for her not to communicate fluently with her

child's teacher. She was not able to express her concerns due to her limited skills in the French language. She added that only her husband was very fluent in French, however; his work schedule did not allow him to attend parent-teacher meetings. Interestingly, this issue did not create obstacles to their encouragement and assistance in their child's education and school involvement. It should be noted that my use of the term participants refers to the primary data as well secondary data participants (other involved stakeholders) who took part in this study.

In qualitative research, it is essential for researchers to rapidly develop a positive relationship with participants as well as to constantly show appreciation of the trust given in sharing their insights (Creswell, 2007). I attempted to be as attentive and engaging as possible during the interview. More importantly, I attempted to conduct my research in a manner that was sensitive to ethical issues before, during, and after the study. In order to ensure that participants did not feel pressured during the interview, I created rapport with participants by showing understanding and empathy, and I demonstrated my interest and respect towards them (Thompson, 2000). I was able to observe that this display of tranquility and comfort with my participants was an asset. I believe the interview process was as positive an experience for the participants as it was for me. Occasionally, I lightened a situation with humour or shared a joke made by the participants. I believe this proved to be beneficial because it promoted a sympathetic environment which resulted in a fluid interviewing process (Ritchie, Lewis, Nicholls & Ormston, 2013). Subsequently, I annotated the verbatim transcripts which included the description of body language such as laughter, smile and tone of voice. The following excerpt gives an example from an annotated transcript. Please note that I have referenced this excerpt by the participant's pseudonym.

P: I think that because I arrived in Canada when I was very young I don't do certain things anymore. Things like greeting your neighbour. I learned to walk like a robot, not greeting anyone. My husband isn't like that though. He tells me: "No, in my country it isn't like that" ...

I: How interesting!

P: Yes!

I: Like a robot, do you think you walk like a robot?

P: [laughter] Yes! [laughter]

I: [laughter]

(Elena/PD/12/480-483,487-491/04/15)

The transcriptions were dated, labeled and the lines numbered. Next, they were translated into English. As most of the interviews were made in Spanish, some participants integrated French and English words as they spoke. Other participants used Spanish expressions, some of which were food dishes that do not have a translation. Similarly, there was a joke made by a participant that I chose to keep in the original language since an exact translation would not have preserved the meaning of his response. All excerpts from the transcribed interviews used in this thesis are indented and use the pseudonyms assigned to participants. For example, Antonio/PD/2/63/04/15 would indicate line 63 on page two from the interview with Antonio, who was a primary data source, and which was made in April 2015; and Iris/SD/1/25/05/15 would indicate line 25 on page one from the interview with Iris who was a secondary data source, which was conducted in May 2015.

This way of referencing participants' excerpts facilitated an easy return to the original interviews. Furthermore, I used different punctuation during description in order to retain as much accuracy as possible. For example, I used ellipses (...) to depict hesitation in a sentence, and commas for clearer pauses. Also, while transcribing, I placed non-verbal cues in brackets next to the excerpts of speech. This allowed me to reflect on its original meaning as closely as possible. For instance, the following excerpt can be used to illustrate how Elena's statement

could have been interpreted as an insignificant comment if I had not included the fact that it was spoken in an unequivocal tone of voice. In my interview with Elena, she stated:

People have screamed at me: 'F(---) immigrant!' and things like that[in the street]
[smile]... that doesn't affect me because I feel I am an immigrant and proud to be one
[unequivocal tone] [smile] (Elena/PD/14/576-577, 584-586/04/15).

Secondary data. The collection of secondary data served to corroborate or disconfirm what was emerging from the study (McMillian, 2000). I chose to conduct these secondary interviews at the end of the final data gathering phase so as to not influence my understanding of the perspectives of my participants about their education and integration process. In the months of May and June 2015, the three other stakeholders who were involved in education were interviewed individually. As will be shown in the next chapter, these interviews proved to be extremely useful secondary data which enhanced the analyses. Table 2 provides background information about the participants who provided the secondary data for this study and helped to corroborate and elaborate on what I was finding.

Table 2:

Secondary Data Participants' Profiles

Participants (Pseudonyms)	Place of birth	Participants' age and Gender Female (F) / Male (M)
Susana	Peru	50, F
Iris	El Salvador	63, F
Helen	Canada	41, F

Before proceeding with these interviews, permission was similarly obtained using the informed consent form (see Appendix F). The participants were also asked to indicate their

consent to use a digital audio recorder. The interviews were conducted using the most salient questions of the interview guide (see Appendix D) as well as questions that emerged from the primary data collection. For example, as will be presented in greater detail later, one of the patterns that emerged in the participant interview data, to which I assigned the code name, “Transitioning,” revealed that although participants found the time spent in welcoming classes or *classe d’accueil* as valuable, they considered the program design should be more differentiated to meet the individual needs of the students. For instance, in my interview with a parent named Susana (pseudonym), she pointed out how frustrating it had been for her daughter to receive basic mathematics instruction in her *classe d’accueil* because she was asked to count numbers and her child could already solve exponent and square root exercises. This example illustrates how the secondary interview information served to broaden my understanding of what was transpiring in the participant data by providing elaboration and examples of critical aspects that were emerging in the study. Table 3 below provides an overview of the data collection schedule including all primary data interviews and secondary data interviews.

Table 3:

Data Collection Schedule

Data	Source	Date	Mode of Communication
Interviews with Latin American immigrants	Josefina Elena Raúl Ignacio Antonio	March 25 th , 2015 April 1 st , 2015 April 6 th , 2015 April 11 th , 2015 April 12 th , 2015	Face-to-face Face-to-face Face-to-face Face-to-face Face-to-face
Interviews with other involved stakeholders	Susana Iris Helen	May 25 th , 2015 May 27 th , 2015 June 9 th , 2015	Face-to-face Face-to-face Skype

In addition, I wrote memos on an ongoing basis, from February 26th to June 15th 2015. A memo is the “theorizing write-up of ideas about categories and their relationships as they strike the analyst while coding” (Glaser, 1978, p. 83). They helped me question biases and assumptions, as well as keep track of questions that arose throughout the research process (Birks, Chapman, & Francis, 2008; Creswell, 2007; Glaser, 1978). There is no definitive way of writing memos, rather, the researcher has creative freedom to develop his or her own personalized approach. Ultimately, the method of memo writing is to “do what works for you” (Charmaz, 2006, p. 80).

Data Management

Once data collection began, interviews were carefully transcribed verbatim in Spanish. This included documenting the relevant nonverbal sounds as mentioned earlier. Then I carefully reviewed my transcriptions by following the recordings of the interviews to ensure that everything had been transcribed as completely as possible. This second reading of the transcript brought me closer and made me more familiar with the data, which I believed enhanced the analytic process.

Afterwards, transcripts were printed and placed in a binder that was securely locked and stored in my residence. Even though transcription can be the lengthiest aspect of the data analytic process, I decided not to use transcription software, but instead did the transcriptions myself and, as mentioned, the process of making detailed transcripts enabled me to become highly familiar with the data, and later as needed, to retrieve parts of the transcripts more efficiently (Rapley, 2007).

All data generated for this study remained confidential. To protect participants' privacy and maintain confidentiality without risk of disclosure or deductive disclosure, identifying

information was separated from individual data: all identifying characteristics were removed and participants and locations were changed. Furthermore, I created a computer file of all replacements, aggregations, or removals made. This computer file was placed separately from the coded data files and thus identifiable information was excluded from my thesis.

Furthermore, all identifying data including the master ID code and all recordings were placed into password protected files. This was done in addition to the password protection of my computer itself. All data files were named using standardised and uniform file names for each group of files. Project acronyms, dates, data types, and participant IDs were used to help identify files easily. Also, back-up copies of the data (including the digital audio recordings) were transferred to an external hard drive and stored in a locked filing cabinet at my residence. Besides guaranteeing confidentiality, these practices also facilitated the easy storage, organization, and retrieval of data. I believe these practices reduced any potential use of the data by others and thus enhanced confidentiality.

Lastly, the memos I wrote were hand-written in a journal which was stored in a locked filing cabinet in my apartment. They were dated, filed, and subsequently perused for insights as the analysis progressed.

Data Analysis

Before starting the process of data analysis, all participants were sent electronically a copy of their transcribed interview. All of them verified the accuracy of their transcriptions. The feedback from two participants helped clarify some segments of the audiotape that had been difficult to discern, and thus provided a more accurate understanding of their answers (Morrow, 2005). I believe this follow-up with participants helped to enhance the credibility of the study

and reduced any possible feelings of discomfort among the participants about the results of the study (Lincoln & Guba, 1985).

To analyze data for the study, I opted to use a well-established approach known as the constant comparison analysis (CCA). This type of analysis is based on constructivist notions of grounded theory (Charmaz, 2006). It is a rigorous means of unitizing the data, placing the units into categories as patterns emerge, and assigning codes to categories. In a careful process of comparing and contrasting categories, they are expanding and/or contracting until saturation and then recombined in larger conceptual themes. Themes are grounded in the data and provide a persuasive and trustworthy explanation of the topic being studied (Merriam, 2002). This analytic approach ensures that the researcher develops an interpretation of the data inductively since “what becomes important to analyse emerges from the data itself” (Maykut & Morehouse, 1994, p. 127).

As mentioned before, I began the analysis of the participant data by doing several close readings in order to have a general understanding of what had been assembled. I re-read each transcript and highlighted significant segments. Then I began to unitize the transcripts into meaningful segments and assigned code names to the various segments. The data directed the code names as these were derived from the statements that the participants made (Sinkovics & Ghauri, 2008). Next, I created diagrams by grouping similar segments together (Bogdan & Biklen, 1992). This visual organization of the categories allowed me to uncover common dimensions and thus to further refine the categories. Figure 1 illustrates the organization of the transcripts.

348	P: Well, my partner doesn't speak it, but in a few years - when we have children – they are	Embracing
349	going to speak Spanish. It is essential for me that my children speak Spanish.	Spanish
350		

Figure 1. Coding example (Josefina/9/348-349/03/15)

By using CCA, I was able gather responses to common questions in order to analyze different perspectives on important issues. The initial data analysis ultimately produced 13 categories. Table 4 provides an overview of the initial list of categories of the study.

Table 4:

Initial List of Categories of the Study

Category	Example of Data Quote
use of native Language	<i>"Because if you don't speak Spanish at home little by little you will start losing it and it is important"</i> (Susana/SD/6/200-201/05/15)
opinion of Canada	<i>"It is not that they do not have feelings, it's just that they express them differently"</i> (Josefina/PD/11/409-410/03/15)
Latin American cultures	<i>"That's why people like Latinos because we socialize with everyone. We like everything"</i> (Antonio/PD/11/447-448/04/15)
recommendations	<i>"I would tell them to be perseverant"</i> (Elena/PD/15/617/04/15)
<i>classes d'accueil</i>	<i>"The problem was the age difference. I was 12 and I used to hang out with some 17 year old guys"</i> (Raul/PD/2/54-55/04/15)
integration	<i>"I think that if you want people to love you, you need to create situations for them to appreciate you"</i> (Antonio/PD/10/458-459/04/15)
regular classes	<i>"Whenever I spoke, the teacher didn't understand what I was saying. She used to ask me: "What did you say?" "What did you say?"</i> (Ignacio/PD/3/107-109/04/15)
identity	<i>"I personally consider myself Canadian-Latin-American"</i> (Antonio/PD/11/465/04/15)
use of new language	<i>"Before you know it you are already thinking in French".</i> (Ignacio/PD/3/80-81/04/15)
teachers	<i>"There are teachers committed to their work and there are others who aren't"</i> (Susana/SD/4/135-136/05/15)
bullying	<i>"There are some groups of students that hit other groups at school, right? You can see pretty much everything at school"</i> (Susana/SD/6/200-201/05/15)
discrimination	<i>"It happened to me once in Montreal and it did hurt a lot because it was the first time in my life I took the subway alone to go to school"</i> (Josefina/PD/13/90-91/03/15)
critic to curriculum	<i>"In secondary 5, you learn history of Canada, but you don't need a passing mark in this course"</i> (Elena/PD/9/355-356/04/15)

By using the Microsoft word-processing program, I was able to make adjustments and amendments to the categories and facilitate the ongoing process of comparing, contrasting, and identifying relationships among them (Strauss & Corbin, 1990). The next step in the analysis was to break down the categories even further: the data was broken into smaller units or sub-categories and then were expanded and contracted until the categories were saturated (Boeije, 2002). The data analysis process was an arduous task: data were coded, decoded and re-coded. Finally, I was able to collapse the initial categories (and their sub-categories) into nine categories within three larger and more conceptual themes that I called: Taking the New School Path, Attaining Integration and Thriving with a Hybrid Identity.

In order to compare the themes that emerged in the participant interviews with the views of other involved stakeholders, and as mentioned earlier, I interviewed two parents of Latin American origin and a school teacher from an English language school as secondary sources of data. As will be shown in the next chapter, these conversations proved to be useful secondary data to juxtapose with the three themes that emerged in the participant interviews, and to help confirm or disconfirm my findings.

The use of memos was also an important aspect of my research methodology. It helped to record my immediate reactions and impressions, and include details that were not explicitly stated during the interviews (Glaser, 1978). I revised my initial memos written after each interview to cross-check them with those written during the data analysis and elaborated on things that were emerging in it (Strauss & Corbin, 1990). For instance, I had the impression that for a new Canadian to feel integrated into the new culture, he/she needed to experience living in Canada for at least five years. Yet, as I started to analyze data, I realized participants did not feel integration could be achieved through a fixed period of time; instead, it was the attitude towards

integration that allowed them to feel members of the host society. This could happen quickly or slowly. The following memo reveals how the interviews with participants brought up personal memories of my own school days. It definitely helped me reflect on the way I was interpreting the conversations.

Note: [The participant] explained how the strongest students at school used to bully some peers for no apparent reasons. Sometimes just because someone was not with a group of friends but alone playing a musical instrument during lunch break, it could be a reason enough for getting bullied. [The participant] also commented that it was important to learn French fast so that new students were able to defend themselves. Otherwise, feelings of anger and frustration were felt when fluency of the language was not yet achieved. I started to wonder what I would have felt if had been insulted or attacked by my peers and I hadn't been able to speak or to fully comprehend the hostile situation. Would I feel overwhelmed or frustrated? Since I didn't go through any situation like that, how are these feelings impacting the way I am interpreting the participants' stories? (MCM /April 15th, 2015/Memo #7)

To address the assumptions and biases I held prior to undertaking this study, and as the study progressed, I used ongoing rumination through reflective memos where I wrote about my own thought processes, general feelings, and assumptions. This constant reflection and monitoring helped me observe how my reactions were evolving during the interview process. For instance, in memo # 9, I wrote about the feelings of surprise and concern I felt to know that two of my participants were exposed to bullying and discriminatory acts. In reflecting upon my interview questions, I decided to modify them in order to better address this topic with the participants I had not interviewed. However, I noticed that as we addressed these topics, participants were responding quite differently from those of the previous participants. I realized I may have been imposing possibilities that were absent from other participants' experiences. The following memo reflects on how this occurred during my study.

Note: Today after my third interview I observed participants were giving opposite talks about unwanted aggressive behaviour inside and outside school. Since the previous

interviews pointed out these situations, I edited my question guide to better address this subject in the future interviews. Yet, I was surprised to notice it really was not necessary as their responses did not require or led to further questions. I realized today how this subject is seen and perceived differently among my participants (MCM /April 7th, 2015 / Memo # 9)

Realizing this, I changed my approach in the following interviews by maintaining the original group of questions I had designed, which was neutral and allowed me to explore spontaneous questions and comments.

To address the researcher's subjectivity, I reported on my personal beliefs, values, and biases that may shape my study (as seen in Chapter One and as will be seen in Chapter Five). Also, I acknowledged that I entered this study with certain biases regarding integration. Also, I acknowledged that I entered this study with the ontological and epistemological stance that there is no objective or absolute reality, but rather, that knowledge is constructed from one's personal experiences. Thus, I did not aim to discover or prove a single truth or reality with this study, but instead, my objective was to search for meaning through an interpretative process using qualitative inquiry (Guba & Lincoln, 1989). Nevertheless, subjectivity can be considered as a means to explore multiple perspectives (Eisner, 1991). I believe my subjectivity has given me an insider's perspective that enriched my understanding of participants' perceptions of their education in Montreal. Simultaneously, as a researcher, I brought an outsider perspective as I analyzed data in a systematic way.

Lastly, after arriving at the three emerging themes, I re-read the assembled data and made sure they made sense and answered my research questions. This afforded me the opportunity to feel that I heard and understood my participants' voices.

Ethical Considerations

Ethical considerations were an integral part of this study from its inception to its culmination. As required, I submitted an application to the Research Ethics Board of McGill University. The permission to conduct the study was granted (see Appendix B). This represented the first step in conducting an ethical study.

Similarly, as mentioned previously, informed consent (see Appendix F) was obtained from all of the participants assuring they fully understood the nature of the research as well as their role in the study. I believe the informed consent was an appropriate and culturally-sensitive process of sharing information and addressing questions and concerns throughout the study. The Information Letter (see Appendix E) also included a description of the study's purpose and the requirements of participation to which each participant could refer back as needed. As mentioned before, the fact that participants and I shared the same first language helped to ensure that they had a clear understanding of the nature of my study.

As suggested earlier, to ensure confidentiality, all participants were assigned pseudonyms from the outset to protect their identities. Also, I sorted through the data to ensure that any other identifying criteria were removed.

The interview process was conducted exclusively on a voluntary basis and participants were informed that refusal to participate in, or withdraw from the study, would not influence the nature of the ongoing relationship the participant had with the researcher and/or the nature of their relationship with McGill University either then, or in the future. Also, I reiterated regularly that participants had the right to refrain from answering questions during the interviews.

However, no participants chose to do so. Participants were assured of these practices in written

detail in the Participant Information Letter as well as in the Informed Consent Form (see Appendix E & F).

Finally, I lent a sympathetic ear without taking on a counselling role by encouraging participants to elaborate without expressing approval, disapproval, judgment, or bias (Mack, et al., 2005).

Credibility. Multiple perspectives and approaches for addressing validity in qualitative inquiry can be found in the literature. Many of these differ in terminology and use terms such as authenticity, verisimilitude, trustworthiness, and credibility (Creswell & Miller, 2000). Nevertheless, qualitative inquirers agree on the need to demonstrate that their studies are credible. In qualitative research, a study is judged on its credibility and/or trustworthiness, which is defined as how accurately the account represents participants' realities of the social phenomena and is credible to them" (Creswell & Miller, 2000, p.125). To establish credibility, researchers routinely employ strategies such as: member checking, triangulation, and thick description of participants and themes (Shenton, 2004). Below I address each of these as they relate to my research.

I would argue that the credibility of my study relates to how I steadfastly maintained the authenticity of what actually transpired in the interview data. Participants' perceptions, impressions, and reflections on their experiences were used to ground my interpretations. In addition, verisimilitude, known as the believability of the study, was enhanced by writing rich descriptions of the themes from participants' accounts. Accordingly, trustworthiness is established "through the lens of readers who read a narrative account and are transported into a setting or situation" (Creswell & Miller, 2000, p.129). Furthermore, being a first-language Spanish speaker (the chosen spoken language of participants in this study) and "sharing some

aspects of cultural background and experience” with participants enriched my understanding of their “the nuances, and subtexts”, which convey “an important implicit message about credibility” (Ritchie et al., 2013, p. 65).

Member checking refers to the process where participants are consulted to determine that the researcher makes an accurate representation of their perceptions, impressions, and reflections (Maykut & Morehouse, 1994). This serves to ensure rigor as these accounts reflect “the nature of the phenomena” (Patton, 1999). By using member checking, participants were able to recognize their experiences in the transcriptions as well as in the preliminary findings shared with them, as per Seidman’s (2013) third-step of interview protocol (Lincoln & Guba, 1985). As mentioned, each participant was sent a copy of their interview transcription electronically to which they responded positively as they found these adequately reflected their experiences (Morrow 2005). Moreover, I believe that trustworthiness was enhanced because I used a three-part interview design and did this over time in order for both the participants and me to reflect on what was said, and to verify the accuracy of both transcriptions and interpretations (Butler-Kisber, 2010). In addition, this created a prolonged engagement with participants which allowed me to build trust with them (Shenton, 2004).

Morrow (2005) recommends the use of multiple data sources “to achieve the goal of adequate variety” (p. 255) through the procedures of triangulation. This criterion involves a “search for disconfirmation and helps to combat the investigator’s natural tendency to seek confirmation of her or his preliminary or emerging findings” (p. 256). I did this by including other stakeholders in my interview process and used these interviews to corroborate or disconfirm what emerged from the interviews with the primary participants. Also, as mentioned earlier, I wrote reflective memos which helped me to account for my biases and to question any

discrepancies that emerged in the analyses, for example, the positive and negative effects of *classe d'accueil* which will be discussed further in the following chapter. Together, the three sources of data (participants, secondary source participants and memos) provided different vantage points and a more holistic understanding of participants' experiences. Similarly, by sharing and discussing my findings with my supervisor, I feel convinced that my interpretations were plausible and grounded in the data and that my preconceptions did not unduly influence the outcome of the study (Eisner, 1991; Charmaz, 2006).

Confirmability was addressed through the use of "building an audit trail, admitting one's biases, beliefs and assumptions, and triangulation of data" (Shenton, 2004, p. 72). I established an audit trail by clearly documenting the inquiry process as described by Lincoln and Guba (1985). The multiple sources of data enabled me to triangulate my findings and should enable others to judge positively the persuasiveness and trustworthiness of this study (Charmaz, 2006).

Lastly, in order to address credibility, I provided a detailed documentation of this research which started before formally accessing the participants of the study (Butler-Kisber, 2010). By constantly monitoring my interpretations through these multiple avenues, I feel that I have enhanced the transparency, and thus, the credibility of my study.

Summary

This chapter provided an overview of the methodology used to conduct my study. As outlined in this chapter, I conducted a qualitative study because it was the most appropriate approach to gain insight into the secondary school experiences of new Canadians from the Latin American community in the city of Montreal. Similarly, I employed ethical strategies to establish the credibility of my study. In the following chapter, I explore the heart of the research, that is,

the categories and themes that arose from constant comparison analysis of the participant interviews.

Chapter Four: Discussion of Findings

“The cultural identity with which one enters the receiving society...may be a determining factor in how the immigrant person is regarded both by receiving and heritage culture individuals”

(Schwartz et al., 2006, p. 14)

This chapter provides an overview of the categories and themes that emerged from the analysis of the participant interview data. In this chapter, I will discuss the findings, which can be framed by the central research question and sub-questions that I posed at the beginning of my study.

These include:

What are the perceptions of adult Latin Americans of their school education in Montreal about their secondary school experiences?

1. How do they describe these educational experiences?
2. What are the highlights and/or challenges of having been in their schools?
3. How do they describe the process of integrating into a new society?

Introduction

As seen in Table 1 (Chapter Two), the five participants in this study emigrated to Montreal from five different countries of Latin America between the ages of 10 to 15. Furthermore, participants attended five different public schools in the city of Montreal and experienced acculturation. While four of the participants were pursuing higher education, all of them seemed quite satisfied with their lives in Canada.

Although each participant had a unique immigrant experience, each of the journeys in public schools in Montreal allowed me to point to common themes related to their experiences while adjusting to life in Canada. After rigorous analysis of the data, using a constant comparison approach (Chapter Three), three conceptual themes emerged which provide insights

about their immigrant experiences. These themes were: 1) Taking the New School Path; 2) Attaining Integration; and 3) Thriving with a Hybrid Identity. Each of these themes provides a number of insights into the positive and negative factors that contributed to the process of integration of young Latin American immigrants in Montreal.

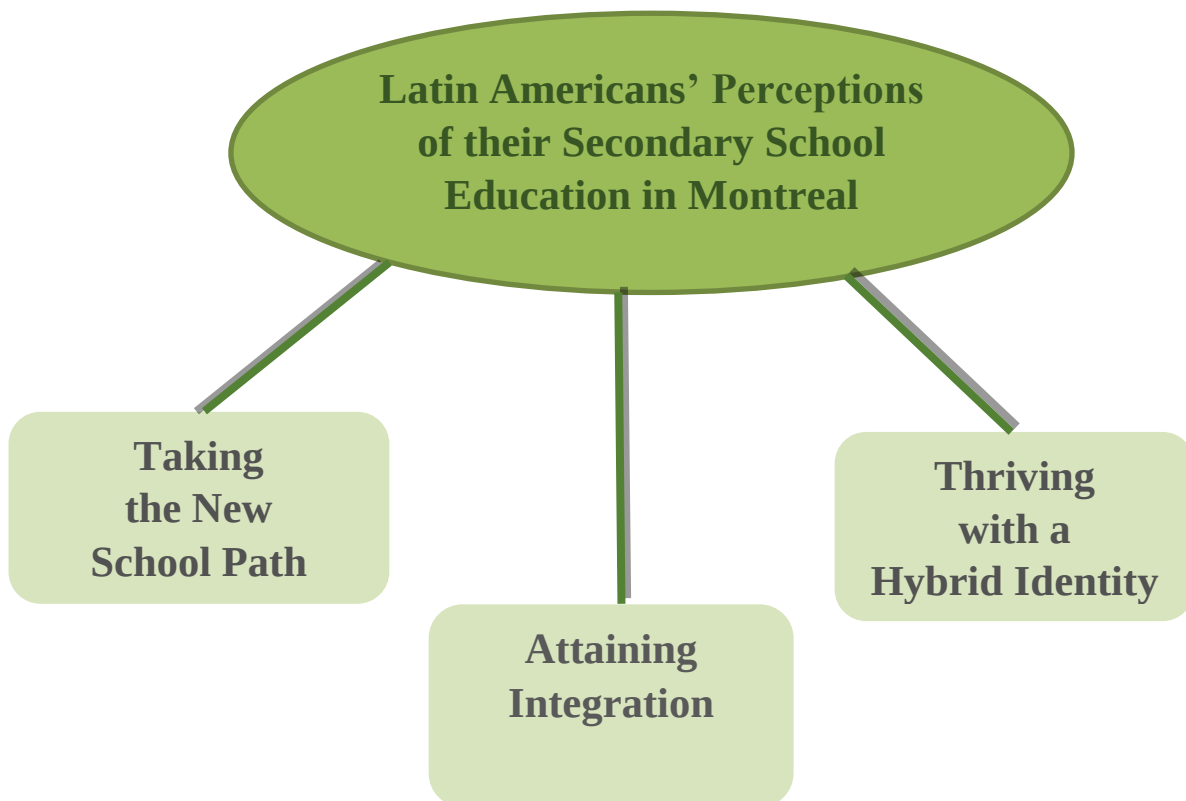


Figure 2. Latin Americans' perceptions of their secondary school education in Montreal.

The figure above illustrates how the following themes 1) Taking the New School Path, 2) Attaining Integration, and 3) Thriving with a Hybrid Identity contributed to my understanding of the research question.

At first I intended to link my research questions to each theme, but after careful consideration, I realized that most of my research questions encompassed all three themes. Ultimately, through selected excerpts from the participants' interview transcriptions, I will

demonstrate in the following section how these three themes describe the Latin Americans' perceptions of their secondary school education in Montreal while integrating into Quebec life. Similarly, I will demonstrate how they explored their identity as unique individuals who are part of a multicultural community.

Arriving at the Themes

As discussed in Chapter Three, the themes emerged from five face-to-face interviews conducted with participants, three other involved stakeholders, and from my own reflective memos written throughout the study. After close reading, coding, collapsing, and expanding of categories, I was able to separate all of the data excerpts into nine specific categories, and ultimately collapsed these into three themes. It is important to mention that I arrived at these themes by playing an active role as a researcher in my use of constant comparison inquiry, as described in Chapter Three. Ultimately, by asking questions such as “What are their experiences really conveying?” and “How are their experiences connected to each other?” I was able to examine the data in a broader sense and arrived at a deeper understanding of how the participants in my study experienced their secondary school education while integrating in Montreal. Table 5 presents an overview of the themes, the categories that support the themes, and the rules of inclusion which articulate the criteria used to specify which data excerpts belong in each category.

Table 5:

Themes, Categories and Rules of Inclusion

Categories	Rules of Inclusion	Theme
Transitioning	It highlights participants' positive and negative experiences lived while undertaking the preparatory full-time classes for newly arrived immigrant students, known as <i>classe d'accueil</i> .	Taking the New School Path
Passing into the expected class	It shows participants' experiences related to the significant change that occurred when they entered regular classes or mainstream classes with reference to the use of the French language, social relations, and curriculum.	
Experiencing adaptation	It describes adjustments that allowed participants to feel adapted into the school life in Montreal, with reference to teacher support and socialization.	
Gaining Familiarity with the French Language	It describes participants' process of socialisation through the use of the French language and the cultural significance given to it.	Attaining Integration
Interpreting the Quebec Culture	It shows participants' perceptions of native born Canadians, including: Montrealers, Franco Quebecers, Anglo Quebecers, and Canadians in general with reference to diversity in Canada.	
Identifying the barriers	It reflects participants' insights and experiences related to the obstacles that interfere with a natural process of integration.	
Sharing collective wisdom	It refers to participants' recommendations to future young newcomers to Montreal and their perspectives about successful integration.	
Being Latino-Canadian	It highlights the reflections on participants' identifications with both their ethnic group and the Canadian society.	Thriving with a Hybrid Identity
Embracing the Spanish language	It shows the relationship between participants' native language, cultural background and identity.	

Theme One: Taking the New School Path

One of the first themes to emerge from the data was *Taking the New School Path*. This theme is comprised of three categories that reflect on perceptions of the distinct education participants received in Montreal: “transitioning,” “passing into the expected class,” and “experiencing adaptation.”

Transitioning. This category refers to participants’ positive and negative experiences while undertaking the preparatory full-time classes for newly arrived immigrant students, known as *classe d’accueil*, for one or two academic years. Participants consistently agreed on the importance and value of this educational transitioning. Most of the participants felt that their teachers’ preparedness and genuine concerns for their linguistic and cultural integration greatly influenced their positive feelings about this experience. Also, participants underlined that receiving constant encouragement from their teachers allowed them to take pleasure in speaking French in everyday life. Moreover, participants went into great depth about their experiences during *accueil*. Data from secondary sources also revealed similar experiences.

Participants indicated their teachers were helpful and did have a positive impact on their sense of adaptation and belonging into the *classe d’accueil* and therefore the new school system.

I thank God for having that teacher, he was able to appreciate the potential we had as adolescents, and of course, we were Latinos we had a base for learning the language. We did in 8 months what was normally made in a year and a half. We could do readings, tale stories done in secondary 3, 4 and 5. We did! (Antonio/PD/2/84-87/04/15)

My teacher had a lot patience to repeat and repeat until you could understand what he was trying to teach us. (Elena/PD/5/178-179/04/15)

However, participants made some distinctions among teachers in *accueil*. For instance, Josefina reflected on the critical differences between having an immigrant teacher as opposed to

having a Quebec-born teacher (in her first *classe d'accueil*) as opposed to an immigrant teacher (in her second *classe d'accueil*). She explained:

The *classe d'accueil* was a very strange experience. It was an experience I loved (...) but later. Now I can say that I liked it, when I think of it (...)but back then, I hated it (Josefina/PD/2/46-47/03/15) ... At the beginning I had a teacher who was actually a little lunatic because he taught us French by teaching us to pray in French. So he was teaching us to pray in class as if we were all Catholics. It was his belief (Josefina/PD/2/ 52-54/03/15)... He was actually a quite old teacher. I think he could not travel much then he taught French to immigrants because that was his way of seeing the world. It was his philosophy and he made us pray. At first, we did not understand much then it did not bother us. But when, you start to learn French, things changed. (Josefina/PD/2/ 58-61/03/15)

Lacking a positive connection with her teacher and feeling a cultural dissonance led Josefina to ask to be sent to a different and less advanced *classe d'accueil*. In this second *classe d'accueil*, Josefina felt that her skilled teacher from Senegal was someone who could truly understand what the process of integration in Canada was like for all class members, probably because she was an immigrant herself. Josefina reported that this teacher could identify the cultural conflicts that often occur in cross-cultural educational settings, as she had recently moved to Canada with her school-aged children. Josefina said:

She was a teacher whose goal was not to teach French. Other teachers teach you the rules, such as grammar. But this teacher cared more about the fact that we needed to integrate. People need to understand that in *classe d'accueil* hate starts to shape against the people from Quebec because you don't understand [their language nor their culture]! You don't get it! You feel it as an aggression, you often feel attacked (Josefina/PD/2-3/79-83/03/15)... [but] what this teacher was trying to do was to build relations between us and the Quebec society but from another perspective. (Josefina/PD/3/101-105/03/15)

As another example of a negative experience with a teacher in the *classe d'accueil* setting, Elena pointed out that her teacher's perspectives with respect to language ideologies and immigrant integration in Quebec directly influenced the manner in which he addressed students. She reported the unwelcoming message that this Quebecer teacher used in class. This certainly

draws attention to the delicate discernment that teachers in Quebec exercise between the protection of the French language and the cultural diversity of young immigrant students.

During the second year [of *classe d'accueil*] you could feel a lot of discrimination (...) because the teacher used to refer to us as: 'You are not the petit Quebecois' (...) which is an expression...how can I say this...I don't know. At least I feel it was really discriminatory (Elena/PD/2/56-58/04/15)... He always used to talk about le Quebecois de souche (...) he always used to say: "You are not 'petit Quebecois'" It was racist. And he was a Quebecer as my first year teacher yet he had completely different opinions (Elena/PD/2/5 60-63/04/15)... [My classmates and I] talked to him about that. [He said] it was something he was used to doing and that he was not going to change it. He never accepted [his actions had offended us]. (Elena/PD/2/ 65, 67-68/04/15)

As was evident in the statement of Elena, her teacher felt that this group of students should not be addressed the way Canadian peers were, and more importantly, that his students needed to know this. In reflecting upon Elena's feelings when facing this situation, I was surprised about her (and her classmates') straightforward dialogue with her teacher. I found that Elena demonstrated strong will to challenge what she perceived was unacceptable asymmetry between groups.

Susana also explained that she found critical differences between the first teacher and the second teacher her daughter had in *accueil*. She explained how the first two months Susana's daughter spent in a welcome class was nothing but a sad memory, not only for her daughter but also for her. Susana wished that her daughter, who was seven years old at that time, had not been in that class. She regrets that her daughter was not able to learn much in that short time and, more importantly, that the first French speaking contact person that her daughter encountered caused her frustration. It is important to note that Susana's daughter was placed in *classe d'accueil* in mid-April, six weeks before the school year ended and when most of the curriculum objectives were achieved.

The thing is that the teacher she had during the first month and a half was absolutely negative for my daughter. That teacher used to speak her [emphasis] language with my daughter's classmates. My daughter thought all the other kids could speak French and that she was the only one who couldn't. Then she felt as "The Ugly Duckling" of the class. But things were different in the next *classe d'accueil*, the teacher there treated students equally. (Susana/SD/2/49-53/05/15)

Susana underscored the positive impact the second teacher of *accueil* on her child's performance. She reported that this teacher was well aware of the difficulties that immigrant children are faced with when learning a new language. Susana indicated that she valued the teaching practices the teacher applied that brought out the potential of her child and encouraged her educational development.

She had a teacher that really helped her a lot. She even raised self-esteem in my daughter [emphasis]. I think my daughter found an excellent teacher because my child showed a completely different attitude. She started feeling at ease and making new friends. (Susana/SD/1/24-27/05/15)

My analysis revealed that the transitional educational phase of the participants' experiences (*classe d'accueil*) suggests a need for program change. The participants believed that having students almost solely focused on the language learning of French in *classe d'accueil* for one academic year or more was not needed. Instead of making the integration process easier for immigrant youth, it was excessive as it resulted mainly in academic delay. They suggested that curriculum objectives could have been easily accomplished in a year or less. Furthermore, the participants believed that the assessment and evaluation of communicative abilities and mandatory subjects need to be taken into consideration in redesigning the program. As well, participants agreed that faster exposure to French-speaking peers and to mainstream classes could provide better opportunities to achieve positive school outcomes.

It would be good to add some more subjects to *accueil* so students wouldn't feel so lost in regular classes (Elena/PD/14/571-572/04/15)... I think *accueil* should just last a year.

You can learn French in a year (...) You will also be with people who like you have the same level in some subjects. I was sent to secondary 3. But I hadn't had Biology of secondary 2. I had to recover all that time. That was a little difficult. Chemistry as well, and yes, it's true those are basic things. But if you don't have that knowledge, you are starting off the school year on the wrong foot. (Elena/ 13/ 553-558/04/15)

When I was sent to primary 6, I knew my French was not perfect. I mean I could speak, I communicated well but I still had an accent. But I did okay. You learn very fast (Ignacio/PD/7/245-246/04/15)... You need to relate with everyone. I mean you learn from your classmates, not only from your teacher. (Ignacio/PD/7/248-249/04/15)

What did bother [my daughter] was the fact that she was taught what she could already do. She didn't have to (...) Right? Even the alphabet of French is quite similar to the one in Spanish. But I think that what bothered her the most was math: having to count from 1 to 10 or from 0 to 9. (Susana/SD/2/46-49/05/15)

People need to understand that in *classe d'accueil* hate starts to shape against the people from Quebec because you don't understand it! You don't get it! You feel it as an aggression, you often feel attacked. We first lived in a very poor neighborhood. There was a very poor school (Josefina/PD/3/81-84/03/15)... I think the *classe d'accueil* should be better designed in order to have a better immersion into the new culture. We didn't have a close relationship with the people from Quebec, at least not with the ones without problems [laughter]. (Josefina/PD/11/428-430/03/15)

It is important to note that Josefina went to a school in a neighbourhood characterized by a high rate of urban disparity which, she believes, might have worsened the relations between immigrant students and marginalized individuals. The data indicated that being able to interact and engage in language awareness activities solely with a group of students with learning and behavioural difficulties led to discriminatory behaviour from their Quebecer peers and resistance to learning French on the part of her *classe d'accueil* peers. It was difficult for Josefina and her classmates to successfully integrate because of their linguistic limitations and the bullying attempts they had to face. In fact, Josefina believes that many of her *classe d'accueil* peers experienced frustration and anxiety.

People would often come to hit us. This happened (...) often. We sometimes had different break times [from the learning and behavioural difficulties class]. Sometimes, some students had to leave earlier, half an hour before finishing classes. Someone [from the school staff] used to walk them to the subway station to make sure no one would hurt them on their way there. (Josefina/PD/3/84-87/03/15)

I had a school classmate who was hit at school. We were talking and a girl literally came to us to hit her! A girl from school! She wanted to hit [my classmate]. She had understood that my classmate insulted her in Spanish. Actually she had just understood some isolated words from our conversation in which she was not involved. And my classmate happened to look at her side. She said: "Ah! She is insulting me!" She called my classmate: "idiot!". (Josefina/PD/13-14/514-520/03/15)

Furthermore, the data revealed how unclear and disorganized the *classe d'accueil* setting was perceived. Participants found that the varied levels of education and languages, and more importantly, the difference in age became an issue.

I did well in "*accueil*" but there you can't see a homogenous class. There were people who were 12, 14, 18, 21(...) It wasn't a defined course. You could be taking math 3 and be 21 years old. I mean, they mainly teach you French but you receive workbooks for the other courses. If you have to take an exam, you do it. It was mainly a course for adults. (Raul/PD/1/33-35, 37-39/04/15) ...They were not many of my age. I used to hang out with a 12 year old Colombian and a 17 year old Cuban. (Raul/PD/2/57-58/04/15)

I found that Raul felt sympathy for his teacher who actively tried to manage and motivate over 25 students in the *accueil* group. He commented on how difficult it was for his teacher to help a French first-language speaker peer who seemed to be frustrated at having to be in the French immersion class. These challenging situations resulted in discipline problems in the classroom which made Raul, inevitably, reflect and compare *classe d'accueil* with his class in a private school in Peru where discipline standards were higher.

There were people of different ages and of different cultures. There were some people from Maghreb who spoke French very well so they used to get bored in class. What can you teach them if they know French? [Sarcastically] (...) Then in the speaking classes or in listening to songs activities, they just didn't follow the class. They were doing other things. (Raul/PD/2/68-73/04/15)

In reflecting upon their overall feelings about *accueil*, the participants placed a particular emphasis on how developing strong social circles made this phase easier for them. Although they were all from different ethnic backgrounds, participants felt immediate connections with their peers because they were all in a similar process of acculturation. A sense of comfort within the classroom was perceived when participants could make new friends and create powerful bonds with them. Because most participants found two, three and even four classmates speaking Spanish, eventually a group was formed. I found that this satisfaction with friendships reveals psychological wellbeing (high self-esteem and low depressive and/or discomfort symptoms) and is thus an indicator of behavioural acculturation (Schwartz et al., 2006). Most participants showed a preference for same-race or same-ethnicity peer relations. However, some other participants who did not find a Spanish speaker in class were also comfortable with cross-ethnic and cross-racial friendship relations. Theoretical literature suggests that this second type of friendship shows “high levels of cultural and social competence ... [since individuals are more aware of and sensitive to] ... racial/ethnic and cultural differences, thereby leading to successful interactions with diverse peers” (Kawabata, 2009, p. 7). The data illustrated how both of these friendship choices developed a strong sense of belonging, which influenced motivation for learning, and positive attitudes about school and academic success amongst the participants.

The first day I became friends of a couple of Venezuelan siblings, brother and sister. There was a Rumanian who spoke Spanish because he had lived in Spain, my sister and I. We used to be together, we did homework together. (Ignacio/PD/1/34-37/04/15)

There was always someone who had a sibling in another class, or a friend, an acquaintance. All of us used to gather in the cafeteria. I remember we were about 30. And we were of different races, colors and sizes. (Elena/PD/3-4/126-131/04/15)

The first group of friends of my children was composed by Latinos, from Central America, South America, and Mexico, but they were all Latin Americans. (Iris/SD/1/25-26/05/15)

I remember [my daughter] was at ease in *accueil*. She had a friend, a black little girl whom she loved very much. She used to come to our house every day. She livened up my daughter's life (...) She had a friend to play with, to walk around with, and to play outside with. Things like that. (Susana/SD/8/306-311/05/15)

It was extremely interesting to have Helen's insights as a school teacher from an English language school in a city outside greater Montreal. In her school, she applied the second-language learning model used in the rest of Canada that places students lacking host language proficiency directly into regular classes, while providing English as a second language support. She reflected on a Brazilian student who was placed in grade six elementary, the same grade he was doing back in Brazil, with no knowledge of the English language.

I taught him English, I taught him math, social studies: geography, history and science, and religion, well not religion, ethics. (Helen/SD/1/2-3/06/15)... He came in September, he didn't know much English at all, he left in Christmas. (Helen/SD/1/5/06/15)... When he left he was the smartest in the class. (Helen/SD/1/13/06/15)... He started from not being able to read to studying the whole series of Harry Potter. (Helen/SD/1/25-26/06/15)... He kind of hide at the beginning, he was very shy, but still, you know, he was very, I guess he observed for a couple of days but after that, the kids were very amazed [emphasis] because we kept asking him about his country and looking and he was slowly finding the words, and in the end he was very able to express himself that the kids loved him. He got along with everybody, he was very well liked. We were all amazed because he always wore a sweater even though it was very hot because he said: "This is not hot" [laughter]. So everything he did was amazing for the kids. (Helen/SD/2/56-62/06/15) ... I think it would've been different he had gone to French school, probably it would've been a different experience because I believe that he might have been more narrow-minded in that classroom. (Helen/SD/3/114-116/06/15) ... [When my student left] he said he was both: sad to leave school but also happy because he missed his family in Brazil. But he was very kind. "If you visit [Brazil], visit me, stay with us." He keeps in touch with a lot of kids through Skype, through Facetime. (Helen/SD/2/50-52/06/15)

Helen reported her student was very surprised to be in a school system where extracurricular activities were highly enhanced. Helen said that her student considered the class to be a safe environment in which to share different experiences in order for his classmates to better understand him. I found Helen's way of addressing the diverse needs of her new student,

as well as those of the rest of the class, an asset. She stated:

In Brazil education was very serious and it is taken seriously. You have to respect your teachers (...) And for him it was just, he studied he studied he studied. He just said: "I just read read read read all the time. And school is serious" (Helen/SD/1/22-23, 24/06/15)... He was amazed, he just didn't understand how come (...) and he just didn't understand how come the kids, "At school they didn't teach me fun things". At lunch time there were clubs, and soccer clubs. He couldn't believe it: "At school, school" There are other activities that you join outside school but not at school. "It was all academic" so he was amazed [emphasis]that school was more fun here and also that kids didn't take it so seriously (...). (Helen/SD/2/41-46/06/15)

The application of inclusive learning strategies empowered her Brazilian student and valued his culture and experiences. This not only resulted in a successful adaptation but also it added cultural knowledge for her class. Helen felt that the second-language model used in French schools in Quebec disregards the children's potential for new language acquisition while at the same time learning different school subjects and establishing friendships. It is important to note that Helen's international student was able to attend her school because his father was a military visitor to Canada.

I guess I think it is very narrow-minded because, as it was proven with this young boy, he acknowledged well knowledge and it was so interesting and he could read and join in no matter if he came to Montreal or to St Jean or wherever because he could use it. But I think just keeping just French, just French history, just French culture keeps you very narrow-minded and I understand how terrible that must feel to be able to go out and only know that. (Helen/SD/3/107-112/06/15)

The data indicated that the English and French immersion programs had differential effects on the academic achievement and social development of students. It was highly interesting to observe that despite the short time the allophone student spent in the English language school, his immediate inclusion in the mainstream community resulted in the rapid achievement of English language skills and academic learning. These findings suggest that the

benefits of the welcoming class model of Quebec, which functions in isolation from the mainstream community, which are minor, merit scrutiny.

Passing into the expected class. Throughout the study, participants shared their experiences related to the significant change that occurred when they entered regular classes. My data demonstrated that participants felt satisfied and content to reach the end goal of transitioning into regular classes (or mainstream ones), for which they had long been preparing. This involved being able to apply a “real use” of the French language, being in a class where all classmates were the same age, and, most importantly, being able to learn subjects they were not exposed to in the *classe d'accueil*, such as science and history. Moreover, participants began to develop more significant friendships and they began to appreciate their new education in Montreal despite some initial struggles with oral expression and the exposure to forms of bullying. Three participants elaborated on their struggles with oral skills, which they were able to overcome over time.

I remember asking my classmates, on the first day of class, for a “*taille crayon*” - a pencil sharpener – In Quebec you don’t say “*taille crayon*”, you say “*aiguiseur*” but it is not the right word! So (...) for example, I remember that my classmate was laughing at me (...) and I kept saying “*taille crayon*” and I finally said it in English because it was easier for me to communicate in it (Josefina/PD/3-4/117-126/03/15)... then he told me: “Ahhh, in Quebec we don’t say it like that!” And I don’t know what else (...) I had to adapt a lot. I remember the first day I arrived home crying, I left the class. My classmate had laughed at me...and you just stand still, you don’t understand much. It takes time, it takes time, but you can do it. It is just a period, a period. (Josefina/PD/6/215-219/03/15)

What I remember is that it affected me maybe because in Mexico I used to participate in class, I used to share my opinion. But in regular classes whenever I spoke, the teacher didn’t understand what I was saying. She used to ask me: “What did you say?” “What did you say?” That makes you stop talking. Perhaps even my personality changed a bit. Instead of saying anything I used to think a lot before. I remember telling myself: “I’d better don’t say anything at all because they won’t get me anyway”, right? (Ignacio/PD/3/106-112/04/15)

In *classe d'accueil*, I was an honour student, I had very good grades. I did my best. But once I started the regular classes, I began having problems. Everybody spoke French either too fast or either using expressions my teacher hadn't taught me (Elena/PD/6/228-231/04/15) ... Everyone else could understand French. It wasn't only that I couldn't pronounce well, but I also couldn't understand the things they were telling me because they were speaking too fast or just because they were not pronouncing as they should have. When someone is used to speak a language, he doesn't want to pronounce every letter or syllable the way it is supposed to be. (Elena/PD/5/210-214/04/15)

Overall, participants felt that the knowledge obtained prior to their arrival in Canada, coupled with their proficiency in Spanish, provided them with different tools to complete tasks faster than their peers, sometimes even effortlessly.

I noticed that I was able to understand words students from Quebec couldn't. I could do it because they were similar to Spanish. (Ignacio/PD/6/226-227/04/15) ... "I was better than most of the Francophone students, in written French. Since teachers mainly evaluate written French [and not oral French] then it was great. (Ignacio/PD/7/276-277/04/15)

I learned algebra in secondary 2; however, students learn algebra in secondary 3 or 4. Then, I was not better than them in algebra, it's just that I had already learnt it (...) Whenever I asked for more exercises they used to tell me 'we need to follow the program'. (Antonio/PD/4/133-135, 162-163/04/15)

I remember the first day of class, the teacher asked us a question, I gave the answer. And I was the only one who had the answer and I hadn't even studied here. I mean, I was not supposed to know the history of Quebec, but I knew what I had learned in my country. This really shocked me because it was something so obvious, something that everyone should have known [surprised] (...) and the people who live here, their own culture, they just have no idea about it. (Josefina/PD/5/174-179/03/15)

[My daughter] did well in all the courses because she already knew the things she was taught [at school here]. She knew multiplication, power, radicalization and here in primary 4, student were not doing any of those things yet. There was a huge [emphasis] difference [between curriculums] because she was so very relaxed at school, academically speaking. (Susana/SD/1-2/37-39, 41-42/05/15)... Mathematics? She did math with her eyes closed! (Susana/SD/5/179/05/15)

They did the 8th grade. In El Salvador you study until 9th grade and then you go to baccalaureate which is very different here. That's why they felt uncomfortable because

they were ahead. They were placed two years behind therefore they felt very frustrated because they felt as though they lost two academic years (...)When they ended *accueil*, they were sent to secondary 1. [It was very upsetting], especially for the oldest of my children. (Iris/SD/2/43-47/05/15)

My data demonstrated that the assumption that adequate assessments were being performed in the school system prevented parents from questioning academic placements that set back immigrant students. One participant elaborated:

Well, back in that time, I didn't see it, I didn't realize it. I thought it was normal, my children as well. They knew they were ahead but they thought it was part of the learning in Canada, where everything is different. But years after, we noted that they should have gone to, at least secondary 2. (Iris/SD/2/75-78/05/15)

Similarly, Helen discussed how her 10 year-old international student had a high prior knowledge in the different courses she taught him. She reflected on how she and all of his classmates were amazed to have him in the class and to be able to learn about his culture. She stated:

He couldn't believe [emphasis] how laid back school was here. (Helen/SD/1/22-24/06/15)... Although he was young he was very knowledgeable (...). He knew the history of the country, of South America. We did Remembrance Day at school, he was the one telling everybody what happened here and why we celebrate Remembrance Day. He was very knowledgeable so when he spoke of his country he spoke of South America, he was very knowledgeable. He didn't have the knowledge of a ten year-old. He was very above and beyond. He said it was just the way he studied in his school. (Helen/SD/2-3/78-83/06/15) ... He was well up-to-date in math, sometimes he had to figure out what the term was, but he didn't miss a bit in math. He was great. (Helen/SD/4/121-122/06/15)

It is important to point out the frustration participants had with the curriculum of mainstream classes, particularly with mathematics. Data demonstrated that a participant felt somewhat caught between both the regular mathematics, and the enriched level. On the one hand, Antonio found the curriculum in regular class followed topics he had learned in his home country. On the other hand, when he was placed in an enriched math class, he was asked to solve

problems that he had never seen before. He found this demotivating. He emphasized that the division of those levels caused a negative impact on the students of regular classes as it set curricular boundaries lower than the average student's capabilities. He elaborated:

Those who struggle didn't receive difficult tasks. Those who could learn faster were given more advanced tasks. But you know what happened? Those who struggle were not given chances. You were told in advanced that you could only do certain kind of exercises and that you could not do some others. (Antonio/PD/4/151-155/04/15) ... I asked to be sent to enriched math, the strongest level. It was, of course, much more different to the math I had seen when I started the school year. I used to tell the teachers: "But you have never taught me this" "How do you expect me to do this well?" "If you don't challenge my mind, you will never be able to know what I am capable of doing?" (...) They simply said: "Antonio, that's the system". (Antonio/PD/4/163-167, 171/04/15)

Another important aspect of mainstream classes was the participants' desire for more education in key subject areas such as world history, Canada history and English. Some participants emphasized the greater importance that is given to the mandatory course of History of Quebec rather than the History of Canada.

In secondary 4, you only studied the history of Quebec! Not even the history of Canada! (Josefina/PD/5/174-175/03/15)

In secondary 5, it is obligatory to learn history of Quebec. If you didn't earn a passing score in this course, you couldn't get your high school diploma, right? In secondary 5, you learn history of Canada, but you don't need a passing mark in this course. You get your high school diploma whether you get a passing mark [on this course] or not. (Elena/PD/9/354-357/04/15)

Similarly, data revealed that some participants found the strong emphasis on French as the main language in Quebec, at the expense of English, to be a hindrance for future endeavors. For instance, Josefina was struck by the lower demands of the English curriculum compared to that in her home country. She stated:

The level of English in secondary school here was very very low. The level of English that I had learnt in Uruguay...I mean I passed my courses with very good grades easily...

Well, I studied in a private school in Uruguay so (...) when I first came here, I felt much more confident and comfortable speaking in English than in French.
(Josefina/PD/12/443-446/03/15)

Raul elaborated on this point. He reported feeling torn between French and English when dealing with the struggles of entering a Francophone university after graduating from CEGEP. He was surprised to find that mastering English was necessary to ensure future career success, more specifically, as an important means of communication in the university he currently attends.

We have books in French in the first year [of the Francophone university]. After that, since second year, everything is in English [laughter]. Books are in English, professors speak French but you can tell they have some difficulties with it so it's better to speak to them in English. (Raul/PD/16/645-647/04/15)

It is important to note that Raul acknowledged he had not been a strong student in English class. However, Raul resented the fact that the English language course was not given greater importance in the school curriculum: he explained that having only one or two hours a week of English instruction led him to believe English was unnecessary for his future pursuits and thus discouraged his efforts for a better outcome in the course. He stated:

"I didn't think it was important. It seemed more like a physical education subject for example". (Raul/PD/17/684-685/04/15) ... If I had been told since the very beginning how important it was, maybe it would have been easier to learn when I was little. I struggled with it. My work (...) helped me improve my skills. I took an immersion course and all that. Yes yes. I was f. [---] up [laughter]. (Raul/PD/16/632-638/04/15)

It's hypocritical. They know that is how it should be but they don't tell you that so you just learn French. (Raul/PD/16/657-658/04/15) ... French was divided in 4. The English course was mainly to watch movies in English [laughter]. (Raul/PD/16/663-664/04/15) ...[in the English class at school] you had to say what was the message of the movie or you have to think of a country and do an oral presentation...you don't read books, nothing. We didn't learn any grammar, nothing (...). (Raul/PD/16/666-667, 669/04/15)

My interview with the school teacher revealed her regret that English was not a higher priority in the Quebec curriculum. This certainly affects English-speaking Quebecers as well as immigrants for whom English is the main second language and raises “questions of whether the mastery of French skills will come at the expense of mastery in English” (Lamarre, 2008, p. 73). Helen suggested that more emphasis should be placed on English instruction in schools, as it is undeniably useful in Canada and throughout the world. She elaborated:

I would say that it is not enough, it is not enough English in the French schools, that English students going to a French school come out with the ability to speak French properly but when they go to a French school I don't think they finish being able to converse as easily in English. I don't find they get the same quality of education. I think they need more English to be able to feel confident, confident to be able to communicate, not to be bilingual but confident. (Helen/SD/4/127-132/06/15) ... I don't think French school would elevate the level of, the amount of English. (Helen/SD/4/141/06/15) ... I don't think it would change because the people who are interested in having English find a different way to do it or they go to private school after so I don't believe it gives enough reason for the French schools to make a change. I don't think it will happen. (Helen/SD/4/146-149/06/15) ... A lot of higher education and jobs, I mean, outside of the little Quebec towns is English so I find it narrows, I don't think it doesn't leave much choices. It's not as helpful as it could be. It could be bilingual. (Helen/SD/4/156-158, 160/06/15)

With respect to the teachers' capabilities to teach students from cultural and linguistic backgrounds different from their own, a parent explained how her daughter felt discouraged that her French teacher showed differential treatment towards Latin American students. However, she went on to explain that this teacher's low expectations of her daughter and other classmates did not obstruct her daughter's adjustment and ultimate educational success. Nonetheless, it made both of them (Susana and her daughter) reflect on the contradictory messages they received at school: on the one hand, teachers made continuous efforts to integrate immigrant students into school life, on the other hand, teachers sometimes disregarded the educational needs of

immigrant students such as their limited language proficiency and their need for cultural adjustment.

There are teachers that do and there are others than don't, as elsewhere. There are teachers committed to their work and there are others who aren't. I realized my daughter did struggle with the French teacher she had for the first two years [in secondary school]. She used to tell me: "The teacher is racist mom. She is racist. She looks at us, Latin Americans, as if we wouldn't know anything" I mean (...) "And that is just not right" she told me. "She only helps students from [Quebec] mom" (...) It is very serious. I used to tell her: "You need to be bigger than those problems". (Susana/SD/4/142/05/15)

It was interesting that one of the stakeholders who provided secondary data commented that despite constant complaints from her son about how his teacher treated him, she opted to believe it was an excuse for not studying. Iris reflected on her attitude and even today she and her son talk about this unfortunate school experience.

Today though, he is a grown man, a mature man, an engineer, he keeps telling me this. He told me what his teacher used to do to him, that she was always (...) she used to blame my son for everything that could happen in the classroom, really bad, orally. I mean back then I didn't pay attention to what my son was telling me because I thought he was making excuses for not studying. (Iris/SD/3-4/114-115, 118-120/05/15)

The participants revealed that it was not uncommon for them to be exposed to peer discrimination and harassment at school. However, it is important to note that none of the participants found that these difficulties presented obstacles to their school success or their psychological and social wellbeing. I found this very interesting because I believe it may be an important indication that participants' strong self-esteem and/or identity formation that they brought to Montreal protected them from forms of harassment and bullying (del Villar, 2011). One of the participants commented on how bullying behaviours were common in her daughter's school. She pointed out that hostile attitudes were coming from another ethnic minority group of immigrants in that particular school which used to call other students names,

threaten them and even use physical violence against them. These negative attitudes also included immigrant peers, who stood out for their academic success, language barriers, or differences in physical appearance (Qin, Way & Rana, 2008). Susana elaborated:

One day at school, I am sure if it was Secondary 1 or 2, my daughter was getting some books from her locker, and a girl came to my daughter and wanted to fight her. My daughter told her: "Hey what's up with you?! What's your problem?!" Right? And the girl was screaming and said: "You'll see tomorrow!" And the next day, it wasn't that girl, it was another one who told her: "Hey, what are you doing to her?!" she wanted to hit my daughter, you see? (Susana/SD/5/183-188/05/15)... And my daughter said: "Hey, take it easy! What's up with you?! I don't know you and I don't even know your friend!". [My daughter] told me: "Mom, I had to leave and so did the other girl" "The second girl understood that I had nothing to do with her friend, the thing is that her friend was crazy and was trying to fight me for no reason!" I told [my daughter] that they were crazy girls then. So my daughter got away of that situation. (Susana/SD/5/190-195/05/15)... There are some groups of students that hit other groups at school, right? Those who think of themselves as powerful, especially in North Montreal (Susana/SD/6/200, 203-204/05/15)

According to research, children who become victims of racial attacks from other children in the school setting frequently suffer a negative impact which is revealed in their school grades. Also, they require counseling. Nevertheless, Susana was proud to say that her daughter was always a good student and never needed psychological support, only her parental support. Raul, however, explained that being part of the school soccer team and the traveling he did representing his school gave him the opportunity to make more friends and thus be recognized. Raul noted that having a big circle of school friends prevented him from being bullied. He articulated:

In a public school the law of the strongest is applied [laughter]. You learn to defend yourself by using just your mouth. There is a lot of bullying, too. I've seen it. I've seen students being bullied, even teachers ... If they see you alone they will piss you off ... new students, socially isolated students. Some of them were just playing the guitar, and they were bullied ... I used to play soccer, I made some friends then they didn't bully me anymore. If you are always alone, sort of rejected, they bully you. Playing soccer helped me. (Raul/PD/6/212-214,228, 231-232,224-226/04/15)

Some of the participants underscored how their skin colour positively influenced their school adaptation. They indicated that having lighter skin colour prevented them from being perceived as Latin Americans, and thus from experiencing discriminatory acts which of course is a sad state of affairs, that is, the fact that skin colour can play this role. However, it is important to acknowledge that participants proudly self-identified as part of the Latin American ethnic group, as will be explained in theme three.

There was a lot of discrimination at school (...) [A female friend] was attacked very often. I'm lucky to be white (...) [smile]. (Josefina/PD/13/524-525, 529/03/15)... In my case, as I told you, things were easier because of my physiognomy, I look like the people from here (...) I didn't feel discriminated. People will accept you more easily when you look like them. It's the truth. (Josefina/PD/16/610-613/03/15)

Because of my physical appearance, people thought I spoke French (...) Many people approached to me to ask me questions, but my sister – she has dark hair, a darker complexion – she wasn't asked! You know what I mean? (Elena/PD/4/159-160,165-166/04/15)

Interestingly, the data demonstrated that some acts in which participants were called names were not perceived as insults. Some participants felt that most of the verbal aggression from Quebecer peers was due to a lack of understanding and/or a sense of curiosity rather than maliciousness. Data indicated that native-born Quebecers used the word “immigrant” against their peers as they might have used any other words related to height or weight. A participant commented on how an occasional bullying act lacked intention and did not go too far.

I think it is more that they see you and they say: 'Ah, you're an immigrant.' That's why they tell you: 'Go back to your country'. But If I hadn't been an immigrant, they would have told me something else. It wasn't anything besides that. And they were just 11-year old kids. They obviously didn't know what they were saying. (Ignacio/PD/8/294-297/04/15)

My sister was quite bothered. [Other kids] sometimes told her: “Hey, did you skate in Mexico?!” “Yes” she said. [The kids said]: “How come you could skate on the sand?!”. It was mainly because of ignorance, but not with a bad intention. (Ignacio/PD/8/300-302/04/15)

In short, the participants' transition from *classe d'accueil* to regular classes resulted in their contentment about being able to increase their academic knowledge and to socialize with peers through the real use of the French language. Nonetheless, the participants pointed out their displeasure with having received a limited education in key subject areas and their feelings of disgruntlement about having encountered different degrees of hostility on the part of some teachers.

Experiencing Adaptation. This category describes the different adjustments participants made that allowed them to feel that they were adapting to the school. Participants commented on how a combination of cognitive and social factors facilitated their school adaptation. Participants indicated that language exposure and teachers' encouragement and genuine attempts to help were central to their adjustment to their new life in Montreal. Similarly, interactions with peers, curricula, rules and examinations, etc. increased their feelings about adaptation in their schools.

What cost me the most was pronunciation. That's why the teacher used to tell me to write the phrases down. So I did it. Then he could understand me and then he explained things to me. (Elena/PD/5/203-205/04/15)...I also had pedagogical support from a speech-language pathologist to learn how to pronounce well. (Elena/PD/6/228-231/04/15)

I remember I had to stand in front of the class, and well I thought my classmates would make fun of my accent, but just of my accent because my French was good. But the teacher said: 'I'll sit next to the one who makes fun of his partner to see if he/she can do it better'. (Antonio/PD/9/378-380/04/15)

[The relationship with teachers] was good especially the relationship with my physics teacher. I liked him because he taught me three times. He taught me biology, physics 1 and physics 2, so we knew each other well. (Raul/PD/9/371-374/04/15) ... I did like secondary school. The change was good for me. It helps you try harder, build some character. I also made me smarter. I had a good time. I had good marks, I played soccer, and I made lots of friends. We still see each other. (Raul/PD/9/364-366/04/15)

It is important to mention that other languages besides French are highly discouraged in schools in Quebec, in particular English because of the "controversial debate over minority

language education in Quebec and Canada” (Mallea, 1984; Breton-Carbonneau, 2011). Josefina, perhaps surprisingly, commented on how one of her teachers applied the necessary flexibility and allowed her to use the English language as a vehicle for clarifying class instructions (made in French). Her teacher willingly offered his help and support if ever it was needed. The data revealed that this teaching flexibility not only helped Josefina on an academic level, but also on a personal level because it enhanced her self-concept. With respect to the use of participants’ first language (Spanish), none of the participants mentioned the need to use it in the classroom. What participants recognized and appreciated from teachers was their willingness to recognize the emotional, cognitive, and linguistic connections to their first language and cultures. This certainly points out some specific strategies teachers could apply for working effectively in linguistically and culturally diverse settings (Daniel & Friedman, 2005). Josefina elaborated:

I did not understand his accent and he did not understand mine (...). We both spoke English, outside the classroom, obviously not in the class. I sat during his course, I attended his course. I used to take notes because (...) well, reading was something else. But normally when I needed explanations or I had to talk to him, after the course, we used to sit and talk in English. (Josefina/PD/4/152-158/03/15) ... He was a teacher from ‘*la region*’ and it was also his first experience with immigrants, immigrant students because he had never worked in Montreal. (Josefina/PD/5/161-162/03/15)

Another participant pointed out that her previous knowledge of English enhanced her socialization with peers in the mainstream classes, which certainly promoted her sense of belonging.

The first years, the first year actually, I spoke mostly in English with my classmates. In fact, I had a group of friends in regular classes, we spoke mostly in English. (Josefina/PD/3/126-128/03/15)

By examining the data, I was able to conclude that when they were students, participants, desired tangible ways of embracing language plurality, and cultural diversity within the Quebec school system. The lack of multicultural awareness in the contents of the curriculum revealed

discrepancies with the model of integration wherein members of the Quebec society and immigrants work together to mutually adapt to one another. Also, it was apparent that a great importance was attributed to social interactions as these allowed participants to overcome ethnic and language barriers and thus facilitated their integration (Jiménez, 2011).

When we were learning history, our teacher didn't [include our cultures in the class development] – I mean, it would have been easy for me [if I were a school teacher] to just say let's learn some history. If we were learning about America, the students from America should make a presentation of their countries, their cultures. If we were learning about Africa, the students from Africa would have to do the same thing. But he didn't. He never did anything like that. When we were learning history, it was so general. (Elena/PD/8/338-342/03/15)

You can't know what you don't love. Of course, there needs to be reciprocity [between Canada and immigrants to Canada] or else... For instance, if I hadn't adopted the Peruvian culture, I would not have gone out with my wife. I would've dated a Nicaraguan. I had never eaten ceviche before. Being open to multiculturalism, to learn to know, all of my friends, those I had and those I have today are from different nationalities. I've eaten spaghetti with Italians (...) Chinese people are a bit difficult to understand because they're a completely different, they have very good principles. I remember some Polish friends struggled with learning French but we all learn French together, as a group. I was in love with a beautiful beautiful Indian. I remember she invited us to go a veil dance. It was beautiful. (Antonio/PD/14/579-588/04/15)

I was surprised to note that Helen's application of strategies to address culturally different students was not the result of a school policy, but rather from knowledge garnered from her 14 years of professional experience; this despite the fact that she had never before had an international student in her class. She stated:

[Asking him about his background, how was Brazil like] was coming from me, it was not a policy actually. It was just for us to show that we were interested in his culture and where he was coming from. In my class, I have something called "open mind" where the kids can talk about whatever they want for 15 minutes once a week and at the end, he put up his hand, he really really wanted to speak and he spoke the whole time about his day in a life at school in Brazil. He wanted everybody to understand. I guess he was comfortable speaking more English and he went on and on and had to stop him and I said: "Okay! You have to let speak someone else" [smile] He was very enthusiastic to

share. So although it is not in the curriculum, I think it was important for him to share and for him to see all the people interested. (Helen/SD/2/66-74/06/15)

The theme “Taking the New School Path” which encompassed the categories “transitioning”, “passing into the expected school” and “experiencing adaptation” demonstrated the perception of the participants about the education they received in public schools in the city of Montreal. Antonio’s feedback about his experience in the *classe d’accueil*, and in regular classes, is particularly interesting for two reasons. First, he started school in Montreal in 1988 while the rest of participants began in the 2000’s. Interestingly, his insights about the school experience of a newcomer were not different from the rest of the interviewees. This is significant because he demonstrated that the pedagogical and educational practices used for newcomers have remained consistent since the late 80’s. Secondly, Antonio decided to drop out of school in Secondary Five. The overwhelming responsibility of studying at school coupled with working a six-hour shift in a fast-food restaurant to support himself discouraged him from finishing his studies. He regrets not having been persistent enough at school or in adult education classes in order to pursue the administration program he was interested in at that time. Despite the odds, Antonio’s economic status has not being lower than that of the rest of the participants. He is currently a prosperous small business owner. In fact, he claims that his smooth integration into Quebec culture allowed him to attain economic stability in a multicultural environment, which would have been impossible in Nicaragua. He elaborated:

It was new, new to me (...) I am not saying it is my excuse. It was my mistake (...) I started working, I felt completely at ease. I spoke French really well. I was self-dependent, I mean I could maintain myself. So that was my new life. I used to work 40 hours a week, I had my apartment. (Antonio/PD/8/343-347/04/15)

I live with people of different origins. Look that’s the greatest gift of life: being Nicaraguan, married to a Peruvian woman, living in Quebec. I speak French, English, and Spanish. What am I? You get used to live that way. You don’t mind your children speak

to you in a different language, you understand what they are saying and you follow their conversation. (Antonio/PD/12/501-505/04/15)

The theme *Taking the New School Path* suggests that generally participants perceived their educational integration as positive. The five participants found that attending school was a valuable experience that enabled them not only to achieve language acquisition, but also to nurture social and intellectual worth. In addition, none of the participants had any resentment towards the *accueil* program. However, participants did point out the need for improvements in the design of *classe d'accueil* as well as in mainstream classes. Contrary to some studies that have analyzed the experience of minority groups (e.g. Monti, 2014), participants did not feel that they had struggled with acculturative or psychological stress, and most of them achieved higher educational success than many of their Quebecer-born peers. In fact, participants were generally happy with their immigration into Quebec because it has provided them with better educational and economic opportunities that those that would have been available to them in their home countries. Nevertheless, the participants claimed that acts of bullying towards some of their classmates were a result of the isolation from the main stream classes in *classe d'accueil* and thus acted as a barrier to school adaptation. Interestingly, those isolated acts of bullying were not a critical issue to participants, mainly because they did not perceive themselves as being in a more vulnerable position than others. I would suggest that parental support, friendship relations, teacher support and personal motivation played significant roles in the participants' adaptation to the school system in Montreal.

Theme Two: Attaining Integration

This theme is comprised of four categories that reflect the core elements contributing to the feeling of fitting in and functioning well in the Quebec community without significant constraints related to the stress of acculturation. This theme encompassed the categories that I

called, “gaining familiarity with the French language,” “interpreting the Quebec culture,” “identifying the barriers,” and “sharing collective wisdom.”

Gaining Familiarity with the French language. The participants in my study reported they socialized with peers mainly through the use of the French language (Guardado, 2008). Participants associated the acquisition of French with an active participation in social and economic life in Montreal. More importantly, participants showed great appreciation for the cultural significance of having learned French, which demonstrated their powerful commitment to Quebec society. Participants’ membership in this learning context afforded them with new values and beliefs. However, this did not detract from or replace Spanish or their Latin American identity. The data revealed that participants had skills in French as a second language and in English as a third language, with the exception of Ignacio who is equally fluent in French and English, as will be explained below. Also, the data revealed that all participants felt satisfaction with their bilingual or trilingual skills since these represented a key to economic integration in the multilingual city of Montreal, and to the establishment of relationships with people who speak each or all of these languages. They felt those skills were a human resource asset in the economy of Quebec, and also a linguistic bridge between Canada and the millions of people for whom Spanish is a native language.

You can communicate well with most young people. Most of them are bilingual. They speak French and English, Others can speak a third language, Arabic or Spanish. That’s good, right? (Raul/PD/14/557-559/04/15)

I actually didn’t speak French perfectly when I was young but I always talked to the girls, I flirted, and they got me. (Antonio/PD/9/368-369/04/15)

[Bilingualism] helped me to integrate myself, helped me to accept others. I think that helped me mature. It obviously influenced me to become who I am today. I see things now from a different point of view. (Josefina/PD/16/602-604/03/15)

The participants felt that the acquisition of French and English greatly enhanced their social integration in different settings such as school, workplace, and leisure centers. Ignacio pointed out that his prior knowledge of English brought from his home country smoothed the challenge of making friends in Dorval, a mainly Anglophone neighbourhood where he first lived in Montreal. More importantly, it had a positive effect in his academic performance.

When I arrived in Montreal we lived in Dorval where there are lots of apartment buildings. Two Anglophones kids lived there. I used to talk to them, I spoke to them in French and they answered me in English. That's how I learnt English, I could understand everything. We used to play in English together, to watch TV in English together. But I already spoke French then. This is how my English had a very strong accent. In high school, you can take basic, intermediate or advanced English courses but I was always in the advanced English class. My French had an Anglophone accent. (Ignacio/PD/4/ 125-132/04/15)

The participants pointed out that the constant use of language switching (French, English and Spanish) within friendship networks was necessary in their daily trajectories through the city. The selection of the language is associated with the perception of the linguistic "identity" of the place they are in, or the social network they are with (Occhipinti, 1996). Interestingly, Antonio's approach for his children to become effective bilingual speakers was based on the avoidance of language switching within a particular setting. He explained:

I just tried my children to speak a language at the time: if it's French then just French, if it's Spanish then just Spanish. I want them to make an effort and speak Spanish better so they'll be able to speak to their relatives, friends. They make mistakes; it's a little hard for them. I know they're still young. (Antonio/PD/12-13/522-525/04/15)

Another important French language-related issue was reported by a parent. Her daughter struggled to develop writing skills. Her daughter and the rest of the Latin American students in her class used to make the grammatical mistakes generally attributed to Spanish-speaking

learners of French. Susana, whom used to be a school teacher in her home country, regretted that French second-language teachers did not adequately address this matter. She elaborated:

Knowing Spanish became an obstacle because sometimes when she is writing in French she is thinking in Spanish. This makes her writing different. Then she has had some difficulties with French. But even the teachers know this is was a typical mistake of native Spanish speakers. For teachers it has become normal to observe those mistakes in Spanish speakers. I found it as a problem, though. (Susana/SD/4/123-128/05/15) ... You know French was based on grammar, writing. My daughter used to struggle with that. So I asked her French teacher: "Why is my daughter getting this score?" She told me the same thing: "All native Spanish speakers make the same mistake" but her teacher was not doing anything [to address it]. (Susana/SD/4/164-167/05/15) ... It can't be possible that all Spanish speakers were making the same mistakes and well then this needed to be addressed, but it wasn't! (Susana/SD/4/169-170/05/15)

I was able to understand that French language schools have limited instructional tools adapted for immigrant students, which indeed challenges the implementation of integration programs at school (Matteau & Boudreau, 2012). Nevertheless, it became apparent that having gained familiarity with the French language was perceived as a formidable achievement that enabled participants to feel connected with the different ethnic groups in Montreal and Quebec.

Interpreting the Quebec Culture. By examining data, I was able to conclude that the participants celebrated diversity in Montreal. They felt that the changes, challenges, and opportunities that immigrants have brought to Montreal have made it a friendly context for building positive relations and learning about diverse cultures. I noted that participants shared opinions of Franco-Quebecers, Anglo-Quebecers and people from the rest of Canada. Participants felt that because Montrealers have been exposed extensively to more than one culture, the integration of immigrants in this city is attained more easily. However, participants felt that the Franco-Quebecers outside Montreal are a deeply rooted society made up of close-knit individuals. Participants suggested that this reflects a lack of desire to interact with other ethnic, cultural, and linguistic communities. This finding suggests that the language majority

groups throughout Quebec need to recognize “cultural diversity as a form of wealth and development” in order for immigrants to achieve integration into their societies (Poirier, 2010, p. 26).

Montrealers have a different mentality from the rest of Quebec... Montrealers lost the fear of losing their identity, unlike other people. (Josefina/PD/12/455-456, 458/03/15) ... [Franco-Quebecers] are afraid of losing their language and it is embedded in them. They really feel it. They see the foreigner as someone who is coming to invade them. However people in Montreal are much more open-minded and well, like I said, they are not afraid of foreigners. (Josefina/PD/12/469-472/03/15) ... There are other places [outside greater Montreal] where people are very much set in their ways; they would rather not have immigrants in their town. (Josefina/PD/12/473-475/03/15)

If you are a Quebecer, it means you are deeply rooted in your culture. You are not open to what Montreal is today. Montreal is a multicultural metropolis. (Raul/PD/13/528-530/04/15)... Young people [in Montreal] do understand multiculturalism because they have seen it throughout their lives. I don't know if they have been brainwashed since primary 1, or maybe when you start growing up. (Raul/PD/15/596-598/04/15)

Quebecers are not racists but they are just, I mean, people you don't know, people who want to be your neighbors, people who speak a different language, of course the Quebecer gave a step aside. (Antonio/PD/10/409-411/04/15) ... If I were a Quebecer I couldn't relate to the different groups there are in the Canadian society. If you observe Quebecers, you'll see they have quite a close circle. Multiculturalism makes them feel alone therefore they prefer to leave, to move away. You see few Quebecers in Montreal (...) There are few in the east, there are Anglophones in the west, but English speakers don't have a problem with immigrants (...) a close Peruvian friend of mine is married to a Quebecer, an Anglophone Quebecer and we get along really well. (Antonio/PD/12/483-486, 488-489, 552-553/04/15)

I think that Montreal is rich in different cultures. I see why someone would feel different in Montreal versus outside Montreal (...) I would agree with that statement because I think that once you go out of Montreal you don't see as many cultures. (Helen/SD/3/99-102/06/15)

It was apparent that being in a relationship with a Franco-Quebecer facilitated a better understanding of the different social codes in the French culture of Quebec, and of those of the Latin American culture. The data indicated that the wide differences among cultural ways of

thinking and doing often result in misunderstandings and/or misinterpretations. In a similar way, having a circle of Franco-Quebecer friends facilitated not only the observations of the differences between the Quebec culture and the Latin American culture, but also the appreciation of the similarities between them. Participants elaborated:

We need to be very careful because some people have particular expressions, gestures yet they truly appreciate the fact that you try to communicate in their language. They'll make particular face expressions because it is like: "I am trying to understand you but I cannot", "You have an accent but I'm doing my best to understand you". There people you find "cold" at first, so you don't like this person: "He always seems to give me a cold look", you could see his lack of kindness. I don't know how to say it, a person who leaves you behind. And it is just because things work differently. Friendship works differently, relationships are built differently. They are not accustomed to physical closeness. For example, they are not used to talking and having a conversation and while making direct eye contact. So if you make eye contact: "Oh! ... I feel shy" [smile]. (Josefina/PD/14/530-539/03/15)... You wonder: Why are they so cold? Why isn't there much contact? It is a matter of opening your mind and face things differently, right? (Josefina/PD/15/565-567/03/15)

I'm capable of understanding things (...) I am not saying they're rude. I'm saying people here are like this and people [in Mexico] are like that. I feel I'm between both of them. I think both of them are just as good. I think I like it more there. It's nicer but it isn't bad here either. (Ignacio/PD/13/482, 486-488/04/15)

Josefina pointed out that this cultural understanding was achieved on both parts: her boyfriend's and hers, which greatly enhanced her motivation to deeply celebrate the diverse characteristics of cultural groups in Montreal. Josefina's satisfaction with having bridged the social distance with the French Quebec culture reveals the development of "shared citizenship and collective experience", which is the aim of every multicultural society (Dib, Donaldson & Turcotte, 2008, p.161).

But it was difficult, it was a barrier to overcome. Especially for my [boyfriend], our families have different characteristics. When you go to a party in Quebec, people sit at a table... and it has nothing in common with any Latino family party, where you listen to music, people speak louder: "Pass me that! Come here! (Josefina/PD/17/645-648/03/15)

... I think the first time my boyfriend went to my house [laughter], he left the house with trembling legs! He didn't understand anything! ... He was sitting on a chair all day. But he kept insisting and kept going. And now he goes, he speaks louder. When he can't do it in Spanish he does it in French if necessary. (Josefina/PD/17/ 652-653, 655-656/03/15)

Identifying the barriers. The participants reported some negative public attitudes, isolated discriminatory acts and bullying as very significant barriers for integration. The data revealed a polarity of emotions which suggested that a critical portion of the Quebec society is not positive about immigration. Elena shared an unfortunate experience when trying to buy tickets in a subway station in the city.

It did hurt a lot because it was the first time in my life I took the subway alone to go to school (...) I didn't speak French by then because I was going to start in *classe d'accueil* so I said [to the ticket booth clerk]: 'one ticket please'. I spoke English but with a very strong accent, obviously... The guy didn't seem to understand and he yelled at me. He kept yelling and I kept repeating: 'one ticket' because I had to go to school, I didn't have any other place to be. I mean I needed to go to school. And the guy yelled and yelled and all I understood was: '*français*' '*français*'. I didn't get the rest of what he said. I remember I was crying in the subway [station], I turned around and I left the station. (Josefina/PD/12/490-492,495-501/03/15)

The participants agreed on the need to enforce anti-discrimination laws or specific public policies as an appropriate means to overcome integration barriers. In addition, the participants indicated that some of these barriers reflected not only a disregard towards minority groups in Quebec but also that these minority groups are at risk of exclusion. Ignacio and Helen elaborated:

'I will only serve you in French' from the STM and the controversies around it. That's not good (...) I remember it (also) happened to a footballer who came to the city to play against The Impact (...) I do think it is a little racist. They should try to create a political statement, right? (...) They need to try to protect immigrants or tourists or everyone. Especially English as it is one of the two official languages of Canada. I mean, we are not asking them to speak Spanish. (Ignacio/PD/15-16/592-593, 604-605, 614-615, 621-622/04/15)

I think that it's surprising especially when you are talking about the transport system in Montreal which is so multicultural and it is so known that there are many immigrants. I think it is very sad that they, well, if you are not going to have to speak in English or whatever, at least, I don't think it was necessary or that he was even sure that the person wouldn't believe (...). If you need two tickets, it seems to me you do this [shows two fingers] It's pretty universal. So I don't believe the person didn't understand, I think that's when we say the narrow mindedness comes from. (Helen/SD/5-6/197-203/06/15)
 People won't want to come if they know that they're going to be made fun of, shunned, judged. For sure! (Helen/SD/6/210-211/06/15)

It became apparent, at least for these participants, that English speakers can face discriminatory behaviours from the Société de transport du Montréal (STM). The data demonstrated the willingness of some STM employees to put politics before service to English-speaking commuters, which indicates their denial of demographics and the multilingualism of the city of Montreal. Nevertheless, the participants consistently reported that continuous perseverance empowered them to achieve the objectives despite occasional devaluation of their culture. It was also very interesting to find out that the discriminatory barriers that were identified did not result in a significant source of stress among the participants nor did it result in a withdrawal from their identity. Rather it provided them with a strong sense of identification with the diverse groups of newcomers in Montreal.

People have screamed at me: "F(---) immigrant!" and things like that [in the street] [smile](...)[My friends and I] started laughing. That's it. That doesn't affect me because I feel I am an immigrant and proud to be one [unequivocal tone] [smile].
 (Elena/PD/13/575-576/04/15) ... "I would tell [newcomers] to be perseverant. I would tell them never to give importance to someone who calls them "immigrants" or to someone who wants to discriminate them. (Elena/PD/15/617-618/04/15)

[I suggest future newcomers] not to take [hostile people] seriously. I don't know, to laugh but not to answer [to them] because if you do, you will be starting an argument.
 (Raul/PD/15/602-603/04/15)

It took me a year and a half to stop crying and tell myself: "Well, I'm here" "Let's move on" I don't have other place to go anyway. Being adapted and definitely saying: "I am

not going back to my country” happened to me when I was 21 years old. I got my own apartment and everything and I told myself: “I am already a citizen here and I am staying”. (Josefina/PD/11/410-415/03/15)

The participants indicated that the accessibility to drugs at school resulted in the low academic outcomes, undisciplined acts, a high rate of absence from school, suspension and high dropout rates of some of their schoolmates.

Most of them did drugs, because they did have access to them at school. Many of them were expelled from school because they were caught taking drugs at school so I don't know what happened to them after that. There were some others who just tried once or twice but they didn't abandon their studies. [Students] arrived drugged to class so they were expelled. But drug dealers are always at school (...) I think here in Canada that is even worse because at least in El Salvador, where I was, I didn't see that. I never saw anyone smoking marihuana or drinking alcohol in class. But I have here. (Elena/PD/13/524-527, 531-536/04/15)

You know they even smoke at school, and not cigarettes, I mean drugs (...). (Susana/SD/6/215-216/05/15)

Research indicates that “experimentation in risk behaviours ... [such as substance use] ... often begins in adolescence” (Blake, Ledsky, Goodenow & O'Donnell, 2001, p. 794). In addition, experiencing acculturation stress during adolescence involves adopting negative practices of the dominant culture or of local social reference groups (Blake et al., 2001). Blake et al. asserted that some of the factors associated with high-risk behaviours are group membership pressures, social maladjustment, and low parental support, which is consistent with problems often found in low socio-economic neighbourhoods in certain areas of Montreal like where Elena and Susana's daughter attended school. Interestingly, this less positive aspect of their experiences in Montreal did not have a negative impact on their academic and social adaptation to secondary school.

Sharing collective wisdom. In reflecting on suggestions for future young newcomers, participants agreed on the importance of having a strong desire to be a member of the diverse Montreal society as well as having a positive and optimistic attitude towards integration. The participants suggested that future young newcomers need to see themselves as active agents in their acculturation and to develop a healthy sense of curiosity towards the host country. Interviewees consistently indicated this would encourage them to learn about the Quebec culture as well as about the many different cultures members within the multicultural nature of Montreal.

I think we broke that barrier by greeting them, talking to them: “I don’t bite” “I won’t kill you” “what you see in the movies is just fiction” “I’m not a gangster” “I do like salsa, I do like soccer but that’s it.” “I like working, I like studying, I like going out just like you”. (Antonio/PD/10/411-413/04/15) ... You might find thousands of doors closed. However, if you don’t open them, nobody will do it for you. It’s a question of a life principle, I think, in the own-motivation. You already are a winner for having come here considering the feelings of leaving your country behind. (Antonio/PD/15/628-630/04/15) What happens is that one has to integrate. I am in favour of integration. You arrive here, to another country and it is normal that you integrate to the new country. You're the stranger who came, not them. (Josefina/PD/9/353-355/03/15)

I think it also depends on how much you want to go to the new country, how much you want to know of it. I had a Dominican classmate, since the moment he landed in Canada he didn’t want to be here, he just didn’t. When he turned 18 years old, he went back to Dominican Republic. (Elena/PD/13/539-542/04/15) ... Despite the efforts of our teacher, our teacher used to tell him not to get sad. He told him that winter could be hard but that there were many nice things to do. We used to go sliding on the snow and other things. But he was not into it. (Elena/PD/13/544-546/04/15)

It was highly interesting to find the participants’ acknowledgments of the dual functioning of integration. They commented on how the process of immigration was a responsibility of both, immigrants and the host society. Participants argued that placing too much value on one’s original culture, and/or interacting only with members of one’s community first

and foremost is a refusal to acknowledge French language as an important vehicle of integration in Montreal.

It doesn't entirely depend on the receiving community. Because there are immigrants who learn the new language, they try hard they do their best. Others, [however], simply say: "I don't like French so I'll quit the course". (Ignacio/PD/13/507-509/04/15)

I have some friends to whom talking can be exhausting because they don't do it much. They do have a hard time, they're always thinking: "What will they [French native speakers] say?" "What will they [French native speakers] think?" they create a fear. I always tell them: "Hey, just talk to him. The worst thing that could happen is that he doesn't say a thing. If so, too bad for him". (Antonio/PD/9/371-375/04/15)

I had a friend from Sri Lanka, one of her parents didn't speak French nor English at that time. This person had been in Montreal for 20 years, you know what I mean? Then it does depend on the person, leaving your comfort zone. For example, there are some communities who are and maintain themselves very closed. The Esos Tamils from Sri Lanka have their own communities. They speak their own language. Then integration can be very difficult for them if trying to live as if they were in their country. (Ignacio/PD/13/498-504/04/15)

The data demonstrated the high importance that participants attributed to regular interactions in their proximal environment such as school, neighbourhood, workplace and entertainment settings. They suggested strongly that parents need to provide their children with opportunities to learn the host language in a more natural setting so they can be in constant contact with the new languages "through normal daily routines" (Stefánsson, 2013, p. 2). It is noteworthy that participants found it essential to be able to communicate well in both French and English. Also, the participants did not intend to be identified as part of an exclusive language "community" but rather as competent members of the multilingual and multicultural Quebec society.

Children do not make differences when making friends. This is a good way for a child to learn easily". (Ignacio/PD/18/678-679/04/15) ... Having Anglophone and Francophone friends helped me a lot. That's what I would recommend young immigrants.

And I would recommend parents to put their children in soccer activities or other ones where they could interact with people from different backgrounds (Ignacio/PD/18/680-683/04/15) ... I would tell them socialize with people from different backgrounds not only with people from their same background. (Ignacio/PD/18/685-686/04/15)

The fact of not being able to communicate in his/her language will make him/her speak the [new] language. Just playing children start to get along. I had an African friend, he only spoke French, I was forced to speak French so he could understand me. (Raul/PD/18/719-721/04/15)

The more we mix, the more it is interesting, it makes life interesting. I don't think, I don't believe that, I find actually that no matter what culture people tend to move and tick together in the same areas. It's nice to see when people spread and mix actually, so I think it's a good thing. (Helen/SD/5/167-170/06/15)

The participants suggested that future immigrant parents should create a balance between French and Spanish at home in order for the family group to develop language skills and to learn the cultural practices of the Quebec community. With regret, Elena illustrated that her little nephews could not communicate in French because of the language use of their parents.

Now my nephews need to go to school to learn French. They were born here! I consider it is like leaving them behind because (...) for example, the kid cries when someone [at day care] doesn't understand him when he asks for things. (Elena/PD/11/451-453/04/15)

We have always spoken [Spanish] at home. At first we even got a parabolic antenna to watch TV programs in Spanish but then we decided to stop having media in Spanish but in French because we realized it was not helping [us] improve our French skills. We bought the services of Videotron to watch series, etc. ... or else it would have been more difficult, right? (Susana/SD/3/115-118,120/05/15)

The data showed that family aspirations and ideologies greatly enhanced their language socialization, which highly influenced their integration into Quebec's society. Josefina credited her mother's plans and efforts to facilitate the integration of her three daughters by promoting socialization and progressively taking them out of their comfort zone.

[My mother] sent us to conversation courses and she registered us in different kinds of activities. For example, she registered us in the YMCA gym for teenagers so we could be in touch with people from other cultures, and so we wouldn't feel comfortable speaking

only Spanish. She also took us less often to the “*Diaspora Uruguaya*”. (Josefina/PD/10-11/394-397/03/15)

The parents reflected on their roles as adult immigrants and strongly suggested future immigrant-parents, particularly mothers, should acknowledge the importance of their role in assisting the educational adjustment and continuity of their children. They felt that mothers had a key role in the care and nurturing within their families (Lamb & Bougher, 2009). They strongly suggested that parents need to make a careful lifelong plan before arriving in Montreal, which should include having prior knowledge of other languages, and acknowledging the similarities and differences between the system works in Quebec in comparison to that of one's home country. I speculate that the prevalence of their strong figures in their family groups shows the figure of matriarch, a common one in Latin America, in which mothers always watch over the life of its members (Pescatello, 1973).

Oh, I would tell them to plan things in advanced. They actually need to learn the language as a pre-requisite to come here (...). It allows you to do things faster. Nowadays, with internet and Google, [you can] know about the transport system, the culture, the system of education, and important things for our children development and ours as well. (Susana/SD/9/330-331, 336-338/05/15)

The advice I always give [others] is to urge their children to study, especially ‘us’ mothers. If we don't do it, they will not study. The moment they graduate from school they take a short course and they quit studying, so we should push them to keep on. And parents need to get involved in their children schooling so they see we are interested in them. (Iris/SD/5/180-185/05/15)

I was touched to learn about the role Iris played in her five children's educational success and well-being and that it was a priority for her. Despite the available opportunities she had for study and achievement, she decided her children's educational development needed to come first.

The only thing, personally, I would have done differently was that I should have studied, too. But because I was so involved with their studies: 'Do this, Do that, the school clothes'. I was also preventing them of doing drugs: "Watch out!" especially with my sons... With boys you need to be more careful (...). So I think that. If I could travel back in time, I would have studied as well and do something else because I had the opportunity to do it but I didn't. (Iris/SD/5-6/195-201/05/15)

Lastly, interviews indicated serious critiques about some immigrants whom despite having taken the Oath of Citizenship show disrespect for what represent all Canadians. It was pointed out that not acknowledging the host country values and different culture sadly limits any newcomer's chances to ever feel part of Quebec and Canada.

If you don't appreciate that, if you say: "I don't care about [the queen]" Hey! This is a culture you are adopting. You have been giving the opportunity to become one of them. They're not asking to quit your culture. You have to respect their land because they're offering it to you" (Antonio/PD/14/570-573/04/15) ... Oh! I've heard people making different sorts of comments about her. (Antonio/PD/14/575/04/15)

The theme *Attaining Integration* allowed me to understand that even though some participants struggled with some barriers to integration, the positive experiences during the first years both inside and outside their schools far outweighed the negative ones, resulting in favourable outcomes. Moreover, all of my participants perceived themselves as culturally competent because studying and living in Montreal allowed them to gain the knowledge and skills to make them feel comfortable within the Francophone, Anglophone, and immigrant cultural contexts. Participants indicated that they felt that these skills favourably influenced not only their language competencies, but also their socioeconomic status and success (or potential success). Four of the five participants are currently studying in higher education programs and two of these are also working in part-time jobs. As described before, Antonio has enhanced the economic welfare of his family through his own business. These similarities on participants'

socioeconomic statuses could be an indication of self-selection, which will be addressed in Chapter Five.

Theme Three: Thriving with a Hybrid Identity

The last theme to emerge from the data was *Thriving with a Hybrid Identity*. It highlights the participants' identifications with both their ethnic group and the Canadian society. In addition, it points out the relationship between participants' first language and cultural identity. This theme is comprised of two categories that I called, "being Latino-Canadian," and "embracing the Spanish language".

Being Latino-Canadian. Data revealed that participants had explored their ethnicity and what their ethnic group membership meant to them. While acknowledging that the Latin American community comprises diverse social and cultural backgrounds, I also noted participants' pride to be part of Canada's, in this instance, Montreal's "multilingual" and "multicultural" community. The data demonstrated the participants' strong desire to maintain connections with the culture of their country of origin despite having acculturated to life in Montreal. This indicated that their hybrid identity is "flexible enough to accommodate the seemingly incompatible" [Canadian] "belief system" (Schwartz, 2006, p.10). Participants contended:

I lost my place [in Uruguay] when I left. I have spent 10 years of my life not being there. And people continue to live, they move on with their lives, and they fill the space you left. And I came here and made my own space but I cannot consider myself Quebecer (...) I don't know, I think I am a mixture. I think I'm a neo-Quebecer with Uruguayan roots. (Josefina/PD/9/317-321/03/15) ... I think it is because of the nationalism you are inculcated when you were a kid, right? "You're from there", "You come from here", I am Uruguayan, Uruguay until death comes! (Josefina/PD/9/325-327/03/15) ... I think identity is something you built over time. (Josefina/PD/9/333/03/15) ... You have to continue respecting who you are, where you come from. And mustn't forget it because it is essential not to forget what you've experienced, what your parents lived for you to be here and to keep building your future. (Josefina/PD/9-10/355-358/03/15)

I can say I am Hispanic because of my roots but I am also Canadian because I live here. I can't say I am a Quebecer because I don't share that culture though. It isn't (...) It's not something I am very attracted to. Do you understand what I mean? Then mainly Canadian, even though I don't speak much English. It predominates, you know. (Elena/PD/9-10/383-387/04/15) ... I don't think I am neither 100% Salvadoran nor 100% Canadian. (Elena/PD/12/508/04/15)

I do feel a connection with whoever speaks Spanish: A Chilean, a Peruvian, anyone. 'Ah, he speaks Spanish' 'Ah, he is Latino' right? [laughter] (...) both of them. I say I'm Mexican and I've been here for 13 years. Then I'm half – half. I feel sort of half [Mexican] – half [Canadian]. (Ignacio/PD/9/340-343/04/15)

I personally consider myself Canadian – Latin American. Canadian because I am not a Latino who only cares about his traditions and who does what Latinos usually do. I feel at ease with people from different nationalities as a Canadian. Latin-American because (...) people have always told me: "You don't speak like a Nicaraguan" "You don't act like a Nicaraguan". You see you country as a foreign country. The traditions of you country stopped being your traditions. (Antonio/PD/11/465-467, 469-471/04/15) ... If you think of a typical Nicaraguan or Latino: "Hey! What's' going on?!" I am already used to speak in a quiet voice. I don't like when people speak up anymore. Not because that's how Canadians are, but because you start having different social codes, not education because everyone can do whatever they want. Speaking up it's not well seen anymore. It's funny, at first, during the first years, we used gather in this boulevard and we spoke up: Hey! What's going on?! Today I say: Thank you for not speaking up. (Antonio/PD/11/471-476/04/15)

Research indicated the participants' pride in their children's strong relations with Canada and, more importantly, with their country of origin. It was suggested that this dual identity ensured their familial unity and their family history. They stated:

Although [my children] love Canada, because they love to be here, they identify themselves as Salvadorians. You could ask them and they would say: Salvadorians! (Iris/SD/4/152-154/05/15)

[My daughter] has always felt as a Peruvian (...). She longs for Peru. She used to long Peru, even more since the last time we travelled there: her aunts, grand-mothers, uncles. All the family cuddles her very much. (Susana/SD/3/107, 110-112/05/15)

Most participants felt a strong identification with Canada instead of with Quebec. This finding is consistent with a survey made by the Ministry of Immigration and Cultural Communities in the early 90's that showed that 75% of "immigrants primarily identified themselves with their country and culture of origin and felt only marginal loyalty to Quebec" (Salee, 1994, para. 26). Data suggested that the provincial government's implementation of a series of programs such as French courses and anti-discrimination laws have facilitated the integration of immigrants; however; they have not elicited "a deeply-rooted sense of belonging" to Quebec (Salee, 1994, para. 26). This suggests that Quebec authorities overlook the different factors that shape the identity formation of young Latin American immigrants, and more importantly, the implications of a stronger association with Canada over Quebec. Interestingly, only one participant indicated that his identity implied a wider understanding than the "Canadian" as he felt mainly North-American. I speculate that feeling half North American empowered him to feel able to move among more diverse societies and adapt to different contexts more easily. Also, I speculate that Raul's identification with the "seemingly incompatible" North American belief system showed the development of a more flexible cultural identity (Schwartz et al., 2006, p. 11).

I would say [I am] a Latin American from North America (...) There are not differences between Peruvians or Argentinians, we are all Latinos here. That's it! You are Latino, that's it! I guess that when you are young you start sharing some ideas of Canadians but not all of them. A bit mixed. (Raul/PD/10/410, 412-414/04/15)

The interview data consistently indicated that the individualistic culture of separateness and autonomy associated with western countries, which has "the cultural ideal of independence and self-sufficiency", and finds dependence on adult offspring as unacceptable (Kagitcibasi, 2005, p. 411), did not jeopardize the characteristics of the Latin-American culture such as sharing particular lifestyles and placing high priority on family values. The data also suggested

that family relatedness provided the necessary human ties for psychological adaptation of participants, particularly during the first years at school in Montreal. However, I was surprised to note Antonio's solid identity formation despite his parents' absence. He arrived in Canada without his parents who intended to reunite with him time after his arrival. Despite only having an older brother in Montreal, his construction of family extended to the group of friends who arrived in Montreal in the same circumstances he did. He pointed out that having a close circle of friends played an important role in his adaptation to life in Quebec. He stated:

My parents tried to come to Canada but it wasn't possible. They were too old to apply for the program. My dad was almost fifty years old and my mother was in her forties. I'm the youngest in my family. They could come to Canada as visitors but not as residents (Antonio/PD/5/207-210/04/15) ... Many Nicaraguans who came with us that year did also stay in Montreal. We knew each other, we had been friends before and we were all together in this city (Antonio/PD/2/44-46/04/15) ... We were 10 people, [we were] a family, because that's how it was, a family of cousins, siblings or children, a family that set roots [in Montreal] and that is still living here". (Antonio/PD/2/60-62/04/15)

Some participants reported that they had close ties to the Quebec society. Indeed, participants felt empowered to be active contributors to the Quebec culture while enhancing the knowledge of their heritage culture.

You need to do things differently. Then sometimes, my classmates at *CEGEP*, where I really opened my mind to different cultures (...) and I decided to display my culture completely! I accepted all kinds of comments about my culture and I even observed mine. It was then where I could be integrated to this society. I began showing my classmates different things from my culture. I started bringing some "*mate*" to class. (Josefina/PD/14/541-545/03/15)

You can still be a Peruvian [or] a Latino anything you want and still contribute [to society] with something: the beauty, the good to this country. Don't take it away. Give it to them. They are opening their doors to us. (Antonio/PD/15/630-633/04/15) ... Make you culture to bear everywhere: at work, school, [and] universities. This way people will be able to know of your culture (...) People won't be asking you about your culture. That's the key. (Antonio/PD/14/595-597/04/15)

Antonio made a very interesting point about his current role as a parent in his children's multicultural heritage. He reported that he sets a neutral ground for his two children to appreciate and value their three cultural backgrounds and thus enhance equitable knowledge, respect and pride for them. He stated:

My daughter is Canadian, [I am] Nicaraguan and her mother is Peruvian: three different cultures. I don't want her to feel confused about her background so I tell her: "Honey, whenever someone asks you about Peru, I want you to know of it and to show that culture. Similarly, if being asked of Nicaragua you must be able to do the same thing: in Nicaragua we do this and that; the world has given you such wealth. Not everyone has the opportunity to have three cultural backgrounds: Peruvian, Nicaraguan and Canadian. I hope they'll stand for their country here or in any place of the world.
(Antonio/PD/13/538-544/04/15)

The participants' exploration of their ethnicity and their pride to be part of Canada's multicultural community demonstrated their willingness to negotiate, express as well as represent their dual identities.

Embracing the Spanish language. The data revealed the way the participants maintained their first language. Participants found Spanish as the vehicle of culture that allowed them to maintain a close connection with their family and the Latin American community in Montreal. The use of Spanish was associated with specific sites or social networks and activities such as home, community organizations, recreational activities and the extended family. The participants mentioned that Spanish was always spoken at home, even while starting the process of adopting French. More importantly, the relationship between language and culture was clearly identified among most participants, which suggests that participants have "a stronger identity and sense of self" (Guardado, 2008, p. 24).

Speaking Spanish is vital for me. Yes. It is me. It's part of my identity; it is part of my culture. It's a part of who I am because I think in Spanish, and you think differently in every language. (Josefina/PD/9/344-346/03/15)

“I mean, not speaking it at home would be strange, right? One arrives here at 11, it would be very weird to change language with your parents or whoever”. (Ignacio/PD/10/394-396/04/15)

I think in Montreal it is very accepted to keep the language from your place of birth. I think that. I don't think people feel vulnerable to lose it. I think it is very well accepted and highly regarded if you speak more of English or French. So I don't think there's a threat there. (Helen/SD/5/175-178/06/15)

As mentioned in Chapter Three, Elena's home in Montreal was composed of a Salvadoran-born parent and by a Quebec-born step-parent. They both decided that French would be the only language spoken at home in order for Elena and her sibling to develop strong French skills and, more specifically, to be prepared to communicate effectively in an emergency.

The interviews indicated that having grown up speaking two or three languages (Spanish, French and/or English) did not only influence participants' identities but also contributed to their personalities. The participants felt that speaking these languages during different periods of their lives and/or in different contexts allowed them to develop different social skills.

I think I can express better in English because I know more expressions. I don't know, “Do you want to hang out?” right? [smile]. Then I didn't go through adolescence speaking Spanish. Maybe I want to ask a girl out, if she speaks Spanish my personality changes a little because I can't express myself in Spanish as well as in English. (Ignacio/PD/11/423- 427/04/15) ... I think I can be funnier in Spanish (...) Maybe I can connect with people better when I speak Spanish than when I speak French. (Ignacio/11/429, 435/04/15)

Quebec was not only identified as the participants' primary residence but also as the place where their descendants will live suggesting the importance given to becoming Spanish-language agents for their children. The participants found that Spanish maintenance was not only a central part of their heritage, but also a form of capital recognized not only locally, but in an increasingly globalized marketplace.

My oldest child is an adolescent now. She is into romance and those things. I told her some days ago: "Hey, so you like that" I downloaded some poems of Ruben Dario from my e-book (...) She's in love with it now. Of course, she doesn't understand a thing [laughter]. (Antonio/PD/13/525-527, 529/04/15) ... I'm glad because knowing a new language is to know they'll have better opportunities in life, it'll help them. My children will be trilingual. I'm trilingual and it has made my life easier. (Antonio/PD/13/533-534/04/15)

I think [my children will speak] the three languages because languages will open the doors of communication. This will give them wellness at work. I mean, speaking French, English and Spanish they will be able to work wherever they want. (Raul/PD/13/504-506/04/15)

As well, the interviews indicated that being the language agent of one's children involved a deep responsibility for their fluency in their first language, which if necessary involves setting some rules at home. An example of child-rearing practices is provided:

I always told [my children]: "Spanish at home" The truth is that once they had learnt French I told them to speak only Spanish at home. I used to tell them: "You will be speaking only Spanish at home" Why? "Because if you don't speak Spanish at home little by little you will start forgetting it and it is important, it is necessary that you don't forget the Spanish language. You have your whole lives to be proficient in French, at school, in the street, with friends, wherever you want. Spanish though, if you forget it, there won't be anyone to teach it to you. (Iris/SD/5/164-170/05/15)

Elena, contrary to the other participants, decided to become the French language agent of her future child since her husband plays the role of the Spanish language agent at home. Their equal commitment to speaking Spanish and French at home revealed their awareness of the importance of parent engagement in supporting their children success since the early years. She elaborated:

Even if my baby is born here, his/her roots will be Latin American. (Elena/PD/11/461-462/04/15) ... [My husband] is Salvadoran (...) he doesn't speak a lot of French (...) I have decided: "Ok my husband will speak Spanish at home and I will have to speak French at home" so the kids will be able to adapt to the two languages. (Elena/PD/10-11/April/04/15)

Lastly, participants' family assistance behaviours due to the limited skills in French and English languages pointed out a form of brokering that was not limited to translating words but included interpreting scenarios and advising on work issues. It was interesting to know the preference and trust in immediate family members instead of opting for a translator such as a work partner who could be readily available. It is important to note that it was apparent that this assistance was not a burden to them. I noted Raul considered his actions were the responsibility of a son. However, he did recommend that future immigrant parents should acquire French or English skills earlier to avoid situations of dependency.

[I would recommend] parents maybe the same [thing I would tell young newcomers] because [integration] is more difficult for them. For example, my father's French is horrible (...). He is not independent when it comes to the paper work he has to do.
(Raul/PD/18/726-727, 728-729/04/15)

In conclusion, the theme *Thriving with a Hybrid Identity* demonstrated that the long length of residency in Montreal coupled with positive attitudes towards multiculturalism resulted in the formation of bicultural identities and the forging of participants' own hybrid identity. None of the participants, however, found that dual cultural identity was mutually oppositional, but rather considered to be compatible with their identity (Benet-Martinez & Haritatos, 2005). All of the participants experienced acculturation since selected values, attitudes and behaviours from Quebec were internalized and incorporated into their personal identities. My analysis revealed that the construction of this new hybrid identity anchored participants "during cultural transition" and integrated them into Canada (Schwartz et al., 2006, p. 2).

Summary

By using the constant comparison approach (Chapter Three), three themes emerged illustrating the perceptions of adult Latin Americans of their school education in Montreal. These included: Taking the New School Path, Attaining Integration, and Thriving with a Hybrid

Identity. The themes were illustrated using verbatim (emic) quotes from face-to-face semi-structured interviews with participants. These themes illustrated that the participants of this study found their secondary school experiences positive as they were able to nurture social and intellectual worth. The findings suggested that support from noteworthy teachers and constant parental support had important roles to play in the participants' adaptation and integration into their schools. This was demonstrated in their fluency in French language as well as in the pride they had in being part of Montreal multicultural community. Nevertheless, it was apparent from participants' experiences that the Quebec education system does not adequately respond to the diverse student population in the city of Montreal, and thus creates barriers to the integration of immigrant students and places minorities at risk. The study concluded that it is important to re-examine the current Quebec education system in order to overcome barriers for immigrant students and further ensure inclusive teaching practices and pedagogy that fully recognize and promote the social harmony among all the citizens that are part of the Quebec society.

In the next chapter, I will review the chapters of this study and discuss my interpretation of the findings that I have drawn from the themes that emerged as well as the limitations of this study. Lastly, I will address recommendations for future directions.

Chapter Five: Review of Chapters, Conclusion, Limitations, and Recommendations

“Legislation does not change the hearts of people but it restrains the heartless”

(King, 1964, as cited in Ghosh, 2011, p. 4)

This chapter outlines the conclusions that I have drawn from this study. It includes the review of chapters, the significant findings, the limitations of the study as well as the recommendations for future directions. Each chapter in this thesis outlines the processes involved in arriving at these conclusions.

Review of Chapters

In Chapter One, I introduced my research topic, I provided a background to the study and I described how it stemmed from my personal background and experiences as a recent immigrant and as an educator. I analyzed my position as a researcher as I started the research process and reflected on the implications of the study. In Chapter Two, I explored relevant literature: Curriculum, Learning a Second Language in Quebec, and Teaching in a Multicultural Environment. Through this theoretical context, I intended to help readers better understand the findings of this study. Also, I provided an overview of qualitative research and I explained why it was the most appropriate approach to answer my research questions in anticipation of the description of my methodology. In Chapter Three, I described the methodological approaches I used to conduct my study. Constant comparison analysis (Maykut & Morehouse, 1994) was applied as a means to the data. Also in Chapter Three, I discussed how ethical considerations were addressed in my study. Chapter Four highlighted the categories and themes that emerged from the constant comparison analysis of the participants' interviews. The three major themes that emerged were: 1) Taking the New School Path; 2) Attaining Integration; and 3) Thriving with a Hybrid Identity. The “taking the new school path” theme highlighted participants' positive and negative experiences lived while undertaking *classe d'accueil* and regular classes until they

felt they were adapted into the school life in Montreal. In the theme “attaining integration”, interviews showed the core elements contributing to the feeling of fitting in and functioning well in the Quebec community. In the theme “thriving with a hybrid identity”, the data revealed that the process of integrating into the Quebec society resulted in the formation of bicultural identities. This study demonstrated that attitudes and behaviours from the multicultural Montreal society were incorporated into the participants’ hybrid identities. Findings suggest that the genuine support from appreciable teachers, strong social relations made at school and constant parental support played salient roles in participants’ school adaptation and integration into Quebec. Lastly, Chapter Five is used to conclude the findings of this qualitative study.

Significant Findings

My interpretations revealed that participants had a positive impression of their education in Montreal. The genuine support from noteworthy teachers, the strong social relations made at school, and the constant parental support played salient roles in participants’ school adaptation and integration. Nevertheless, this study raises questions about the realization of changing demographics in Montreal, and thus minority groups’ potential to contribute positively to national well-being, more specifically, to well-being in Quebec. This study points out the lack of broader multicultural curriculum as well as of multicultural preparedness of some teachers who did not reflect the goals necessary for the successful integration of Latin American immigrant students into Quebec schools.

The literature corroborates the finding that the design of the intensive full-time classes, or *accueil*, needs to be further improved since the achievement of the *accueil* objectives are accomplished through the isolation of young immigrants from the mainstream classes. It became apparent that, at least for these participants, this isolation had an impact on school integration

and on the students' academic achievement. This language model causes potential social and academic implications such as segregation, resistance to learn the new language and frustration over not being exposed to French-speaking peers, a point also made by participants in other studies (Monti, 2014). Monti reported similar findings about the specific aspects in *accueil classes* such as students' age range, limited curriculum, and unachieved course goals for students, who joined the class at different times during the school year, were counterproductive to a smooth integration into the mainstream classes.

My study also revealed that participants' prior knowledge of English was often higher than their peers' knowledge of English learned at school, which is consistent with Quebec statistics on adult immigrants (Citizenship and Immigration Canada, 2001). This previous knowledge indeed provided a friendly setting for participants to be immersed in the multilingual and multicultural capital of Montreal. The participants, however, regretted the lower demands of the English curriculum compared to those in their home countries and voiced their discontent in having received education that was not enough to reach English-language proficiency. This certainly draws attention to the social and political interests of the Quebec government. Questions were raised about whether assimilatory practices seemed to be prioritized over diversity practices in Quebec public schools (Fandrem, Strohmeier, & Roland, 2009) and how the interest of regaining the French status as a common language over the traditionally dominant English language causes pedagogical implications for public school students in Quebec. My findings point to the likelihood of lower responses to the demands of the labour market in the city of Montreal and limitations among public school students for pursuing future educational attainment in the English language.

Whereas the Quebec government has intensively focused on attracting immigrants, through this study I observed how some teachers' application of their personal political stances resulted in a condescending demeanor towards immigrant students. This indeed suggests that the attitudes of some teachers and their interpretations of Quebec's policies to protect its linguistic and cultural heritage disregarded a commitment to learners, and to the cultural diversity of Montreal. The findings indicate that such attitudes worked against measures that facilitate the integration of immigrant students. The literature corroborates the finding. It has shown the personal conflicts in teachers who have to negotiate their positions as learning facilitators with their personal sociopolitical stances towards immigration detracts from student learning (McAndrew, 2010).

As described in theme "Attaining Integration", participants successfully crossed cultural boundaries that allowed them to perceive themselves as being integrated into the Quebec society. Moreover, the participants' interviews revealed that arriving during early adolescence in Canada did not cause a negative effect on their strong identification with their countries of origin. This finding also revealed that despite having a culture of relatedness or a family model of interdependence, such features were not barriers to the integration of participants into the individualistic Quebec society. Moreover, my study corroborated the finding that Latin American parents are highly involved in their children's educational development and rapid integration into the host society, as identified by Guardado (2002). Furthermore, being able to communicate well in the two official languages of Canada had a positive effect on my participants' perceptions of Montreal as a city where linguistic, ethnic and cultural diversity are celebrated.

My analysis also points out that there were times when English was perceived as a threat to the French language among some employees of the Société de Transport du Montréal (STM). It was apparent that language ideologies in this service sector posed a problem for English speakers, which demonstrates the denial of the language demographics of the city of Montreal. This finding has several important implications for immigration, tourism, and more importantly, community spirit. In this regard, the participants suggested future newcomers should view themselves as active agents of their own success and to hold on to perseverance when facing obstacles that created animosity against them.

Another conclusion implicates bullying as a barrier to educational success in the school settings because of specific racial, ethnic, cultural, or immigrant characteristics of participants, as it is consistent with Fandrem et al.'s (2009). However, my data analysis revealed that these acts were not directed exclusively towards immigrant youth. In addition, the data revealed that having a lighter skin colour played a role in the school adaptation of some of the participants. The different perspectives of participants regarding factors connected to acts of bullying indicated the need for a more complex examination.

The last topic of this study called "Thriving with a Hybrid Identity" revealed the bicultural identity construction of participants. This hybrid identity is based on the proud adoption of Canada's official languages as well as of social attitudes that entitled participants to add the Canadian identity as part of their unique identity construction. Whereas the literature in acculturation discusses the likelihood of a distress-inducing process of integration for immigrants with significant cultural and phenotypic differences as identified by Masten et al. (2012), the participants of my study did not report any negative effects that seemed to accompany this process. Interestingly, as it is consistent with Schwartz et al.'s (2006) study, the participants felt

that their hybrid identity helped to anchor them during the process of integration into Quebec. Moreover, the participants' construction of identity implied acknowledging and embracing the Latin American culture and all of the diverse elements that it represents. Also, as consistent with those from Langlois's (1999) observations, my study showed that Montreal's single characteristics of bilingualism have powerful effects on immigrants' first language maintenance. Subsequently, Spanish maintenance was perceived by the participants as a vehicle to express intergenerational communication, probably because of the high significance given to it by parents in their roles as cultural brokers, language brokers and emotional supporters.

Limitations

In the following sections I address the potential limitations of this study. This includes addressing biases and participant sampling.

Addressing Biases. The present study posed a challenge to me as a researcher for being a member of the Latin American community in Montreal. My positive experiences while integrating into Quebec inspired me to examine what younger members of my ethnic group observed and thought about their school experiences. Also, I was convinced of the fact that sharing the same, or a highly similar culture, language and understandings with my participants helped me make comparisons and discover nuances in the study that otherwise might not been apparent. I am certain that a strong bond was created with each of the participants of my study, which allowed me to develop a trusting relationship. It could be argued that this described proximity with interviewees represented a limitation as it could bias my findings. I am convinced of the opposite as this proximity created a comfortable, safe and friendly environment for the participants to talk to me about their school experiences and social experiences in the city, as

explained in Chapter Three. More importantly, being able to have an insider's perspective allowed me to probe more fully and to see things that an outsider could have overlooked.

In Chapter One, I outlined how my own background was situated in the Latin American community of newcomers in Montreal as well as how my experiences and cultural context had shaped my understanding and beliefs about school education (Mills, Bonner, & Francis, 2008). I acknowledged my stance as a researcher and the biases and assumptions I brought with me. In Chapter Three, I addressed ethical issues such as credibility and confirmability to account for them (Butler-Kisber, 2010). I used reflective memos throughout the research process to articulate my assumptions, record initial reactions after each interview, reflect on interactions during the interview, and expose personal experiences. With member checking, credibility shifted from the researcher to the participants in this study (Creswell & Miller, 2000) since participants confirmed its credibility by recognizing their experiences in the transcriptions and in the preliminary findings shared with them (Lincoln & Guba, 1985).

Participant Sampling. As discussed in Chapter Three, a group of five volunteers, consisting of three men and two women, participated in the study. In addition, two parents and a teacher participated as other involved stakeholders. Considering that researchers are encouraged to interview between five and 25 individuals who have all experienced the phenomenon of interest, as advocated by Polkinghorne (2005), I found that five was a reasonable number of participants for the study. I countered the small sample size by creating criteria for the selection of participants to create a varied group of nationalities.

Also, as mentioned in Chapter Four, the participants of my study shared a similar socio-economic and educational status, which could be an indication that the participants self-selected to be part of my study. I believe it occurred inadvertently as a result of my recruitment efforts

since my purposeful sample aimed a varied and comparable group of participants, as explained in Chapter Three. If I were to conduct this study again, I would apply different recruitment strategies as I would opt for various settings besides educational ones and I would access participants through a more diverse and bigger group of referrals. This would help me gain more nuanced insights into the understanding of Latin Americans' perceptions of their integration into Quebec secondary schools and society.

Nevertheless, having the valuable participation of two parents of Latin American origin and of an English-language public school teacher enabled me to provide additional in-depth analysis to my study. Their insights reflected similar perspectives and helped me confirmed what had emerged from the analysis of the primary data. Furthermore, as discussed in Chapter Three, I found it challenging to find participants from posting advertisements at McGill University, which made me opt for referral to access participants. If I were to conduct this study again, I would have this form of recruitment at another period of the academic year, or for a longer time. This would allow me to learn more about the young members of this community towards the phenomenon being studied.

Another important limitation concerning the participant sample is related to the fact that the data were based on the past experiences of participants. Four of the participants graduated secondary school within the past 10 years. And one of them graduated long before that, however; it was really interesting to observe the various similarities between his responses and those of participants' despite the time interval. Since the data were based on memories, there was the possibility of some discrepancies between how participants observed their school experiences and what they remembered of them throughout the interview process. However, I am convinced that I steadfastly maintained the authenticity of what actually transpired in the interviews with

my participants. The fact of obtaining participants' validation of my interpretations of their reflections certainly ensured credibility and rigor of this affirmation.

Recommendations for Future Directions

This study highlights several directions for future research. Given the growing number of Latin American immigrants in Quebec, particularly in the city of Montreal, understanding the process leading to a successful integration of this heterogeneous minority group would permit the development of action plans that could prevent future immigrants from facing the challenges associated with immigrating to Quebec.

The participants of this study recounted that the genuine support from valuable teachers played salient roles in their adaptation to school. Interestingly, the stance of other teachers on the protection of Quebec's linguistic singularity which sidelined immigrant students was also pointed out. Since marginalization and discrimination were part of the approach of some teachers, I suggest strongly the need for a follow up study with an exhaustive analysis of the interactions between teachers and ethnic minority students in public schools in order to comprehend how certified educators are able to participate in a process that could disengage immigrant students. In addition, I believe a study is needed to address the congruence, or lack thereof, between the second-language learning model mandated in French language schools of Quebec and the Quebec policies addressing diversity. This study would help education specialists determine the challenges for educators to build inclusive learning environments and update the pedagogical competencies that address the current demographic context of the Quebec student population.

Given the varied research on Quebec's second-language learning model, knowledge on how much flexibility teachers apply to make changes and/or accommodations that meet the

needs of the diverse student population should be sought. A more profound study of this matter may shed light on the successful strategies for teaching immigrant students in Quebec as well as on the academic challenges immigrant learners face. I believe that for the diverse school population of Quebec to have outstanding educational experiences, ethnic groups need to be acknowledged by their contributions to the development of history, art, culture, etc. (Gay, 2004). I suggest strongly exploring how the Ministère de l'Éducation et de l'Enseignement supérieur has redefined and/or incorporated the ideology of multiculturalism in teacher education programs. This study would allow education specialists to determine how pre-service educators feel they have deepened their understandings of the multi-layered issues of school education in Quebec and how they will bring their philosophies and strengths to classrooms.

Through this study, I came to understand the mechanisms used by my participants to respond positively to their adaptation to school and integration into the Quebec society despite some integration barriers that included the distance between Francophone Quebecers and minority groups and aggressive behaviours towards immigrant students. What influenced the participants to have these perspectives is beyond the scope of this study. I believe exploring successful experiences of integration in primary and secondary schools as well as in adult education schools of this minority group in Quebec could provide a more contextual examination that would increase the understanding of the complexity of adaptation, language socialization and practices of the Latin American community in Quebec, which would have implications for other provinces in Canada.

Four of the five individuals who participated in this study are currently pursuing higher education, in contrast to the high dropout rate in the city of Toronto, which indicates the opposite outcome (Hammer, 2011). Also, my findings showed that Latin American students performed

well at school in Montreal. It may be interesting to explore the degree of success in higher education of this minority group and determine whether they have secured important employment prospects in Quebec.

Finally, the strong identification that participants felt for Canada rather than Quebec is puzzling since Quebec is recognized for creating legislations and policies that facilitate the conditions for the integration of immigrants (Salee, 1994). I suggest strongly a follow up study with a profound analysis towards the actual causes of this preference and the effects this could have on the demographic growth and economic prosperity of Quebec. I am certain that this study could shed light on the weaknesses on Quebec's approaches to immigrants' school education, learning a second language, and thus second language education. Since my study has pointed out that the *accueil* model in Quebec causes potential social and academic implications such as segregation and frustration, it would be highly important to trace shifts in second language teacher education curriculum in order to determine changes in the concept of teacher's role and commitment to all learners.

Summary

The goal of my study was to explore the perceptions of adult Latin Americans on their secondary school experiences in the city of Montreal. Through the process of analysis and thematic recognition, I was able to answer my research questions and reach an understanding of the early experiences of my participants, the factors related to these experiences and the uniqueness of each of them. The richness in the descriptions of the participants' perspectives adds qualitative and empirical insights to the existing body of literature on Latin American immigrant students in Quebec, the second-language learning model in Quebec, teacher education programs, second language education programs, integration, and cultural transitions. This

research study provides academics, sociologists, educators, school administrators and other education specialists with information coming from important stakeholders that may lead to further development and/or implementation of improved processes and resources with which to facilitate integration and provide meaningful multicultural education. I hope that this study will increase cultural understanding and will result in an improvement of educational practices that enhance schooling for minority groups.

References

- Al-Issa, I., & Tousignant, M. (1997). *Ethnicity, immigration, and psychopathology*. New York: Plenum Press. Retrieved from <http://www.mcgill.ca/library/>
- Allen, D. (2006). Who's in and who's out? Language and the integration of new immigrant youth in Quebec. *International Journal of Inclusive Education*, 10(02-03), 251-263.
- Anderson, J. R., Reder, L. M., & Simon, H. A. (1996). Situated learning and education. *Educational researcher*, 25(4), 5-11. Retrieved from <http://repository.cmu.edu/cgi/viewcontent.cgi?article=1010&context=psychology>
- Arshad-Ayaz, A. (2011). Making multicultural education work: A proposal for a transnational multicultural education. *Realities, possibilities, and problems*, 71
- Baffoe, M. (2006). Navigating two worlds: Culture and cultural adaptation of immigrant and refugee youth in a Quebec (Canadian) educational context. Retrieved from <http://www.mcgill.ca/library/>
- Basu-Zharku, I. O. (2011). Effects of collectivistic and individualistic cultures on imagination inflation in Eastern and Western cultures. *Student Pulse*, 3(02). Retrieved from <http://www.studentpulse.com/articles/385/effects-of-collectivistic-and-individualistic-cultures-on-imagination-inflation-in-eastern-and-western-cultures>
- Bayley, R., & Bonnici, L. M. (2009). Recent Research on Latinos in the USA and Canada, Part 1: Language Maintenance and Shift and English Varieties1. *Language and Linguistics Compass*, 3(5), 1300-1313. Retrieved from <http://www.mcgill.ca/library/>
- Behiels, M. D. (1991). Quebec and the question of immigration: from ethnocentrism to ethnic pluralism, 1900-1985 (Vol. 18). Canadian Historical Association. Retrieved from <http://www.mcgill.ca/library/>

- Benet-Martínez, V., & Haritatos, J. (2005). Bicultural identity integration (BII): Components and psychosocial antecedents. *Journal of personality*, 73(4), 1015-1050. Retrieved from <https://escholarship.org/uc/item/4vh6z3s2>
- Biernacki, P., & Waldorf, D. (1981). Snowball sampling: Problems and techniques of chain referral sampling. *Sociological methods & research*, 10(2), 141-163. Retrieved from <http://www.mcgill.ca/library/>
- Birks, M., Chapman, Y., & Francis, K. (2008). Memoing in qualitative research probing data and processes. *Journal of Research in Nursing*, 13(1), 68-75. Retrieved from <http://www.mcgill.ca/library/>
- Blake, S. M., Ledsky, R., Goodenow, C., & O'Donnell, L. (2001). Recency of immigration, substance use, and sexual behavior among Massachusetts adolescents. *American Journal of Public Health*, 91(5), 794. Retrieved from <http://www.ncbi.nlm.nih.gov/pmc/articles/PMC1446677/pdf/11344890.pdf>
- Bloom, D. E., & Gunderson, M. (1991). An analysis of the earnings of Canadian immigrants. In *Immigration, Trade, and the Labor Market* (pp. 321-342). University of Chicago Press.
- Boeije, H. (2002). A Purposeful Approach to the Constant Comparative Method in the Analysis of Qualitative Interviews. *Quality & Quantity*, 36, 391-409. Retrieved from <http://www.mcgill.ca/library/>
- Bogdan, R., & Biklen, S. K. (1992). *Qualitative research for education: An introduction to theory and methods*. Boston: Allyn and Bacon. Retrieved from <http://www.mcgill.ca/library/>

- Breton-Carbonneau, G. (2011). «*Bienvenue Au Québec!*» *The Integration of Newly Arrived Immigrant Students in Quebec Classes d'Accueil* (Doctoral dissertation, Concordia University Montreal, Quebec, Canada). Retrieved from <http://www.collectionscanada.gc.ca/obj/thesescanada/vol2/QMG/TC-QMG-7322.pdf>
- Butler-Kisber, L. (2010). *Qualitative inquiry: Thematic, narrative and arts-informed perspectives*. Sage Publications.
- Charmaz, K. (2006). Constructing grounded theory: A practical guide through qualitative research. Sage Publications Ltd, London. Retrieved from <http://www.mcgill.ca/library/>
- Citizenship and Immigration Canada. (2001). Recent Immigrants in Metropolitan Areas: Canada -A Comparative Profile Based on the 2001 Census. Retrieved from: <http://www.cic.gc.ca/english/resources/research/census2001/canada/partb.asp>
- Coleman, J. W., & Cressey, D. R. (1993). *Social problems*. New York: HarperCollins College Publishers.
- Cooper, C. (2015, March 23). PQ needs to stop talking about immigrants like they are 'threats' to their project. *Montreal Gazette*. Retrieved from <http://montrealgazette.com/>
- Creswell, J. W. (2007). Qualitative enquiry and research design: Choosing among five approaches.
- Creswell, J. W., & Miller, D. L. (2000). Determining validity in qualitative inquiry. *Theory into practice*, 39(3), 124-130. Retrieved from http://people.ucsc.edu/~ktellez/Creswell_validity2000.pdf
- Daniel, J., & Friedman, S. (2005). Preparing teachers to work with culturally and linguistically diverse children. *Beyond the Journal: Young Children on the Web*, 1-7. Retrieved from

<http://www.buildinitiative.org/portals/0/uploads/documents/resource-center/diversity-and-equity-toolkit/danielfriedmanbtj1105.pdf>

Dei, G. J. S. (2011). In Defense of Official Multiculturalism and Recognition of the Necessity of Critical Anti-Racism. *Realities, possibilities, and problems*, 15.

del Villar, C. (2011). *Bullying, Ethnic Discrimination or Both? A Phenomenological Study of the Experiences of Immigrant Adolescents* (Doctoral dissertation).

Denzin, N. K., & Lincoln, Y. S. (2005). *The SAGE handbook of qualitative research*. Thousand Oaks: Sage Publications. Retrieved from <http://www.mcgill.ca/library/>

Dib, K., Donaldson, I., & Turcotte, B. (2008). Integration and identity in Canada: The importance of multicultural common spaces. *Canadian Ethnic Studies*, 40(1), 161-188. Retrieved from <http://www.mcgill.ca/library/>

Eisner, E. W. (1991). *The enlightened eye: Qualitative inquiry and the enhancement of educational practice*. New York: Macmillan Publishing Co.

Fandrem, H., Strohmeier, D., & Roland, E. (2009). Bullying and victimization among native and immigrant adolescents in Norway the role of proactive and reactive aggressiveness. *The Journal of Early Adolescence*, 29(6), 898-923. Retrieved from <http://www.mcgill.ca/library/>

Fergus, E. (2009). Understanding Latino students' schooling experiences: The relevance of skin color among Mexican and Puerto Rican high school students. *The Teachers College Record*, 111(2), 339-375. Retrieved from <http://www.mcgill.ca/library/>

Gay, G. (2004). The importance of multicultural education. *The curriculum studies reader*, 315-320.

- Geva, E., Gottardo, A., & Farnia, F. (2009). Children for whom English /French is not their First Language. London, ON, CAN: Canadian Language and Literacy Research Network.
Retrieved from <http://www.ebrary.com>
- Glaser, B. G. (1978). *Theoretical sensitivity: Advances in the methodology of grounded theory*. Sociology Pr.
- Glaser, B. & Strauss, A. (1967). *The discovery of Grounded Theory*. Chicago: Aldine
- Ghosh, R. (2011). The liberating potential of multiculturalism in Canada: Ideals and realities. Canadian issues, 3.
- Gouvernement du Québec. (1998). A School for the Future - Policy Statement on Educational Integration and Intercultural Education. Retrieved from
http://www.education.gouv.qc.ca/fileadmin/site_web/documents/dpse/adaptation_serv_compl/PolitiqueMatiereIntegrationScolEducInterculturelle_UneEcoleAvenir_a.pdf
- Gouvernement du Québec (2006). Educational Profile of Students From Immigrant Families: 1994-1995 to 2003-2004. Retrieved from
http://www.education.gouv.qc.ca/fileadmin/site_web/documents/dpse/immigration_angl_460774.pdf
- Grant, T. (2012, December 18) For New Canadians, West is Best. *The Globe and Mail*. Retrieved from <http://www.theglobeandmail.com>
- Guardado, M. (2002). Loss and maintenance of first language skills: Case studies of Hispanic families in Vancouver. *Canadian Modern Language Review/La Revue canadienne des langues vivantes*, 58(3), 341-363. Retrieved from <http://www.ebrary.com>
- Guardado, J. M. (2008). Language socialization in Canadian Hispanic communities: Ideologies and practices.

- Guba, E. G., & Lincoln, Y. S. (1989). *Fourth generation evaluation*. Sage.
- Hammer, K. (2011, January 12). Solving the dropout mystery of Toronto's Spanish-speaking students. *The Globe and Mail*. Retrieved from <http://www.theglobeandmail.com>
- Houpt, S. (2011, November 17) Targeting Canada's 'invisible' Hispanic community. *The Globe and Mail*. Retrieved from <http://www.theglobeandmail.com>
- Illeris, K. (Ed.). (2009). *Contemporary theories of learning: learning theorists... in their own words*. Routledge. Retrieved from <http://www.pgce.soton.ac.uk/IT/Learning/Theories/ContemporaryTheoriesofLearning%20Learning%20theorists%20in%20their%20own%20words%20-%20Knud%20Illeris.pdf>
- Jiménez, T. R. (2011). How Well Are They Integrating into Society?
- Kagitcibasi, C. (2005). Autonomy and relatedness in cultural context implications for self and family. *Journal of cross-cultural psychology*, 36(4), 403-422. Retrieved from http://iaccp.org/sites/default/files/kagitcibasi_2005_0.pdf
- Kawabata, Y. (2009). *The significance of cross-racial/ethnic friendships: Associations with peer victimization, social-psychological adjustment, and classroom diversity* (Doctoral dissertation, UNIVERSITY OF MINNESOTA). Retrieved from http://conservancy.umn.edu/bitstream/handle/11299/55059/Kawabata_umn_0130E_10608.pdf?sequence=1
- King, N., & Horrocks, C. (2010). *Interviews in qualitative research*. Sage.
- Lamarre, P. (2008). English education in Quebec: Issues and challenges. *The vitality of the English-speaking communities of Quebec: From community decline to revival*, 63-86. Retrieved from

- [http://static1.1.sqspcdn.com/static/f/633158/9530586/1290462691613/Bourhis+publicati
on.pdf?token=oSzI0i59KkR%2BOQn00ngD%2F%2FV5FYA%3D#page=69](http://static1.1.sqspcdn.com/static/f/633158/9530586/1290462691613/Bourhis+publicati
on.pdf?token=oSzI0i59KkR%2BOQn00ngD%2F%2FV5FYA%3D#page=69)
- Lamb, M. E., & Bougher, L. D. (2009). How does migration affect mothers' and fathers' roles within their families? Reflections on some recent research. *Sex Roles*, 60(7-8), 611-614. Retrieved from <http://www.mcgill.ca/library/>
- Langlois, S. (1999). Canadian identity: a francophone perspective. *Encyclopedia of Canada's People*, 323-329.
- Leloup, X., & Apparicio, P. (2010). Montréal: A Multicultural City: Overview of Research on Ethnic Concentration. *Immigration and Diversity*, 171.
- Lincoln, Y. S., & Guba, E. G. (1985). *Naturalistic inquiry* (Vol. 75). Sage.
- Lindzey, G., Gilbert, D., & Fiske, S. T. (1998). *The handbook of social psychology*. Oxford University Press.
- Lussier, D. (2011). Language Education as the entry to Intercultural Communicative Competence (ICC). *Realities, possibilities, and problems*, 60.
- Mack, N., Woodsong, C., MacQueen, K. M., Guest, G., & Namey, E. (2005). *Qualitative research methods: a data collectors field guide*.
- Mallea, J. R. (1984). 10 Minority language education in Quebec and anglophone Canada. *Conflict and language planning in Quebec*, 5, 222.
- Masten, A. S., Liebkind, K., & Hernandez, D. J. (Eds.). (2012). *Realizing the potential of immigrant youth*. Cambridge University Press.
- Matteau M. & Boudreau R. (2012). Cultural diversity in French-language schools. *Canadian Teachers Federation*, 2.

- Maykut, P., & Morehouse, R. (1994). *Beginning qualitative research: A philosophic and practical guide*. London: The Falmer Press.
- McAndrew, M. (2010). Immigration and Diversity in Quebec's Schools: An Assessment. *Quebec Questions: Quebec Studies for the Twenty-First Century*, 287-304.
- McDonough, K. (2011). Multiculturalism in Tension. *Realities, possibilities, and problems*, 91
- McMillan, J. H. (2000). *Educational research: Fundamentals for the consumer* (4th ed.). White Plains, NY: Addison Wesley Longman, Inc.
- Mehler, A. (2012, December 21) New Canadians love Quebec, but they're leaving it. *The Globe and Mail*. Retrieved from <http://www.theglobeandmail.com>
- Merriam, S. B. (2002). *Qualitative research in practice: Examples for discussion and analysis*. Jossey-Bass Inc Pub.
- Monti, J. J. (2014). «¿ Puedes repetir?»: *Acculturative Stress among Honduran Immigrants in the Quebec Classe d'Accueil* (Doctoral dissertation, Concordia University).
- Morales, A., & Hanson, W. E. (2005). Language brokering: An integrative review of the literature. *Hispanic Journal of Behavioral Sciences*, 27(4), 471-503. Retrieved from <http://www.mcgill.ca/library/>
- Morrow, S. L. (2005). Quality and trustworthiness in qualitative research in counseling psychology. *Journal of counseling psychology*, 52(2), 250. Retrieved from <http://www.mcgill.ca/library/>
- Nixon, G. (2014, May 12) Canada must see immigration as a competitive edge. *The Globe and Mail*. Retrieved from <http://www.theglobeandmail.com>

- Occhipinti, J. (1996). *Identity, place and community: A Latin American locale in Montreal* (Doctoral dissertation, McGill University, Montreal). Retrieved from <http://www.nlc-bnc.ca/obj/s4/f2/dsk2/ftp01/MQ29559.pdf>
- Ogbu, J. U. (1987). Variability in minority school performance: A problem in search of an explanation. *Anthropology & Education Quarterly*, 18(4), 312-334.
- Omidvar, R., Richmond, T., & Laidlaw Foundation. (2003). *Immigrant settlement and social inclusion in Canada* (pp. 1-23). Toronto: Laidlaw Foundation. Retrieved from http://dev.maytree.com/PDF_Files/SummaryImmigrantSettlementAndSocialInclusion2003.pdf
- Orellana, M. F., Dorner, L., & Pulido, L. (2003). Accessing Assets: Immigrant Youth's Work as Family Translators or "Para-Phrasers". *Social problems*, 50(4), 505-524. Retrieved from <http://www.mcgill.ca/library/>
- Patton, M. Q. (1999). Enhancing the quality and credibility of qualitative analysis. *Health services research*, 34(5 Pt 2), 1189. Retrieved from <http://www.ncbi.nlm.nih.gov/pmc/articles/PMC1089059/pdf/hsresearch00022-0112.pdf>
- Pescatello, A. M. (Ed.). (1973). *Female and male in Latin America*. University of Pittsburgh Press.
- Picot, G., & Hou, F. (2010). Seeking Success in Canada and the United States: Labour Market Outcomes among the Children of Immigrants. *Equal Opportunities? The Labour Market Integration of the Children of Immigrants: The Labour Market Integration of the Children of Immigrants*, 79.
- Poirier, C. (2010). Proactive Cities and Cultural Diversity: Policy Issues and Dynamics. *Immigration and Diversity*, 24. Retrieved from http://www.metropolis.net/pdfs/ODC_vol7_spring2010_e.pdf#page=26

- Polkinghorne, D. E. (1989). Phenomenological research methods. In *Existential-phenomenological perspectives in psychology* (pp. 41-60). Springer US.
- Polkinghorne, D. E. (2005). Language and meaning: Data collection in qualitative research. *Journal of counseling psychology*, 52(2), 137.
- Portes, P. R., & Zady, M. F. (1996). Socio-Psychological Factors in the Academic Achievement of Children of Immigrants: Examining a Cultural History Puzzle. Retrieved from <http://files.eric.ed.gov/fulltext/ED408514.pdf>
- Qin, D. B., Way, N., & Rana, M. (2008). The “model minority” and their discontent: Examining peer discrimination and harassment of Chinese American immigrant youth. *New Directions For Child & Adolescent Development*, 2008(121), 27-42. Retrieved from <http://www.mcgill.ca/library/>
- Rapley, T. (2007). Doing Conversation. *Discourse and Document Analysis*. London.
- Ratner, C. (2008). Cultural psychology and qualitative methodology: Scientific and political considerations. *Culture & Psychology*, 14(3), 259-288. Retrieved from: Retrieved from <http://www.mcgill.ca/library/>
- Reitz, J. G. (2001). Immigrant skill utilization in the Canadian labour market: Implications of human capital research. *Journal of International Migration and Integration/Revue de l'integration et de la migration internationale*, 2(3), 347-378. Retrieved from <http://www.mcgill.ca/library/>
- Reitz, J. G. (2003). Occupational dimensions of immigrant credential assessment: Trends in professional, managerial, and other occupations, 1970–1996. *Canadian immigration policy for the 21st century*, 469-506.

- Ritchie, J., Lewis, J., Nicholls, C. M., & Ormston, R. (Eds.). (2013). *Qualitative research practice: A guide for social science students and researchers*. Sage. Retrieved from http://www.sxf.uevora.pt/wp-content/uploads/2013/03/Ritchie_2003.pdf
- Salee, D. (1994). Identity Politics and Multiculturalism in Quebec'. *Cultural Survival Quarterly*, 12, 89-94. Retrieved from <https://www.culturalsurvival.org>
- Schwartz, S. J., Montgomery, M. J., & Briones, E. (2006). The role of identity in acculturation among immigrant people: Theoretical propositions, empirical questions, and applied recommendations. *Human development*, 49(1), 1-30. Retrieved from http://www.sethschwartz.info/pdfs/Acculturation_and_Identity.pdf
- Seidman, I. (2013). *Interviewing as qualitative research: A guide for researchers in education and the social sciences*. Teachers college press.
- Shade, B. J., Kelly, C. A., & Oberg, M. (1997). Creating culturally responsive classrooms. *American Psychological Association*. Retrieved from <http://www.mcgill.ca/library/>
- Shenton, A. K. (2004). Strategies for ensuring trustworthiness in qualitative research projects. *Education for Information*, 22, 63-75. Retrieved from <http://www.dobing.info/pdf/530227584.pdf>
- Sinkovics, R. R., & Ghauri, P. N. (2008). Enhancing the trustworthiness of qualitative research in international business. *Management International Review*, 48(6), 689-714. Retrieved from <http://www.mcgill.ca/library/>
- Statistics Canada (2001). *The Latin American Community in Canada: Educational attainment of the Latin American community and overall Canadian population aged 15 and over, by sex, 2001*. Retrieved from <http://www.statcan.gc.ca/pub/89-621-x/89-621-x2007008-eng.htm#10>

Statistics Canada (2011). *Linguistic Characteristics of Canadians: Language, 2011 Census of Population*. Retrieved from <http://www12.statcan.gc.ca/census-recensement/2011/as-sa/98-314-x/98-314-x2011001-eng.pdf>

Stefánsson, E. G. (2013). *Second Language Acquisition: The Effect of Age and Motivation*. Retrieved from http://skemman.is/stream/get/1946/15018/35741/1/BA_EinarG.pdf

Steinbach, M. (2011). *Intercultural Education in Quebec: Preparing Teachers and Students. Realities, Possibilities, and Problems*, 67.

Strauss, A. L., & Corbin, J. M. (1990). *Basics of qualitative research* (Vol. 15). Newbury Park, CA: Sage. Retrieved from <http://www.li.suu.edu/library/circulation/Stein/Comm%206020ksStraussCorbinBasicsQualitativeFall07.pdf>

Thompson, P. (2000). *Voice of the past: Oral history*. Oxford University Press. Retrieved from <http://www.mcgill.ca/library/>

Trickett, E. J., & Birman, D. (2005). Acculturation, school context, and school outcomes: Adaptation of refugee adolescents from the former Soviet Union. *Psychology in the Schools*, 42(1), 27-38. Retrieved from <http://www.mcgill.ca/library/>

Turner III, D. W. (2010). Qualitative interview design: A practical guide for novice investigators. *The qualitative report*, 15(3), 754-760. Retrieved from <http://nsuworks.nova.edu/cgi/viewcontent.cgi?article=1178&context=tqr>

Verkuyten, M., & Martinovic, B. (2006). Understanding multicultural attitudes: The role of group status, identification, friendships, and justifying ideologies. *International Journal of Intercultural Relations*, 30(1), 1-18. Retrieved from

<https://www.rug.nl/research/portal/files/2854883/47-VerkuytenM-Understanding-2006.pdf>

Wayland, S. V. (2006). *Unsettled: Legal and policy barriers for newcomers to Canada*. Law Commission of Canada. Retrieved from <http://www.mcgill.ca/library/>

White, M. J., & Kaufman, G. (1997). Language usage, social capital, and school completion among immigrants and native-born ethnic groups. *Social Science Quarterly*, 385-398. Retrieved from <http://www.mcgill.ca/library/>

Wilson-Forsberg, S. (2012). *Getting Used to the Quiet: Immigrant Adolescents' Journey to Belonging in New Brunswick, Canada*. McGill-Queen's Press-MQUP. Retrieved from <http://www.mcgill.ca/library/>

Winer, L. (2007). No ESL in English schools: Language policy in Quebec and implications for TESL teacher education. *TESOL Quarterly*, 41(3), 489-508. Retrieved from <http://www.mcgill.ca/library/>

Zhao, J., Drew, D., & Murray, T. S. (2000). Brain drain and brain gain: The migration of knowledge workers from and to Canada. *Education Quarterly Review*, 6(3), 8-35.

multiculturalism

Appendix A: Invitation for Voluntary Participation**Attention students of Latin American origin!**

Share stories about your school experiences (primary and/or secondary) in an interview with a researcher who is exploring the Young Adult Latin American Immigrants' Perceptions of their School Education in Montreal. Your time and involvement in this voluntary research project will be greatly appreciated.

Additionally, you may benefit from the experience by reflecting about your attitudes towards the process of integration of young immigrants in Quebec.

If you are interested in participating in this research project, please respond to this invitation by emailing me personally at: milagros.calderonmoya@mail.mcgill.ca

I look forward to hearing from you!

Sincerely,

Milagros Calderón Moya
Master Student
Department of Integrated Studies in Education
McGill University

Supervisor: Dr. Lynn Butler-Kisber
lynn.butlerkisber@mcgill.ca / (514) 398-2252

PS: Participants will receive \$15 as compensation for their time and effort

Appendix B: Ethics



Research Ethics Board Office
James Administration Bldg.
845 Sherbrooke Street West. Rm 429
Montreal, QC H3A 0G4

Tel: (514) 398-6831
Fax: (514) 398-4644
Website: www.mcgill.ca/research/researchers/compliance/human/

Research Ethics Board II Certificate of Ethical Acceptability of Research Involving Humans

REB File #: 311-0215

Project Title: A Qualitative Research Study on Young Adult Latin American Immigrants' Perceptions of their School Education in Montreal

Principal Investigator: Milagros Calderon-Moya

Department: Integrated Studies in Education

Status: Master's Student

Supervisor: Prof. Lynn Butler-Kisber

Approval Period: February 18, 2015 – February 17, 2016

The REB-II reviewed and approved this project by delegated review in accordance with the requirements of the McGill University Policy on the Ethical Conduct of Research Involving Human Participants and the Tri-Council Policy Statement: Ethical Conduct for Research Involving Humans.

Deanna Collin
Research Ethics Administrator

-
- * All research involving human participants requires review on an annual basis. A Request for Renewal form should be submitted 2-3 weeks before the above expiry date.
 - * When a project has been completed or terminated a Study Closure form must be submitted.
 - * Should any modification or other unanticipated development occur before the next required review, the REB must be informed and any modification can't be initiated until approval is received.

Appendix C: Survey

This survey is part of the research project entitled: "A Qualitative Research Study on Young Adult Latin American Immigrants' Perceptions of their School Education in Montreal".

NAME:

FIRST NAME

LAST NAME

DATE OF BIRTH:**PLACE OF BIRTH:****NATIONALITY:****WHEN DID YOU FIRST ARRIVE IN CANADA?****HOW DO YOU IDENTIFY YOURSELF?**☐

Latin American/Hispanic

☐

Central American

☐

South American

☐

Canadian

☐

French Canadian

☐

North American

Please specify if other: _____

PARENTS BIRTHPLACE:**PARENTS' OCCUPATION:****DID YOU COME TO CANADA WITH YOUR FAMILY, IF NOT, WITH WHOM DID YOU COME?**

DID YOU LIVE ANYWHERE IN BETWEEN LEAVING () AND COMING TO MONTREAL?

DO YOU AND YOUR FAMILY INTEND TO STAY IN CANADA?

HOW WOULD YOU RATE YOUR ACHIEVEMENT IN SCHOOL IN CANADA?

☐ Very good ☐ Good ☐ Okay ☐ Not very good

HOW WOULD RATE YOUR GENERAL FEELINGS OF SATISFACTION WITH BEING IN CANADA?

☐ Very good ☐ Good ☐ Okay ☐ Not very good

HOW WOULD YOU RATE YOUR FAMILIES GENERAL FEELINGS OF SATISFACTION WITH BEING IN CANADA?

☐ Very good ☐ Good ☐ Okay ☐ Not very good

WHICH HIGH SCHOOL DID YOU GRADUATE FROM? _____

YEAR GRADUATED:

DO / DID YOU PURSUE ANY FORMAL POST-SECONDARY TRAINING or EDUCATION?

☐ Yes ☐ No

If yes, please specific institution attended, program/specialization, and the years attended, and the designation received or to be received:

Appendix D: Sample Interview Questions

- Tell me about your family and where you come from? (For example: *Where were you born? When did you move to Canada? What brought your family to Montreal? What do your parents do for a living?*) *
- Describe your first days in Canada? Was Montreal as you were told it was?
- Tell me what it was like for you when starting school in Canada? What did you like about your school? What did you like about your teachers? Which subjects/classes did you enjoy most? What did you like/dislike about school?
- Describe what it was like to you the process of learning a second language?
- You must have gone through many changes as you adapt to life in Canada//learning a new language, getting accustomed to new ways of behaviors in the Canadian culture, getting used to new types of social interactions. Please share some of the experiences of adapting your life to Canada.
- How would you label and describe your ethnic/cultural identity? (For example: Latino (a)? / Canadian? / etc.)
- What do you think about multiculturalism in Canada? *
- You may have heard the word “multiculturalism” used a lot in school and in Canadian society. What do you think the term multiculturalism means? What does it mean for Canada as a society? *
- How do you feel Canadian society supports multiculturalism? *
- Describe your view on second language education for new-comers? *

NOTE: Questions with an * indicate questions that can be used for secondary data collection.

Appendix E: Participant Information Letter

Dear Participant,

Thank you for your interest in participating in this study. I am currently a graduate student in the Department of Integrated Studies in Education at McGill University, located in Montreal, Quebec, Canada. As such, the purpose of this study is to learn more about the school experiences of young adult immigrants (over 18 years old) of Latin American origin in the city of Montreal. The goal of this study is to explore the perspectives of young immigrants in relation to their past school experiences and learn more about the factors related to second language education and integration transition of immigrant students

If you agree to volunteer for this study, you will be asked to complete a survey. You will then be asked to participate in an interview with me that will last approximately 60 to 90 minutes long. The purpose of the interview is to explore your perspectives towards school education, second language learning and cultural transition and your opinions about the process of integration of young immigrants to Quebec. During the interview you may choose to skip any questions you do not want to answer. You can determine the date, time, and location for the interview so that it does not conflict with your other commitments. With your permission, I will make a digital audio recording of the interview so I can capture all that you say. The recording will then be transcribed (and translated if necessary) by me and then printed in written form. A pseudonym will be used in place of your name in the transcription, in my final thesis, and in any written or oral presentations where the findings from this research project are shared. The recordings of the interview, as well as transcriptions will be stored on my password protected computer, as well as in a locked filing cabinet in my personal residence.

For the second part of the research, you will be emailed a copy of your interview transcript and invited to clarify the content, or confirm that it is an accurate representation of your participation. I may ask you follow-up questions at this time to also clarify my understanding of your experiences. At this time, you may make changes to your 'story' so you feel that it truly captures your experiences. It will also provide you the opportunity to add additional feedback to the research. Any information obtained during the course of the study will remain confidential. Findings generated from your participants and representations of your story will only be shared with your permission.

As there is little research regarding the opinions of young adult immigrants from Latin American origin regarding their school education in the city of Montreal, your participation will be very helpful. There are no foreseeable risks or discomforts to you as a participant in this study. In you agree to participate or have any questions concerning this research study, please

contact me by via email at milagros.calderonmoya@mail.mcgill.ca or by telephone at: (514) 546-7579

Thank you again for your time, I look forward to meeting with you.

Sincerely,

Milagros Calderón Moya
Master Student & Teacher
Department of Integrated Studies in Education
McGill University

Supervisor: Dr. Lynn Butler-Kisber
lynn.butlerkisber@mcgill.ca / (514) 398-2252

Appendix F: Informed Consent

Date: 2014 12 20

Study Name: A Qualitative Research Study on Young Adult Latin American Immigrants' Perceptions of their School Education in Montreal

Researcher: Milagros Calderón Moya, Graduate Student,
milagros.calderonmoya@mail.mcgill.ca
Campus Address: 3700 McTavish Street, Montreal, Quebec, H3A 1Y2
McGill - University, Faculty of Education, Department of Integrated
Studies in Education

Supervisor: Dr. Lynn Butler-Kisber, lynn.butlerkisber@mcgill.ca / (514) 398-2252

Purpose of the Research: This research is being undertaken as part of a thesis to fulfill the requirements of the Master in Education from McGill University. The results will be reported in the thesis. I am conducting a qualitative research study on the perspectives related to primary and/or secondary school experiences of young adults immigrants from the Latin American community in the city of Montreal. The study design entails an interview with individuals (over 18 years old) in order to explore possible factors related to school education, second language learning, cultural transition integration that could contribute to a positive process of integration of young immigrants in Quebec.

What You Will Be Asked to Do in the Research: I would like to invite you to participate in this study. You will be asked to complete a survey and participate in an individual interview that focuses on your experiences during primary and secondary school, the process of social adaptation and integration as well as community experiences. You were selected as a potential participant because you have identified yourself as a Latin American community member; attended primary and/or secondary school in the city of Montreal; are over 18 years of age; and have responded to calls for participants needed for this study. The interview will last about 60 to 90 minutes and will be recorded using a digital audio recorder.

Confidentiality: All data generated for this study will remain confidential to the fullest extent possible. All data will be destroyed immediately after the publication of the study. My supervisor will have access to the data and there will be no information that identifies you personally appearing in the thesis. Interviews will be transcribed and translated by the researcher and confidentiality will be assured by using a pseudonym in place of your real name and of any person to whom you may refer to during the interview. I will quote some of your responses to the interview questions in my thesis. I will keep an electronic version of the transcription on my

personal computer, which is password protected. I will keep a hard copy of the transcription in a locked filing cabinet at my personal residence. The digital audio recording will also be stored in a locked cabinet at my personal residence. A summary of the results, as well as my final thesis will be made available to you after the completion of the dissertation.

Benefits of the Research and Benefits to You: You will benefit from the research by being able to discuss your experiences during primary and secondary school. You will have the opportunity to reflect on young immigrants' process of integration in Quebec and your attitudes towards such cultural transition.

Risks and Discomforts: There may be some potential emotional risks associated with your participation. Possible risks may include feeling uncomfortable talking about yourself, and/or feeling upset or experiencing some emotional anxiety after talking about your personal experiences you have had and how they have affected you. If you find yourself in this situation, we could end the interview or I could recommend possible counseling services in your neighbourhood.

Voluntary Participation: You will receive \$15 as compensation for your time and effort. The payment will be made at the end of the interview. Your participation in the study is completely voluntary, and you are under no obligation to agree to be interviewed (with a digital audio recorder). A decision not to volunteer will not influence the nature of the ongoing relationship the participant has with the researcher and/or the nature of their relationship with McGill University either now, or in the future.

Withdrawal From the Study: You can withdraw from the study at any time, or decline to answer questions for any reason. The decision to terminate participation on any grounds will not affect any relationships with the researcher or McGill University. If you decide to withdraw from the study, all data generated as a consequence of your participation shall be destroyed immediately.

Questions About the Research: If you have any questions about my research in general or about your role in the study, please contact me or my supervisor:

Principal Researcher: Milagros Calderón Moya

milagros.calderonmoya@mail.mcgill.ca / (514) 546-7579

Supervisor: Dr. Lynn Butler-Kisber,

lynn.butlerkisber@mcgill.ca / (514) 398-2252

This study has been reviewed and approved for compliance to research ethics protocols by the Research Ethics Board (REB-II) of McGill University. Should you have any general questions, please contact the Department of Integrated Studies in Education office at (514) 398-4525. Should you have any ethical concerns regarding the research, you may contact Lynda McNeil, the Manager of the REB-II for McGill University, at Lynda.mcneil@mcgill.ca or by telephone at: (514) 398-6831.

Thank-you for agreeing to take part in this study.

Your signature below indicates that you have read the information provided above. You understand that your participation in this research is voluntary, and that you have freely and willingly consented to participate in this research study. Your signature also indicates that you have received a copy of this consent form for your own records. You may withdraw your consent at any time without any consequences.

Please check the appropriate box:

	Research Study (Thesis):
Audio Recording	☐ YES or ☐ NO

I, _____, consent to participate in the study entitled: "A Qualitative Research Study on Young Adult Latin American Immigrants' Perceptions of their School Education in Montreal" conducted by Milagros Calderón Moya. I have understood the nature of this project and wish to participate. I acknowledge that I have received a copy of this consent statement.

Signature of Participant	Printed Name of Participant	Date
Signature of Researcher	Printed Name of Researcher	Date