

**A Qualitative Inquiry of Bilingualism and Immigration in Quebec: The Voices and
Perspectives of Brazilian Children**

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Abstract

The role of children's voices and particularly their narratives of personal experience in the construction of identity has drawn increasing attention in human inquiry. Identity development in a new country can be difficult for immigrants. In addition to identity development, immigrants must adjust to new places, people, languages and cultures. In this study, I focus on understanding language and identity as social constructs through conversations with seven Brazilian children whose ages range from 7 to 14 years old. I also examine other factors (e.g., language use, identity, language ideologies) that they and their parents perceive have contributed to these Brazilian children's adaptation in Quebec society. I draw on Vygotsky's socio-cultural theory and identity theory to frame this inquiry and my conversations with the children. Three major themes emerged from the conversations: 1) first experiences at school, 2) language and/or culture, and 3) culture and identity. These children report positive experiences with teachers and support despite challenges in communicating in French and English.

Résumé

Le rôle joué par les voix humaines et en particulier par des récits d'expériences personnelles dans la construction de leurs identités attire une attention considérable dans les enquêtes humaines. Le développement de l'identité dans un nouveau pays peut être difficile pour les immigrants. En plus du développement de l'identité, les immigrants doivent s'ajuster à de nouveaux endroits, de nouvelles personnes, de nouvelles langues ainsi que de nouvelles cultures. Dans cette étude, je cherche à élargir ma compréhension de la langue et de l'identité en tant que construction sociale au sein d'un groupe de sept enfants brésiliens dont l'âge varie de 7 à 14 ans. Je cherche également à examiner quels facteurs (par exemple, l'utilisation de la langue, l'identité, les idéologies linguistiques) auraient ou n'auraient pas contribué à l'adaptation de ces enfants brésiliens dans la société québécoise. Je m'appuie sur les recherches de Vygotsky liées à la conceptualisation de la théorie socioculturelle et de la théorie de l'identité ainsi que sur les conversations avec les participants. Trois thèmes principaux ont été soulevés à la suite des conversations avec les participants: 1) la première expérience à l'école, 2) la langue et la culture, et 3) la culture et l'identité. Les participants font ressortir le fait que, la première expérience à l'école a été bonne en ce qui concerne la coopération et l'appui des enseignants malgré les défis de se communiquer en français et en anglais.

Resumo

A importância do papel desempenhado pelas narrativas das experiências pessoais na construção identitária está atraindo cada vez mais a atenção dos pesquisadores. O desenvolvimento da identidade em um outro país pode ser difícil para os imigrantes. Além do desenvolvimento das suas identidades, os imigrantes devem adaptar-se a novos lugares, novas pessoas, novas línguas e novas culturas. Neste estudo eu pretendo expandir a compreensão da relação entre a língua e a(s) identidade(s) como construção social com um grupo de sete crianças brasileiras cujas idades variam de 7 a 14 anos e bem como analisar quais fatores (por exemplo, o uso da língua, identidade, ideologias linguísticas) podem ter ou não contribuído para a sua integração na sociedade Quebequense. Eu me apoio no trabalho de Vygotsky sobre o conceito da teoria sócio-cultural, da teoria do desenvolvimento de identidade(s) e das conversas que eu tive com os participantes. Três temas foram identificados com base na análise das conversas: 1) primeira experiência na primeira escola, 2) língua e / ou cultura , e 3) cultura e identidade . Os participantes destacaram o fato que a(s) primeira(s) experiências escolares foram boas no que diz respeito a cooperação e o apoio dos professores, apesar do desafio de comunicação em Francês e Inglês.

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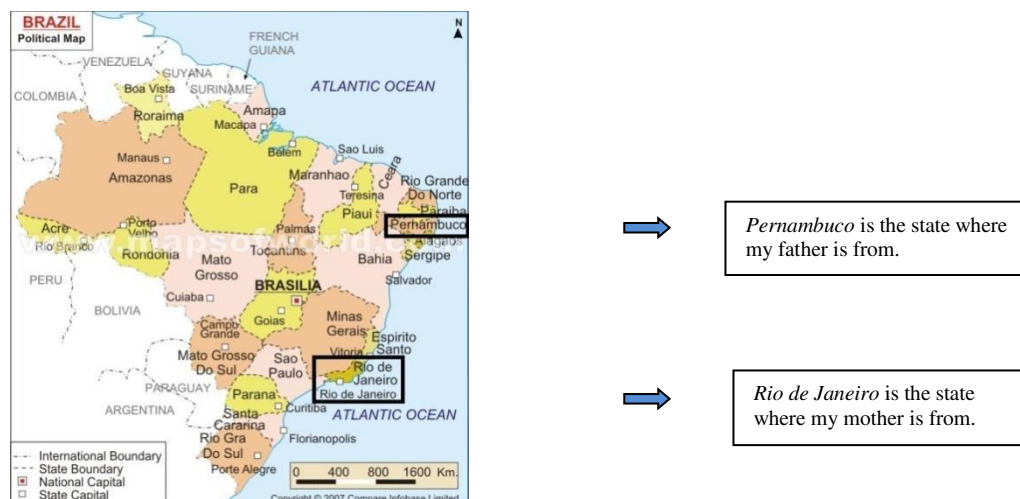
CHAPTER 1

INTRODUCTION

In this inquiry, I aim to understand the perceptions, language ideologies, and language use of seven multicultural Brazilian children by exploring their experiences in Canada and in their new schools. I provide an overview of the Brazilian Education System and highlight the major issues or flaws in the education system. I discuss the aims and objectives of my inquiry, the research context and research questions. I focus on understanding and analyzing the impact of multiculturalism on the adjustment and adaptation of seven Brazilian children in Quebec by analyzing and exploring their experiences and perspectives regarding language use and identities. I begin with my own researcher background and context.

Researcher's Background and Context

I am originally from the city of Rio de Janeiro, Brazil. I moved from my hometown Rio de Janeiro to the city of Sherbrooke located in the Province of Quebec, Canada in 2007 and have been living in the same province ever since. From childhood, I was exposed to different literacy and language contexts. My mother and my father come from different regions in Brazil; my mother was born in the city of Rio de Janeiro in the southeast of Brazil with an estimated population of 7 million people, and my father was born in the city of São Lourenço da Mata in the state of Pernambuco in the northeast of Brazil with a population of 108 thousand people. These two geographical regions are located on map 1.



Map 1 : Maps of the states of Rio de Janeiro and Pernambuco

Although my mother was born in Rio de Janeiro, her parents are from a small town in the state of Minas Gerais called Carangola. My parents have been married for more than 30 years; they have different views, perceptions, cultural backgrounds, and interpretations with respect to their spaces and surroundings. In Brazil, there are cultural differences in world views between people coming from a small town and people coming from big cities such as cultural habits, food habits, traditions, beliefs, arts, and so on. Accordingly, these differences in world views might have impacted how they see and interpret the world since both cities are culturally different. My mother's family was considered as a low-class family while my father's family was considered as a middle-high-class family based on their income level. Thus, their experiences, life stories, tales, food and even their values were always classified as "us" and "them." For instance, their childhood experiences were very different from one another. My father, since he belonged to a middle-higher class did not have hard issues with finance and education until the death of my grandfather, whereas my mother lived an opposite experience having to go to public schools and not have the financial means to go to college due to her family's low-class and

income level. For this reason, I have always felt divided between two different realities: two different cultures, music styles, ways of cooking and seasoning food, accents and traditions. I grew up observing my mother listening and dancing the typical music from Rio de Janeiro, *Samba* and my father listening to music that is popular in his region, *Forró*. Another example is related to the culinary differences where in Pernambuco, people tend to use a lot of coriander in their food and in Rio de Janeiro, coriander is not part of everyone's seasoning practices. Since coriander has a strong taste, this spice is quite different in taste than what my mother has used to season her food, that is, onion and garlic.

I remember spending my summer vacations with my father's family in the state of Pernambuco in Northeast of Brazil (see map 1). I enjoyed these experiences because I could get to know my father's family better since all our contact during the year was by phone. However, all my cousins tended to look at me, my brother, and sometimes my mother as if we were strangers. They would ask us: "Why do you guys speak like this? Can't you guys speak normally like us?" On the other hand, my brother and I would always talk about them as well "Did you hear this funny music with this funny accent?" or "Oh My God, how can they eat this? It is awful!!!" referring to the different ways they would season their food and name them differently than those of us from Rio de Janeiro. For example, the word for pumpkin in Rio de Janeiro is *abóbora* and in Pernambuco it is *gerimum*; the word for yuca in Rio de Janeiro is *aipim* and in Pernambuco it is *macaxeira*; the word for candy in Rio de Janeiro is *bala* and in Pernambuco it is *confeito*.

To develop positive relationships with both families, I needed to understand that the most important aspect of this relationship was to find my own space in their worlds. I realized that no matter how divided these two families were, I always had to be myself first.

How do I position myself in this division? Now I believe I belong to both realities: my father's and my mother's. However, I might always be more *carioca* than *pernambucano* because I was raised and educated in Rio de Janeiro. The term *carioca* refers to the people who are the native citizens of the Rio de Janeiro, and the term *pernambucano* refers to the people who are native citizens of Pernambuco.

For instance, all Brazilians I have met since I moved to Quebec, Canada can tell that I am from Rio de Janeiro from the moment they meet me. First of all, because of my "very strong" carioca accent; second, some Brazilian friends say that my taste in music and the way I dance are typically carioca- a characteristic of a person from Rio de Janeiro. Most cariocas are famous for having excellent rhythm to dance *samba* which is the traditional music style of Rio de Janeiro. Indeed, I am very proud of being a carioca but at the same time I am very proud of having the opportunity to enrich my life with all the diversity that my father's family were (and still are) able to bring to my life.

Fortunately, at a very young age, I realized that one can read the world in Freire's sense from different perspectives as I realised I was exposed to two different cultural realities and different people with different perceptions and ambitions. By observing my parents' expressing different opinions on various subjects based on their cultural backgrounds, for example: the food seasoning practices, the role of the man and woman in the family, the approach with their children, I believe that is the main reason that I chose to pursue the dream of becoming literate first in my native language, Portuguese and then in my second language, English. I wanted to learn more, speak more, and study more. I remember observing some of my teachers, and I saw them as poets playing with letters and words, and I wanted to be one of them. As I went on studying, I realized that learning different languages was like opening a window to other

cultures. I could try to become this “poet” figure I saw when I was young, but in other languages, other contexts. All my education until high school took place in the city of Rio de Janeiro.

Brazilian Immigrants

Immigrants’ countries of origin in Canada have significantly been transformed during past few years. Specifically, in Quebec, the top source countries of immigrants are different from those of the rest of Canada (see table 1). Immigration has contributed to an increase of 7 percent of the overall population in 1911 and 11 percent in 2006, with an increase in 147,100 in 1911 to 851,600 in 2006 (CIC, 2013).

1991		2001		2010	
Quebec	Rest of Canada	Quebec	Rest of Canada	Quebec	Rest of Canada
Lebanon -13.80%	Hong Kong -11.20%	France -10.20%	China -17.20%	France -11.30%	Philippines -15.50%
France -5.30%	India -6.70%	China -10.00%	India -12.60%	Morocco -10.00%	India -13.00%
Haiti -4.80%	China -6.60%	Morocco -8.90%	Pakistan -6.70%	Algeria -7.20%	China -11.90%
Hong Kong -4.50%	Philippines -6.30%	Algeria -7.10%	Philippines -5.90%	Haiti -6.50%	United Kingdom -4.00%
China -4.20%	United Kingdom -4.00%	Haiti -5.10%	Republic of Korea -4.20%	China -5.80%	United States -3.60%

Table 1: Top five countries of total landings, Quebec and in the rest of Canada, 1991, 2001, and 2010

(CIC, 2013)

The dual nature, which means that they have non-immigrant visas with provisions for becoming immigrants is vital in knowing the structure of Quebec society. The bilateral trade between Canada and Brazil has increased with more than 150 percent since 2002, with a total of

6.7 billion dollars in 2011. This reflects a relative increase in people-to-people interactions between Canada and Brazil. Due to the financial connections between Quebec and Brazil, these people are likely to settle in that region, even though, many opted for other large Canadian provinces, such as Ontario, Alberta, and British Columbia. Canadian immigration data until 2000 indicates that an average of 52 percent of Brazilian immigrants were female. This percentage went up to 58.2 percent by 2010. Out of the more or less 15,000 legal immigrants into Canada, the majority (i.e. 55 percent) were dependent relatives, generally wives and children.

It is noteworthy that immigrating to a new country is not the decision of the participant children in this inquiry but their parents' choice. The parents believe that there are opportunities and possibilities in emigrating from one place to another. They realize that they may have to face some challenges; for instance, they will be challenged with a new language, culture, and different ways of thinking (Weissbrodt & Danielson, 2010).

As children develop new social networks when shifted to a new country, they are often confronted with issues of different cultural understandings between their native home and new host country and their identity of self and others. These challenges might cause a lack of confidence and crisis in forming their social and cultural values. However, other immigrant children are capable of adjusting to the environment without allowing social and cultural differences to influence their self-confidence (Li, 2000).

Kenner, Gregory, Al-Azmi, and Rugby (2008) argue that immigrant children consider their mother tongues to be a key aspect of their identity and wish to use it along with learning a new language in their mainstream classrooms. They tend to improve their learning by involving themselves in tasks using their bilingual abilities. The authors state that immigrant children are observed to use both languages in understanding certain concepts. For example, they discuss how

similes are constructed or a particular mathematical concept in each language so that they are able to grasp the concept clearly. Bilingual activities can also help in enhancing bicultural knowledge among immigrant children.

Maguire (2005) states “Canada is frequently portrayed as a multicultural society. This portrait of diversity is a result of centuries of and different waves of immigration patterns” (p. 1427). Lee and Maguire (2011) argue that international students on Canadian campuses have to face a number of challenges, which includes not only adapting to a new country, but also adapting to new educational systems, discursive educational literacy practices, and social relationships. The authors claim that the Canadian academic literacy practices they are expected to emulate and appropriate might be different or against those from their native country.

Other scholars demonstrate (Cummins et al., 2005; Dagenais, Day, & Toohey, 2006; Manyak, 2004) that some literacy practices help children in negotiating positive identities. The literary practices help educators to engage students in collaborative and challenging activities, enabling them to experience a number of roles that range from expert and apprentice. These practices encourage students to contribute to the knowledge construction, and validate community resources and personal experiences (Cummins et al., 2005; Dagenais, Day, & Toohey, 2006; Manyak, 2004). In addition to these studies, others show that children have the capability of negotiating language choices, literacies, and identities in a number of diverse contexts (Andrews & Yee, 2006; Maguire, 2005; Pérez, 2004; Volk & Angelova, 2007).

Overview of the Brazilian Education System

The Education system in Brazil is governed by the Federal Government via the Ministry of Education, which develops foundational principles for the proper functioning of educational programs. Local government bodies are responsible for the development and establishment of

education programs and states followed by the guidelines and the fund utilization provided by the federal government. According to MEC (Ministry of Education and Culture of Brazil) the official educational system in Brazil consists of (MOE, 2013):

- Nine years of fundamental education
- Primary level: from first to fifth grade. The first grade consists of literacy process where students learn how to read and write.
- Secondary level: from sixth to ninth grade.
- Three years of high school
- Four years of undergraduate studies (up to eight years depending on the field of studies)
- Post graduation courses

Preschool

- In Brazil, Preschool (kindergarten and equivalent) is not mandatory. Therefore, not all children have access to these levels of education before the first year of the fundamental education in the literacy process. There are two levels of pre-school in Brazil:
- Maternal, or kindergarten, is more of a playgroup for children whose ages range from two to three.
- Jardim, for children whose ages range from three to six. It has more of an academic focus for children.

Photo 1 and Photo 2 provide images of children in Maternal and Jardim preschools in Brazil. These pictures illustrate the environment of Brazilian preschools. Photo 1 is a picture from a maternal school where children are involved in playing. Playgroups do not just help them

in enhancing their own creative thinking, but also in interacting with other children and learning new things. Photo 2 is a picture from Jardim preschool, which shows how children are involved in developing their pre-academic focus.



Photo 1. 1 Preschool in Brazil- Marcelo Barabani

(Source: <http://www.brasil.gov.br/>)



Photo 1. 2 Preschool in Brazil- Miriam Imelda Education Center

(Source: <http://globalfamily.mcc.org/>)

Fundamental Education

In Brazil it is obligatory for children to attend school from age 6 to 14. These mandatory nine years of education are identified as Ensino Fundamental (Fundamental Education) and are divided into two levels: primary level and secondary level.

During the primary level, children study Portuguese, mathematics, science, arts, history, geography, a second language and physical education. Once they have finished primary level, they start their secondary level and study the same subjects they did during the primary level and add a second foreign language, which is usually Spanish.

How the Education School System Functions

Regardless of the system, be it public or private, most Brazilian schools divide their academic day into two sessions: morning and afternoon. Some schools may offer just one of these sessions. Some may offer the morning and afternoon sessions. Most children, however, will only attend schools in the morning or in the afternoon. Morning sessions may run between 07:00 and 12:00, and afternoon sessions may run between 13:00 and 18:00.

The school year in Brazil usually starts in early February. I said “usually” because it always depends on when Carnival falls for that exact year. This festival that lasts about a week has become a national holiday and falls on any Wednesday during the month of February. Consequently, when the Carnival is held at the beginning of the month, the school term starts immediately following it, and when it is held at the end of the month, most schools usually start at the beginning of February and then have a short break for Carnival festivities. However, specific starts vary from school to school.

This first term of the year runs until the end of June and the second term starts at the end of July or beginning of August. This term then continues until late November or early December

when Summer and Christmas holiday starts to coincide with the Recesso (Summer vacations). Throughout the school year, all schools respect national holidays, as well as Teacher's Day, which is on October 15th and gives the children and staff the day off. Nonetheless, when a holiday falls on a Tuesday or Thursday, most private schools also add the Monday or Friday in order to create a long weekend.

Under the state system, all students are required to take an exam at the end of each school year to determine whether the pupil will move on to the next school, or whether they will be held back to repeat a school year. Although, not commonly practiced, the children might need to return and repeat a year based on the pedagogic philosophy of the private schools. When it is observed that a particular child is not able to keep up the pace in learning levels with their classmates, the administration of schools speaks to the child's parents regarding the consideration of alternative academic systems.

For instance, there are some private schools that divide an academic year into different levels based on academic abilities for classes, in accordance with the British state model. However, this practice has become less common as more strictly controlled pedagogic models are being implemented by the private schools.

High School

High School education, also called Ensino Médio, is for young people aged 15 to 18. On top of the core curriculum subjects studied during Primary and Secondary levels (Ensino Fundamental), students also study subjects such as philosophy and sociology. The aim of these courses is to provide students with essential knowledge that can lead them to enter a university. Some students might also choose to take professional training, such as work-based learning (WBL), cooperative education (COOP), collaborative learning (CoLab), work-integrated

learning (WIL), and industry-based learning (IBL), at the same time. Unfortunately, high school education is not mandatory anymore.

Once a student has successfully completed high school education, they may continue their studies at a public or private university. All students willing to pursue undergraduate studies in Brazil are obliged to take a specific college entrance exam, also known as vestibular. While entrance exams to a private university are often little more than a formality, entrance exams to a public university are incredibly difficult. Additionally, it takes a lot of effort, dedication, and good preparation from the particular high school. Public university degrees are valued much more highly than those from private institutions.

Second Language Education

Second Language Education varies from state to state, school to school. In Rio de Janeiro, for example, I was provided with second language education in English since the age of six. However, I had only two hours of English classes a week and never learned a lot. The second language classes all focused on English grammar and were largely teacher-centered; hence, students had no opportunity to speak the language in class. It included dictations and memorizing words for the final exam, and fill-in-the-blank sentences were the focus. I was able to identify some words, but I could NEVER use them in any context. I have not heard a case of a student who learned English as a foreign Language (EFL) in Brazil without having to be enrolled in a private language school as an extra-curricular activity.

However, some schools provide students with second language education in English after grade three or four. Most schools do not provide students with French (FLS) language classes since English and Spanish as a second language in Brazil seem to be more important for future

jobs than French. Therefore, the most common second languages taught at schools are English and Spanish.

Literacy Issues in Brazil

Learning to read and write officially takes place at the age of six in first grade. There seem to be literacy-related problems in Brazil, which include poor management, underpaid teachers, chronic non-attendance, lack of motivation, increased dropout rates, under trained teachers, etc.. Furthermore, there is a large gap in the quality of education of teaching between public and private schools in Brazil. Public school teachers claim that their salary is not good enough for the job they do (Huenur, 2012). For this reason, some of them do not feel motivated to work and end up passing this lack of motivation on to the students as well.

The problem is not specific to the fact that not everyone was attending to school; rather it was that what they learn might not always be relevant. Many students repeat the year and drop out early, and teachers are underpaid and do not receive sufficient support and training. A climate of frustration, discouragement and demoralization often explodes in protest and nonconformity.

One common problem with children learning to read and write is that children in Brazil are not interested in things that are entirely irrelevant to their world (World Economic Forum, 2013). For instance, they do not seem to care about learning certain words or about middle class behaviors because, according to some children, it might not be relevant to them. I tend to believe that teachers play a big role in this issue since they do not encourage learning agencies to take place in class. The decision made by the MEC (Ministry of Education and Culture) in 1998, that courses such as Philosophy, Sociology, and Literature would be banished from their high school curriculum, might have had a negative impact on their understanding of the world in which they

live. This meant that not teaching such courses would probably disconnect the children from the actual world, and the children might lack the competency for competing across the globe.

Exclusion of some major courses from the curriculum develops a perception among students that those courses might not be relevant to their learning; therefore, when they move to any another system, they may find it difficult to understand and keep the pace with those subjects. Children who find activities and subjects irrelevant do not make any efforts to meet the challenges they face in accomplishing their objectives. The irrelevancy might be because the educators are not able to highlight the significance of performing or engaging in certain activity or learning particular concepts, and the teachers might not be making any connections to their practical world.

As an educator, I assume it is in classes such as Philosophy, Sociology, and Literature that students are able to improve their language skills and also learn how to connect language to many issues related to their surroundings, their cultures and socio positionings in the world.

Another important issue is that some children were not exposed to school subjects that would likely focus entirely on giving them more insight of all the “worlds” and different types of literacies that exist everywhere including their own. These types of literacy are important for children, including: computer literacy, media literacy, technology literacy, numerical literacy, problem solving literacy, cultural literacy, multicultural literacy, visual literacy and so on. I believe that teachers must recognize the students’ cultural values and modify his or her methods to identify with the students (Banks & Banks, 2001). Studies that focused on analyzing issues in the Brazilian educational system, often find that a culturally relevant education must include recognition of a child's mother tongue as well as culture. Culture ties to language as language is a factor that tends to reflect the cultural background of individuals (Middleton, 2002).

Sleeter et al. (2011) conducted mixed research for evaluating the impact of professional development of teachers in instilling culturally responsive pedagogical techniques in secondary classrooms. More than 400 classrooms at 32 mainstream schools across various subjects were observed, and 124 indigenous Maori students were interviewed. The research findings indicated that most of the teachers employ culturally responsive practices. Furthermore, students informed being taken care of by the teachers as culturally located individuals. According to Sleeter et al.(2011), teachers must be responsive to cultural identities of students and that professional development of teachers has a significant impact on students' achievement.

In another research, Sleeter (2011) observed that over the previous decades, culturally responsive, bilingual and multicultural teaching methods had been replaced by standardized pedagogy and curriculum, based on political shift towards neo-liberalism pushing and revitalizing business models of the school reforms. I will argue that this has happened for three primary reasons: 1) persistence of faulty and simplistic conceptions of what culturally responsive pedagogy is; 2) too little research connecting its use with student achievement; 3) elite and white fear of losing national and global hegemony (Sleeter, 2011, p.12). Sleeter suggested that the agenda for strengthening culturally responsive teaching methods should include increased research for describing what these methods look like in classrooms and developing a connection between culturally responsive teaching and its impact on students' achievement.

The problems of teacher education and improvement of the public education in Rio de Janeiro are, essentially, by the revaluation of the didactic and pedagogical function. There is an obvious problem, which is the low-wage level which appears to be driving the most qualified teachers from the classroom. Without identifying and solving these problems, any effort at improvement and retraining of teachers may fall into the void.

In 2006, members of the Brazilian Ministry of Education drafted a new law that stated that courses such as Philosophy, Sociology, and Literature would become mandatory again. That took place shortly before I moved to Canada. I have contacted some dear friends whom I taught EFL (English as a Foreign Language) with in Brazil in the past in order to learn how their perceptions have changed ever since.

Aims and Objectives

I aim to understand seven multicultural Brazilian children's perception of language use, identities, and language ideologies as they talk about their experiences. I consider key aspects that they think might have influenced their adjustment within Quebec society. Through conversational dialogs, I also aim to observe their perceptions of the influence of Brazilian and Canadian cultures on the seven Brazilian children's views of bilingualism and biliteracy, their sense of self, and the way they view their new lives influence the construction of their identities.

Research Context

With the increasing number of immigrants in Quebec, the province is turning more and more into a culturally and linguistically diverse society. The population of Brazilian bilingual children in Quebec has also been increasing since late 20th and early 21st centuries.

Reitz (2012) conducted research to understand the distinctiveness of Canada's history of immigration. According to him, experience of Canada in the context of immigration has been relatively positive, and mass immigration is comparatively strongly supported within Canada. The uniquely designed and structured Canadian policy models (Canadian Multicultural Model and Official Language Action Plan) focus on enhancing the vitality and supporting the

development of the French and English linguistic minority communities, and promote complete use and recognition of both French, as well as English languages in Canadian society.

In defense of the French language in a sea of English speakers, the province of Quebec always distrusted multiculturalism. Although not official, the policy of interculturalism in Quebec focus on Québécois majority and cultural communities where the province of Quebec expects new immigrants to respect Quebec's values by developing a feeling of belonging and a comprehension of how this society works.

Reitz (2012) also suggested that there is a significant amount of research required concerning multiculturalism and its characteristics. Nevertheless, success of Canada in an immigration context is only partially linked to the policies, which might not be easily linked or converted into other contexts. Reitz (2012) highlighted various distinctive features of the model suggesting that most vital distinctive feature of Canadian policies for immigrants might be the belief that immigrants present an opportunity for developing the economy and in turn developing the entire nation. This belief of Canadians represents a resource that helps the nation in addressing some of the current issues regarding immigration, which includes immigrants' employment success and evidence related to racial divisions, and discriminations has significant importance for a specific set of groups. Another important feature is their belief in mass immigration as a positive development and resource opportunity that underlies much of the discourse and discussion on Canadian immigration policies (Reitz, 2012).

Besides the economic contribution that immigrants might bring to Canada, it is undeniable that a demographic deficit plays a big role in welcoming immigrants. Demographic factors are leading to a situation of decline in labour force. In Quebec, for instance, about a quarter of its population will be 65 years of age or older in 15 years or so. This demographic

deficit makes immigration an imperative factor and potential solution to shorten the anticipating decline of labour force and decreasing share of total population.

According to Canada International (2013), during 2011, approximately 20,000 Brazilians came to Canada. The following graph shows that the most preferred countries among Brazilian students include Canada, UK and US (ICEF Monitor, 2013).

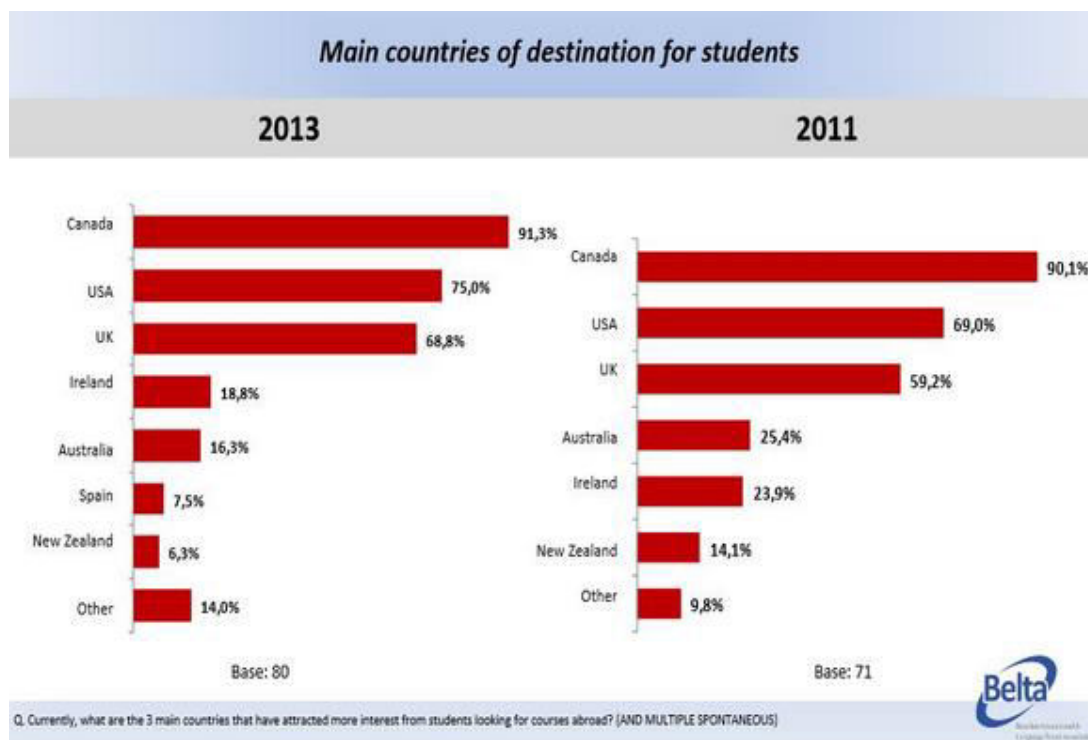


Figure 1: Graph Main countries of Destination of Students

Immigrant children in Quebec are required to attend French schools by Bill 101. This legislation makes French as the official language of Quebec. One of the articles of Bill 101 stipulates that all immigrant children under the age of 16 must go to primary and secondary French educational schools, unless one parent received most of his or her education in English.

Immigrant children are required to attend French schools in order to facilitate their entry into Quebec's culture. Therefore, an inquiry into the relationships between language and identity

in immigrant children's lives is an important focus to be explained and understood. From the point of view of immigrant children, what do they think it means to be bilingual?

Salee (2010) maintains that as children start creating social networks in a new country, they may find themselves facing problems regarding their cultural awareness about their native country and self-identity. Salee also states:

“Strengthened by the official recognition granted them, cultural communities feel vindicated in questioning and even opposing the monopoly Québécois claim to have on the social and political definition of Quebec”

(<http://www.culturalsurvival.org/publications>, para. 32).

Fillmore (1991) discusses studies and findings from nationwide research based on language shift among language minorities. Fillmore surveyed American Indian families and immigrants to determine the degree to which family language affects a child's early development of English in their pre-school programs. She suggests that losing a primary language, specifically when it is the only language spoken at home, becomes very harmful for immigrant children, their families and the community all in all. Fillmore believes that this language loss affects the emotional, educational, cognitive, and social development of language-minority children along with their family's integrity and the society they tend to be a part of.

Segal & Mayadas (2005) identify that various issues are faced by refugees and immigrants such as psychosocial and socio-economic concerns. Traditional roles within the family are frequently challenged by insufficient understanding and differences between the host country and immigrants. Such problems, might lead to low self-esteem, lack of self-confidence and social and cultural values since, sometimes, they may not know how to deal with two languages and two cultures together (Segal & Mayadas, 2005). However, the lack of self-

confidence and social and cultural values may not be a problem for some children who are able to adapt without letting differences between languages and cultures affect their self-esteem.

Referring to the anthropologist Geertz, Gregory (2002) stated that culture is a web of culture, humans have spun around themselves. Furthermore, Gregory explained culture as in the heart and mind of people and are at the same time creators and actors of social interactions. The link between culture and cognition is a part of everyday life. Children, in both contexts, demonstrate to possess a wide range of language and knowledge, which sometimes is different from the knowledge expected from the schools (Gregory, 2002). By looking at contextual and situational factors, Gregory stated that second language acquisition is not based on stage or age, but on the extent to which individuals get opportunities to purposefully interact and develop a relationship. Gregory stated that the major difference between second language learners' knowledge about the world, including the definition of literacy, is usually different than the cultural knowledge that lies beneath the new language, which creates confusion and difficulty in the comprehension of different events (Gregory, 1996).

People learn languages based on their needs and depending on the demands of their life situations. Language mediates the learning of social rules and cultural values. My experience as an immigrant and second language learner leads me to think that people behave in particular ways according to the socio-cultural groups, with whom they interact and to which they aspire to belong. Language reflects society, which means that social structures (i.e. people living in organized groups) did exist in some way before language. Social structures may not generally become immediately visible to the observers; nevertheless, they are always present and influence various dimensions of human experiences with respect to society (Abercrombie, Hill & Turner, 2000). Irrespective of language, these social structures (social groups and also institutions) may

also be determined through different factors, for example: income level, legal values, economic status, religion, and class.

The case of French in Québec is also relevant to national consciousness. French language was, for colonizers' descendants, an affirmation of the cultural peculiarities of the French-American society in relation to English society. The referendum of the Quiet Revolution (160-1970) for Quebec's independence (from Canada), also known as the Quebec sovereignty movement that took place in the 60s and 70s might have failed for economic reasons, but also witnessed the bond of "Québécois" among the English community along with the feeling of belonging to the same nation (representing 32% of the population). However, in order to allay the whims of separation, a national-level initiative was taken in 1972, for equal treatment of both languages English and French in everyday life: teaching, communication, and administration.

Research Questions

1. How do seven Brazilian children position themselves in relation to language, culture, and identity?
2. How do these children perceive French and English languages in their immigration experience?
3. How do these children perceive their Portuguese language influences their social behaviors?
4. How do these children feel about their linguistic identities?

Glossary of Key Concepts

Acculturation: It refers to the adaptation and change in attitudes, beliefs, and behaviors that occur in individuals when they come into continuous and direct contact with other cultures (Chang, 2010).

Culture: It refers to a system comprising of shared values, artifacts, behaviors, beliefs that are common among members of a group and that are used by them for coping with their world and could be transferred from generation to generation (Boas, 1920).

Identity: The point of *suture* between, on the one hand, the discourses and practices which attempt to *interpellate*, speak to us or hail us into place as the social subjects of particular discourses, and on the other hand, the processes which produce subjectivities, which construct us as subjects that can be *spoken* (Hall, 1996, p. 5). According to Hall, identity is affected by culture and history. It is an ongoing process rather than a once and for all finished product.

Immigrant: Immigrant means foreign-born and refers to people born outside the country regardless of citizenship; it can also mean a foreign-born or Brazilian born individual who is legally resident in Canada but who is not yet a Canadian citizen (Ng & Estable, 1987).

Language: language is the privileged medium in which we ‘make sense’ of things, in which meaning is produced and exchanged (Hall, 1996).

Summary

In this chapter I introduced my background and the backgrounds of Brazilian immigrants. I described the Brazilian educational system and some potential literacy issues occurring in Brazil. I presented the aim, objectives and research questions that motivate my inquiry. In chapter 2, I provide my theoretical framework used in inquiry and the literature review of existing studies focused on language, culture and identity.

CHAPTER 2

THEORETICAL FRAMEWORK AND LITERATURE REVIEW

In this chapter, I present my theoretical framework and literature review. I embrace the position of the Socio-cultural theory (Vygotsky, 1978) as a framework for my inquiry. I also provide a critical review of the relevant scholarly literature related to the major concepts of Identity, Identity Political, and identification. I discuss my conceptualization of language, culture and identity.

Theoretical Framework

Socio-cultural Theory

Conceptualizations of socio-cultural theory draw greatly on the work of Vygotsky (1986). Vygotsky states:

"Every function in the child's cultural development appears twice: first, on the social level, and later, on the individual level; first, between people (interpsychological) and then inside the child (intrapsychological). This applies equally to voluntary attention, to logical memory, and to the formation of concepts. All the higher functions originate as actual relationships between individuals" (Vygotsky, 1978, p.57).

This socio-cultural perception of children's cultural development has deep implications for schooling, teaching, and education. A major aspect of this evolving view of human development is that higher-order functions develop in and through social interactions with significant other social contacts. The external social world within which that individual life has developed must be taken into consideration; by taking part in activities that involve cognitive as well as communicative functions, children are drawn from the application of these functions in ways that cultivate them. Learning is embedded within social happenings and occurring as child

networks with people, objects, and events within the surroundings. “The child acquires knowledge through contacts and interactions with people as the first step (inter-psychological plane), then later assimilates and internalizes this knowledge adding his value to it (intra-psychological plane)” (Vygotsky, 1978, p. 163). Vygotsky (1978) claims that “this is what happens in schools. Students do not merely copy teachers’ capabilities; rather they transform what teachers offer them during the processes of appropriation” (p. 246).

Vygotsky (1978) describes the concept of a “zone of proximal development” as: “the distance between the actual developmental level as determined by independent problem solving and the level of potential development as determined through problem solving under adult guidance, or in collaboration with more capable peers” (Vygotsky, 1978, p.86).

The adult's response and understanding can change the child's emerging behavior into a social act. For example, if the parents of an immigrant family do not adapt to the new country, culture and language, the children will not be able to become an active part of the society and will not take part in social welfare activities. Social welfare activities include community building, decreasing homelessness, developing old-age homes, helping poor in the society, helping people to get education, etc. One aspect of the social welfare concept focuses on how teachers/adults or more competent individuals must interact and communicate with a child. Vygotsky (1978) maintains that a child is completely dependent on other people, mainly their parents and teachers, who initiate the actions of a child by instructing them what to do, what not to do and how to do something as well as guiding them through different steps of life to understand what is most suitable for them and how they should act. Since children have their first interaction with their parents, they adopt the culture and religion being followed by their

parents. Therefore, parents also act as the primary representative of culture, and the medium through which they pass their culture on to their children is mainly through language. One of the aspects of the definition provided by Vygotsky focuses on how teachers/adults or more competent individuals must interact and communicate with a child. It stated by Gilen as: “Arguably, the notion of the zone of proximal development is little more meaningful than that of a learning situation presented to a child, where adults and/or more advanced children directly or indirectly have a positive influence on the child” (Gillen, 2000, p. 193).

Vygotsky (1978) highlighted that humans are socio-cultural beings, and their cultural activities like language use and social interactions tend to develop over the period of time and have different historical trajectories. Vygotsky theory assumes three central premises: 1) all the activities are developmental; 2) social interaction happens between the social context and the individual, which leads to internalization and transformation; and 3) using the cultural tools, such as language, is an essential part of social interaction.

Socio-cultural theory helps in developing a framework in order to understand the use of language among immigrants who are bilingual. Socio-cultural theory tends to facilitate an analysis of the entire social context that surrounds bilingualism as a way of understanding numerous factors that impede or support the use of bilingualism. Socio-cultural theory stresses the interaction between “developing people and culture in which they live” (Clabaugh et al., 2010, p. 9). The implementation and adoption of socio-cultural theory offers a theoretical perspective to the researchers with which they can examine language learning and identity as a social practice. It considers students as active participants in the process of learning construction. The socio-cultural theory emphasizes the significance of what a learner is bringing to any learning situation, for example, a classroom setting as an active problem-solver and meaning-

maker. Learning occurs during interactions with someone. Language has been identified as one of the tools that is used by individuals for interacting and learning from each other. Language, symbols, numbers and art are the ways in which people communicate with each other. Thus, it becomes essential for teachers to communicate with students in language that they can easily comprehend in order to promote and foster learning.

Jarvis (2006), in relation to the socio-cultural theory states that “learning is developed within the socio-cultural framework” (p. 100). Jarvis maintains that culture does not just involve external behavior, but it also includes internal characteristics, such as emotions, attitudes, beliefs, and values. Jarvis argues that human relations require social interchange among members of geographical, as well as social settings. These relations focus on political stance, social class and historical perspectives. This means that relationships developed among people are based on either commonality between their social status, or political views and opinions, or their historical background. For instance, people are more likely to interact if they have similar political views or same social status. In the context of socio-cultural theory, Alexander (1995) states that people share the functionality of public spaces. Within the framework of socio-cultural theory, public spaces enable individuals to exchange, participate and interact, thereby enabling them to learn.

Alexander (1995) observed that teachers need to understand the cultural and historical contexts of background of students in order to understand how the minds of their students have developed. As language plays an important role in learning, teachers can use peer communication as a tool for enriching exposure of their students to provide language opportunities for students in order to involve in learning French or English.

The Social Construction of Language and Identities

Immigrants leave their native land and arrive at a new place where they are may be unfamiliar with the traditions, language, and social aspects of the host country. Nonetheless, they integrate and participate in culture and develop a new identity, which is sometimes separate from the identity they formerly held. This integration occurs, when they start interacting and engaging with others and with the new environment, structures, policies, and educational systems. Gollnick and Chinn (2002) argue that cultural identity is adapted and changed throughout life in response to political, economic, educational, and social experiences (p. 21).

Newly developed principles of existing cultures, in addition, to continuous exposure to new cultures inevitably expose immigrants to various Quebec regulations, institutions, practices, culture, and language. For example, the Article Bill 101 requires all the immigrants under 16 to go to primary and secondary French educational schools. Those new cultural aspects are involved in the construction of a new identity that may not be supported by values and other features of their native country.

Yon (2000) explores the question of identity, culture and race, against a backdrop of diaspora and globalization, among high school students in Toronto. He constructed a series of portraits of youth by analyzing their discourse with the ethnographer. Yon argues that identification emerges as ambivalent, imbued and contradictory with tension and surprise, when an immigrant identifies his or her language or race. Yon states that “the challenge opened by this paper concerns not how we can come to know the cultures and identities of cosmopolitan youth as stable entities but how we might engage their complexity and incoherence” (p.1).

Literature Review

Language, Culture and Identity

Li (2000) examines the relationships between the construction of cultural identity and literacy practices, by ethnographically studying a Filipino immigrant family in Canada. His focus is on studying the literate lives of six people from the Holman family and on identifying that literacy is not only an individual construct, but it is an extensively complicated concept involving family relationships that are integrated and embedded in cultural identities. Li explains,

“Individual identity is expressed in the intersecting ways the six family members (a grandmother, two parents, and three children) relate to each other and is manifested through their individual literacy behaviors. The individuals do not share the same perspectives on their cultural identity. Instead, significant diversity exists among the family members across the generations.” (p. 1)

He analyzes individual identity and the intersectional ways that connected the six family members (i.e. Jessie, Jasmine, Salsha, Roberta, Edward, and Grandma Anna) with each other and is revealed through literacy behaviors of each individual. Li also highlighted that these family members do not share same perspectives when it comes to their cultural identity (Li, 2000). Conversely, there is substantial diversity among the individual members across the generations. For example, Li (2000) illustrates that Edward and Roberta, being the head of the family faced difficulties in speaking and expressing themselves in English. Therefore, both prefer speaking in Tagalog at home so that they are able to understand each other. In addition,

“Edward and Roberta think it is important to preserve their language, and for their children to understand what Tagalog language is, referring to the written language, and to be able to speak it, even a little bit. But the influence from school and society is so

strong that they feel it is very hard to preserve their language and culture on their own” (Li, 2000, p.17).

Li (2000) identified that the children spoke Canadian English without a foreign accent and used to hang out with friends. “Jessie, Jasmine, and Salsha all prefer to use English rather than their heritage language Tagalog at home. They seldom speak Tagalog with friends, even with a Filipino friend at home or at Filipino community events” (Li, 2000, p.18). Li’s inquiry helps to understand the ways of life and literacy practices of immigrant children and their families and suggested that educators should design classroom literacy practices that would incorporate learners from diversified backgrounds. Similarly, Pineda (2010) focuses on analyzing the educational experiences of five Filipino females studying in Montreal. The research emphasizes on the significant contribution made by caring educators and strong family support in retaining female Filipino students in schools. The participants identified the difficulties they face while adjusting into the educational system of Quebec and the way their friends and peers have affected them and lead them in dropping out of the school. The major factors that lead to dropping out of school were the peer influence and the financial status of the immigrant families. The study also highlighted that family is the most significant factor that influences the educational attainment of teens. Another important reason why students face difficulty was the fact that they do not feel welcomed or did not have particular competency or value espoused by their educational centre. The lack of standardized tests and rigid policies also influenced some of the participants to leave. Lastly, peer pressure was also a determinant for why students chose to drop out of school. On the other hand, the study also identified that parental support significantly motivates students to adjust and sustain within the schools.

In the majority of the cases, acculturation accompanies the immigration experiences of people. In general terms, acculturation is explained as a process of adaptation and cultural changes that occur when an individual or more a family from a specific cultural background comes in contact with other individuals of different cultures (Gibson, 2001).

del Pilar & Udasco (2003) challenge the concept of acculturation. The likelihood that an individual might develop a cultural sense of self, without focusing on tradition and customs or receiving cultural contexts is very low. Rudmin (2009) challenges the concept maintaining that to create a 2x2 matrix for acculturation needs to classify an individual as being low or high on retaining cultural heritage or on acquiring new culture. On the other hand, Phinney, Horenczyk, Liebkind, & Vedder (2001) argue that acculturation is referred to the process of adapting within two dimensions: 1) retention of values, beliefs, and ideas from the immigrant's cultural of origin; 2) adoption of new values, behaviors, and ideas from the receiving culture. Schwartz, Montgomery and Briones (2006) focus on the process that occurs at individual level with respect to people who consider the new country as their prime residence and also a place where their family will live. They propose,

“In this study, we have advanced the theses that personal identity, at least those aspects that are reasonably independent from ‘culturally charged’ issues, can stabilize immigrant individuals and protect them from instability and distress created by the acculturation process, and that social and cultural identity guide and reflect acculturation-related change” (p.5).

Schwartz et al. (2006) propose that some identity distress might not be strong in people, who were born in societies that are a host for diverse cultural backgrounds, but immigrant youths might experience stronger distress. A number of immigrant children face issues such as

socioeconomic disadvantage, restrictive neighborhoods, and discrimination, which might reduce/decrease their potential alternative for cultural identity (Khanlou, Koh & Mill, 2008) and increase their level of distress (Wamala, Bostrom & Nyqvist, 2007). Schwartz et al. further contended that

“Immigrant youth may be at particular risk for such negative outcomes, in that they must decide how to adapt their cultural identities and maintain a personal identity – while at the same time facing unaccommodating contexts such as poverty, disempowered status in the community, and diminished access to supportive social institutions” (p. 26).

Schwartz et al. (2006) support the notion presented in a study conducted by Yon (2000). Trevor (one of the participants in Yon’s study) describes that he wanted to stay normal, regular person and want to be seen as an individual personality rather than a Black (p. 86). This description mentioned above shows how immigrants want to be a part of a new society without losing their individual identity. Yon describes that immigrant youth not just negotiate their racialized constructs and identities, but also other types of representations, such as retaining their culture completely, that isolate them from the entire society. Thus, it is very important to develop resilience for acquiring a new language and new culture, without losing one’s own cultural identity. Some researchers have viewed resiliency as an inherent characteristic. Other argued that it is not inherited, rather a process through which anyone can develop resilience with the help of protective elements, like personal experiences, or characteristics, and supportive relationships (Cadell, Karabanow & Sanchez, 2001; Jacelon, 1997).

Toppelberg and Collins (2010) discuss the importance of understanding the development, along with protection and risk processes for mental health of immigrant children from public and clinical health perspectives. The study mainly focused on Latino students in America for

illustrating the circumstances that are collectively faced by immigrant students. Toppelberg and Collins believe that a number of immigrant students have demonstrated extremely resilient behavior despite the risk and adversity they face.

In order to become a part of the society, a number of immigrants make efforts to integrate into the society by adopting the new culture and redefining their identity. However, in my opinion, assimilation is a concept which leads towards disintegration of diverse cultures, as immigrants completely adopt the new culture and forget their respective native cultures. This behavior might lead to disintegration of different cultures from where these immigrants belonged to. It does not lead to cooperation, but rather shows dominance of one culture over another. Where, individual immigrants try to keep their original identity, they still know that they will not be able to survive, if they do not completely adopt the dominant culture. On the other hand, the concept of multiculturalism (that is to integrate diverse cultures) leads towards respecting, understanding and giving importance to other cultures. Morgan (1997) believes that the secondary language classroom is a distinct setting in which identity construction and language learning occurs at the same time. Morgan states that:

“Each classroom, in this sense, becomes a resource for community development, where students (re) evaluate the past (i.e. the rules of identity) in the context of the present and, through classroom reflection and interaction, forge new cultural traditions, histories, and solidarities that potentially improve their life chances for the future” (p.432).

Schwartz et al. (2006) argue that individual identity has the potential for keeping immigrants strong during their time of transition into a new culture and society. They emphasize the experiences of non-Western, non-white people (such as African, Asian, etc.) who moved to Western nations, such as United States, Europe, Canada, etc.

Schwartz et.al, (2006) propose several recommendations for interventions. These include: (a) general issues in intervention design- intervention format containing key elements allowing ideographic implementation for certain individuals and groups along with some sensitivity to process of identity and to culturally significant attitudes, practices and values will be most effective, (b) alleviating cultural identity confusion- there might be a need of different intervention strategy with a number of heritage cultures, who experience distress and difficulty in stating *what they are*, and (c) improving social institutions' support for immigrant people- in countries receiving higher influx of immigrants. Schwartz et al. also call for an increase in certain social services, such as immersion courses, work, cultural practices, information about school systems, translation services and culturally syntonc mental health services (such as family therapy, psychological services, etc.). They highlight the need of these things for creating psychological stability, facilitating integration into a new society and supporting an adaptation in culture. However, the article fails to cover aspects of relationship between acculturation and social and personal identity.

Much of the literature on acculturation focuses on the ways of adapting to the new culture, but it does not provide a clear idea of its relation with the existing identity of the immigrants. Furthermore, the concept of acculturation does not reflect on the impact of integration and acculturation into a new culture on the individual identity and the cultural heritage of immigrants. While most scholars examine factors and the concept of acculturation of immigrants, none of the studies provide evidence regarding the after-effects of acculturation and experiences of immigrants after they have adopted the new culture.

Walters, Phythian and Anisef (2007) highlight that in countries where there is higher immigration; it becomes important to analyze different factors and indicators of integration of

immigrants. Canada is used as a case study in this research. By using Statistics Canada's 2002 Ethnic Diversity Survey (EDS), the researchers examine the degree to which different immigrating groups adopt their ethnic identity of the new country, thereby demonstrating an integrated, assimilated, and sometimes neither integrated nor assimilated ethnic identity (Walters et al., 2007). The findings of the study are intriguing due to the lack of support for the influential assumption made by the study that cultural and economical assimilation work in collaboration. The findings do not highlight the problems faced by immigrants in integrating and adjusting into new society and culture. It does not focus on analyzing whether immigrants want to assimilate into the new cultures or want to maintain their own culture.

Based on the ethnic diversity survey of 2002, Walters et al. (2007) analyze the time since immigration and whether it has a significant impact on migrating people who adopt the identity of a new country or not. However, their findings demonstrate that indicators of economic integration like occupational status, prior earning and employment do not affect on the adoption of identity by the immigrants. However, the study was mainly based on the EDS data, and Walters et al. did not conduct any primary research for adding any new meaning, thus lacking the actual experience of immigrants. The method used for this study was not reliable and will not be useful for a longer period due to continuous changes in the statistical survey data. Christensen and Stanat (2007) examine the evidence and literature on academic achievement and how a lack of linguistic competences of instruction can affect the immigrant students' academic and educational outcomes. Christensen and Stanat argue that the international data depict that immigrant students, who are not able to communicate in and speak the language in their homes, are usually lagging by one year from the non-immigrant students. This means that half a grade-level separation is created between the immigrants who speak and who do not speak the

languages of instruction at home. The scholars analyzed the results of a survey of school language practices and policies, which was conducted in 14 different immigrant receiving countries. The survey results provide a closer view of the approach that might be helpful for immigrant students in gaining language proficiency. Chrisensen and Stanat recommend long-term investments in the systematic language support programs and training of teachers in second language education.

In his article “What’s new in New Literacy Studies?” Brian Street (2003) critically reviews New Literacy Studies in terms of their theoretical perspective and their implications in political and educational contexts. The New Literacy Studies instead of focusing on the acquisition of skills, focuses on the notion of literacy as a social practice. Street developed two main models of literacy based on the New Literacy Studies: the autonomous model of literacy, and the ideological model of literacy. Street more extensively describes both the ideological, as well as autonomous dimensions/ models of literacy and language; however, he advocates the use of the ideological model. Street does not sufficiently address some of the issues that are related to the application and use of these models in teaching. For instance, it is not clear how one can acquire balance in teaching both the ideological and autonomous aspects of literacy (Street, 2003). He does not explain how to understand whether the balance is desirable, or whether one dimension is more essential than the other.

Street (2005) begins with the concept of multiple literacies and making a difference between ideological and autonomous models of literacy. He focuses on developing a distinction between literacy practices and literacy events. Literacy event is referred to an occasion in which writing is essential for the nature of interaction among individuals and also for their interpretive processes (Heath, 1982, p. 93). While, literacy practices are defined as the cultural ways of using

a written language, or what people do with literacy (Barton & Hamilton, 2000, p. 8). It is important to introduce literacy to illiterate, poor people, urban youth, etc. to improve their economic prospects, cognitive skills, and to help them become better persons, irrespective of their economic and social conditions. Street refers to this as an autonomous model of literacy. He contends that this model ignores ideological and cultural assumptions in order to present literacy as universal and neutral. Street argues that the ideological model of literacy offers a more culturally sensitive point of view regarding literacy practice. He also conceives that the ideological model posits literacy as a social practice that must always be a part of socially developed epistemological principles and historical context.

Norton (2000) views identity as an “individual's understanding of his or her "relationship to the world, how this relationship is constructed in time and space, and how the person understands possibilities for the future" (p. 5). Norton (2000, 2010) also argues that a learner may be motivated to learn a language, but might have little investment made in the language practices within a community or a given classroom setting, which might be based on racism, gender-biasness, homophobic, etc.. Therefore, where motivation is viewed as an essential psychological construct, investment is essential for social framework, and tends to make a meaningful link between a desire of a learner and his or her commitment to learn a particular language, and their complicated identities. Norton (2010) focuses on data from an English language classroom in Pakistan, Uganda and Canada. She suggests that learners with a sense of ownership towards learning and developing meanings will participate more actively in literacy practices and will also have enhanced identities as learners.

The experience of immigration is accompanied by an acculturation process. Gibson (2001) defines acculturation as ‘the process of cultural change and adaptation that occurs when

individuals from different cultures come into contact” (p. 19). Hovey (2000) examines the relationship among depression, acculturative stress, and suicidal ideation in Mexican immigrants. Hovey mainly focuses on the factors that help predict suicidal ideation and depression. By using multiple regression techniques, Hovey reveals that acculturative stress is significantly identified or predicted by religiosity, social support, family support, expectations for the future, and agreement with the migration decision have also been predictors of suicidal ideation and depression. He further claims that immigrants who have acculturative stress levels might be at risk of getting into the feeling of depression and suicidal ideation. He also highlights the significance of using culturally relevant clinical methods when treating and diagnosing the potentially suicidal and depressed acculturating individuals.

Trajkovska (2004) focuses on change in social identity in the acculturation of immigrants from the Republic of Macedonia and living in Canada. The researcher involves four Macedonian immigrants and analyzes the data using unstructured interview qualitative analysis. Similar to Norton (2000), Trajkovska (2004) highlights that social identity of participants is continuously negotiated and re-negotiated in different social contexts. Social identity is explained as “part of the individual’s self-concept which derives from his knowledge of his membership of a social group (or groups) together with the emotional significance attached to that membership” (Tajfel, 1974, p. 69). Their social identities constitute various factors such as their expectations, attitudes, lifestyles, and views regarding Canada, English, Canadian Anglophones, and the ethnic identity. The concept of ethnic identity is a little different than that of social identity. Ethnic identity is explained as “a socially constructed act and it describes one’s social relationships to the world... also related to the possibilities that speakers have in participating within their world” (Giampapa, 2001, p. 281). Trajkovska suggests that the participants have different levels of investment in

English. He also highlights that the participants achieve different success levels in acquiring and learning English, where some are able to communicate proficiently, some are able to communicate and write effectively. The four participants are continuously repositioning themselves in terms of who they are and how they can relate to the social world for gaining access to social networks and the material and symbolic resources that are offered in English. Trajkovska demonstrates the ways in which lifestyles as well as attitudes of immigrants towards Canadians and Canada have changed during their course of immigration to Canada. He highlights that their ethnic identity and related feelings have become an integral part of their social identity, which has directly affected their behavior in their target and native language communities and their enhancement of their communication skills.

Like Norton, Trajkovska (2004) also concludes that participants considered themselves as different personalities in different social contexts, such as differently in Macedonia and differently in Canada. Trajkovska highlights that the ways in which the learners considered themselves in Canada and Macedonia and the way in which they are perceived by others in daily social interactions significantly influenced their success, achievements and investments in learning English. Maguire and Konidaris (2007) present portraits of perception of two Greek adults regarding growing up with “Bill 101” in Montreal. They argue that “this urban space is a unique location to understand how Allophone students take up or revise their subject positions in becoming and being trilingual”(Maguire & Konidaris, 2007, p.1). They used Bourdieu’s theory of capital and Bakhtin’s dialogic theory as a conceptual framework for understanding their perceptions about the role played by specific resources in their trilingualism and the cultural, political and social meanings that they associate with them. They argue that the participants construct their cultural and linguistic identities through their interactions within their diversified

networks of social groups, such as teachers, peers, relatives, parents, etc.. For example (Maguire & Konidaris, 2007, 92), one participant states:

I wouldn't say that I work at it but I wouldn't say it's automatic either. I make conscious decisions about my life. My reality is being able to live in three languages. (Alexendra, Greek trilingual)

When I think about my home where I belong is not a simple matter. For me, home is a feeling . . . If I'm abroad on business or on vacation, I feel something special when I return home. I have this feeling when my plane arrives in Montreal and the same when we land in Athens. My allegiance is to both places and because that's where I'm comfortable, since I know all three languages, I think that makes it possible.

(Tilemanhos, Greek trilingual)

The excerpt can explain the benefit of knowing the languages of the place where a person is living. Knowing the language of the place where one is living creates a sense of comfort among individuals and sooner or later, it becomes the reality of their lives. One has to adapt to the new culture and language in order to move across both, the new country as well as the country of origin.

Immigration-related Socio-cultural Linguistic Issues

Conrick and Donovan (2010) focus on analyzing ways in which sequences of events in classroom interactions and literacy practices are considered in different communities, where particular literacy approaches are thought to be more significant than others for additional learning of immigrant students. They further analyze how these practices influence children as soon as their schooling starts (Conrick & Donovan, 2010). While conducting a study on home and school literacy connections, Conrick and Donovan reveal that even though there is still much

to do in a number of schools, there is a growing understanding about the significance of bringing students' traditional cultures as well as languages into the classroom. Nonetheless, research has clarified that the link between these contexts and domains, home and school literacy, is not always simple.

Pineda (2010) aims at understanding why some Filipino female teens quit their studies and drop-out of schools before graduating, while others decide and manage to continue their studies. By conducting open-ended interviews, Pineda examined the educational experiences of five Filipino female teens studying in public schools in Montreal. She focuses on examining the personal motives and reasons underlying their disengagement at school (Pineda, 2010). The participants discuss their experiences regarding the difficulties in adjusting to the Quebec educational system and how their friends and social circle influence them to drop out from schools. She highlights the economic stress as a major issue, forcing them to quit their studies. She also highlights the significant impact of caring educators and positive family relationships in motivating Filipino female immigrants to continue with their studies. She considers the major issues of Quebec educational system by examining participants' personal experiences, and suggested different implications for the policy makers so that they are able to make policies that would help these immigrant students continue their studies. She also suggests implications for educators so that they are able to integrate practices that would help in dealing with multicultural backgrounds of students. However, the study is only based on five participants' experiences and the research findings might differ when the number of participants were increased. The participants for this research were selected through a snowball sampling technique, which might have led the researcher to recruit respondents who are similar in several ways.

Concept of Identity, Identity Politics, and Identification

Hall (1996) defines identity as a constitution based on the recognition of familiar and shared derivations, including but not limited to ethnic, linguistic, religious, historical, territorial, cultural and political attributes with other people, groups or ideal identity as a process for considering the reality of ever-changing and diverse social experience. Hall also argues that identity is no mere discovery of a root, instead it is based on history and culture, remembering the past and focusing on the future. In a study conducted in a Toronto high school, which is a school with diverse cultural backgrounds, Yon (2000) demonstrates that youngsters show their desire to identify themselves with a certain group or join groups of which they are not actually part of; groups in which they do not get immediately differentiated based on their mother language, physical appearance, or country of origin. Yon's definition of identity is quite similar to that of Hall's stating: "identity unfolds as an odd combination of first- and second-hand memories, shifting geographies, desire for community, and resistance to being contained by community all at the same time" (p. 26). This definition sums up the behavior of today's youth as they aspire to become a part of communities, but do not want to be trapped in communities, whether imposed or chosen. Memory gives a lens through which individuals envision their relations with different communities and groups, to which they are connected or want to be associated. In his recent book, Hall (2005) defines cultural identity as "a matter of 'becoming' as well as of 'being'. It belongs to the future as much as it belongs to the past" (p. 52). He further explains that like everything historical, cultural identity also undergoes transformation.

Bhabha (1994) defined identity as an outcome of cultural differences recognized by individuals within a multicultural society. He suggests that the negotiation of cultural identities involves the continuous exchange and interface of cultural performance and activities that, in turn,

create a mutable and mutual understanding and recognition of cultural differences between individuals.

There are several terms connected with the concept of identity being used in association. One of the concepts is the sense of identity, which is defined as a subjective sense of continuity and sameness over the period of time. On the contrary, Leary and Tangney (2003) explain identity as the capability of self-awareness and self-consciousness and the ability to self-reflect. Identity allows a person to answer various questions related to his or her existence, like: Who am I as a member in my community, a member within my family, as a person? What is the difference between me and other people? What are my goals, mission and values? Have I changed during all these times (Schwartz, 2001). This sense of identity is similar to self-concept, referring to how an individual sees him or herself.

Another important concept is the identity politics. Identity politics is a political activity which is based on social justice for oppressed, disadvantaged, or marginalized social groups (Jackson II & Hogg, 2010). Identity politics, emerged out of necessity, activists and coalescing groups (such as feminists and minority groups, for example, Dalit groups, OBC movements, Civil Rights Movements, Apartheid by National Party of South Africa) rise in their objection against being excluded from the major establishments and development. There are three major differences regarding the status of groups in the context of politics and their relations. Language in both the politics has been logically explained a mind-set that becomes a problem in certain structural contexts (Carla, 2007). In today's world, it is not the only disturbing issue among both the groups, even though it represents a competition between self-understanding and belongings. Language can become the most obvious part of the ethnic division process, whereby the political actors from both the sides foster ethnic identity of their respective groups.

The concept of identity politics has emerged, which tends to signify a broad range of political theorizing and activity identified in shared experiences of injustice with the members of certain social or ethnic group (Cressida, 2012). Instead of solely organizing around the belief systems, party affiliation, or programmatic manifestos, identity politics is generally aimed at securing the political freedom within a larger context (Cressida, 2012). Heller (1992) discusses the choice of language as a political strategy and decision in the mobilization of French Canadians in Ontario and Quebec since the enactment of the Bill 101 in 1977. As an ideological tool, it contributes to the development of total consensus regarding the order and nature of universe, schooling and education and also reinforces and inscribes certain feelings and ideas about the history, ethnicity, and culture of individuals with respect to their identity and subjectivity. Thus, identity politics has referred to the ways in which individuals identify themselves with their cultures.

Literacy Identities and Bilingualism

Sidhu (2009) examines the educational and self-identity of Indo-Canadian students. A qualitative research approach was adopted by the researcher for collecting in-depth information about the experiences and perceptions of the Indian teenage male students studying in Canada from British Columbia. He concludes that their personal and educational activities are created more related to their regular social interactions and less related to their traditional cultural norms. Furthermore, he contends that from the students' interviews, they tend to negotiate for their identity concerning their social interactions that keep on shifting. He observed that participants continuously tried to seek a sense of self-identity and belonging, while discussing about their experiences related to identification with themselves and the new place in terms of their schools, peer groups, culture and family (Sidhu, 2009). The study is significant for educators as it might

help identify the ways in which educators can enhance learning and student achievement. He also suggests that there is a need for educators to embrace and encourage the engagement of parents from the Punjabi community due to increase cultural and ethnic diversity.

Birte (2004) claims that the question related to linguistic issues has always been a major concern in Quebec. In today's globalised world, French and English are the two major and official languages spoken in Canada. Yet, the French-speaking people, who are the minority in Canada and the majority in Quebec, sense increasing risks of losing their privileged status due to challenges faced by a growing number of other ethnic groups (Birte, 2004). His research examined the issues related to the changing culture, language and identity in Quebec by two poems: "Speak What" by Marco Micone and "Speak White" by Michele Lalonde. He uses a multidisciplinary cultural approach, which included historical, socio-economic and literary studies and established a context in which both the poems were written, exploring the relationship between multiculturalism and bilingualism.

Importance of Bilingualism in Multicultural Societies

Self-reflexivity of an individual towards engaging into multiple language use and multiculturalism. Iqbal (2005) highlights this concept by sharing her personal experience related to the learning of different language, and how she used English, Japanese and Urdu with different people in order to communicate with them. She also shared her experience regarding the way she tackled and managed to succeed in a multicultural society. In her article, she referred to Pierce's concept of social identity as an investment and struggle.

Iqbal (2005) identifies that people who belonged to the same cultural backgrounds found it more convenient to talk to each other. She also analyzed that people always love their language of origin, feel it is convenient to communicate in the same language, and have a sense of

identification with their origin of cultural background (Iqbal, 2005). At times, people also eliminate linguistic and ethnic minorities often when they acquire native competency over English speaking. She also highlights the importance of family relationships in learning second and third languages. These relationships contribute to the development of positive attitudes and perceptions towards the language that is spoken by the parents and their active engagement in the literacy practices at home.

Kenner, Gregory, Ruby and Al-Azami (2008) investigate how British Bangladeshi students, who attended after-school classes for learning Bengali and were mostly fluent in English speaking, responded when they were able to make use of their complete repertoire of language within the typical curriculum. Using participatory action research methodology with the community and mainstream language class teachers, they conducted numeracy tasks and bilingual literacy and devised with pupils selected from two East London primary schools. Kenner et al. recorded bilingual activities and qualitatively analyzed for identifying various strategies used in this research. Various cultural and cognitive advantages of bilingual learning were identified by the researchers and were applied to in this context (Kenner, et al., 2008). These include: meta-linguistic awareness, enriched understanding through translation, conceptual transfers, and bicultural knowledge and developing bicultural identities of a learner. Kenner et al. argue that second and third generation children should be allowed to acquire bilingual knowledge. They also suggest suitable and effective strategies to be used in the conventional classrooms.

Kenner et al. (2008) also highlight through this research that second and third-generation children tend to consider their native language as a major aspect for their identification, and they were willing to use Bengali along with English in their classrooms. They maintain that children

participating in bilingual tasks are observed to enhance their learning. Bilingualism among children increases their meta-linguistic awareness, combined with the open discussion about the differences between language structures of both the languages. They develop bilingual strategies suitable for second and third-generation children, including modeling of language structure, collaboration with families, devising bilingual resources, and transliteration (Kenner, et al., 2008). They also highlight the aspect that bilingual strategies can be easily incorporated in the mainstream classroom activities. They indicate that by viewing children as bilingual instead of monolingual, conventional classroom teachers can involve more effectively in areas dealing with cultural experiences of their students. They also indicate that in a multicultural country, such as Canada, teachers and educators incorporating bilingual strategies can benefit and enhance their students' learning experiences.

Handsfield and Crumpler (2013) use literature analysis for exploring the ways in which ideologies of literacy and language and academic and social identities are contested and constructed. They involve a group of five boys from fourth-grade bilingual classroom. Handsfield and Crumpler analyze participants' movements across their classrooms along with a micro-ethnographic discourse analysis. The results and findings of this study are based on the concept and understanding developed by Bakhtin (1981) related to the identity and discourse. The findings are also based on the concepts developed by De Certeau (1984) regarding marginality, cultural production and theorization of power (Handsfield & Crumpler, 2013).

Handsfield and Crumpler (2013) use the theories of Bakhtin's regarding the development of protagonist identities. Based on research findings, they highlight that there is a complicated relationship between language and literacy ideologies, students' identities, and word identification process. The scholars raise significant concerns about how educators create

language learning opportunities for their students in linguistically complex classrooms' settings. They also suggest that there is a need to develop a deeper understanding about the micro-level processes in which social and academic identities and learning opportunities are forged for students. However, their study does not consider the impact of these ideologies on cognitive understanding and thinking of the students.

Bartlett (2007) examines how educational trajectories of transitional students from a newcomer school in Washington Heights named Luperon are shaped and transformed by their interaction with their peers, social relations, and identity formation developed partially through their school-based bilingual literacy practices. She examines a young woman's educational trajectory at a bilingual and unusual high school (Bartlett, 2007). By doing so, she demonstrates that in critical social interactions across the context of classrooms, the student used local model defined by her schools for positioning herself as a successful student. As her identity, as a bright student, kept on improving with the passage of time. It also shaped her learning opportunities with respect to written and learning English and other components of the curriculum. Barlett also aims to demonstrate how international students involve in local and socio-historical models of schools' failure and success by applying bilingual literacy practices for positioning themselves in the society, in a way which affects their educational path critically (Bartlett, 2007). Though Bartlett helps to analyze the use of bilingual literacy practices, he only focuses on one case study, which means that the findings might change if more than one case is analyzed.

Van Ngo (2009) focuses on immigrant youth and children in Canada and how they can be an opportunity for prosperous Canada. However, there is a discrepancy between acculturation, and the complex linguistics, economic and psychological needs for the immigrant children. There is an increased lack of responsive, support, and coordinated services in Canadian service

organizations and institutions. These factors might have jeopardized the realization of their full potential (Van Ngo, 2009). These factors also lead to ignorance towards the future socio-economic contributions that immigrant children can make. Van Ngo, therefore, focuses on elaborating the complex and interconnected needs of children and youth who migrate to Canada from various parts of the world. Van Ngo (2009) specifically focuses on studying the health, social services, education, and justice, schools, community and home arena where these needs and issues more commonly arise. The researcher highlights the challenges in the services provided to immigrant youth and children and also identifies various opportunities for service and policy development.

Summary

In this chapter, I discussed how language plays a significant role in the development of cultural identity of an individual. I focused on critically reviewing relevant language, identity and culture studies to identify their strength and weakness. I described the theoretical framework which draws on Vygostky's socio-cultural theory and concepts, such as zone of proximal development, identity, learning, and social construction of language and identities. In the next chapter, I will describe my research methodology and methods and the participants in this inquiry.

CHAPTER 3

RESEARCH METHODOLOGY AND METHODS

In this chapter, I introduce the seven participants and their parents and my research methodology. I also describe my data collection process and engagement with the four participating families from different cities in the province of Quebec. In addition, I examine the perceptions of immigration experience of a selected group of seven Brazilian children whose ages vary from 8 to 14 years old and reflect on my understanding of language and identity as a social construct.

Participants

Seven Brazilian children participated in this inquiry. They have been living in the Province of Québec since 2007 except for one participant who arrived in Québec in March 2012. These children are native speakers of the Portuguese language and are originally from the cities of Rio de Janeiro and Sao Paulo. There are seven participants living in three cities: Montreal, Quebec City and Sherbrooke. Their ages range from seven to fourteen.



Map 2: The Locations of the Cities of Rio de Janeiro and Sao Paulo



Map 3: The locations of the Cities of Sherbrooke, Quebec City, and Montreal

Milena and Miguel

Milena and Miguel are originally from Sao Paulo. They are brother and sister who learned the French language in Sherbrooke, Quebec. At the time of the interview, February 2013, Milena was 9 years old and Miguel was 13 years old. When they arrived in Sherbrooke, Miguel was seven years old and Milena was four years old, and Miguel was already literate in Portuguese while Milena was not. They had been enrolled in private schools in Sao Paulo before arriving in Quebec. They arrived without any knowledge of the French language, and although they sometimes interact with one another in French now; their parents (both teachers) are always encouraging them to speak Portuguese. They have their social networks at school, but at the same time, the two children are mostly surrounded by Brazilians in home contexts.

When Milena and Miguel's parents arrived in Quebec, their mother was 35 years old and their father was 41 years old, but when the interviews began in February 2013, their mother was 40 years old and their father 46 years old. Both parents were teachers in Brazil; their mother was a Math teacher in Sao Paulo, Brazil while their father was a Chemistry teacher in Sao Paulo.

Currently, they both teach their subjects, Math and Chemistry, at Cégep de Sherbrooke in the city of Sherbrooke and Cégep de Saint-Jean-sur-Richelieu in the city of Saint-Jean-sur-Richelieu.

Bruno and Bernanrdo

Bruno and Bernardo are originally from Rio de Janeiro. At the time of the interview, December 2012, Bruno was 15 years old and Bernardo 14 years old. They are brothers who learned French in Quebec City, Quebec. When they arrived in Quebec City, Bruno was 9 years old and Bernardo was 8 years old. They had been enrolled in private schools in Rio de Janeiro and experienced literacy practices in Portuguese before arriving in Quebec. They arrived without any knowledge of the French language; however, they now only interact with one another in French. In fact, their parents have created a “house rule” which is a family language policy that dictates “Conversations with Mom and Dad: PORTUGUESE ONLY!” These children seem to respect this rule and their daily conversations with their parents occur in Portuguese.

When Bruno and Bernardo’s parents arrived in Quebec, their mother was 36 years old and their father was 44 years old, but when the interview occurred in December 2012, their mother was 41 years old and their father 49 years old. Their mother worked as a travel agent in Rio de Janeiro, Brazil and their father worked as a coordinator in the Department of Anthropology of a Brazilian university in Rio de Janeiro. Currently, their mother works and studies French as a Second Language at Université Laval and their father is back in Brazil working as a coordinator in the Department of Anthropology of a Brazilian university in the state of Alagoas considering that even after having completed his post-doctorate at Université Laval, he was not able to get any job offer from Canadian Universities.

Juliana and Jonas

Juliana and Jonas are originally from Rio de Janeiro. They are brother and sister who learned French in Montreal, Quebec. At the time of the interview, January 2013, Juliana was 11 years old and Jonas was 9 years old. When they arrived in Montreal, Jonas was 4 years old and Juliana was 6 years old. They had been enrolled in private schools in Rio de Janeiro and they did not know how to read and write in Portuguese when they arrived in Quebec. They arrived without any knowledge of French. They also have a house rule: “Portuguese only at home” and therefore, all conversations at home occur in Portuguese.

When Juliana and Jonas’ parents arrived in Quebec, their mother was 42 years old and their father was 41 years old, but when the interview occurred in January 2013, their mother was 47 years old and their father 46 years old. Their mother worked as a dentist in Rio de Janeiro, Brazil. Their father worked as an IT professional in Rio de Janeiro. Since the process to recognize her diploma as a dentist in Quebec is long and too expensive, their mother works as a dental assistant in two clinics in Montreal and their father, not having any problem to recognize his diploma in Quebec, continues working as an IT professional in a company located in the South Shore Montreal.

Katia

Katia is a 10-year-old child originally from Rio de Janeiro. At the time of the interview, November 2012, she was 9 years old. She is currently learning French in Quebec City, Quebec. She has been in Canada for nearly 11 months. She has been enrolled in private schools and daycare centres in Rio de Janeiro before arriving in Quebec. Katia was already literate in Portuguese when she arrived in Quebec. When she came to Quebec, she had no prior knowledge of French, but now she starts interacting minimally in French with her little brother at home.

Katia also has the rule: “Portuguese only at home” and subsequently, all conversations between Katia and her parents are conducted in Portuguese.

When Katia’s parents arrived in Quebec, her mother was 35 years old and her father was 43 years old. When the interview occurred in November 2012, her mother was 36 years old and her father 44 years old. Her mother worked as a speech therapist with senior citizens in Rio de Janeiro, Brazil. Her father worked for the Brazilian Government in Rio de Janeiro. Currently, they are both taking FLS (French as a Second Language) classes at Université Laval.

Gaining Access

I recruited these children from my own informal Brazilian social network of parents with whom I had spoken about the study. The parents involved in this study were concerned that they and their children might not feel completely comfortable to answer some questions. Accordingly, revisiting experiences that might not have been pleasant may be troubling for either the children or their parents. While talking to the parents involved in this study, I reassured them that their involvement was voluntary and if they or their children did not want to talk about any potential “troubling” experience they did not have to do so.

I was aware of these contextual sensitivities and adjusted my conversation guideline in a more elaborated way. For instance, the initial idea was to ask the participants structured questions such as: How was it when you arrived in Quebec? How was your first day at school? In order to tailor the conversations to make my participants more comfortable and receptive, I turned my initial questions into more elaborated conversation guidelines: Tell me what you remember most when you first arrived in Quebec; Tell me about your first class in your new school.

In order to provide the children with a comfortable setting so that they felt as relaxed as possible, the conversations occurred in their homes. Since their parents and I share the same network of Brazilian friends, I was able to gain easy access to them in their homes. All together, there are three city spaces and four family settings. The benefits of three city spaces are based on the anthropological emphasis on the benefits of a cross-cultural comparison across and within contexts (Olatundun, 2009). Thus, similarities and differences in their experiences may be analyzed to understand different cultures and how human beings interact within or outside their own communities.

Research Methodology

I aim to understand multicultural Brazilian children's perceptions of language identities, language ideologies, and language use by exploring their self-reports of their experiences. Based on the aims and objectives, I consider qualitative open-ended interviews to be the most appropriate research methods for this study, which will help in answering the research questions. Qualitative research methods helped me in collecting comprehensive information to explore the experiences of the immigrant participants effectively. For example:

<p>Luiz : Me fala do que você lembra quando você chegou no Québec.</p> <p>Bruno : <i>Diferente. A arquitetura é diferente... Tudo é diferente. Você sabe que você saiu do lugar que você estava antes; que não vai ser mais a mesma coisa. Mas como eu não tinha entrado na escola e não conhecia muita gente ainda; eu não tava achando diferente não. Sem ser o clima, no começo não era muito diferente não.</i></p>	<p>Luiz: Tell me what you remember when you first arrived here in Quebec.</p> <p>Bruno: Different. The architecture was different ... Everything was different. You know you've left the place you were before; it will not be the same anymore. But as I hadn't started school and didn't know many people yet, I didn't think it was that different (at school). Other than the weather, the beginning was not that different.</p>
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(Bruno, interview, November 25, 2012)

Questionnaires

Using qualitative study, I focused on an unstructured questionnaire. The unstructured questionnaire allowed me to change the sequence of the questions and add or delete any questions whenever required, based on the flow of conversations and discourse between me and my participants.

Data Process and Data Collection Sources

I collected data from November 2012 to February 2013. I collected data from: a) Quebec City family #2 in November, 2012 in their home; b) Quebec City family #1 in December, 2012 in their home; c) Montreal family in January, 2013 in their home; d) Sherbrooke family in February, 2013 in their home. I contacted some of my friends with whom I went through my own immigration process in Brazil in order to explore how their perceptions have changed ever since.

I did not audiotape any conversation during the first visit with the intention of knowing the participants better and making them comfortable with the process. For the second visit, however, I audiotaped the conversation with the children. I collected data from two sources: conversations with children and parents and a journal provided by one of the children.

Conversations: I planned a set of questions for my own guidance during my conversation with the children. I carried out these interviews via an autobiographical style during which I asked the participants to share personal life experiences related to their language learning process, interactions at home and at school, and literacy development in their native Portuguese and in their second languages French and English. For example, here is an example of some of the guide questions I used during the conversations: *Tell me what you remember when you first arrived in Quebec; Tell me about the language you speak at home; Tell me how your French was*

when you arrived here; Tell me about the languages you like to watch TV. Do you watch TV in Portuguese?

<p>Luiz : Me fala do que você lembra de quando você chegou aqui no Québec? Bruno: <i>Diferente. A arquitetura é diferente... Tudo é diferente. Você sabe que você saiu do lugar que você estava antes; que não vai ser mais a mesma coisa. Mas como eu não tinha entrado na escola e não conhecia muita gente ainda; eu não tava achando diferente não. Sem ser o clima, no começo não era muito diferente não.</i> Luiz: Me fala do novo ambiente? Bruno: <i>Eu achei bem simpático. Eu gostei bastante. Antes de passar pelas dificuldades da língua, é bem aconchegante, diferente, é bem simpaticizante.</i></p>	<p>Luiz: Tell me what you remember when you first arrived here in Quebec. Bruno: Different. The architecture was different ... Everything was different. You know you've left the place you were before; it will not be the same anymore. But as I hadn't started school and didn't know many people yet, I didn't think it was that different. Other than the weather, the beginning was not that different. Luiz: Tell me about the environment? Bruno: I found it quite nice. I liked it a lot. Before going through the difficulties of the language, it is quite comfortable and warm.</p>
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(Bruno, interview, November 25, 2012)

I typed the transcript in both languages. I am originally from Brazil, but I have been living in Canada for a long time and am, therefore, able to communicate in both languages. Thus, in order to make it simpler and easier for the immigrant children and their families, I developed the questions in both the languages. However, I conducted the questionnaire in Portuguese all the time, and then translated into English for interpretation and development of the discussion. I developed the questions keeping in mind that the participants must be able to understand them easily. Initially, I developed a set of structured questions, and then I added further questions during the conversation to obtain most of the relevant information about their feelings and perceptions.

Written texts and documents: I analyzed one participant's journal in which she wrote about her experiences at school sharing her feelings about being a Brazilian born studying in a Francophone primary school. I also analyzed some documents on the Brazilian Education System and Quebec Education System (such as Quebec Education program; Canada-Brazil relations; Population definition considerations; Brazilian students explore new destinations abroad, etc.). I used these documents and obtained information about the Brazilian Education, immigration policies, statistics of a growing number of immigrants in Quebec, etc.

I audiotaped and transcribed all conversations in Portuguese. Then I highlighted the dialogues and text which help in identifying the emerging themes within the stream of conversation (Mishler, 1991). Therefore, I re-transcribed in order to highlight the major points and to remove marks such as "=", and then shaped the narrative (Mishler, 1997).

For example:

Non-Narrative Section

1. Then I went to the classroom and she, = the teacher, gave me a chair and she did not introduce me to anyone

2. Then I stayed there there ... I stayed there

3. There are things =subjects that are different

Then, I translated all the data into English for data analysis purpose.

<p>Luiz : Me fala uma coisa que era mais difícil na escola para vocês quando vocês chegaram.</p> <p>Milena : <i>Enteder o que a professora queria que a gente fizesse. No maternal, a gente só brinca. Eutinhaumaamiga (Brasileira) e a gente se ajudava. Nós não entendíamosmuitacoisa, aí a gente se</i></p>	<p>Luiz: Tell me something that was most difficult for you at school when you arrived.</p> <p>Milena: Understanding what the teacher wanted us to do. In kindergarten, we would just play. I had a friend (Brazilian) and we would help one another. We couldn't understand much, so we would</p>
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<i>comunicava e se ajudava.</i>	communicate and help one another.
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(Milena, interview, February 02, 2013)

I identified the major themes and used Vygotsky's sociocultural theory (1986) and the social construction of language and identities. This framework included different factors such as cognitive development and questions about identity and the impact of what the children see and observed in their surroundings.

Before the conversation sessions, I provided the parents with a written consent form (see Appendix) with a brief explanation of my inquiry and stating that I would not use the children's real identities. In addition, their identities would not be used when analyzing and exposing all the collected data. I also assured their parents that the children's answers in this study would not be graded or classified as "right or wrong." I aimed to make them aware of my inquiry and its relevance for future studies about multilingual issues and children's construction of their identities in more than one language.

I provided the children with a brief explanation about the overview my inquiry(see Appendix). I used vocabulary that would allow them to understand that I was not there to judge their responses. I gave them an example of how I would proceed with the conversation: "Tell me about your first day at school." I was interested only in their ideas and feelings about the experience. Secondly, since their participation was voluntary, I made sure they understood that they were allowed to withdraw from the study without any penalty whatsoever, and that they should not have felt any kind of pressure towards their responses or their participation.

Data Analysis

I divided the data into three major emerging themes. I reviewed the conversations thoroughly in order to develop effective themes. After transcribing the data, I focused on identifying the major themes that are related to my research questions.

1. How do seven Brazilian children position themselves in relation to language, culture, and identity?
2. How do these children perceive French and English languages in their immigration experience?
3. How do these children perceive their Portuguese language influences their social behaviors?
4. How do these children feel about their linguistic identities?

I analysed the conversation transcripts and identified the following emergent themes: first experience at school; language spoken at home; language preferred by immigrants; difficulties in adjustment. For example: First Experience at School

Luiz: Tell me about your first day at school here?

“I had already visited the school. Then ... I think it was ... I think the kids were not there, but I had visited it and had met the teacher...” (Katia, interviewee, 10)

“I remember there was a place for new students to register at school. There was a desk and we had to queue up. I thought that was very strange; a little too organized to everyone in line...” (Bruno, interviewee, 13)

By reading and re-reading through the texts, and analyzing the common patterns, I developed these themes to answer the research questions and to discuss participants' responses.

Summary

In this chapter, I presented the research methodology in which I defined the research method that I employed in order to answer my research questions. I have also explained how I collected and transcribed the data, and how I analyzed it. I describe the conversation guidelines that I used and the participants of my study. In the next chapter, I will present my data and data analysis and describe the perceptions and experiences of this group of seven Brazilian children and their parents who live in the province of Quebec.

CHAPTER 4

DATA ANALYSIS AND EMERGENT THEMES

In this chapter, I present the emergent identity accounts that were derived from conversations held with seven Brazilian children and their parents who agreed to share their immigration experiences. I talked with these seven Brazilian children about their immigration experiences, such as: adjusting to a new culture, different ways of thinking and relocating from their school in Brazil to their new schools in Quebec, learning French language, and perceptions of their success and difficulties in integrating into Quebec's culture. Their responses in Portuguese language are italicized and followed by an English translation.

Emerging Themes

After transcribing the conversations, I analyzed and reviewed the transcripts for emergent themes that I organized in relation to the participants' perception of their experiences and adjustment to new culture, new language and identity construction. I refined the themes into three major themes: First experience at school; language/communication; culture and identity (ies).

First Experience at School

First experiences tend to play a significant role in immigrants' lives in their adjustment in the new culture and new country (Sakamoto, Chin & Young, 2011). Immigrants' first experiences at their school affect the way they perceive themselves and the ways they identify themselves in a new culture. It also affects the way these children precede in their academic life. The impact of initial experiences at school was mainly related to adjusting into a new culture and different school system. Since, the Brazilian

education system is different from the Canadian education system; these children faced various challenges in fitting into the new system.

I asked the participants about their communication issues, academic achievements, and interactions with teachers and peers. *Tell me about the things you liked most here in Quebec. Tell me how you would do to communicate with your friends. Tell me what was most difficult for you when you arrived at school. Did you speak French before coming here? Tell me about your first teacher when you arrived. Tell me about your first day at school when you arrived.* These types of questions allowed an understanding of their initial experiences and how participants perceived their overall experiences. The participants have similar perceptions about their first experience at school. Following is the individual analysis of each participant from the immigrant families.

Katia

Katia is a ten-year-old girl from Rio de Janeiro. She came to Canada 11 months ago and has started learning French in Quebec City. She did not know how to speak French when she arrived in Quebec. Katia's parents are also taking French language classes at Université Laval. Her parents encouraged her to speak their native language, i.e. Portuguese, at home because they want to ensure that Katia does not forget her native language.

Luiz: Me diz das coisas que você lembra quando chegou no Québec. Katia: <i>Eu lembro que eu não tinha muitos amigos. Eu ia para escola e todo mundo</i>	Luiz: Tell me about the things you remember when you arrived in Quebec. Katia: I remember I did not have any friends; I went to a school where everybody
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<p><i>era gentil comigo.</i> Luiz: E como você fazia para se comunicar? Eles eram pacientes com você? Katia: <i>Ahan ... E eu também tive francisação e eu gostei muito.</i> Luiz: Você gostou do novo ambiente que você estava morando? Katia: <i>Sim.</i></p>	<p>was kind to me. Luiz: And how did you do to communicate? Were they patient with you? Katia: Ahan ... And I also had "francisation", so I really liked it. Luiz: Did you like the new environment you were living? Katia: Yes.</p>
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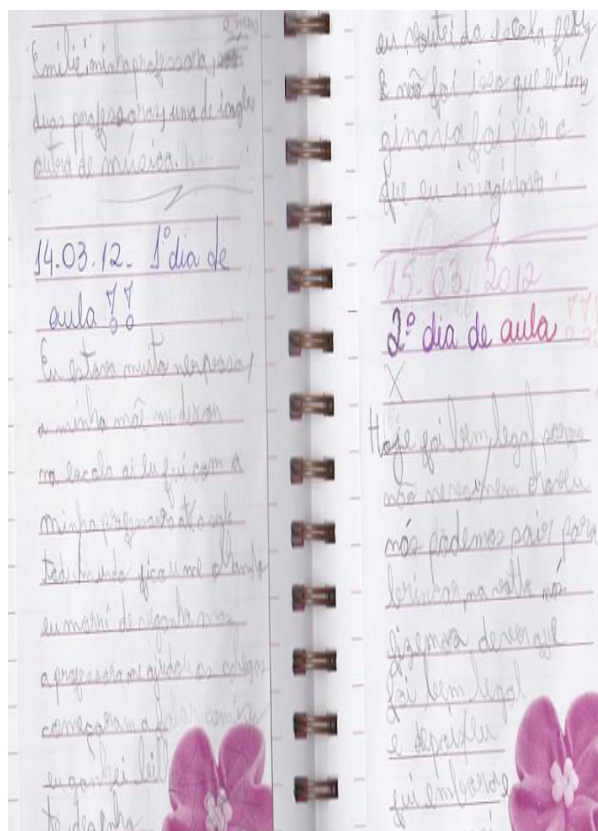
(Katia, November, 2012)

Katia found people at her school greatly welcoming and felt like she has known them for a very long time. She says that she liked students and teachers at her school but did not necessarily like the system of her new school. She pointed out that two teachers used to attend class alternatively, which was discomforting for her. She recalls a time when one of her teachers was not in class, then another teacher came and replaced this teacher, and Katia did not like the other teacher. She also feels that the other teacher was not able to understand what Katia told her. Therefore, Katia felt that this alternate changing of teachers was problematic, since her class teacher used to understand what she was saying, and the other teacher did not seem to grasp what she was trying to convey. This replacement of one class teacher by another also led to a discontinuity in studies, which increased her difficulty in progressing in other subjects due to her newness in French.

Katia also had difficulty in adjusting to the new school system as it was very different from the Brazilian school system. Katia explains “*Mais difícil... tentar falar e entender como a escola funciona... É muito diferente do Brasil.*”(more difficult ... trying to communicate, understand how the school functioned... It was very different from Brazil). Giving an example, Katia states that “*aqui cada aluno tem um ‘casier’ ou divide*

com alguém e no Brasil isso não existe.” (here each student has a “Casier”(locker) or share it with someone and in Brazil that does not exist). Katia indicated that another important difference in the system was the schedule.

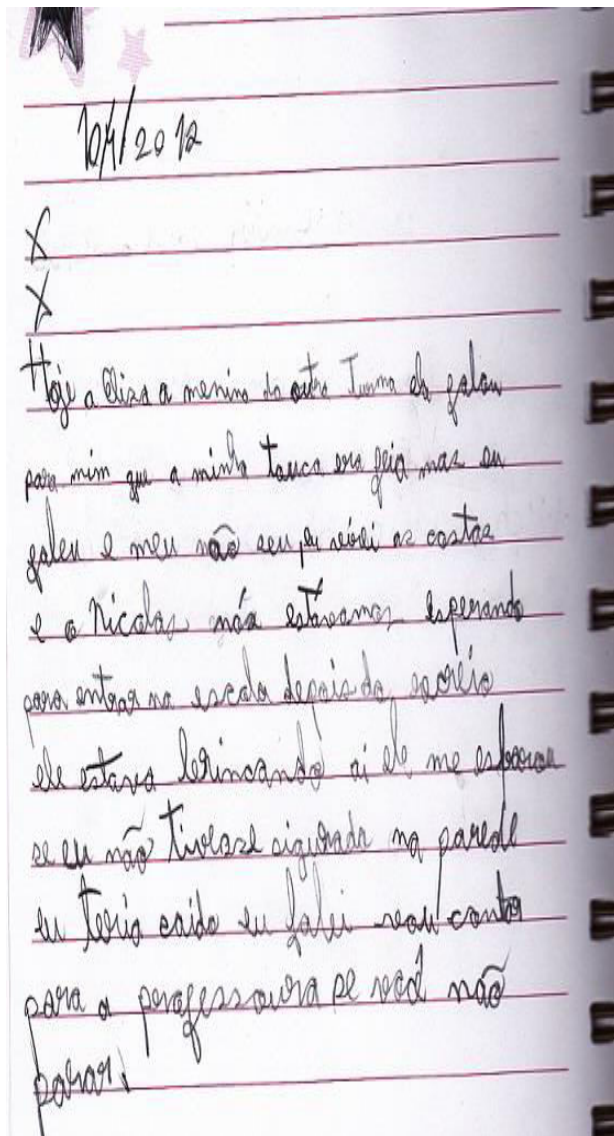
Katia shared a journal with me, where she wrote about her school experience at the beginning of her life in the province of Quebec. Looking at the journal in Fig. 2, I noted that the progress she made from “her” day one at school to the last day of the school year. I used “her” because she started school in Quebec right after her arrival in Canada, in March, 2012. For someone who has arrived in the province of Quebec without being able to communicate in French, Katia has progressed considerably well. Her social investment in her language learning and her social interactions with teachers and classmates seemed to have been extremely important in her negotiating of daily living in Quebec.



I was very nervous. My mom left me at school and my (new) teacher took me to the classroom. Everyone was staring at me and I got very shy. Even so, the teacher helped me and my classmates started talking to me, and I received many little notes and drawings from them. I was happy when I arrived from school. It was not how I imagine it would be. I thought it would be worse.

(Katia, November, 2012)

Figure 2: Katia's Journal, First Day at School



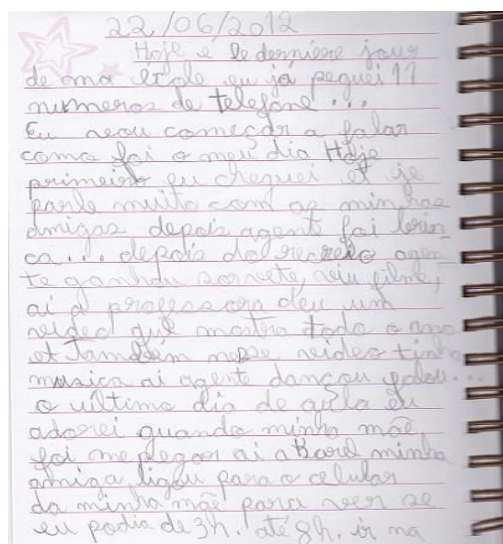
Today, a girl from another class told me my winter cap was ugly. I told her “it is mine, not yours” and turned my back to her. My friend and I were waiting to go to class after recess and she (the girl who told her about her winter cap) was playing and ended up bumping into me. If I had not been standing against the wall, I would have fallen on the floor. I told her: “I will tell the teacher if you don’t stop it.”

(Katia, November, 2012)

Figure 3: Katia's journal after 1 month at school

The excerpt in fig (2) shows that everyone was staring at Katia until her teacher introduced her to the class. She expected her initial experience would be worse than it actually was, which gave her a sense of relief. Then some of her classmates started talking to her. In this last excerpt fig (3), Katia reflects on a bit more than one month

after starting school in Quebec and feels that she has made a considerable progress in terms of communication as she was already able to interact with children at school who are not her classmates and communicate in French to defend herself against a potential bully. She also noticed that her teachers, and some of her friends, were very supportive of her. The support from teachers and peers might be one of the most vital factors that affected her ability to learn French quickly. In addition to this, the experiences that Katia shared in her journal show that as she learned to speak French, she became more confident while talking to others. The progress with language might have helped her develop self-esteem and make her stronger. As Katia could understand what others were saying, she could reply to them instantly, and without any hesitation.



Today is *le dernier jour de ma école* (the last day of school) and I already got 11 phone numbers... I started talking about my day today. First, I arrived and *je parle* (I spoke) a lot with my friends and we played... After the recess, we got ice cream, saw a movie. Then the teacher showed us a video that would have the whole school year and songs in it; we danced and talked. I loved the last day of school; when my mom arrived at school to pick me up, my friend called her cell phone to ask if I could go swimming in her house from 3PM to 8PM. I went to her house and I loved it.

(Katia, November, 2012)

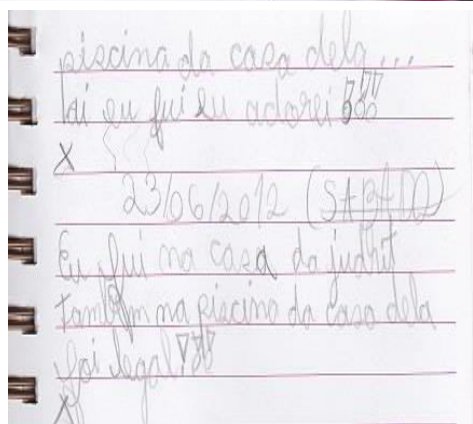


Figure 4: Katia's Journal, Last Day of School

In this last excerpt in fig (4), Katia seemed to have acquired more language skills. At this point, she starts using some French sentences to express her daily activities while speaking in Portuguese. She seems to be speaking for herself and able to communicate confidently with other children and is able to write some French words in her Portuguese sentence. She writes: *Hoje é le derniere jours de ma école*. (Today is the last day at school.) At this point, she starts using some French words to express her daily activities while speaking in Portuguese. She also seems to be more comfortable with the new culture and people she is encountering in her new social network. She feels happy that there might be a new group of friends to which she belongs. She seems to have a better sense of direction about where to go and what to do, of who she is, and what decisions she takes in her new life. Language helped Katia integrate into social groups that excluded her on the basis of her language. As Vygotsky (1986) highlighted in socio-cultural theory, people learn through their social interactions; Katia learns French and the new culture by interacting with her social group. Her social investment and social interaction with her teachers and classmates may have helped her learn French and adjust to the new culture.

Her family also had positive experiences at first as they came across a very helpful and supporting family. Her mother stated:

<i>Parent: O fato de ter sido acolhido por uma família me dava uma segurança e um conforto emocional muito grande.</i>	The fact that we were welcomed by a family gave me a feeling of safety and a great emotional comfort.
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(Katia's mother, November, 2012)

Juliana and Jonas

Juliana and Jonas are siblings from Rio de Janeiro and learned French in Quebec. They have been living in Quebec for five years and arrived when Juliana was 6 years old and Jonas was 4 years old. They did not have any knowledge of the French language before coming to Quebec. While sharing their first experience at school, Juliana was really scared and that nobody was able to understand her. Juliana shared:

Juliana: <i>Meu primeiro dia na escola, eu lembro que minha professora falou bem lentamente, mas eu não entendia nada. Eu tentei dizer alguma coisa porque minha mãe me falava que Francês era parecido com Português, então eu falava palavras que não faziam sentido e ninguém entendia. Era esquisito. Era difícil para mim.</i>	Juliana: My first day of school, I remember that my teacher spoke very slowly, but I did not understand anything. I tried to say something because my mom would say that French was similar to Portuguese, so I would say words that would not make any sense and nobody understood. It was strange. It was hard for me.
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(Juliana, January, 2013)

Juliana says that her first day at school was a bit confusing for her as the teacher spoke very slowly, and it became difficult for her to understand what her teacher was saying. When Juliana tried to say something, it did not make any sense, and no one was able to understand what she was trying to say. Due to her newness in French and her inability to communicate in the language she feels that her initial experience at her new school in Quebec was extremely scary, strange and hard for her.

Juliana: <i>Meu primeiro dia na escola, eu lembro que minha professora falava bem devagar, mas eu não entendia nada. Eu tentava falar alguma coisa porque minha mãe falava que Francês era parecido com</i>	Juliana: My first day of school, I remember that my teacher spoke very slowly, but I did not understand anything. I tried to say something because my mom would say that French was similar to Portuguese, so I
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<i>Português, então eu falava palavras que não faziam sentido e ninguém entendia. Era estranho. Era difícil para mim.</i>	would say words that would not make any sense and nobody understood. It was strange. It was hard for me.
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(Juliana, January, 2013)

Jonas considered his classmates as aliens. Jonas explains:

<i>Jonas: Eu tinha um pouco de vergonha de ir para escola porque eu não sabia a língua que eles falavam e eles eram aliens para mim.</i>	Jonas: I was kind of intimidated to go to school a little because I did not know the language they spoke and they were aliens to me.
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(Jonas, January, 2013)

However, he found a little Colombian girl, who spoke Spanish and helped him throughout his first day by explaining to the teacher what Jonas wanted to say since she could understand some Portuguese. The initial experience for both the children was not very pleasant as they found Quebec people unfriendly. Consequently both children found it very difficult to make friends at school; Jonas explains their problem this way:

<i>Jonas: fazer amizade, falar e tentar entender eles porque eu não posso fazer amizade se eu não falar a língua deles ou entender eles.</i>	Jonas: make friends, talk and try to understand them because I just cannot make friends if I cannot speak their language nor understand them.
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(Jonas, January, 2013)

Bruno and Bernardo

Bruno and Bernardo are Brazilian brothers from Rio de Janeiro. They also arrived without any knowledge of French and learned it in Quebec City. The family has been living in Quebec for six years; however, their father went back to Brazil for work. The children only talk to each other in French, while their house rule also states: “Portuguese Only!”

They did not start their school immediately. Bruno explains:

<p>Luiz: Me fala do que você lembra quando você chegou aqui no Québec.</p> <p>Bruno: <i>Diferente. A arquitetura era diferente Tudo era diferente. Você sabe que você não está mais onde você estava antes; não será mais a mesma coisa. Mas como eu não tinha começado a escola e não conhecia ninguém ainda, eu não senti muita diferença.</i></p>	<p>Luiz: What do you remember when you arrived here in Quebec?</p> <p>Bruno: Different. The architecture was different ... Everything was different. You know you've left the place you were before; it will not be the same anymore. But as I hadn't started school and didn't know many people yet, I didn't think it was that different.</p>
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(Bruno, December, 2012)

For Bernardo, the beginning of his life in Quebec was not very different, “*it was colder...*”. Bruno found Quebec City very different and strange from Brazil as it was too organized as compared to their hometown, Rio de Janeiro. The schooling system was very different in Quebec as compared to Brazil as the schedule in Brazil is always defined and is the same from Monday until Friday. It was difficult for Bruno in the beginning as he could not understand the language and was not able to understand the material and explanations.

<p>Bruno: <i>... mas é difícil porque você não entende a língua e não pode entender a matéria.</i></p>	<p>Bruno: ...but it's hard because you do not understand the language and you cannot understand the subject.</p>
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(Bruno, December, 2012)

Many times, the teacher would tell them that they have already covered certain subjects and/or lessons the previous year, but he would not have any idea about them as there were a lot of things which were not taught in Brazil.

When asked about their first teacher at Quebec school, both children had very positive experiences. Bruno states that as he took more advanced math classes in Brazil,

he had more understanding and used to do well in mathematics. The teacher knew that Bruno did not understand much and supported him by providing exercises that Bruno could understand and practice. In addition, the teacher used simple language and sentences with easy words and terms that are understandable by immigrants children. Bernardo's teacher was also very cooperative and understanding.

Milena and Miguel

Milena and Miguel are siblings from Sao Paulo. They also arrived without any knowledge of French and have learnt it in five years. Both children now sometimes interact with each other in French, but are encouraged by their parents to speak Portuguese.

Luiz: Tell me what you remember when you arrived in Quebec.	
Milena: <i>Foi na creche. Eu lembro que a minha mãe ia embora e eu começava a chorar porque era difícil por causa da língua e eu não podia brincar com as outras crianças.</i>	Milena: It was at the daycare centre. I remember that my mom would leave me and I would start crying because it was difficult because of the language and I could not play with the other kids.

(Milena, February, 2013)

Miguel: <i>Eu não lembro muito bem. Eu me adaptei bem, não foi difícil.</i>	Miguel: I don't remember exactly. I adapted well, it was not difficult.
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(Miguel, February, 2013).

Due to her difficulty in understanding the language, Milena faced a lot of problems in communicating and making friends with other children at her daycare. On the other hand, Miguel did not face much difficulty in adapting to the changing

environment in Quebec. He further remarked that the best thing about living in Quebec was the freedom to move from one place to another and the ability to leave home without their parents' permission.

For Milena, her first day at daycare was the most difficult day of her life. She did not like the food that was served, nor did she have any friends. Milena felt that since she could not speak clearly, it was difficult for her to communicate with others and ask for different things. It became very hard for her to manage the entire day. Miguel also shared similar experiences and found the system very different from that of Brazil. He had extreme difficulty in understanding what is to be done as she could not speak French at that time.

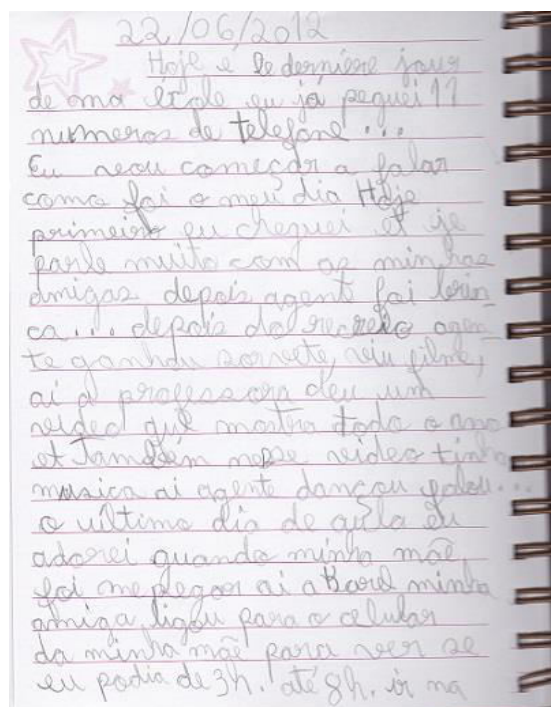
Katia, Bruno and Bernardo shared their positive experiences and also shared the difficulties they faced while understanding the school limits, school systems and curriculum. However, during their first interaction and encounter at school, the participants faced certain adversities in communicating with an understanding what their teachers' and peers had to say. As a result, these immigrant children found it difficult to become part of their respective social groups as they did not understand the culture nor the language. For example, Jonas thought that he could not make friends without understanding their language and communicating with them. I observed that the overall experience of these immigrant families, specifically the children, was confusing and posed many challenges for them.

I noticed that their inability to communicate and express themselves clearly has significantly affected their social interaction and experiences at school. In this regard, the social learning theory presented by Vygotsky (1978) highlights the point that students

tend to learn from their surroundings and transform what their teachers teach them. This also indicates that this lack affects the participants' academic performance. For example, I found that Katia was more comfortable with the teacher with whom she could communicate and who understood her needs. The *francisation* sessions with their teachers helped the participants learn the language quickly; thus, they were at least able to understand things at school.

On the other hand, the experience for Juliana turned out to be frightening because she did not have positive interaction habits with her teachers and peers. After migrating to Quebec, my participants did not know the people, and it became very difficult for them to adjust when they were not able to communicate properly. Without knowing the language, they were not able to understand what others were trying to say, nor were they able to explain what they wanted to communicate. Katia's parents feared communicating with others as well and felt blocked. They thought that language barrier had also hindered their potential growth and prosperity.

Due to her inability to understand the French language easily, Katia felt that her teachers were moving too fast for her to catch-up with their pace. Cole, Cole and Lightfoot (2005) explain that low academic performance phenomenon has also emerged as self-perpetuating: the ability of individuals already decreases due to poor command of language. In fact, if immigrant participants are teased by peers for academic inadequacy and are not encouraged or motivated by teachers to improve, they might actually internalize this and believe that they are incapable of learning, thus withdrawing socially.



Today is le dernier jour de ma école (the last day of school) and I already got 11 phone numbers (...) I

loved the last day of school; when my mom arrived at school to pick me up, my friend called her cell phone to ask if I could go swimming in her house from 3PM to 8PM. I went to her house and I loved it.

(Katie's Journal, November, 2012)

Looking at the excerpts from Katia's journal, her social investment in learning the French language has been very helpful in developing negotiation skills. Norton (2010) argues that social investment is significant for developing a social network and creates meaningful connections between learners' desire and commitment for learning a language, and their complex identities. Rampton (1995) refers to the term 'language crossing', highlighting the concept of code-crossing, indicating that an individual switches to a language that is not usually considered 'theirs'. Rampton (2006) also argues that a focus on genre can provide keys to understanding the relationship between linguistic practices and popular culture. Drawing on Bakhtin (1986), Rampton argues that a temporary stabilization of different forms provides clarity about the ways in which different styles might shift from the territory of popular culture to everyday language

use domains. I have also observed that not knowing a new culture tends to result in disconnection with the people because forming an identity might include language formation and adaptation of cultural norms. Thus, when one does not know the language, it may become difficult to situate himself or herself within that culture milieu.

I also notice that language provides us with a vital relational context and frame of reference, which helps one in sustaining his or her identity (Li, 2000). An inability to identify with other cultural groups might result in the development of negative attitude towards such groups and a sense of ignorance maybe developed because immigrants often avoid interactions with other people (Clabaugh, et al., 2010). As a result, it is imperative to understand the relationship between language and identity patterns (Gollnick & Chinn, 2002).

In this section, I analyzed the experiences of immigrant children and their parents. In the next sections, I will focus on analyzing the importance of language in communication from my participants' perspective and discuss the theme in the light of studies and theoretical framework.

Language and/or Communication

Language helps in forming a communication link between social group members, because they speak a common language. Inability to communicate or understand a language, specifically at work or at school, can become one of the major reasons for exclusion from social groups or for lower academic performance. The participants' children and their parents expressed significant level of difficulties as they were not aware of French language at the beginning of their time in Quebec. Language and ability to communicate in a given setting might also affect the way these children and their parents behave and respond to situations. Language proficiency helps these immigrants in easily comprehending the instructions at school. Their communication barrier was mainly due to the French language, which also isolated them from

certain social groups. To that end, language plays a vital role in the process of social and individual integration. It serves as both the medium of daily communication and as a resource, specifically in the context of the labor market and education. Moreover, accents and languages can act as symbols of foreignness or association and might lead to discrimination and differentiation. Vygotsky (1978) finds that language plays a significant role as tools for developing human understanding of the world and of themselves.

The aspect of language in relation to communication is examined under this theme. During the conversations, I talked to the children and their parents about the communication issues they faced, the language they spoke when they migrated to Quebec and the impact of not knowing a language on them. *Did you speak French before arriving? Did you understand everything when you arrived here? Tell me about what was most difficult for you when you arrived at school. Tell me how you would communicate with friends.*

Katia

<p>Luiz: Me fala o que era mais difícil quando você chegou aqui?</p> <p>Katia: <i>Mais difícil? Tentar me comunicar e entender como a escola funcionava.</i></p>	<p>Luiz: Tell me what was more difficult at school when you arrived here.</p> <p>Katia: More difficult? Trying to communicate, understand how the school functioned.</p>
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(Katia, November, 2012)

Communication was one of the biggest issues faced by Katia in adjusting to Quebec's environment. This difficulty in communication was not due to her inability to speak the language, but rather from her shyness and discomfort with some people. I observed through her conversation that the teacher who used to attend her class alternatively, kept on repeating the same questions and used to lose her patience when Katie could not properly communicate with

her. I also noticed that these experiences might have lowered Katie's self-esteem and her confidence and also might have affected her overall performance at school.

Katia also expressed that her friends and peers helped her understand and learn French and used to assist her when she did not understand anything. For Katia, the biggest problems she faced initially were the inability to communicate properly in French and understand the school system, which according to her, was completely different from that of the Brazilian schooling system. Specifically, in some of the lessons, she felt like she lagged behind due to her inability to understand the textbooks and many times the teacher was too fast for her to keep pace. She explained:

<p>Katia: <i>Tinha aula que eu tinha que seguir o livro e as vezes eu não entendia e as vezes os alunos já sabiam a resposta e a professora passava rápido porque já estava bem avançado no ano escolar, no terceiro ano.</i></p>	<p>Katia: There were lessons that had to follow the book and sometimes I did not understand and sometimes the students already knew the answer and the teacher would move on fast because it was already too late in the school year, third grade.</p>
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(Katie, November, 2012)

Katia further claimed that she did not understand the English language, which was also an issue for her. As most of the teachers at her sixth-grade level used to communicate in English, she would have to take English classes in order for her to achieve high performance.

<p>Luiz: Você assiste TV em Português, Francês ou Inglês? Katia : <i>Eu assisto em Francês e em Inglês. Eu não entendo Inglês... Eu tento me esforçar para a prova porque eu não sei tudo e eles estão muito mais avançados do que eu. E no sexto ano, tem uma semana em Inglês e outra em Francês e eu percebi que no sexto ano os</i></p>	<p>Luiz: Do you watch television in Portuguese, French or English? Katia: I watch it in French and in English. I do not understand English... I try to push myself for the exam because I don't know everything and they are now much more advanced than I am. And in sixth grade, there is one week that is in English and the other week is in French</p>
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<i>professores falam só em Inglês.</i>	and I just realized that in sixth grade most teachers speak only English.
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(Katia, November, 2012)

Katia also focused on learning both the French and English language as she understood that it was very important for her to speak and understand French and especially English if she wanted to increase her academic performance. Therefore, Katia has been investing time and effort in learning both languages. On the other hand, the experience with Katia's parents was a bit different as her father faced a lot of problems while communicating in French. For him, it was a barrier which affected his progress and success.

Katia's father: ... <i>mas como eu não tinha a língua, eu bloqueava.</i>	Katia's father: ... but as I've not mastered the language, I blocked.
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(Katie's father, November, 2012)

Her father reports that he struggled while trying to make others understand what he had to say, and he also had difficulty understanding what others were saying. This lack of communication and complex nature of language made him feel confined to a box. He felt that his difficulty with the language limited him in terms of his performance at work. Katia's parents express their feeling by highlighting that when one is in their own country and has language excellence, it is easier for them to adjust, but it is very difficult to survive and adjust for people, who have limited understanding of the surrounding and are not able to properly communicate what they want to say.

Juliana and Jonas

Migrating from a different cultural background seemed to create language barriers and communication problems for these children. Juliana shares her tendency to code switch:

Juliana: <i>Eu falava um Português esquisito, mas eu não falava nada.</i>	Juliana: I would speak a weird Portuguese, but they did not understand anything.
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(Juliana, January, 2013)

As Juliana and Jonas did not speak French at all. They faced difficulties in explaining what they were trying to convey to their teachers. As a result, Juliana tried not to talk much because she only knew Portuguese, which no one in her class understood. Her Spanish friends would explain to the teacher what she was trying to say due to the similarity between the Spanish and Portuguese languages. Similarly, Jonas also did not communicate much in class.

Jonas: <i>Quando eu queria falar com alguém eu fazia gestos ou minha mãe me ensinava algumas palavras.</i>	Jonas: When I wanted to talk with someone I would make gestures or my mother would teach me a few words.
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(Jonas, January, 2013)

This lack of ability to communicate made him feel sad as no one would talk to him. Both siblings highlighted that they had great difficulty in making friends. Hence, these children feel that everyone treated them differently. They had their own small group of friends and felt they were not welcomed in other social groups. Juliana and Jonas also highlighted that it was difficult for them to adjust in social groups. Juliana shares:

Juliana: <i>Meus amigos eram muito pacientes comigo porque eles também estavam aprendendo (Francês) e eu não tinha muito amigos. Nós éramos um grupo pequeno.</i>	Juliana: My friends (francisation sessions) were very patient with me because they were also learning and I did not have many friends. We were just a small group.
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(Juliana, January, 2013)

This problem was due to their inability to communicate with their peers as they could not talk to them if they were not able to make them understand what they are saying. Juliana shared

that she would speak too fast, and her classmates were not able to understand what she was saying.

<p>Juliana: <i>A gente tem dois canais: Family and VracTV. Um é em Inglês e o outro é em Francês. Eu prefiro em Inglês porque é a língua que eles falam nos episódios e é mais engraçado.</i></p> <p>Jonas : <i>Eu prefiro em Francês porque eu estou mais acostumado com Francês e eu sei mais Francês que Inglês.</i></p>	<p>Juliana: We have two channels: Family and VracTV. One is in English and the other is in French. I prefer English because it is the language they speak in the episodes and it is more fun.</p> <p>Jonas: I prefer French because I'm more familiar with French and I know French better than English.</p>
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(Juliana and Jonas, January, 2013)

Juliana prefers watching TV shows in English because she finds the language to be fun, while Jonas likes watching shows in French because he does not understand the jokes in English. Their parents also had to learn English as it was the requirement of their jobs. In order to do the dentistry exam in Canada, their mother had to learn and understand English very well as the exams and the materials were mostly in English. For them, language appeared to be a big issue in adjusting to the culture of Quebec.

<p>Juliana: <i>Português... .. Se a gente não falar Português bem a gente vai esquecer.</i></p>	<p>Juliana: Portuguese.....if we do not speak Portuguese well we will forget it.</p>
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(Juliana, January, 2013)

The children are required to speak Portuguese at home. When Juliana is not able to complete her story in Portuguese, she starts speaking French and her parents remind her that she cannot do that because it is forbidden in their family home so that the children do not forget their mother language.

Bruno and Bernardo

<p>Luiz: Você falava Francês antes de chegar aqui?</p> <p>Bruno : <i>Nao. A gente sabia falar um, dois, três, bom dia e era só.</i></p> <p>Bernardo : <i>A gente sabia falar o nome das posições dos jogadores de futebol.</i></p> <p>Bruno : <i>Ele era melhor que eu em Francês quando a gente chegou aqui.</i></p>	<p>Luiz: Did you speak French before coming here?</p> <p>Bruno: No. We could say one, two, three, Bonjour and that's it.</p> <p>Bernardo: We could say the name of the soccer players' positions.</p> <p>Bruno: He was better than me in French when we arrived here.</p>
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(Bruno and Bernardo, December, 2012)

<p>Luiz: Você jogava video game em Francês ou você viu no dicionário?</p> <p>Bernardo : <i>A amiga da nossa mãe nos ensinou como falar aquelas palavras em Francês.</i></p>	<p>Luiz: Did you play videogame in French at home or you saw it in the dictionary?</p> <p>Bernardo: A friend of our mother's taught us how to say those words in French.</p>
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(Bernardo, December, 2012)

Bruno and Bernardo were not fluent in French. Their mother's friend taught them basic words in French, and some of Bernardo's friends used to help him by communicating with him through gestures. It was very difficult for them to talk with people as they could neither speak English nor French properly. As a result of their inability to speak and understand the languages, most of their friends used to run away while others used to make fun of their language usage and accent. Bruno shared that he also faced difficulties to understand what was being taught at school but found video games helpful to improve his English.

<p>Bruno: <i>Eu não entendia nada que a professora falava.</i></p>	<p>Bruno: I didn't understand anything the teacher was saying.</p>
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(Bruno, December, 2012)

When I asked Bruno and Bernardo about their language preference at their home; Bernardo shared that he was more comfortable to speak Portuguese, but at the same time he started to use some French words as he was forgetting some of the words in Portuguese.

Luiz: <i>Por que você muda para Português?</i> Bruno : <i>Para não esquecer né?</i>	Luiz: Why do you switch to Portuguese? Bruno: So as not to forget it, right?
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(Bruno, December, 2012)

The parents of these children assured their children that they also favoured speaking Portuguese at home. Bernardo explained that he watched most of the programs in English and sometimes in French too, while Bruno stated that he preferred watching TV in both languages. This might mean that these children are happier to use Portuguese at home, but due to their social network made of anglophones and francophones they prefer watching television programs in French and English. These children also shared:

Luiz: <i>Qual língua vocês falam em casa?</i> Bruno: <i>Português, ocasionalmente Francês quando a gente esquece algumas palavras em Português.</i> Bernardo : <i>Ou quando a gente briga em Francês.</i>	Luiz: What language do you speak at home? Bruno: Portuguese, occasionally in French when we forget some words in Portuguese. Bernardo: Or else when we fight in French.
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(Bruno and Bernardo, December, 2012)

In case of their parents, both had difficulty understanding French, mainly due to the huge difference in the accents. They had to deal with different French accents, and most of the time it was very difficult for them to keep pace and identify all the words spoken by others. The pronunciation and rhythm used in Quebec were too complicated for them to understand people out in society, such as a grocery clerk or salesperson. In turn, they faced difficulty in renting a house, communicating with people in the neighborhood and at work due to this factor. The children's mother also identified that the accent was not the only issue but also the expressions used in Quebec were problematic for her. Expressions commonly alter the meaning of what is

being said (Toppelberg & Collins, 2010). She explained that several times, what is being said in one expression has a different meaning than what is being said in another expression.

<p>Bruno and Bernardo's father: ... <i>(quando você) fala em Francês com a pessoa e você pega o telefone e a pessoa começa a falar com você... É algo bem complicado.</i></p> <p>Bruno and Bernardo's mother: <i>as vezes a pessoa falava uma expressão cheia de significados e eu não podia falar Francês.</i></p>	<p>Bruno and Bernardo's father: ... (when you) Speak French with the person and you pick up the phone to talk and the person starts talking to you... It's something complicated.</p> <p>Bruno and Bernardo's mother: So sometimes the person would say an expression full of meanings and I could not speak French.</p>
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(Parents of Bruno and Bernanrdo, December, 2012)

Milena and Miguel

<p>Luiz: O que você nao gostou quando você chegou aqui?</p> <p>Milena : <i>Não poder me comunicar com as outras pessoas.</i></p>	<p>Luiz: And what didn't you like when you arrived here?</p> <p>Milena: Not being able to communicate with other people.</p>
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(Milena, February, 2013)

Again, communicating with other people was the most difficult things for both children. Milena would try to communicate, but it would not make much sense. However, with the passage of time, she learned how to speak the language more clearly. Milena had a friend with whom she could speak about anything in French, and with the help of her friend, she learned how to speak French faster. On the other hand, Miguel never used to say anything until he learned how to say it appropriately.

Milena and Miguel believe that the most difficult thing for them was to understand what their teacher expected them to do and how they had to communicate with their teachers. These children used to watch television programs in English most of the time, mainly because they did

not find French television programs interesting, and because they wanted to learn English more fluently. Miguel started learning and communicating through an English program he joined, which helped them in adjusting in the new culture.

Milena: <i>Eu assisto televisao em Inglês, mas é mais para me ajudar a aprender outra língua.</i>	Milena: I watch television in English, but it is more to help me learn another language.
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(Milena, February, 2013)

While analyzing the conversations with the participants, it became apparent that language was one of the biggest hindrances for all the immigrants as they did not understand French or English, which significantly affected their communication flow. Katia, Juliana, Jonas, Milena and Miguel faced a lot of difficulty in communicating with their peers and teachers; however, Bruno and Bernardo knew how to speak little bit of French. All the children watched TV programs in English or French as they wanted to learn the language and thought that watching TV shows in those languages would make the process less difficult and cumbersome. Overall, that not knowing the host language created significant communication barriers for the immigrant.

It became apparent that the majority of the children faced language proficiency issues since French was the primary mode of instruction in the Quebec school system. Nevertheless, most of these children struggled and faced difficulties in understanding the French accent of those speaking. They report that they found it difficult to communicate with French Canadians. While reflecting upon social learning theory of Vygotsky during the conversations, I also observed that social interaction is one of the major aspects of human development (Vygotsky, 1986).

Social interactions helped these children understand things more easily and to convey their points more appropriately. Vygotsky (1978) argues that learning is embedded within the

social events and occurs in particular contexts and surroundings. Indeed, learning occurs when a child interacts with people and objects in different conditions. People learn through interacting and communicating with other people and the most significant means of interacting and communicating with other people is language. Language is a way through which an individual assigns meanings to what people are saying (Vygotsky, 1978).

I also observed that these children and their parents understood the importance of learning French. They understood that in order to survive and succeed in Quebec, they need to learn French and English so that they are able to communicate what they want to say to others and also understand what others are trying to say. The children also stated that they would watch movies and TV shows in French and would speak the language so that they are able to learn the language more quickly. Immigrant children even played video games in French as they found it effective for learning the new language.

In this section I analyzed the role of French and English in communication barriers. In the next sections, I will focus on analyzing the link of culture and the way my participants identify themselves.

Culture and Identity (ies)

Cultural customs, values, and language serve as indicators of an ethnic group that signify an individual's cultural heritage (Li, 2000). Within the cultural collective, the role played by language and cultural customs in the context of cultural identity of an individual might be most obvious to the children, who learned French to integrate into the Quebec society. These children also pointed out that language and their accents are the basis for their Brazilian identification because they did not know French or English in the beginning. Yon (2000) and Hall (1996) argue that identity encompasses a combination of first and second hand memories, a desire to

belong to a community, a resistance to be associated with a community, and shifting geographical locations.

I asked the children and their parents about the views regarding their cultural identities: *What language do you speak at home? Do you watch TV in Portuguese, English or French? Do you want to go back to Brazil? Do you feel more Québécois or Brazilian?* These questions enabled participants to share their views regarding the way they perceive and associate with a new culture and language.

Katia

She did not want to lose her identification with her mother language; therefore, Katia always speaks Portuguese at home, even when her brother tries to speak French.

Katia: <i>Então eu falo para o meu irmão: “Vamos falar em Português. Para de falar Francês.” Mas as vezes, (o Francês) já está na minha cabeça e eu acabo falando Francês e fica difícil.</i>	Katia: So I try to tell my little brother: ‘Let's talk in Portuguese. Stop speaking French.’ But sometimes, (French) is already in my head and I end up speaking French and it gets a little difficult.
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(Katia, November, 2012)

In Quebec, a lot of Katia's friends are Brazilian; thus, she did not lose her grip over Portuguese. Katia's father considers himself as part of Quebec culture; hence, he believes his family has to adopt Quebec's culture as it is without losing what he considers a big point to maintain the “Brazilianess” of his family alive: the Portuguese language.

Katia's father: <i>... é essencial que o Português seja mantido como a língua materna. É a minha línguamaterna. E também é a língua materna dos meus filhos; até o meu mais novo que é novinho ... Minha cultura está sendo expressada através do Português.</i>	Katia's father states: ... it is essential that Portuguese language is kept as my mother tongue. It's my mother tongue. And also it is my children's mother tongue even my youngest child's who is very young ... My culture is being expressed through Portuguese.
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(Katia's father, November, 2012)

He believes culture plays an important role in identifying people in their surroundings. On the other hand, for Katia's mother, the culture of Quebec was entirely different from that of Brazil. She thinks that the way things function in Brazil are very fast while in Quebec, things are very slow and everything happens leisurely. When I asked her parents about them going back to Brazil, both of them had different reasons for their answers.

Katia's mother: ... <i>é importante que as crianças mantenham a Língua Portuguesa viva especialmente o meu mais novo que é muito novinho. Então eu nunca falarei Francês em casa. A gente fala Português o tempo todo.</i>	Katia's mother: ... it is important that the children maintain the Portuguese language alive especially my youngest child because he is too young. So I'll never speak French at home. We speak Portuguese all the time.
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(Katia's mother, November, 2012)

Katia's mother still identifies herself with Brazilian culture, and since she is the only child in her family, she is more attached to Brazil because of her parents. On the other hand, Katia's father has no interest in returning to Brazil because there is nothing that he misses in Brazil enough to make him go back there to live.

Juliana and Jonas

Nationality played a strong role in the adjustment of Juliana in Canada. Most of her peers did not talk to her because, according to Juliana, they might have considered her as belonging to a different race. However, Juliana does not want to go back to Brazil as she has grown up in Quebec now and has learned a lot of things which she did not learn in Brazil, and she feels freer in Quebec. Juliana explained: ... *Porque eu terei passado quase metade da minha vida aqui.* (Because I'll have spent almost half of my life here.)

On the other hand, Jonas prefers going back to Brazil as he enjoys the Brazilian spirit and does not like the cold weather of Canada. He shared that, *Eu tenho muitos primos lá ... e meus*

melhores amigos que moravam aqui voltaram para o Brasil. (I have lots of cousins there ... And my best friends who lived here, went back to Brazil.) For him, parties in Brazil are much more fun and lively. According to their parents, Brazilian culture is very informal and very welcoming.

When I asked the children about the way they identify themselves, Juliana still thinks of herself as a Brazilian, since her family is Brazilian. However, Jonas identifies himself as Quebecer most of the time.

<p>Juliana: <i>Brasileira porque eu moro com uma família Brasileira. Minha mãe insiste que nós somos todos brasileiros e eu me sinto estranha perto dos Québécois. Eu não sei porque.</i></p> <p>Jonas : <i>Québécois e eu quero voltar para o Brasil para voltar o espírito Brasileiro. Eu me sinto Québécois porque minha mãe e meu pai trabalham e voltam para casa tarde. Eu fico com eles só aos Sábados, Domingos e durante a noite. Eu passo o dia todo com os meus amigos do Quebec.</i></p>	<p>Juliana: Brazilian because I live with a Brazilian family. My mother insists that we are all Brazilian and I feel very strange next to the Québécois. I do not know why.</p> <p>Jonas: Québécois and I want to go back to Brazil to make the Brazilian spirit return. I feel Québécois because my mom and dad work and come back home late: I spend time with them only Saturdays, Sundays, and evenings. And I spend all day with my friends from Quebec.</p>
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(Juliana and Jonas, January, 2013)

Bruno and Bernardo

When it comes to cultural identification, both siblings miss the Brazilian culture. “*É a falta de coisas que tínhamos no Brasil e não temos aqui agora.*” (It was the lack of things that we had in Brazil and we don’t have them here.) as stated by Bruno. Bruno and Bernardo find it more difficult to adopt this culture because they feel freer when surrounded by Brazilian culture. They explain that in Brazil they could play sports whenever they wanted to, while in Quebec, they see sports in more academic terms. The children in Quebec usually have to train before playing any sports at school while in Brazil children might play sports for no academic reasons. During the entire conversation, Bruno and Bernanrdo frequently mentioned that they missed

Brazilian food. When I asked whether they would like to go back to Brazil, they were uncertain. However, Bruno and Bernardo still identify themselves as Brazilians. Bruno feels that, even though, he became part of several social groups, he is always categorized as being the Brazilian boy. He explains:

Bruno: <i>Brasileiro ... Eu não tinha amigos imigrantes no Brasil e eu acho que deve ser assim no mundo todo. Quando você vem de outro país, as pessoas no grupo aceitam você mas você será sempre o Brasileiro do grupo.</i>	Bruno: Brazilian ... I had no immigrant friends in Brazil but it should be like that worldwide. When you come from another country, people in the group accept you but you will always be the Brazilian of the group.
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(Bruno, December, 2012)

The hobbies and activities of people from Quebec are not the same as people from Brazil. These siblings' parents explain that Brazilian culture is also different as it is a highly mixed culture. They explain that although people around them in Quebec have been extremely supportive, Bruno and Bernardo's parents also observed an incredibly individualistic culture in Quebec such that each person is confined to him/herself.

When I asked these parents about their Brazilian culture, they explained that they miss the food and the soccer games mostly, and consider these things the strongest connection that always associates them with Brazil. On the other hand, the parents mentioned they do not appreciate the increased level of consumerism in Brazil. Another interesting difference between Brazil and Quebec that they mentioned is that in Brazil, people rarely say "no"; they always try to find a way to do something, to help people with something whereas in Quebec people tend to say "no" without feeling guilty about it.

Milena and Miguel

<p>Miguel: Feijoada.</p> <p>Milena: <i>Amizade, festas, algo que não acontece aqui. Aqui, eles tem um horário para a festa começar e terminar. Lá (no Brasil), você pode ficar até quando quiser.</i></p> <p>Luiz: <i>Como você explicaria a cultura Brasileira para um amigo?</i></p> <p>Miguel : <i>A gente adora jogar futebol.</i></p> <p>Milena : <i>Brasil é um país que todo mundo é ligado com todo mundo. Aqui quando você está na rua, as vezes as pessoas nao falam com você. A música e a dança também são diferentes...</i></p>	<p>Miguel: Feijoada (typical Brazilian meal made with black beans and sausage).</p> <p>Milena: Friendship, celebration, something that doesn't really happen here. Here, they have a schedule for parties to start and to end. There (in Brazil), you can stay until you want.</p> <p>Luiz: How would you explain your Brazilian culture to a friend?</p> <p>Miguel: We really like playing soccer.</p> <p>Milena: Brazil is a country where everyone is attached to each other. Here when we are on the street, sometimes people don't greet. Music and dance are also different...</p>
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(Miguel and Milena, February, 2013)

For Miguel and Milena, Quebec's culture is extremely different from that of Brazil where everyone tends to enjoy celebrations, festivals, and recreational activities, much more than in Quebec. On the other hand, when it comes to safety and freedom, they feel that Quebec is safer for them. Both siblings have no difficulty in identifying themselves with Quebec as well as Brazil. They speak Portuguese at home as it is the most important parents' rule. Although their parents identify themselves with Brazil, they also know and recognize that everyone who immigrates might need to change after being in contact with the new culture. They believe that people have to adopt the culture in which they live to feel a sense of belonging in a place and in social circles in the host country.

Language is considered to be a significant indicator of cultural identity by all the participating families. All the families speak Portuguese at home in order to retain their first language as they feel that it is a major factor that connects them with their country of origin. They highlighted many things that they missed from their Brazilian culture, including food,

holidays, festivities and recreational activities. Miguel states that Feijoada (typical Brazilian meal made with black beans and sausage) comes to his mind when he thinks of Brazilian culture. Other things that the children miss from their Brazilian culture are friends, celebration, warm weather, beach, swimming pool, carnival, and pastel (Brazilian appetizer). These children mainly missed the food and recreational activities from their Brazilian culture.

I believe that it is a system of conceptual symbols that enables people to communicate with each other. These children and their parents highlighted that they associate and identify themselves as Brazilians, mainly because of the language they speak in their homes. To ensure their children maintain their Brazilian identity, their parents encouraged the children to speak Portuguese at home. Reviewing Vygotsky's concept of learning through social interaction (1978), I understand, in reference to participants' view of their identification, that language emerges from cultural and social activity later and becomes an object reflecting a person. The communicative and preferred goals of each learner might affect the development of the individual, as well as their collective identities. Considering this aspect of language acquisition, the participants' parents emphasized learning French but keeping the Portuguese language in order to maintain their Brazilian identity as they believe their native language is one of the most important factors that defines their identity.

These children and their parents believe that if they speak French at home, they might lose or forget Portuguese. They do not want this since they have their families and friends in Brazil, and they have to communicate with them in Portuguese. These children and their parents also believed that where it is important to learn French, it is also very significant to speak Portuguese. These children's parents prefer to speak Portuguese with their children at home because they want their children to maintain the Portuguese language. The socio-cultural

conception presented by Vygotsky (1987) conceives identity as a dynamic phenomenon across place and time. The most persistent theme in most identification research is that of transition. Language learning and identity undergo significant changes as the immigrants move from one country to another. An important finding of these conversations is that it is possible for these children to reach a balance between two cultures and languages. Their identity development paths show a gradual shift from a simplistic and rigid approach to a bicultural and bilingual approach, developing sophisticated skills for negotiating control and association.

I also identified through the conversations that the children's memories and historical background are connected to Brazil and for this reason they continue to feel Brazilian. Katia's parents identify themselves with Brazil as they were born there. Others identify themselves and use a hybrid name such as *Brazilian-Québécois*. This is because they speak French and English at school, with their peers and at their offices, and they speak Portuguese while talking to their family at home and with friends in Brazil. For instance, one of the participants' parent stated that "*Você trabalha aqui; você fala a língua usada aqui e vive com as pessoas daqui.*" (You work here, you speak the language used here and live with people from here) (Milena and Miguel's father). They feel that even after adopting the new culture, they may feel and look different from the Quebecers in Canada. They feel they remain Brazilian in their social groups, although some of their friends may consider them to be different.

In addition, these participants' children also highlighted that social exclusion occurred when they realized that nobody wanted to be their friend because of their inability to speak French and English properly. I noticed that this might have led some to develop a desire to learn the new language and adopt the new culture so that it becomes easier for them to enter different groups. It is significant that the willingness and desire to participate in the dominant or native

culture might not correspond to an actual behavior (individual participation). For instance, the possibility of these children to have social contacts might be hindered or obstructed due to inadequate language skills or by potentially negative behavior of the dominant culture towards immigrants. Hence, an individual's behavior or response for adopting and integrating into new culture consists of complicated factors such as demographic, socio-economic status, personality, nature of the culture of origin (for example individualistic or collectivistic), nature of the dominant culture, immigration policies of the new country, its values, behaviors and attitudes towards social contact as moderators for the process of acculturation. I believe that these factors might be important to be understood, while studying the behavior and attitudes of immigrants affected by language. While talking with these families and their children, I also realized that some of them might have developed a resilient behavior towards the Quebec culture and language for overcoming the difficulties they had to face.

Based on the conversations, language is of significant importance to the immigrants and to the ways they see themselves, their culture and identity. These findings relate to my theoretical framework where, Vygotsky (1986) emphasizes the significance of language in human. Vygotsky (1986) argues: that “every function in the child's cultural development appears twice: first, on the social level, and later, on the individual level; first, between people (interpsychological) and then inside the child (intrapsychological)” (p.57). These two concepts apply to voluntary attention, to logical memory, and to the formation of concepts. All the higher functions originate as actual relationships between individuals. The social learning theory and zone of proximal development concept helped in understanding individual development with the use of native language. Additionally, Vygotsky's work provided another important aspect

towards language learning. Vygotsky believed that non-native languages can be most effectively learned using the native language as a foundation.

Discussion

Language, Culture and Identity

Bourdieu (1990) defined language as "a part of cultural capital, through which identity is formed, constructed, contested, negotiated and interpreted" (p. 114). He further referred to language as a means of communication and self-representation that is acquired from one's surrounding culture. The conversations in this study highlighted that these children and their parents desire to maintain their Portuguese mother tongue. As the children and their parents identify themselves with Brazilian culture through the construction of utterances and language choices, the language that the children speak also tends to develop a reality for them. This language offers particular realistic and semantic elements for their self-expression and personal use. Norton (2000) associates identity with the desire to affiliate with someone, be recognized, and enjoy safety and security. It is inseparable from the impact of privilege and power in society in the larger context. Thus, an individual who does not become satisfied tends to shift or negotiate his or her identity according to the relationships between individual and social context. For example, Katia considered it important to learn French and adapt to Quebec culture to accomplish her desire of enhancing her academic achievement.

In this context, concepts of ethnicity and language use and social identity are linked to Rampton (1990). Rampton argues that bilingual learners actively tend to develop their own patterns of social identity, language use, and ethnicity. Rampton also highlights the concept of language affiliation, which refers to the identification and attachment immigrants feel towards a language, whether they normally belong to the social group associated with the language or not.

Rampton also highlights the concept of language expertise, referring that a person should not be considered as proficient in a language based on his innate linguistic abilities, rather on the basis of what they have learned so far. The third concept of Rampton, language inheritance refers to a person who has inherited a language by being closely linked with particular groups. In case of immigrants, language inheritance occurs when they inherit their language by negotiating within their social boundaries. In addition, since culture and languages are mutually contextualized and co-constructed, an individual navigates through different systems of social distribution within a language community (Shi, 2006). In the light of his concept, these immigrant children and their families are strongly attached to Portuguese, which might be the reason why they do not want to forget the language. Thus, most of these children and their parents still identify themselves as Brazilian.

Role of Language in Immigrants' Experience

Language can play important roles in making immigrants' experiences positive or negative. These children had to face significant challenges as they were new in the country, and they were not able to communicate in English or French in Canada. I also observed that these immigrants were not able to speak the official languages of Canada; reason why these children were not able to communicate with the people. Therefore, it becomes very difficult for immigrants to convey their message when they are not able to speak in English or French. Even the children who knew a little bit of French were not so fluent in communicating because they found others speaking too fast, and they were not able to understand. Clearly, language may play a significant role in the way immigrants interpret and perceive things.

Another important role of language is in the academic achievement of the immigrant children. According to the analysis of conversations, these children report that they had to face a

lot of difficulty in understanding the course content as the text books in the school were in a different language. Therefore, the children found the process of understanding certain concepts difficult. Most of these children report they do not understand what the teacher is talking about as they feel the teacher is too fast for them, which makes it hard for them to understand. The lack of understanding might also have affected their understanding of the difference in the schools systems in Quebec and Brazil. The lack of academic content written in Portuguese might prevent learners to learn at a faster pace, as it is easier to remember and understand things in their mother tongue. Based on the conversations, most of these children report that they faced difficulty in achieving academic success, specifically those children with lower proficiency in English or French. Thus, these children had to put extra efforts, feeling considerable amount of frustration and anxiety.

Language is the primary means through which one constructs one's realities, understandings, world, observations and perceptions of others' actions. Language is the vehicle through which one assigns meaning, relate to their stories, make sense of their lives, and give order to their worlds' realities. Through the conversations, I noticed the difficulty in speaking two new languages might also have influenced attitudes of the children's parents towards acculturation. The parents report language was the major issue, which affected the adjustment and adaptation of the families and their children. The children's parents mentioned that the French-Quebec accent was very different from French spoken in France, which also created difficulties in understanding and catching up the pace of words that were spoken by Quebec Francophones.

From the conversation analyses, I found that language, particularly, plays an essential role in the process of social and individual integration in these families. It acts as both a resource

and a medium for everyday communication contexts. I also found that accent and languages act as symbols of foreignness or belonging and might give rise to discrimination and differentiation. Inequality with respect to income, central institutions, education, social contact, and social recognition is significantly, though not completely, determined by linguistic competencies of immigrants in relation of the host to the language country (Li, 2000; Cummins, 2006; Walters et al., 2007). These immigrant children also emphasized the significance of being bilingual.

Thus, knowing two languages is very beneficial for immigrants in being successful at work and in academic life. Being bilingual increases their chances for success as children may then learn the subject matter in the language they can easily understand. The individual becomes capable of drawing on the cultural understandings developed in one language, while working on the practices and texts in another language; hence, connecting new material and things to familiar words and developing meanings. This connection and cultural understanding help these children in becoming more proficient and adaptable without losing the essence of the language of their origin. I argue that bilingualism increases the level of comfort among immigrants and increases the outcome of their proficiency and academics in both learned languages. Language is connected to the cultural identity; therefore, the increased self-esteem created due to bilingual learning can help in supporting academic achievement (Cummins, 2006).

Language Impact on Social Behavior

Entering a new country also involves learning new language and adopting new culture. Lack of language proficiency can also result in fewer contacts and interactions with the host culture. These children emphasized that their inability of communicating in French led to low their self-esteem and lack of confidence, which limits their ability to integrate into the social groups. These children also mentioned that it was difficult for them to make friends easily, which

may also lead to rejection from different social groups. Rejection may not be because peers perceive immigrant children as different, but might be due to the shyness and withdrawal behavior of immigrant children, which is expected as a result of their lack of language proficiency and lack of knowledge about the new culture (Cole et al. 2005).

This seemed to make these children, who are usually concerned about getting along with others like their peers, more concerned about the social interactions and relationships. In Jonas' case, some children moved away from him, while those who approached him intended to make fun of him. A child like Jonas might feel that he cannot join the social groups because he is not able to communicate in the same language or talk like them. This significantly relates to notion presented by Vygotsky (1978), explaining the role played by language as a tool for communicating with others and also for associating with a particular group.

The conversations point out another very significant impact on behavior. For instance, Katia did not feel like speaking at times in class when she was not able to explain what was she trying to communicate to her teacher. Jonas also used to feel sad as nobody would talk to him in the first days of his school. The analysis of conversations reveals that peers and immigrants' social groups helped them in understanding and learning the new language more quickly. Learning new language helped these children in adjusting, which would not have been possible otherwise. However, these children faced awkward moments when others made fun of them in French or in English, which they would not understand. For example, Bruno felt that others tried to make fun of his French. These children had friends, but most of them felt that their friends would forget them, so they actually had to make their friends realize that they existed, as mentioned by Milena.

Language Identities of Immigrants

Woolard (1994) explains ideology of language as “representations, whether explicit or implicit, that construe the intersection of language and human beings in a social world” (p. 3). He further states that language is a much needed link between social theory and linguistics, as it associates the micro-culture of communicative action to economic and political considerations of social inequality and power. Woolard argues that in certain ethnographic situations, some individuals light-heartedly use bivalent phenomena that are defined as structural overlaps between the native and foreign speakers. Similar practice is evident in the code switching phenomenon presented by Rampton (1990) which is usually shaped by the understanding of speakers of their place in global and regional, political and economical hierarchies. Code switching involves an alteration of codes by individuals who belong to different ethnic or minority groups linked with the second language that they are using.

These children’s parents believed that language is a key to the self-identity of a person. I believe that language helps the person in expressing and sharing their emotions, telling stories, sharing their feelings and conveying complex knowledge and messages. In this context, the analysis of conversations revealed that these children and their families believed that their native language is linked to their cultural identity. The children and their parents report that they mostly speak Portuguese at home and sometimes French. Since literacy and language are primary identifiers of in-group identity, the language choices and actual language used by an individual in particular contexts tend to become a significant indicator of social contacts and relationships with others.

Summary

In this chapter, I discussed the way seven Brazilian children perceive themselves and their identity, presenting issues that they perceive they faced related to language during the post immigration period. These children and their families speak Portuguese as it represents their parents' values and their mother tongues, and they see it as a form of cultural capital. The biggest issue for them was learning to speak French and English. Some participants stated that they considered it essential to learn English and French in order to adjust to the society and their academic surroundings. Three major themes emerged from my analysis of children's conversations: first experience at school, language and/or communication, and culture and identity. First experience at school focuses on understanding their initial experiences of these children at school, with their teachers and with their peers. Second theme, language and/or communication, discusses children's perspective and experiences of the role that language has played in their abilities to communicate with their social group and with their families. It also explains the role language has played in their academic achievements. The third theme, culture and identity (ies), reveals the link between culture and identities, how culture has affected these children's identity formation and the ability to associate themselves with different groups.

In Chapter 5, I discuss the challenges that I faced while conducting this study. I will also provide recommendations for future studies.

CHAPTER 5 Reflective Understandings

Language, culture and identity are intertwined. I aimed at analyzing the experiences, views, and opinions of immigrants in Canada coming from Brazil. By conducting in-depth conversations from immigrant children and their parents, I examined seven Brazilian immigrant children's experiences regarding their school, teachers, and social groups based on the issues they faced with respect to language and identity. During past few years, the number of immigrants coming to Canada has significantly increased (CIC, 2013).

Through literature review, I identified some differences between the first generation and second and third-generation immigrants' perceptions and experiences regarding the language they speak and their cultural identity. Traditions, values, ways of life, standards of living and needs keep on changing as individuals get to know and interact with people from different cultural backgrounds and nations. This interaction can be a result of imperialism, colonization or most commonly immigration (Gollnick & Chinn, 2002; Trajkovska, 2004). The interactions and combination of two different cultures may create new power dynamics in which individuals experience, while they struggle to succeed in a new place, adjusting in lifestyles and identify their vision to what they have to do in future and how will they adapt to the new place (Trajkovska, 2004). Indeed, language can play a significant role in identity development.

Based on the conversations, I noticed that if the teachers and peers at school are supportive, it becomes easier for immigrant children to adjust to the new educational environment. On the other hand, these immigrant children tend to lose their self-esteem and confidence if they do not receive any support from their schools.

The biggest issue these children and their families report, during their immigration experience, was due to their inability to communicate in French or English. They were not able to understand what was being taught in classrooms as most of the teachers used to speak in French or in English. The parents also faced difficulties in the workplace as they felt that their inability to speak French fluently was becoming a barrier for them at work. Participants believe that language played a significant role in their overall immigration experience. Another problem these families report are the tensions that arise due to the fact of losing one's cultural identity, having an identity that is different from the dominant culture, and a lack of social respect for their original cultural identity.

I observed the participant families speaking Portuguese at home, since they did not want to lose the language. They considered their mother tongue to be very important and as part of their identity. I also noticed that when these participant children migrated from Brazil to Canada, most of their friends and social circle were usually from their country of origin.

As I observed, through the conversations, the participants sometimes felt demoralized because of the dominance of French and English. Parents were mostly concerned about their children losing their mother language while acquiring and adopting dominant cultural values. Thus, it is essential for these parents that their children retain their mother tongue, so that they are able to communicate with their old friends and family members. These parents wanted their children to adopt the French language, but did not want to lose the essence of their mother language.

Fishman (1991) believes that language is not just a tool for communication, it is also a tool for cultural identity; therefore, it is the parents who decide whether they want to teach their children the mother tongue or not. Interestingly, the children were encouraged to learn English as these parents felt that English was necessary for their economic and academic well-being in the future. The conversations also report that the use of different languages by these families and their children facilitated their adjustments with respect to different social contexts, such as in their academic achievement, with their peers, etc.

After migrating, the participants felt that most people were supportive and helped them in learning French. Nevertheless, the children report that despite becoming a part of many social groups, they felt they were always considered outsiders or people who belonged to "another race" (Juliana, January 2013). It is human nature to support the people who belong to the same race, ethnicity or speak the same language (Jarvis, 2006). In order to adjust to different social groups, these immigrant children try to learn the language of the new place. In this aspect, learning French and English was very important for these immigrant families if they wanted to successfully integrate into Quebec system and culture. These parents realized that if their children do not learn English, it might become difficult for them to achieve higher academic and professional goals. The children report that along with their language adoption, their teachers also helped them by guiding them and by providing them assistance.

I also identified that even though these children did not want to lose their mother tongue and preferred the Brazilian culture, they did not desire to return to Brazil. They

report they have been here for many years; some of them for more than half of their lives. These children also feel safer in Quebec due to the violence in Brazil.

One of the major limitations I faced while conducting this research is that it focused on a specific ethnic group, i.e. Brazilians. It is not certain that other ethnic groups would have similar experiences with respect to their language, culture and identities. Furthermore, obtaining relevant information and certain articles within the defined time frame was also a limitation for my study.

Implications for the Study

Based on the conversations and the considerable literature review, teachers play a significant role in the adjustment of immigrant children in any new place or country. It is the responsibility of all teachers to understand their students' knowledge, experiences and their values, to help them negotiate and communicate in the new language. By becoming flexible and welcoming, these teachers may help the students in increasing their confidence and self-esteem and help them in participating in mainstream classrooms. Moll, Amanti, Neff and Gonzalez (1992) provide different ways in which teachers and schools can develop mainstream classrooms so that immigrants can benefit from them. Moll et al. contend that existing classroom practices and traditional methods tend to underestimate the intellectual capabilities of immigrant students. Moll further asserted that it is important for teachers to understand and study their children within their social circumstances. Moll et al. also claim that this will provide a more complete and valid understanding of these children. Moll et al. also introduced another important technique called *Funds of Knowledge*. He performed a study on the lives of working-class Mexican-American students and their families. Moll conducted interviews with

them in order to obtain data about the origin, distribution and use of skills and knowledge in the community (Moll et al., 1992). Moll, Gonzalez, Green and Velez (2001) believe home research can reveal the extent of knowledge these families have regarding different matters that the school might not know earlier, as a result this knowledge is not included in teaching academic skills. Moll et al. (1992) suggest through their study that teachers in schools can easily visit immigrant children's houses. During these visits, the teacher assumes the role of a learner and establishes a new and strong relationship with students' parents.

In his study highlighting the role of educators and teachers, Moll asserts that teachers need to abandon the traditional approach and advises the teachers to help students in understanding the meaning, rather than learning facts and rules by themselves (Moll et al., 2001). They further suggest that teachers can use activities that engage students in critical thinking. Moll et al. consider that meaning-centered model completely enables students to benefit from their original language abilities and overcome the challenges that limit their knowledge about second language.

Li (2000) identifies the importance for educators to design their literacy practices and classroom activities in a way that would incorporate diversified cultural backgrounds by specifically focusing on bilingual activities.

If a school embraces a diversified culture by welcoming students from different backgrounds and involve them in bilingual activities, it might become easier for immigrant students to adjust within the school environment. Bilingualism and multiculturalism may play a significant part in the adjustment of immigrant children within a new cultural context. Bilingualism involves speaking two languages, and

multiculturalism involves culturally diverse communities and the policies that promote this kind of diversity. Bilingualism helps in enhancing problem-solving and cognitive skills among immigrant children. Multiculturalism can maintain a strong connection with the cultural identities and might also successfully enable immigrants to integrate to different social groups by adopting a common set of values, customs and practices. Therefore, educators should treat their students as bilingual instead of considering them monolingual learners. This means that educators might need to adopt practices that would help students increase their understanding by using both languages, rather than just one language.

School in Quebec should strengthen the outreach efforts and expand the accessibility of quality programs for encouraging more immigrant children to attend schools and complete their education. The schools must also promote the formation of support groups for families who have difficulty in speaking French and English in order to assist the communication among students, parents and teachers. Community-based institutions (such as COCO, ROCAJQ, etc.) need to expand their efforts for providing after-school activities that tend to reinforce children's cultural heritage and values, and at the same time help these children develop their language skills. These community-based institutions can provide after-school tutorials, test preparation courses, scholarship funds and conduct education-oriented programs for immigrant children to help them learn new languages. Community-based organizations can also conduct cultural-heritage workshops and programs, or can restructure their programs in order to support positive development among immigrant children. Academic institutions need to foster and encourage

bilingualism for all the students, facilitating immigrant children to maintain their relations and connection with their mother tongue and culture.

It is essential for Canadian institutions to develop services and policies in order to promote the socio-economic well being and academic success of immigrant children. The Government of Quebec needs to focus on developing strong partnerships with educational institutions, which will help develop collaborative relationships to achieve consistency in performance. This will not only help the children progress, but will also help the State benefit from the potential contributions of these immigrant children. Policies must be developed in order to articulate that every teacher is responsible for providing comprehensible and effective instructions across the curriculum to bilingual students, instead of considering it the responsibility of language specialist teachers only. Quebec government needs to fund programs, such as heritage language programs, where students can enroll to learn heritage language.

Recommendations for Future Study

In this study, I focused on analyzing the perception of seven immigrant children from Brazil. More studies need to focus on understanding and examining the experiences and perceptions of other ethnic groups such as Hispanics, Norwegian, Chinese, etc. Studies in the future can focus on examining the policies developed by the Quebec Government for immigrant children about the ways in which bilingualism has helped them in their academic achievements.

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APPENDICES

Parents' Written Consent Form for the Children

Dear Parents,

My name is Luiz Henrique Lima. I am a M.A. graduate student in Second Language Education in the Department of Integrated Studies in Education from McGill University. I am conducting a study for my thesis to help understand relationships between language and identity as a social construct and the impact both may have on a selected group of Brazilian children's adaptation in Quebec. Your help and support are appreciated and can positively contribute to valuable insights in understanding immigration in these children's lives.

I would like to invite your child to participate in this study.

I do not foresee any potential risks or discomfort to the children participating in this research as the children do not have to answer any question they do not want to. Your child's participation is entirely voluntary and he or she has the right to withdraw at any time without any penalty.

Your child's participation involves a conversation that should not be longer than 20 minutes and an analysis of a journal your child has written about his or her immigration experience. I will guide the conversation by asking them a set of questions about his or her immigration experience. I aim to make them as comfortable as possible. I will audiotape the conversation and transcribe them for further analysis and interpretation.

The children's names will not be used as I draw my conclusions based on the data collected. I will protect your child's privacy by identifying him or her by a number (or a letter, or a yellow colour) and I will keep this information confidential in a computer file password safe with exclusive access to myself and my supervisor Dr Mary Maguire only.

I plan to share my findings with all the participants' parents at a group meeting of parents. The parents, however, have the choice as to whether they wish to receive a copy of the findings without being present at the group meeting. My results might be presented at professional conferences and submitted for peer review and publication in professional journal(s) and /or newsletters. I may use the data from this study in future studies on the same topic and ask your permission in order to do so.

Thank you very much for considering this request. You may contact me at (819) 674-1573.

Sincerely,

Luiz Lima
M.A. Second Language Education
Department of Integrated Studies in Education
Phone: 819-347-2420
E-mail: luiz.lima@mail.mcgill.ca

Supervisor: Mary Maguire, Dr.
E-mail: mary.maguire@mcgill.ca
McGill University

Dear parents

Please indicate your agreement with the following statements before giving consent to participate.

- I freely give my consent to let my children be audiotaped.
- I freely give my consent for use of data in future studies on the same topic.

I have read the above and I voluntarily agree to let my child participate in this study.

Child's Name: _____

Parent's Name (please print) _____

Signature _____ Date _____

If you have any questions or concerns regarding your children's right or welfare as a participant in this study, please contact the McGill Ethics Office at 514-398-6831 or Lynda.mcneil@mcgill.ca.

Parents' Written Consent Form for Parent Participation

Dear Participants,

My name is Luiz Henrique Lima. I am a M.A. graduate student in Second Language Education in the Department of Integrated Studies in Education from McGill University. I am conducting a study to help understand relationships between language and identity as a social construct and the impact both may have on a selected group of Brazilian children's adaptation in Quebec. Your help and support are appreciated and can positively contribute to valuable insights in understanding immigration in these children's lives.

I would like to invite you to participate in this study.

I do not foresee any potential risks or discomfort to your participating in this research as you will do not have to answer any question you do not want to. Your participation is entirely voluntary and you have the right to withdraw at any time without any penalty.

Your participation involves a conversation. I will guide the conversation by asking you a set of questions related to your children's immigration experiences. I will audiotape the conversation so as to transcribe them for further analysis and interpretation.

Your names will not be mentioned as I draw my conclusions based on the data collected. I will protect your privacy by identifying them by a number (or a letter, or a colour) and I will keep it confidential in a computer file password safe with exclusive access to myself and my supervisor Dr Mary Maguire only.

I plan to share my findings with the participants at a group meeting. However, you have the choice as to whether you wish to receive a copy of the findings without being present at the meeting. My results might be presented at professional conferences and submitted for peer review and publication in professional journal(s) and /or newsletters. I may use the data from this study in future studies on the same topic, if so, I will also need your permission in order to do so.

Thank you very much for considering this request. You may contact me at (819) 674-1573.

Sincerely,

Luiz Lima
M.A. Second Language Education
Department of Integrated Studies in Education
Phone: 819-347-2420
E-mail: luiz.lima@mail.mcgill.ca
Supervisor: Mary Maguire, Dr.
E-mail: mary.maguire@mcgill.ca
McGill University

Dear Participants

Please indicate our agreement to the following statements before giving consent to participate.

- I freely give my consent to be audiotaped.

- I freely give my consent for use of this data in future studies on the same topic.

I have read the above and I voluntarily agree to participate in this study.

Participants' Name (please print)

Signature _____ Date _____

If you have any questions or concerns regarding your children's right or welfare as a participant in this study, please contact the McGill Ethics Office at 514-398-6831 or Lynda.mcneil@mcgill.ca.

Student's Assent Form

Dear Participant,

I would like to invite you to participate in my study about your immigration experience in Quebec and to talk about what you think about language and identity. Your participation and collaboration will help me to complete my final project at McGill University. I would like to ask some questions about your life experiences when you arrived in Quebec.

I am not interested in evaluating your responses. I am very interested in your ideas and feelings about your experience. I will not use your real names. If you want, you could help me to find a “nickname” to represent your name in this study. You only participate if you want to.

I have explained Nicole Amaral the project.

(Date)

(Investigator's Signature)

Name (please print) _____

Signature _____ Date _____