

Addressing Cultural Identity Confusion within Multi-Generation Chinese Canadian Families through an Educational Lens

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Abstract

The goals of this research are multifold, with the overall aim of defining effective pathways for addressing cultural identity issues between Chinese-Canadian generations (focusing on the 1.5 and 2.0), particularly through an educational and pedagogical lens. The author reviewed the literature related to the identity issues of 1.5 and 2.0 Generation Chinese-Canadians, their educational backgrounds and personal histories. Next, the author conducted interviews and surveys of Chinese-Canadians' parents, the educators from a Chinese extracurricular institute, and adult Chinese-Canadian students at Concordia University in Montreal. The participants shared their experiences and opinions concerning both the situation of Chinese-Canadian youths' and their attitudes towards education. The author hopes the inclusive art educational pedagogy mentioned in this paper could help 1.5 and 2.0 Generation to solve their identity issues.

Keywords: Generational Transition, Chinese Newcomers, 1.5 Generation and 2.0 Generation Chinese Canadian, Children of Immigrants, Inclusive Education Models Chinese After-school, Identity and Culture

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Dedication

To Emily Guan

&

Lukas Uribe Clark

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1 Introduction

1.1 Overview

Canada is known throughout the world as a country of multiculturalism and ethno-cultural diversity, with the demographic composition constantly shifting and with increased immigration and global mobility (Chui, Tran, & Maheux, 2007). As a result, Canadian educational institutions see enrolment patterns of students from diverse cultural backgrounds and life circumstances (Thiessen, 2009).

Since the implementation of the Immigration Act (in the 1970's), Canada has experienced radical changes in the ethno-cultural profile of the population (Hiebert, 2000). Depending on the era, dominant social values, and economic conditions at the time, the number of immigrants from specific countries and cultures has varied over the course of Canadian history (Dirks, 1995). Due to trends of decreased fertility rates over the past 150 years, immigration has become an important and necessary driver of population growth in Canada (Statistics Canada, 2015). Most recent reports identify international migration as the main driver of Canada's 4% rate of population increase, accounting for 60.8% of the growth (Statistics Canada, 2016).

The history of Chinese immigrants to Canada can be traced back hundreds of years. In the late 1770s, some 120 Chinese contract laborers arrived at Nootka Sound, Vancouver Island (Ma, L & Cartier, 2003). More and more Chinese immigrated to Canada since that time, in different waves. We call them *Chinese-*

Canadians, and their children who are born in Canada are called *2.0 (Second) Generation (Chinese-Canadians)*. The people who arrived in Canada as children or adolescents are called *1.5 Generation (Chinese-Canadians)*, and this group of newcomers is becoming a significant ethnic and cultural group in Canada.

From the perspective of demography and sociology, much research has been undertaken at the macroscopic level for both generational groups, as well as microcosmic research on the particular ethnic and cultural aspects of each group. A study of their identity (and the factors affecting identity) will not only deepen understanding of the 1.5 and 2.0 Generation, but also help these groups to address issues of identity confusion. This research project has great academic and practical significance, both for researchers in this field and for members of these generations of Chinese-Canadians, seeking to understand their unique situation in the Canadian context.

1.2 Goal (Aims) and Objectives of Research

1.2.1 Goals

The research goals are multifold, with the overall aim to define effective pathways for addressing identity issues between Chinese-Canadian

generations, particularly through education and pedagogy. The following goals are intended to be achieved by the research process and its outcomes:

1. Identify opportunities to foster greater harmony between the generations;
2. Develop strategies to support more inclusive pathways to success in integrating into local communities; and
3. Inspire parents to support their children as they develop new perspectives and skills, and adapt to their new home and the Canadian context.

1.2.2 Objectives

This study intends to define the key issues that may prevent the 1.5 and 2.0 Generation from understanding each other, and to address those challenges with an inclusive educational pathway, supporting both parents and children, in an empathetic and professional setting. Whether in a non-profit or private sector organization, the educational platform – where parents and students are learning, individually or together, how best to adapt to their new home – offers an appropriate venue to discuss identity challenges faced by multi-generational families. Specific research objectives include:

- 1 Framing the issues such that they may be addressed through educational and pedagogical models incorporating arts, language, skills training, and other topics;
- 2 Exploring *inclusive* and co-design classes, particularly for arts-based education, that might address the key issues and draw in parents in supporting their children; and
- 3 Applying *inclusive design* thinking to addressing the issues of identity and harmony raised among 1.5 and 2.0 Generation.

1.2.3 Research Question

In this work, two main research questions are posed:

- a) What are the key factors for cultural identity confusion between and within Chinese- Canadians of the 1.5 and 2.0 Generation?
- b) What inclusive educational strategies might address these identity issues, contributing to a more inclusive sense of identity between the generations?

They are based on the underlying problems stated above. In consideration of the objective to arrive at inclusively driven solutions, the research process itself might result in further refinement of the questions – with potential to focus on family,

friends, and community rather than on education alone. For instance, interviewees' responses may point out: whether or not children already speak Chinese at home, whether or not families travel back to China to rediscover their cultural roots; whether or not the 1.5 and 2.0 Generation is particularly curious about their parents' original culture, the nature of the relationship with their parents, or if they have access to different forms of Chinese cultural influence in the family setting.

The interview questions related to school will address school context, school curriculum, and the difference between regular public school and private sector Chinese extracurricular programs such as the one offered at *Que Zhi Ling* (Quezhiling) School. In addition, they also touch on peer relationships, relationships with teachers, identity confusion at school, and other school experiences. Further, the research questions could also help to determine the influence of friends and community upon those 1.5 and 2.0 Generation? How does their self-identity compare to that of local people? Do they have a positive or negative sense of identification and belonging?

As this is an inductive approach, the research questions stated at the beginning of research may undergo a transformation based on outcomes from interviews, surveys and data analysis.

1.3 Context

1.3.1 Current Problem: Gaps in Cultural Knowledge

Essential for Bridging Generational Gaps in Chinese Canadian Families

Within the context described above, the process of this research is to discuss the lived experiences of 1.5 and 2.0 Generation in Canada, with a particular focus on the issue of their identity confusion, and the development of identity construction and belonging.

First, this study will examine how Chinese-Canadians identify themselves, particularly in cultural / heritage terms of race and ethnicity. Second, it explores the factors contributing to their similar, or divergent, identification and sense of belonging. Third, using the interview and survey to show that 1.5 and 2.0 Generation's identity construction and belonging are developed in the context of the Canadian multicultural state, as well as within its major social institutions, such as school, family, and community. Fourth, based on the interview and survey, this research also seeks an inclusive teaching method designed for this particular group, to show that 1.5 and 2.0 Generation do not grow up in a vacuum, but are

influenced by the useful and inclusive teaching environment. This research will focus on examining how society, family, and institutions affect 1.5 and 2.0 Generation's identification and their sense of connection, either to Canada or to their parents' country of origin. This study will try to dissolve the barriers which prevent 1.5 and 2.0 Generation from developing a sense of connection to larger Canadian society or from achieving a real sense of social cohesion and equality in general.

1.3.2 Population Group Focus: 1.5 and 2.0 (Second)

Generation Chinese-Canadians

In this research the focus is on Chinese-Canadians of the 1.5 and 2.0 Generation. Researchers have not defined multi-generations very clearly, using the terms "first generation" and "second generation" to describe and classify newcomers, particularly immigrant groups. For example, some prefer to use the age of 12 as a distinction between the first and second generation (Louie, 2001, Portes & Zhou, 1993). On the other hand, Statistics Canada defines "first generation" as anyone not born in Canada, while "second generation" is anyone born in Canada with at least one parent not born in Canada. This definition has

been criticized as being too broad and prescriptive, one that does not allow for how individuals, and families, define themselves (Jantzen, 2008).

More contemporary researchers have pointed to a new division of the multi-generation Chinese-Canadians. While the researcher Kyeyoung Park (2008) examines the concept of “1.5 Generation”, demographer Rumbaut (2004) divides the children of immigrants into five distinct age cohorts in his research, as follows:

- 1) *Second generation* refers exclusively to those who were born in the United States;
- 2) *1.75 generation* refers to those who arrive between the ages of 0-5. As this age group is too young to have much memory of the language, culture, and education of their native country, their life experiences are very close to that of the U.S.-born second generation;
- 3) *1.5 generation* are those who arrive between the ages of 6-12;
- 4) *1.25 generation* are those who arrive between the ages of 13-17. This cohort's adaptation experiences are similar to those of the first generation; and
- 5) *First generation*, who came after the age of 17.

For the purpose of this research, the *1.5 Generation* is defined as those young people who came to Canada in their childhood, with some memory of their original home, and at least four (4) years-old. Accordingly, the *2.0 Generation* refers to those who were born in Canada, or came to Canada prior to the age of four (4) – without any memory of living in China.

1.3.3 Characteristics of 1.5 and 2.0 Gen. Chinese-Canadians

People who arrive in Canada as children or adolescents are distinct from first- and second-generation immigrants, and their identity is often split. They are not entirely Canadian, and yet they are Canadian in many unique ways.

People who immigrate to a new country before, or during, their early teens are labeled “1.5 Generation”. They bring with them characteristics from their home country, but continue their assimilation and socialization in the new country, thus being “halfway” between the first (1.0) generation and the second (2.0) generation.

Depending on their age of arrival, their family situation, the ethnic community they grow up in, and other factors, 1.5 Generation’s identities differ widely. They may see themselves as vagrant members of a diaspora, with a role

to play as bridge-builders and language translators between first-generation and local (Western) people. Some act as cultural interpreters; they help their parents' cultural acclimatization to Canada, and encourage them to interact with the local society and navigate their new home. On the other hand, they may also feel like outsiders, belonging neither to Canada nor China.

Members of 2.0 Generation were born in Canada and thus are more assimilated than their (first-generation) parents or 1.5 Generation siblings. Compared to members of 1.5 Generation, they feel their identity is more Canadian than Chinese. Some of them cannot speak Chinese, leading to a cultural divide with their parents. They adapt to Canadian society more than 1.5 Generation. Most of them will not consider moving to China, since to them it remains a foreign culture and environment.

2 Literature Review

The previous chapter overviewed the background, goals and importance of this study. Chapter two will provide a review of current literatures, with a focus on 1.5 and 2.0 Gen. Chinese-Canadians. It is important to understand their living situation in Canada, their identity confusion issue, their education environment and the solutions.

2.1 Overview

The resources reviewed are divided into three main parts:

- a) The history of Chinese immigrants in Canada;
- b) The background situations, and challenges to identity, faced by 1.5 and 2.0 Generation; and
- c) The role of an inclusive education pedagogy in addressing the challenges faced by 1.5 and 2.0 Generation.

In the first part, the author reviews the Chinese immigration history in Canada and the changing pattern of immigration from different parts of China. The second part reveals (i) the differences between the 1.5 and 2.0 Generation, and (ii) their identity issues. The third – and crucial – part introduces (i) the effects of

inclusive education methods to solve the identity confusion issues among 1.5 and 2.0 Generation; and (ii) the influence on these Chinese-Canadian youths of effective and positive communication from teacher and parents.

2.2 Findings from Literature

2.2.1 Defining “1.5 and 2.0 (Second)” Generations

People from China comprise one of the top immigrant groups in Canada. According to the 2011 National Household Survey, the Chinese-Canadian population represents 21.1% of visible minorities and four percent (4%) of the total population (Statistics Canada, 2011). There were more than one (1) million individuals of reported Chinese ethnic origin in 2011, and projected rates estimate there will be 2.2 million individuals by 2017 (Statistics Canada 2010). As with other immigrant groups, Chinese people bring their unique culture and customs to compared to immigrant children or those individuals born in the new country (Heine, 2008).influence local culture, and they are also influenced by the local environment. Adult immigrants often acculturate slower to the new society,

Due to the lack of consensus in generational terminology, this study borrows terms from existing researchers: *first-generation Chinese-Canadians* are

individuals who immigrated to Canada after school age, or as an adult (Justin, 2010); *1.5 generation Chinese-Canadians* are people who immigrate to a new country before, or during, their early teens (Alejandro and Ruben, 2006); and *2.0 generation Chinese-Canadians* are defined as individuals who were born in Canada (Zhou, 1997).

The concept of *1.5 generation* Chinese-Canadians is still relatively new. In 1999, UCLA anthropologist Kyeyoung Park first used the term to describe misfits in the Korean community, who were "distinct from those of the first- or second-generation ethnic American." Although coined to describe Korean-Americans, the Chinese community in Canada also fits this dynamic.

The second generation is caught between the two worlds of the parents' and the dominant culture, and its members must negotiate in and out of the two segregated identities (Bacon, 1999)

2.2.2 Cultural Values and Expectations

Previous research has suggested that for immigrant families, inspirations and expectations about work and career are often shaped by the unique cultural context in which they reside (Fouad & Kantamneni, 2013). In North America,

Chinese (and other Asian) individuals are more likely to attain university education, and more likely to work in occupations related to natural and applied sciences, than the general population (Ma, 2009; Statistics Canada, 2007; Tang, Fouad, & Smith, 1999).

This disproportional representation suggests that career development in Chinese-Canadian individuals may have unique influences and contexts. (For example: Chinese parents instill the belief that higher education leads to the good life.) Understanding the influences, as well as the relationship between different factors, may help to further shape career theories and inform directions for career assessment and counselling. This study intends to address the gaps in knowledge regarding the experiences of 2.0 Generation. Therefore, the primary purpose of this study is to provide an in-depth examination into cultural and parental influences on the career development experiences of 2.0 Generation.

2.2.3 Meaning and Expression of Identity

Identity represents a person's origin, culture, religion, and personal understanding of their being. It is considered an interior and deeply personal feature of sense of belonging. Merriam-Webster defines *identity* as: "(a) the

distinguishing character or personality of an individual; (b) the relation established by psychological identification.” (Merriam-Webster, 2018)

Canadian-born Chinese people often find themselves struggling with their self-identity: Are they Chinese, or are they Canadian? (Costigan, Su, & Hua, 2009; Lee & Hebert, 2006; Ooka, 2002; Tung, 2000) This difficult question can lead to identity confusion, throughout their childhood, persisting in adult life.

2.2.4 Asymmetrical Identities: Distinguishing Differences between Multi-Generation Chinese- Canadians

Due to differences in social environment, 1.5 and 2.0 Generation differ from first-generation Chinese-Canadians in behaviour, psychology and other factors. The 1.5 and 2.0 Generation lack a sense of cultural belonging, feeling they are caught between two cultures, belonging to neither. (Yuan, 2007) People describe those Chinese-Canadian youths as “bananas” (Yuan, 2007): Chinese in outward appearance, but having internalized western culture. Chinese-Canadian youths who find themselves “in the middle” feel a great cultural and spiritual pressure to grow up in two worlds simultaneously (Li & Yao, 2012). Their parents expect them

to speak Chinese at home, to attend a Chinese institute after school, to retain their Chinese culture; but they will be attracted by Western culture when they go to school, or out in public (Li & Yao, 2012). Inevitably, some Eastern and Western cultural values conflict with each other. For example, Chinese parents pay more attention to their children's education and strictly emphasize high grades, while for Western parents, it is more important to respect children's individual needs (Yuan, 2007). The 1.5 and 2.0 Generation pass between these two worlds, yet don't feel they belong to either of them. (Ji, 2008) This identity confusion and cultural difference trigger the issue of Chinese-Canadian youths' identification construction.

However, the 1.5 and 2.0 Generation mainly differ on identity construction, with different levels of identity confusion. As discussed in the introduction, the distinction between 1.5 and 2.0 Generation is the age of arrival to Canada (also, birth country). Four (4) years is the entrance age to kindergarten or preschool in China. Thus, younger children will not yet have had formal education in a Chinese school; as well, children below that age lack the memory system to form lasting memories (Li & Yao, 2012).

These differences lead to the asymmetrical identity between 1.5 and 2.0 Generation. The 1.5 Generation clearly remember their experience in China; they

speak English with an accent, which causes local students to laugh at them (Yu & Danico, 2004). We should also point out, in the province of Quebec the same dynamic exists with the French language. Because of that, 1.5 Generation feels more Chinese cultural identity than 2.0 Generation. (Li & Yao, 2012)

The 2.0 Generation are often viewed as *not Chinese enough* by recent immigrants, which include 1.5 Generation. In turn, they denigrate recent immigrants, including 1.5 Generation, as *not Canadian enough* and resent them for reinforcing a concept of *otherness* held by Canadians of the dominant culture (which often includes 2.0 Generation) (Kobayashi & Preston, 2014). Many 1.5 Generation feel “more Chinese” than 2.0 Generation — except those hailing from family settings where parents uphold Chinese traditions (Li & Yao 2012, Kobayashi & Preston, 2014).

2.2.5 Barriers and Bridges: Addressing the Gaps through Educational Strategies

2.2.5.1 Barriers from Different Educational Growth Environments

China and Canada have very different educational systems. Parents (first-generation) and children (1.5 and 2.0 Generation) were formed in distinct educational environments, which leads to a gap in the understanding of *learning*. The first generation grew up in the severe Chinese educational environment; they are familiar with and accept it (Liang & Han, 2013). However, their children (1.5 and 2.0 Generation) were educated in Canada, away from the reality of heavy study and innumerable exams. Therefore, this inconsistency in educational systems leads to conflicts and barriers between parents and children (Liang & Han, 2013).

On the other hand, severe constraints are placed on teachers in extracurricular Chinese institutes in Canada (Liang & Han, 2013, pp.171). Teachers cannot express personal thoughts, nor any concepts originating outside the school's curriculum, leading the teaching process to become a kind of industrialized production process, with constraints on content, process, material, and course teaching format. Method, means, and even detailed instruction, are highly restricted, limiting teachers' freedom to teach (Liang & Han, 2013, pp.171). However, in Canadian pedagogy, the aim of assigning homework is to encourage students to study by themselves. Students can assist each other with homework

or they can ask teachers to help them (Liang & Han, 2013, pp.174). Therefore, both teachers and students have more freedom. This policy difference may cause confusion in first-generation parents and intensify the barriers between their children and them.

2.2.5.2 Bridge-Addressing in Different Educational Growth Environments

One positive factor addressing the barrier is *Canadian multiculturalism* which provides opportunities for Chinese-Canadian youth to access their original culture. According to Cui Dan (2013): “Multiculturalism is used to describe Canada’s demographic diversity, which comprises Aboriginals, two charter groups (the English and the French), and other ethnic groups from 170 different countries, speaking over 100 languages” (p. 30). This multiculturalism addresses racism and inequality, (Li, 1999, p.154) helping 1.5 Generation newcomers feel easy and comfortable to adapt to the new environment.

2.2.6 Summary

This chapter reviews the main articles relating to the 1.5 and 2.0 Generation: their sense of identity confusion, belonging, difference, barriers, and the appropriate educational strategies in pedagogy.

3 Research Methodologies and Design

Chapter three will provide an overview of the chosen method in this study. Firstly, the author introduces an overview of the research philosophical assumptions in this study. Secondly, the research methodologies will be discussed. Finally, author presents the research design in this study.

3.1 Overview

Creswell (2007) points out that, in the field of social studies, researchers always bring certain beliefs and philosophical assumptions to their investigations. Researchers can choose among many approaches of inquiry to conduct their social science research within the qualitative research methodology. Researcher Crotty identified the following options as viable approaches for undertaking qualitative investigation: ethnography, phenomenological research, grounded theory, heuristic inquiry, action research, discourse analysis, and feminist standpoint research (Crotty, 1998). In this research, the author will use ethnographic, auto-ethnographic approaches and phenomenology.

3.2 Methodologies Considered

3.2.1 Ethnographic and Auto-Ethnographic Approaches

Ethnography is the systematic study of people and cultures (Wiki, 2018). By another definition, “Ethnography is the recording and analysis of a culture or society, usually based on participant-observation and resulting in a written account of a people, place or institution” (from the “Glossary of Terms”, by Simon Coleman and Bob Simpson)

The author of this study uses ethnography to examine and understand the sense of belonging among Chinese-Canadians of the first generation, 1.5 Generation, and 2.0 Generation in Montreal.

The following definition appears in Erickson’s (2010) *International Encyclopedia of Education, 3^d Edition*:

General *ethnography* is a type of qualitative research that identifies and describes, through long-term participant observation and interviewing, the activity of a whole small-scale social unit – the routine practices of everyday life and the meaning perspectives according to which those practices are conducted and interpreted by those who enact them. Classroom

ethnography treats the schoolroom as if it were a small-scale society with a distinct local culture, emphasizing the formal and informal social organization of daily events and the implicit and explicit beliefs that are held by the teachers and students. Currently, classroom *ethnography* is being done by teachers and/or students themselves – insiders – as well as by researchers who visit the classroom intermittently as outsiders.

This methodology may prove useful to the author in proving her original assumption.

3.2.2 Phenomenology Considered

Phenomenology is the study of structures of consciousness as experienced from the first-person point of view. Phenomenology also focuses on experiences, events, and occurrences, with disregard – or minimum regard – for the external and physical reality in the research, as a methodology. This branch of philosophy describes the philosophical approach that what is directly perceived and felt is considered more reliable than explanations or interpretations in communication. (Remeyni, Williams, Money, & Swartz, 1998)

The advantages of using phenomenology are (i) clarification of the author's research purpose and (ii) its contribution to the development of new theories. On the other hand, the phenomenological approach also has disadvantages. The main advantages and disadvantages are summarized in the following table by Armstrong (2010) as taken from Easterby-Smith *et al* (1991).

	Advantage	Disadvantage
Phenomenology	Can look at change processes over time	Data gathering can take up a great deal of time and resources
	Help to understand people's meanings	The analysis and interpretation of data may be difficult
	Help to adjust to new issues and ideas as they emerge	May be harder than positivist approach to control pace, progress and end points
	Contribute to the development of new theories	Policy-makers may give low credibility to a phenomenological study
	Gather data which is seen as natural rather than artificial	

Table 1. Advantages and disadvantages of phenomenology

3.3 Research Approach

3.3.1 Through an Inclusive and Inductive Lens

Inclusive education means that all students attend and are welcomed by

their neighborhood schools in age-appropriate, regular classes and are supported to learn, contribute and participate in all aspects of the life of the school (Inclusive Education Canada, n.d.).

In addition to the notion that inclusion embodies the concept of all children being educated in common settings with their age-matched peers, a philosophy of inclusion is concerned with both the academic and social processes in those settings. Canadian researchers Katz, Porath, Bendu, and Epp (2012) define *academic inclusion* as all students having full participation in the academic experiences of the classroom, including learning experiences with peers that are not separate or parallel to those of their classmates and that are not based solely on interactions with adults. Likewise, they define *social inclusion* as each child being a full and respected member of the classroom community, including feelings of belonging, being cared for, and being a part of something larger than themselves. In Canada, legislation and policy work has mainly focused on fulfilling the right to academic inclusion, while largely remaining silent on social inclusion in schools.

3.4 Research Design

Purposive sampling is the main data-collection strategy used in this study. The general principles of purposive sampling are to select an “information-rich class”, to provide insight on the research topic (Patton, 2002), or a “good informant” with the necessary knowledge or experiences to help researchers to address the research question (Flick, 2009).

There are twenty-two (22) participants in this study. The interviewees ranged in age from twenty (20) to forty-five (45) years-old. The interview was conducted in person; the survey questions were asked on the phone (except one, in person). Seventeen (17) participants completed the survey, and eight (8) participated in interviews.

3.4.1 Researcher Perspective and Observations

To conduct this research, the author used interview and survey techniques to collect the required data; it began in January 2018 and lasted two months. During that time, the author had contact with members of the 1.5 and 2.0 Generation, their (first-generation) parents, and the experts who teach them. All

data was collected from participants teaching or attending either Concordia University or Quezhiling School.

Adult Student Group

Three participants did interviews and seventeen participants completed the survey (including the three interview participants). They were all current students or alumnae of Concordia University. The interviews were conducted in a Concordia University meeting room, and the surveys were taken by phone (with one exception).

Parents Group

The two participants from this group have children who study at Quezhiling School; the interview was conducted in the art classroom. Topics addressed included their children's educational experience and their thoughts on the Chinese extracurricular schools in Montreal.

Expert Group

The three participants in this group are the educators at Quezhiling School; the interview was conducted in a classroom. They discussed their teaching

experiences in Montreal and China, the difficulties, barriers and relative advantages. They also provided some insights on inclusive educational methods to help Chinese-Canadian youth learn more Chinese traditional culture and resolve identity confusion.

3.4.2 Partnering with Quezhiling School

The extracurricular Quezhiling School, a Chinese institute located in Montreal, was established in 2008. The students attending Quezhiling range from kindergarten- to high school-age. The program is carefully designed to complement and reinforce regular school education by offering a range of fun, creative, and educational courses that build important academic and life skills — all in a lively Chinese-immersion environment.

The author used interviewing and survey as her primary data collection methods to obtain contextualized information. The interviews took place in the art classroom at Quezhiling; they were conducted in Mandarin, then the author translated and analysed the data in English. Two participants are parents of students (Parents Group), and three participants are Quezhiling educators from mainland China (Expert Group).

The parents' and experts' educational backgrounds were representative of the profile of recent mainland Chinese immigrants: All five (5) participants had Master's degrees obtained in China. Their children earn good marks in school and attend the Chinese extracurricular program at Quezhiling.

Most of the Quezhiling students are 1.5 or 2.0 Generation, except for a few local children whose parents (or ancestors) hail from other countries. Therefore, the participants sourced from Quezhiling School are expected to provide enough useful data to analyse and obtain results about 1.5 and 2.0 Generation.

3.4.3 Concordia Adult Student Engagement

Concordia and McGill are the only two English universities in Montreal. Université de Montréal and Université du Québec à Montréal are their French language counterparts. Since Chinese parents value increasing future career opportunities, they tend to influence their children to choose an English university. Most Chinese parents prefer to send their children to private high schools with English as the primary language of instruction -- another reason that their children will tend to choose Concordia or McGill consciously.

When the author attended Concordia University, majoring in Studio Art, she encountered many Chinese-Canadian youths in the student body. Therefore, she chose participants from Concordia University as a part of her data collection. The interview and survey participants from the Student Group total 17 people, classified as 1.5 or 2.0 Generation.

The interviews were held in a meeting room in Concordia's H building. Each interview lasted from one to two (1-2) hours. Three (3) interviewees completed the survey in person. Of the remaining fourteen (14) interviewees, thirteen (13) took the survey by phone, and one (1) in person.

	First Generation	1.5 Generation	2.0 Generation
Year of Birth			
1970-1979	4		
1980-1989	1	1	2
1990-1999		9	5
Place of Birth			
China	5	8	
Canada			7

Other (Hong Kong, Taiwan and Macau)		2	
Year of Arrival			
Pre 1990			
1990- 1999	2	8	
2000- 2009	1	2	
2010- now (2018)	2		
Citizenship			
Canadian	3	10	7
Permanent Residence in Canada (Chinese Citizen)	2		
Education			
College/Trades			
Bachelor Degree	1	5	1
Master Degree	4	4	2
Doctor Degree		1	2

Table 2. Demographic characteristics of focus group participants

3.5 Summary

Chapter three provided an overview of the methodology used in this study, including the processes of data collection and data analysis. In this chapter, the

author uses ethnographic and auto-ethnographic methodologies to derive findings and recommendations, and uses phenomenology, to collect and analyse the data, and also as a research methodology. In the next chapter, data is presented relating to 1.5 and 2.0 Generation and their educational situation.

4 Findings and Recommendations

The previous chapters reviewed the work of other researchers (including their background and results) and discussed the methodology used in this study (the research design, the different interview groups, and procedures used for collecting and analyzing the data.) In this chapter, the results will be presented regarding the 1.5 and 2.0 Generation's views of influence from different groups, and the importance of teaching method.

4.1 The Key Issue for Parents of 1.5 and 2.0 (Second) Gen. Chinese-Canadians

In the 1960s, *The New York Times* (Petersen, 1966) and *U.S News & World Report* ("Success Story", 1966) reported on Japanese and Chinese immigrants, praising them as hard-working, uncomplaining role models of diligence and achievement on the educational and economic fields; the cause of this phenomenon seemed to be parents' high expectations for their children.

During the interview and survey, almost all participants expressed (i) that their parents pushed them to study and work hard in order to assimilate into the dominant culture and work environment, and (ii) their parents emphasized the

importance of maintaining and passing down these successful habits to their descendants.

First-generation Chinese parents have high educational expectations for their children. Historically the majority of Chinese immigrants came from Southern China or Hong Kong. Most of them were poor, with little formal education, so they hoped their children would attend university, find an excellent job, and join the middle- class.

These expectations place significant pressure on their children, while the different educational backgrounds and culture also raise issues of communication between first-generation parents and their children (1.5 and 2.0 Generation). (This communication issue will be discussed in the next section.)

As well, the specific educational path that their parents expected them to take tends to form (in the participants' perception) the main narrative of their childhood. For some participants, their parents appear to have held the pervasive belief that obtaining an education leads to specific life outcomes. Participant Olivia describes her experiences during early childhood:

My father wanted me to study engineering, like him. He said his major helped him to find a job in Canada, and engineers have a good reputation, and income as well. I studied very hard, ever since I was a child, to keep a high GPA. I am an engineer now, and most of my Chinese friends fulfilled their parents' expectation by letting their parents influence their university major and future job path.

In conclusion, most Chinese-Canadians fulfill their parents' hopes and dreams, but not their own. Even after achieving success in their education and career, the high pressure might affect relationships between children and parents.

4.2 Defining the Communication Problem

This issue occurs between children and their parents. Beyond the typical generation gap, different cultural and educational experiences may lead to poor communication and clashes between them. The two main aspects of this problem are: the cultural difference issue and the language issue.

Cultural difference Issue

Canada and China have radically different cultures and habits. Many 1.5 Generation have communication issues with their Canadian native classmates

upon arrival in Canada due to the cultural difference. The 2.0 Generation has that issue with their parents, too.

As Participant Amy said, Canadian culture is unlike Chinese culture, and she found it hard to communicate with Canadian-born Chinese when she arrived as a child. She believes this cultural difference caused misunderstanding, and acted as a communication barrier. Another participant, Alex, expressed that his parents cannot understand him because they grew up in a different cultural background. The cultural issue is a barrier between Chinese-Canadian youth and their parents, between the newcomers, their classmates, and educators.

Language Issue

Since Quebec's education system forces the children of non-Anglophone immigrants to attend Francophone school, some children eventually switch (from Chinese) to French as their primary communication tool with their parents. However, those parents who lack French language skills have trouble communicating with their children. A participant from Expert Group, Yoyo, said she communicates less with her daughter as she gets older due to the language issue. Her daughter prefers to speak French, even at home, but she cannot communicate in French, causing feelings of frustration. The language issue extends the distance

between Chinese-Canadian youth and their parents, which may lead to identity confusion or loss of a sense of belonging.

4.3 Advantages and Disadvantages: Chinese parents' Education Methods

Since Chinese parents were educated in China, they prefer to use the education methods from their childhood to teach their children. This approach has both disadvantages and advantages.

4.3.1 Disadvantage Factors

The paternalistic Chinese system.

Chinese parents push their children to study hard, but with their limited language skills, they can no longer help them when the courses get harder.

“My parents could not help me in school because the level of education in high school today is too much for them. I mean, a lot of the children have poor, immigrant parents, who don't even know what the hell their kids are doing. I think parents say, 'Do your work', 'Try your best', that kind of thing . . . but it's difficult for most parents to help, because they are not even sure what or how they can help except by pushing them.” (quoted in Lew,

2006, p. 42).

In this situation, the paternalistic Chinese educational method does not improve children's study – it only applies pressure.

Anxiety in early life.

The 2.0 Generation has only known Canada, and cannot accept the strict Chinese method. Participant Alex describes his early childhood as full of anxiety: His parents sent him to a Chinese institute to study French, English, martial arts, Chinese, and chess; but he only wanted to play outside with his friends. He felt pressure and anxiety which he did not want to communicate to his parents. Therefore, the excessive burden of study may cause anxiety in a child's early life.

Strict education method

As a rule, Chinese parents enroll their children in extracurricular courses and heavily emphasize getting high marks in school. Participant Amy (1.5 Generation) said she took at least five (5) courses in a Chinese institute, on Saturdays, when she was child. She did not notice any difference between her experiences in Canada and China, due to that extra weekend school day: So why, she wondered,

did she come to Canada, leaving all her friends in China? The strict education method deprives children of free time and causes a somewhat stressful life.

4.3.2 Advantage Factors

Positive effect in future

All 1.5 and 2.0 Generation participants perceived that this strict education and repetitive emphasis on their professional choice had a positive effect later in life. As adults, they are able to appreciate the value of education and hard work, with some even desiring to share and pass along these values to future generations – especially their future children.

4.4 Role of “Influence” on 1.5 Gen. and 2.0 Gen. Chinese-Canadians throughout Their Formative Years

Common sense indicates that people will be affected by their environment and interactions with other people. In this section, the three main factors which influenced 1.5 and 2.0 Generation participants are discussed; namely (i) school; (ii) family; and (iii) Chinese-Canadian friends and community.

4.4.1 Influence of School

School is another place, besides the family home, where children spend a great deal of time. Participant Mary said her daughter discussed future aspirations with her teacher in school and gained some good suggestions. Although her daughter doesn't necessarily express to her mother that she has developed a strong personal relationship with school staff, they have been an influence on her daughter's education, major life choices, and career decisions as well. However, in addition to the positive suggestions, this influence may have negatives aspects.

Positive factors

Students, especially those with minority racialized status, might feel empowered by encouragement and help from an educator, with a resulting boost in self-confidence. Outstanding teachers facilitate the newcomers' integration to school and the social environment. Participant Yoyo said her daughter had a helpful teacher, who encouraged her to practice her French in class, and partnered her good and easy-going students for group work. Consequently, her daughter's French improved quickly and she performed well in her other courses. Therefore, the positive influence of Canadian pedagogy may help Chinese-Canadian youth to feel confident in their own culture and integrate into the new culture.

Negative factors

On the other hand, ignorant and unfair treatment will cause a negative perception of school. The 1.5 Generation students might have a low sense of belonging to Canada and feel uncomfortable in the new environment. Amy, a 1.5 Generation participant, said she did not like go to school when she arrived in Canada, since her French was not good enough, and her teacher would ignore her because of her language issue. In this example, a teacher's racist attitude towards Chinese people may have aggravated the student's sense of belonging to Canada. Participant Laura, from the Expert Group, said she had met a private school teacher that discriminated against Chinese parents, students, and colleagues: One of her Chinese-Canadian students told her he disliked the other teacher and the school; he was confused, because he felt Canadian, but the other teacher saw him as Chinese. This negative factor may interfere with Chinese-Canadian youths' integration into Canadian society -- in a way, facing them to preserve Chinese traditional culture.

4.4.2 Influence of Family

Family plays a crucial role in forming children's basic sense of themselves, their values, and place in society; teaching parents' values and beliefs, as well as

developing ethnic identities. Due to the above factors, the family could be seen as one of the most important agents of socialization. The Chinese immigrant family has another crucial task: to maintain and pass on the Chinese language and traditional culture to their children – and future generations. Children must speak English (or French, in Quebec) at school and in public, so the only place to practice Chinese is at home (with the exception of a Chinese institute). The home is the most important place for Chinese-Canadians to maintain strong ties to their ethnic culture, and for them to develop an ethnic identity (Gans, 1997). The influence of the family contributes to identification, sense of belonging, Chinese language maintenance, and perception of cultural values in children.

Identification and sense of belonging

Most Chinese-Canadian youths experience confusion surrounding belonging and identity, for which family is the crucial factor. The interview and survey show differing results, between earlier and more recent immigrant families, and depending on the original area they come from.

Based on the survey and interview: earlier immigrant families and families from Southern China or Hong Kong (speaking Cantonese) do not place great emphasis on Chinese cultural education — neither do 2.0 Generation. The children

from those categories of family feel they are Canadian. They get really confused when classmates or colleagues call them Chinese because of their appearance, and some of them take offense. Participant Alex said his parents believe that assimilation into the dominant Canadian culture might give him an advantage in his future career. Therefore 2.0 Generation and the children of Cantonese families are more likely to identify themselves as Canadian, and their sense of belonging to Canadian culture is influenced by their family.

Another analysis group is made up of 1.5 Generation and recent immigrants from mainland China. In this group, most of their parents have a high level of education, and the 1.5 Generation already had memories of China when they moved to Canada. Participant Amy said she wants to go back to China one day, and she still has many childhood friends with whom she has been in contact since she arrived in Canada. Her parents sent her to a Chinese institute to improve her English and make more Chinese-Canadian friends. Her mother told her speaking Chinese is “mandatory” since her origins are in China. In that situation, she felt confused about her identity as a child. Although she speaks French and English well, she still feels lonely and without a sense of belonging. Some 1.5 Generation

survey participants had the same experience as Amy. They accept they are Canadian, but their sense of belonging is more Chinese than that of 2.0 Generation.

In conclusion, the family plays a crucial role for Chinese Canadian youth in forming an identity and sense of belonging. Even though issues of confusion are pervasive, their tendency to accept Chinese culture varies depending on that influence.

Maintaining the Chinese language

From the survey and interview, the author found that the Chinese language is not well-maintained in many Chinese families. The Canadian bilingual framework of English and French overwhelmed other languages used by immigrants, which could only be used in the private domain, such as at home (Cui, 2013). One interview participant, Alex, said English and French are the primary communication tools with his family. More than 50% of survey participants said the primary language they use at home is English. They indicate that they feel confidence speaking English, but if they could they would speak French with their parents, because it would be more comfortable for them.

Participant Olivia said her mother does not speak French nor English, but English is easier to study. Therefore, she can communicate with her mother in English, but for complicated communication they have to use Chinese. Unfortunately, many 2.0 Generation indicate that they did not frequently communicate with their parents during adolescence, since their Chinese was not good enough. To conclude, the generational conflict and language barriers affect Chinese-Canadian youths' emotional bonds with their parents; what's more, it affects the children's sense of belonging.

The perception of cultural values

Many of the participants referred to repetitive conversations and messages received from their parents, throughout their childhood, regarding the importance of Chinese culture. For first-generation Chinese immigrants, Chinese culture is mostly associated with forms of entertainment, written or spoken in Chinese. Researcher Cui Dan discussed this point, arguing that Chinese youth use these Chinese cultural practices as a point of reference for identifying who they are or are not. They also construct their identities based on how these practices are perceived or received by the dominant society (Cui, 2013). Based on the interview and survey findings, the author of this study reaches a similar conclusion.

All seventeen (17) 1.5 and 2.0 Generation participants said they keep some Chinese traditional cultural habits: seventeen (17) participants said they eat Chinese food at home; twelve (12) participants said they celebrate Chinese Spring New year; five (5) participants said they watch Chinese TV shows. Judging from the above evidence, as influenced by their parents, 1.5 and 2.0 Generation still keep some subtle Chinese cultural habits in their life.

4.4.3 Influence of Chinese Friends and Community

Chinese friends and community are another factor that contributes to the Chinese youth's sense of identification. Participant Olivia was born in Canada, and speaks fluent French and English, but most of her close friends are 1.5 or 2.0 Generation, not native-born Caucasian. She and her friends prefer to play with people they find familiar (in appearance, culture, family background, or neighborhood), and she feels they greatly affect each other, from habits to cultural identity.

During the interview, Participant Alex refers to the author, using the word *FOB*; this acronym, meaning "fresh off the boat", is used to describe immigrants that have not yet culturally, linguistically, and behaviorally assimilated into the host country (Pyke & Dang, 2003). Although somewhat discriminatory, this identity label

is applied by 2.0 Generation to distinguish themselves from 1.5 Generation (newcomers, not culturally assimilated). He also said this phenomenon is more prevalent among the non-Chinese speaking members of 2.0 Generation than their Chinese-speaking peers.

These two cases demonstrate that, despite several cultural or habitual differences between 1.5 and 2.0 Generation, it seems Chinese-Canadian youth still prefer to associate and play with people of the same race or similar culture, getting influenced by each other.

4.5 Interviews with Educators from Chinese After-school programs at Quezhiling School, Montreal

The third (and most important) interview group is the Expert Group. One of them is also a parent, who sends her daughter to Quezhiling institute. The other two participants are single, but with rich teaching experiences in China and Canada.

The individual interviews were conducted at Quezhiling over three different days, after class hours. The interviewees introduced elements of the curriculum related to Chinese traditional culture, such as Chinese New Year, Chinese Moon Cake festival, and Chinese music and songs.

Participant Laura, who teaches art, mentioned the importance of the environment (referring to the Chinese cultural study and identity) and discussed inclusive education as well. She said diversity and simple skills are very helpful in constructing lesson plans. Since recent immigrants hail from different parts of China, they belong to different cultural, religious, and ethnic groups. Children with a “sense of cultural and social diversity” (Clandinin, Steeves, Caine, & Lessard, 2013) are becoming the norm. Hong Kong and other Cantonese-speaking people used to represent the majority of Chinese immigrants in Canada, but the increase in immigration from mainland China in recent years has created a new local Chinese cultural environment, which makes new immigrants feel comfortable, and helps 1.5 and 2.0 Generation youth to reach and assimilate to Chinese culture, too.

The other two experts have similar education backgrounds: each of them earned their degree in China and is not fluent in English or French. They mentioned that an excellent teacher is can connect with children from cultural and social backgrounds different than their own, such as the 2.0 Generation. They found that building a trusting student-teacher relationship could also make a course inclusive, and support the students in academic pursuits, as well as with personal growth and identity clarification.

4.6 Negative Teaching Experiences

Educators are in a significant predicament in Chinese institutes. Art educators see low enrolment, with a lack of older students specifically. Parents are intolerant of English- or French-language educators of Chinese origin, regardless of competency. However, when members of 1.5 Generation arrive in Canada, they feel uncomfortable learning a new language, such as English or French. If they were taught by a Chinese or Chinese-Canadian teacher, they might feel more at ease.

Parental control over choice of profession

Based on the interviews and the experts' teaching experiences, many parents appear to make the final decision regarding their child's major and career choice. (The 1.5 and 2.0 Generation participants' complaints support this idea.) Parents steer their children towards math, science, French, and English courses more frequently than art or music courses. Therefore, students study for higher marks, but not to explore interests or enjoy a hobby.

Almost all Chinese parents have high expectations for their children's education and future work ethic. Many participants referred to the repetitive

conversations with their parents, and later with their own children, regarding the importance of education. The 1.5 and 2.0 Generation participants followed the specific educational paths which their parents expected them to take. The group of parent participants hold the pervasive belief that earning a professional degree (e.g. medicine, engineering, or accounting) leads to a successful life. As a result of their parents' expectations, children might lose their inspiration and curiosity -- which runs contrary to the goal of educators.

Not enough older students in art course

One participant from the expert group said she has many young students (under 10 years old) in her art course. After the children grow up a bit, the parents will influence them to quit art and focus on French or math courses, with the goal of passing the entrance exam at a reputable private school. It is a problem when parents – who want their children to develop a good work ethic and earn a high salary – try to control a child's life, not letting them make their own choices. As a consequence, art teachers in Chinese institutes have limited access to elder Chinese students.

Chinese extracurricular art teachers feel embarrassed in this situation. Many art teachers quit to open home studios, or seek additional employment, since they

lack both students and a sense of professional achievement. To make matters worse, the institutes prefer to hire non-professional art teachers instead of experts, because of the cost difference, a practice which reduces the quality of art education.

No Chinese English or French educators

Parents don't trust any Chinese instructors (including 2.0 Generation) to properly teach English and French, often insisting on a *Caucasian* native speaker of French or English as a teacher. However, 1.5 Generation learn less easily from these native speakers. One participant, from the Concordia group, said she wanted to give up many times when starting out to learn those new languages. If she had been taught by a Chinese teacher, she might have felt more at ease. This participant's attitude shows that she and her parents have conflicting priorities, and the parents' mistrust of Chinese educators has a discriminatory effect on their children's view of Chinese teachers.

On the other hand, parents demonstrate how French and English language proficiency are priorities to their children. The 2.0 Generation might resist studying Chinese despite parents' insistence. Participant Alex, from Adult Student Group, said he doesn't feel speaking Chinese is important. His parents put more emphasis

on his English and French language skills, to benefit him in the future. His parents wanted him to speak Chinese at home, but he didn't care, and refused to study Chinese when he got older. Parents' ambivalent attitudes towards Chinese, French, and English make it difficult to communicate with their children, and cause problems for educators in Chinese extracurricular institutes as well.

4.7 Effective Educational Methods for Teaching Chinese Culture and Language to 1.5 and 2.0 Gen. Chinese-Canadians

Educators are faced with the challenges of developing, implementing, and assessing curricula for increasingly diverse student communities across North America (Statistics Canada, 2007a, 2007b, 2008; US Census Bureau, 2005, 2007). This includes Chinese extracurricular educators.

Participant Yoyo is a piano and music teacher in Quezhiling School, and has a twelve (12) year-old daughter. She said music is an excellent pathway for children to accept the culture related to the music they heard when they were young. She taught her daughter many Chinese traditional songs and folk music, making it easier for her daughter to study Chinese later. Her daughter started to study Chinese writing at five (5) years old and expressed no negative feelings. Her

method – teaching the lyrics from songs her daughter was already familiar with – sparked an interest in learning. After that, she explained the meaning of the song, its cultural background, and the history of the musical genre. Teaching in a fun way encouraged her daughter to study the Chinese language and culture, as well as the music. She believes it is an inclusive educational method to use music as a tool to influence 1.5 and 2.0 Generation to accept Chinese culture and learn the language consciously.

4.8 Designing an Inclusive pedagogy and Creating an Inclusive School Environment for 1.5 and 2.0 Gen. Chinese-Canadians

Teaching methods should be inclusive. Facing students from different cultural backgrounds, the educator needs to address student diversity with appropriate teaching methods related to culture, habit and so on.

Interesting and proper curriculum topics, familiar elements related to the new curriculum, and an inclusive environment are useful factors to help educators construct inclusive teaching pedagogies.

Interesting and proper curriculum topics

Participant Amy is of 1.5 Generation. Although she speaks French and English well, she has had a bad childhood memory related to learning these languages. She came to Montreal at thirteen (13) years old, and her parents sent her to a Chinese institute to study English and French, a week after they arrived. She found the language courses boring and frequently wanted to give up. The teacher didn't choose appropriate and interesting topics for children, only grammar, pronunciation, and writing skills – which are too complicated for children. She said, if it had not been for the importance and necessity of speaking English and French, she would have given it up.

In those days she wanted to go back to China, but her parents wanted her to stay here, to get a good education. In this participant's view, interesting topics can improve students' ability to absorb complicated knowledge.

One of the interviewees said he has vivid childhood memories of the art class at a Chinese institute. His art teacher used paper and glue to create a Chinese dragon (Figure 1), and pointed out connections between the dragon, a Chinese traditional story and the Chinese new year. This participant doesn't speak Chinese well and is not interested in Chinese culture. However, his Chinese art teacher's interesting choice of topic ("dragon") made the course fun for him and his

classmates, so he didn't resist it and felt curious. He said if all his Chinese-speaking teachers had chosen topics children find interesting, then he might speak Chinese better than he does now.



Figure 1: Chinese Dragon Made of Paper

Chinese cultural environment in Chinese institutes

Chinese extracurricular institutes are different from regular public or private schools. The main reason Chinese parents send their children there is to learn the Chinese language and study Chinese culture. Another reason is to communicate with Chinese teachers, which is easier for Chinese newcomers.

Parental participant Mary said she likes the artistic environment at Quezhiling. During the Chinese new year, the hallway was decorated with red Chinese lanterns (Figure 2). Paper dragons and Chinese New Year-themed pictures in the art classroom (Figures 3 & 4), as well as white board (Figure 5) stimulate the children's curiosity to learn more about Chinese culture, or create characteristic Chinese art pieces.



Figure 2: Hallway Decoration for Chinese New Year



Figure 3: Class Decoration with Red Chinese Lanterns



**Figure 4: The Result of Classroom Layout Discussion with Expert
Participants**



Figure 5: Decoration of the White Board

Art teacher Laura wrote out several Chinese antithetical couplets (Figure 6) to decorate the classroom for Chinese New year which sparked the children's interest in Chinese writing. Many parents were happy their children had been motivated to learn Chinese writing.



Figure 6: Antithetical Couplet (written on scrolls, etc.)

The relationship of a simple teaching method and Chinese characteristic art work.

Participant Jason (from the Expert Group) said that during the Chinese New Year period he designs the lesson plan to include creating characteristic Chinese figures, in plasticene, such as red lanterns, pandas; and paintings such as Chinese-style lions (Figure 7), the Phoenix (*Fenghuang*) (Figure 8), and several Chinese mythologies (Figure 9).



Figure 7: Drawing of Chinese- Style Lion's Face



Figure 8: The Phoenix (*Fenghuang*)

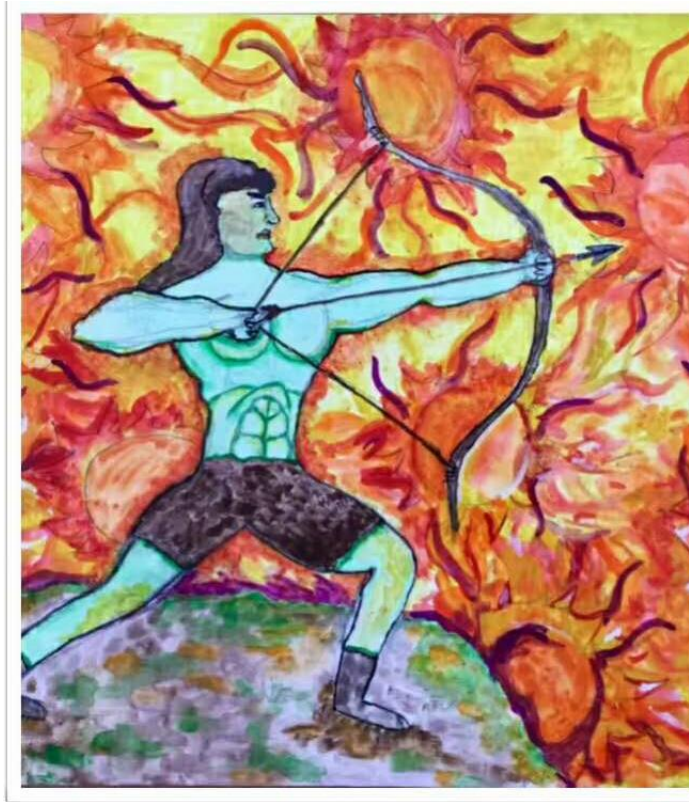


Figure 9: Chinese Mythology

Expert Group participant Laura expressed that she used to design a course during Chinese Moon Cake Festival to teach the drawing of *Chang'e and Moon Rabbit* (Figure 10 & 11), two figures from classic Chinese mythology. This lesson plan is separated into two classes. In the first class, she introduces the story of Chang'e and Moon Rabbit. (Who are they? Where are they from? Why do Chang'e and Moon Rabbit live on the moon?) After that, she shows several pictures related

to those figures. (How do other artists create the figure and composition?) The introduction gives students a rough idea of the figure's appearance; the students then start their own drawing in the first class and finish it in the second class.



Figure 10: *Chang'e* and Moon Rabbit



Figure 11: *Chang'e* (middle) and The Great Wall from Chinese Mythology

The parental feedback from these two classes has been very positive. Most children come home asking for help finding references to “*Chang’e* and Moon Rabbit”, and the children practice their creations at home. Their curiosity and interest trigger the children’s passion for studying Chinese traditional culture.

Friendly school environment

At this stage, the school environment is still not inclusive enough. As Canada is a multicultural country, different cultural factors should be included in school decoration, to let students from different background feel comfort and belonging. The pictures above, related to Chinese New Year classroom decoration, are a positive example of Chinese-Canadian youth getting familiar with their parents' original culture. The Senegalese forestry engineer and environmentalist, Baba Dioum, said: "In the end we will conserve only what we love; we will love only what we understand and we will understand only what we are taught." Therefore, to build a friendly school environment, it is beneficial for students to feel positive emotions.

4.9 General Trends Pointing to a Needed Shift in Educational and Pedagogical Approaches for Chinese Newcomers

Based on the literature review and interview, Chinese people focus on elite education more than pursuing personal interests. They place high expectations on their children.

The role of Chinese institutes and extracurricular educators

Chinese institutes are a good way for children to get familiar with the local education system and teaching methods. Teachers in Chinese institutes should balance and mix the respective advantages of the Chinese and Canadian approaches to education, and help new immigrants become familiar with the local educational environment.

Create an inclusive atmosphere

Besides educational and pedagogical approaches, an easy and inclusive atmosphere seems to be still another important factor for the Chinese newcomers' acculturation to the local environment. School is a good place for newcomers, especially children, to learn new languages, to quickly and creatively integrate new technologies, but should not be a place to feel pressure.

Unfortunately, many 1.5 Generation do feel pressure upon entering the local school system, as newcomers, to learn French. In the survey, only one (1) out of the ten (10) participants from 1.5 Generation said she did not feel stress related to studying French when new to Montreal; the rest of them have awful memories of the process.

Participant Laura found that warm colors, or “rainbow style” colors, could make young children feel easy and relaxed. Most of her students like pink, yellow, and light blue; some female students prefer rainbow colors in all situations. Therefore, she concluded that using “child friendly” colors might help them to accept the new environment.

5 Conclusion

In this study, the author examined the 1.5 and 2.0 Generation Chinese-Canadians' identity issues, sense of belonging, family education background, school and community, and the pedagogy of the Chinese institutes for this group of children. The data was collected from a Concordia University Adult Student Group and Quezhiling School, then analyzed to reach conclusions. Although the number of participants is limited, the results paint a general picture of the Chinese-Canadian youth reality.

The final chapter discussed the parents' communication issues and the generation gap with their children; the influence of school, family, and friends; the positive and negative experiences of teachers and parents in their education process; and the inclusive teaching pedagogy expectation. Through that discussion, we may clearly see the 1.5 and 2.0 Generation's confusion, their issues, and their education process, from early childhood to adult. The parents and educators of Quezhiling shared their children's educational experiences, and gave us an opportunity to look beyond the current paradigm to future, inclusive teaching methods for helping Chinese-Canadian youth resolve personal issues, hopefully benefitting future research on this topic.

For future work, the author requires more data to deepen this research and extend the research to social institutions beyond family and school. (For instance, Chinese-Canadian youth in the workplace). Moreover, research is needed on the descendants of 1.5 and 2.0 Generation: Do they continue to use their parents' educational methods for their own children? What is the nature of the third (3.0) generation's identity and sense of belonging? Does the proposed inclusive education pedagogy address identity confusion issues for multi-generation Chinese Canadians over the long term?

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7 Appendix A Participant Interviews

A.1 Adult Student Group

SBB1: Female, 2.0 Generation, 28 (Persona: Olivia)

Born in Montreal; speaks Mandarin, English, and French equally well. She is an Electrical Engineer.

Her mother only speaks Chinese, but started to learn some French when she arrived in Montreal. Her father is an engineer also, and speaks English and French equally well. Her mother is a housewife, taking care of the family and domestic duties, which gives her time to practice Chinese with her. Her mother influenced her with Chinese culture, language, and hobbies. She was sent to learn Chinese after school, as were all her Chinese friends. The mandatory course in the after school program included Chinese, English and French. When she was in grade five (5), her mother also sent her to study at a summer camp to prepare for the private high school entrance exam. She said this phenomenon happened to all her Chinese friends.

SBB1 graduated with a Master's degree in Engineering and has a good job; she said she will use the same education method for her children. SBB1 said she

was very happy that she could speak very good Chinese – which helped her to find the job in her discipline. Since her company has much cooperation with China, she has also had good opportunities for advancement as she is the local Chinese-Canadian trilingual speaker. She has now moved to Vancouver from Montreal.

SAL2: Female, 1.5 Generation, 22 (Persona: Amy)

SAL2 came to Canada when she was thirteen (13) years old, with her parents. She is textbook 1.5 Generation: she speaks Mandarin, English, and French; yet her major is Studio Art, which is uncommon for 1.5 and 2.0 Generation.

Her parents have their own business related to the art field. Her mother is a freelance graphic designer and her father is a musician. They are well-educated and both of them speak French and English. However, they force their daughter to speak Chinese at home, and send her to the Chinese institute to study Chinese, English, French, art, etc. She wants to go back to China after she graduates from university, since she has a keen interest in Chinese culture and Chinese traditional painting. Her mother very much influences her art taste and style.

She prefers living in China to Canada. During our interview, she told me most of her Chinese-Canadian friends don't plan to go back to China. Since they study

medicine, law, engineering, etc., they can find stable jobs here. But with her major being Studio Art, she feels there is greater opportunity in her field in China, and she would like to try that.

SCSQ3: Male, 2.0 Generation, 21 (Persona: Alex)

Came to Canada at one (1) year old. Family from Canton, a province of Southern China; speaks English and French.

His Cantonese-speaking parents wanted him to learn Mandarin, since there has been so much recent immigration from mainland China, so they sent him to a Chinese institute to study that. However, his Mandarin is very basic – just a few simple sentences – and heavily accented. He had to speak French in school and he did not speak either Cantonese or Mandarin at home either.

He doesn't like to speak either Cantonese or Mandarin, finding them too difficult. Both his parents work in a local bank, and speak French in their work place, and little English. He prefers to speak French in all situations. His father sent him to an institute to study Chinese and English. He could accept English, but not Chinese. He said that studying Chinese is boring, and the characters are too hard to remember. The teacher asked him to memorize how to write Chinese characters,

but he did not know why he needed to learn it. He considers it useless, since he is Canadian and his native classmates did not study Chinese either. On the other hand, English was much easier because of the similar spelling and grammar to French, and he knew he would go to an English private high school, possibly to other provinces to pursue post-secondary study in the future; so, English felt important to him.

His major is Accounting as well, and he wants to work for a bank or financial institution, similar to his parents', after earning a Master's.

A.2 Parents Group

PMIS1: Female, first-generation, 38 (Persona: Mary)

Has two daughters, twelve (12) and five (5) years-old, born in Montreal.

She worked in banking before she came to Canada, and her husband worked in government; they earned a good living there. The reason they abandoned their jobs to come to Canada was the low tuition costs for their children.

She immigrated to Canada only four (4) years ago, she is a new immigrant. She said the new immigrants from mainland China are different from the old

immigrants from Canton or Hong Kong: They are richer, with a better educational background, and they pay more attention to their children's education, since they have more money and time.

She began studying French when she came to Montreal, while her husband could speak English and French. He found a job as a clerk in local company. Her daughters spoke Mandarin when they were young, but they started to favor French once they entered pre-school. Her elder daughter refused to speak Mandarin as she got older. She wants her daughter to become a physician, and mentions good marks and working hard almost everyday. Because of her influence, her elder daughter has been influenced, also discussing that idea with her schoolteacher. Her teacher also gives her some good suggestions and boosts her confidence.

She feels confused about her children's education now, and she decided to send her children to the institute to practice Chinese. Since she has a high expectation for her daughters to be doctors in the future, speaking English and French well is important. She also hopes they will speak Chinese well, which might give them a competitive edge. The young daughter's Chinese is improving, but the elder daughter still refuses to study. She said she should have sent them to the institute to learn Chinese earlier.

PJSC2: Female, first-generation, 40 (Persona: Julia)

This mother has an international study background and speaks good English. She began to study French when she came to Montreal to work, and got married in Montreal. Her husband is a doctor; she works for an insurance company.

Her daughter's and son's English is really good. They are 8 years old and 3 years old, respectively. They even speak English at home, since she doesn't force them to speak Mandarin. Her husband is Chinese-Canadian too, and they speak English at home.

Her children started to speak French when they started school.

She said children's Chinese level is based on family environment. If parents don't force their children to speak Chinese, they won't have a chance to practice Chinese. She sent her children to Quezhiling to study Chinese four years ago, since her husband's Chinese is not good either. She makes her daughter study Chinese three (3) hours every day and speak Chinese with her at home. She said children should study a new language earlier, because then it is easier to accept and study. Her daughter doesn't have any adverse or negative emotion towards

Chinese study now, and she is going to send her son to study Chinese soon at the Chinese institute.

A.3 Expert Group

EY1: Female, first-generation, 40 (Persona: Yoyo)

She is a piano teacher with a Master's degree and also has a daughter. She came to Canada eight (8) years ago. Her daughter was born in China and came to Canada when she was four (4) years-old. She speaks Chinese with her daughter, and started to teach her daughter Chinese characters writing at home when her daughter was five (5) years-old. She does not speak English nor French, so she teaches piano in a Chinese institute, and her daughter started to study in this institute too.

She said Chinese people really focus on children's education. They think good education could give their children a good future. Since the economy in China is getting better, they hope their children could speak Chinese well, to give them a better chance in future competition, if they go back to China to study, to work.

She is like other Chinese parents, putting all her attention on her daughter's education, and brings her daughter to study at the same Chinese institute where she works.

She said she is a strict teacher and mother, but she still wants her daughter to have a happy childhood. She tries to find an inclusive way to spark her daughter's interest in education -- the same thing in her teaching class. Lots of songs and music she chooses are Chinese folk songs or the rhymes from the childhood of children's parents. Those music and songs could reduce the communication gap between the parents and their children, and introduce more Chinese traditional culture to children at the same time.

EWXY2: Female, first-generation, 32 (Persona: Laura)

She graduated from a Canadian university in studio art and teaches art in Chinese and at a local English school. She put her attention on inclusive teaching methodology.

She posed a question at the beginning of the interview: "How can teachers mix Chinese culture into teaching plans?" She said the traditional Chinese festival is a good way to teach them learn their parents' culture. Using creative ideas

related to Chinese cultural knowledge is a good way to teach them new painting techniques.

She doesn't have children yet, but she has a rich teaching experience with 1.5 and 2.0 Generation. For those Chinese-Canadians, you need to expend more effort to let them accept their culture. The earlier their parents send them to Chinese After-school, the easier they will accept Chinese.

Art is also another good tool for teachers to incorporate Chinese culture into the class. Teachers could find some simple topics and then put them into the art class. During the handcraft making, drawing, or painting, children could accept those topics more easily than just reading them or being taught in a boring class.

ELCW3: Male, first-generation, 45 (Persona: Jason)

He is a sculptor and painter, and he teaches art in the Chinese After-school during the weekend as well. He came to Montreal alone in 2015. As a new immigrant, he cannot speak French and English well, so he chose the Chinese institute as his workplace.

He graduated from Central Academy of Fine Arts in China and majored in Sculpture. After he graduated from university, he became a part time art teacher in private school and worked freelance at the same time.

He said the children in Montreal are different from the children who grow up in China. The “real” Chinese children take their teachers and parents’ direction, and obey all the rules. The Chinese-Canadian youths are more independent. The 2.0 Generation are more independent than 1.5 Generation, but the 1.5 generation are much easier to communicate, not only because of their Chinese language, but also their logical thinking way.

His favorite art style is to create Chinese mythological figures. He likes to combine the Chinese culture with Western contemporary art technology. He believes that art is a positive way for people to get to know an unfamiliar culture, and art is also a simple way to let people feel easy and comfortable. In Montreal, but not just here, the Chinese-Canadian youths will certainly have identity confusion for sure. They have a Chinese appearance, but are Western inside.

Art is a good pedagogy to help them reduce the different cultural gap, and relieve the identity confusion. From his teaching experience in Quezhiling School, He feels the 2.0 Generation lack a strong sense of belonging to China, but the 1.5

Generation's sense is stronger than the 2.0 Generation's, and it gets stronger in relation to arrival age to Canada.

8 Appendix B Questionnaire

Introduction

Thank you for participating in this survey. You have signed the consent form and agreed to provide me with information for my project. If you have any questions about the project, please ask me at any time. If you do not feel like answering any question, please let me know. We will move to the next question.

1. What is your gender?
A. Male B. Female
2. Which year were you born?
3. What is your major or career?
4. Which year did your family immigrate to Canada?
5. Are you 1.5 or 2.0 generation Chinese Canadian?
A. 1.5 B. 2.0
6. If you are 1.5 in your mind, what age did you came to Canada?
7. If you are 1.5, do you have language study pressure when you arrived Montreal?
8. If you are 2.0, do you like study Chinese when you were child?
9. Does your family influence you for Chinese study and Chinese culture?
10. What is your primary language speaking at home?
11. Do you have any Chinese cultural habit? (Example: Eat Chinese food at home,

have Chinese traditional festival such as Chinese Spring New Year, etc)

9 Appendix C Students' painting and Teaching Sample

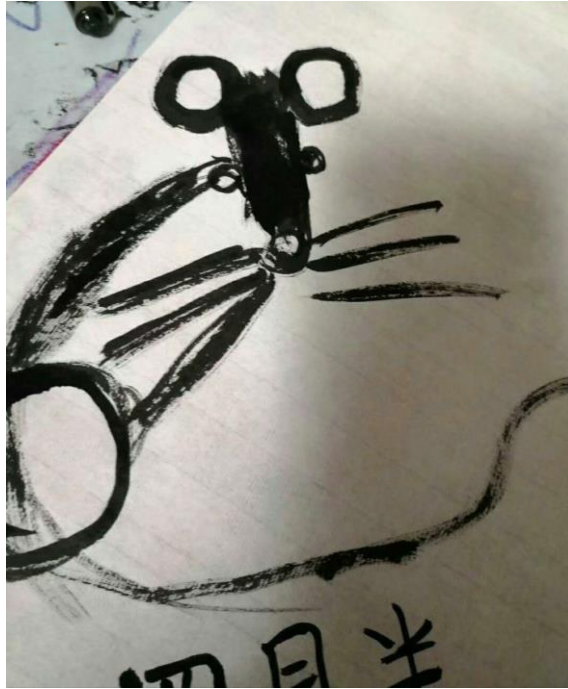


Figure 12: Teaching Sample to Show Chinese Traditional Painting Skills



Figure 13: Chinese Traditional Painting by Three Year-Old Children(a)

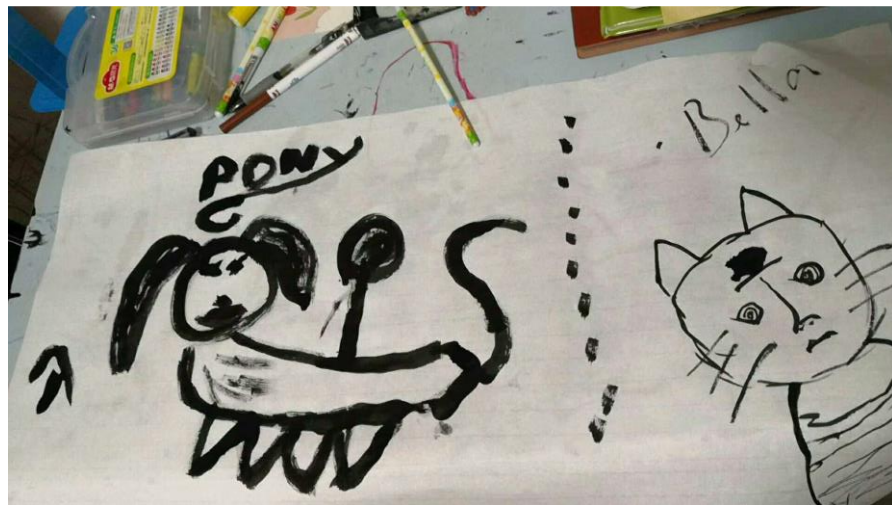


Figure 14: Chinese Traditional Painting by Three Year-Old Children (b)



Figure 15: Chinese New Year Drawing by Seven Year-Old Children

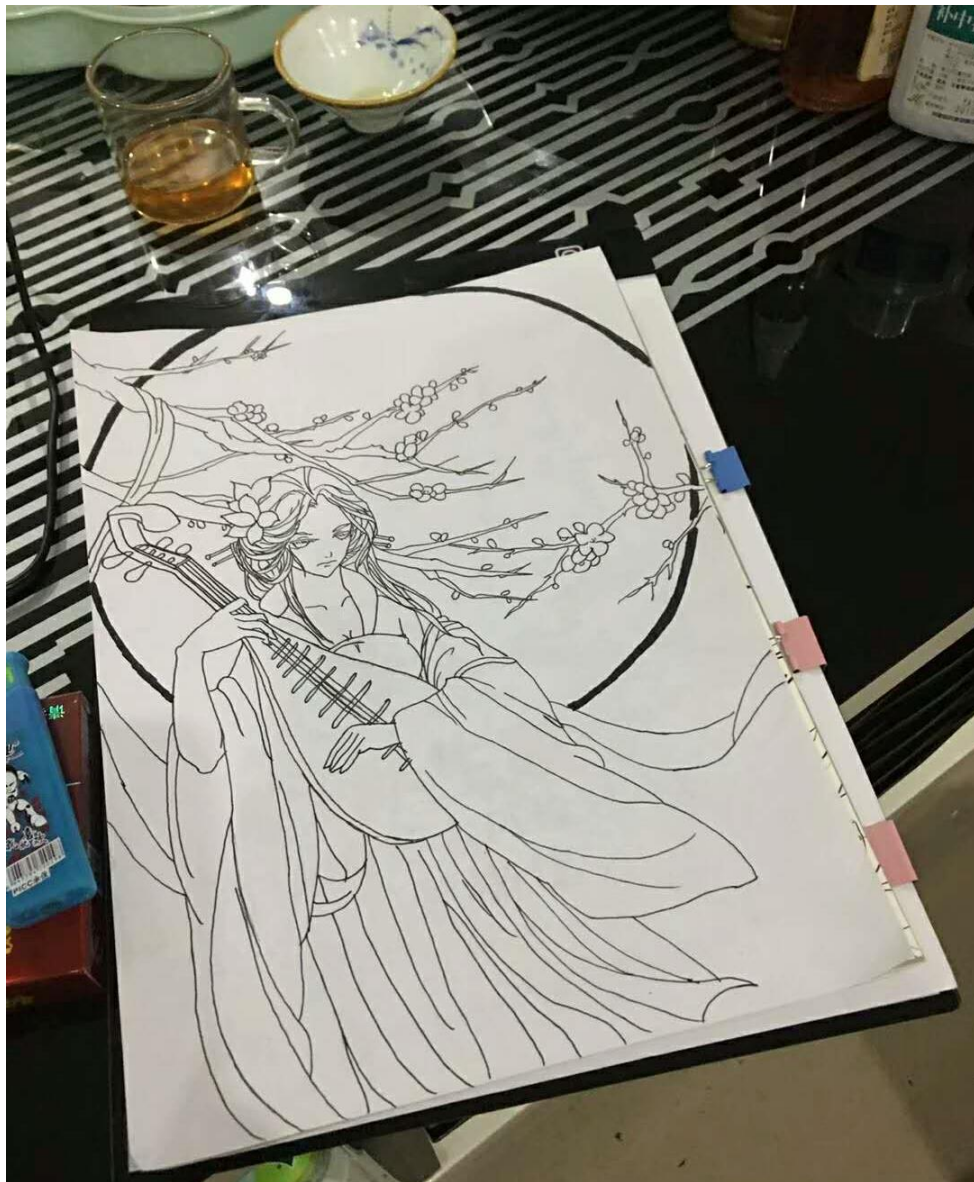


Figure 16: Chinese Ancient Style Portrait Drawing by Twelve Year-Old Children