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Chinese-Canadian Bilingual Program: Perceptions of School Culture and Leadership

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Chinese-Canadian Bilingual Program: Perceptions of School Culture and Leadership

by

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A THESIS

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ABSTRACT

The culture of every school is unique and exclusive to just their setting. A school's culture evolves over time and it is the responsibility of the school's leaders to understand it, cultivate it, change it if necessary, work within it, and negotiate it. The culture of a Chinese-Canadian bilingual program can be more distinctive and therefore complex to negotiate by school leaders as stakeholders have culturally and linguistically based expectations of the program that are linked to their own ancestral and/or ethnic culture. It therefore becomes important for leaders of Chinese bilingual programs to understand these expectations and unique aspects of their school culture in order to succeed. The purpose of this study was to identify the components and influences of the school culture of a Chinese-Canadian bilingual program and how the leaders of this program negotiated these components and influences. This inquiry was done through a qualitative research approach that employed a bounded case study methodology. Data was gathered through an anonymous online questionnaire that was given to the parents and teachers of this Chinese bilingual program, as well as through the review of school documents that were available to the public, and from drawing on personal experiences. The findings of this inquiry determined that the leaders of the Chinese Bilingual program must address the funds of knowledge of the parents, teachers, and of themselves. They do so by drawing on the properties of funds of knowledge, culturally responsive leadership, and linguistically responsive leadership, which in turn contribute to strengthening relational trust, shared leadership, and instructional leadership.

PREFACE

This dissertation is an original creation of the author, Christine Esther Cheung. Ethics approval to conduct this study was obtained from the University of Calgary. The Ethics ID for this study is REB17-2108.

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Finally, I wanted to express my gratitude to all of the teachers and parents who participated in my study. Time is precious and I thank you for taking the time out of your busy lives to share your insights about a program that we all love and feel passionate about. I have learned lots from all of you and will use that wisdom to make me a better educator and leader.

DEDICATION

This dissertation is dedicated to my parents, family, and friends. Throughout this entire journey you all believed in me, offered me encouragement, and celebrated each and every milestone.

You were all my biggest cheerleaders and at times had more faith in me than I did in myself when it came to finishing this dissertation. I appreciated your patience and understanding when I needed to cancel plans we may have had, dashed out of dinners early, or was completely unavailable because I had to “work on my paper.” Thank you to those that went beyond being a friend by being my ‘tech support’ or ‘editor.’ You alleviated a lot of my stress and frustration on many occasions, especially during those late nights of writing.

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LIST OF ABBREVIATIONS

LI	First Language
L2	Second Language

CHAPTER 1

INTRODUCTION TO THE STUDY

Introduction

Every school has its own unique culture, comprised of what artwork is on the walls, where students enter and exit the building, when the principal does school announcements, how teachers greet students, and how information is communicated to parents. These are only some of the components that make up a school's culture. A school's culture changes over time and is shaped by the evolution of influences such as the district's objectives, the school's program, parents, students, staff, and leadership. A school's culture plays an important role to the overall success of the school, as it impacts how students experience safety and learning, how parents perceive the quality of education being provided, how teachers approach their teaching, and how leaders go about their decision-making and leadership responsibilities. As such, it is important that a school's leader cultivate the culture in positive ways by helping all stakeholders understand and be a part of the culture, instilling change when necessary, and to lead accordingly. Being a leader of a school means having the authority to make decisions and the power to influence the culture and climate of the school. This is most evident when exploring how the school is staffed, deciding what materials and resources are being used, cultivating the amount of parent engagement and involvement, overseeing the level of student achievement and participation, and fostering the degree of staff commitment and connection. A responsive leader, aware of the dynamics and components of the school culture, is continuously monitoring these components, and influencing them based on past events and experiences so that optimal teaching and learning are occurring in the school (Harvey & Silva, 2018; Turan & Bektaş, 2013; Velasco, Edmonson, & Slate, 2012).

From my experiences as a school-based leader within a large school district, there are schools that have cultures that are multifaceted due to factors such as economic disparity amongst families, multiple programs with differing mandates within the same building, and language-based programs. Leaders of multidimensional schools must understand how these factors influence their school's culture, but how it is also impacted by the needs and roles of all of the stakeholders, including those of teachers and parents. Being a leader of a Chinese-Canadian bilingual elementary school can be complex as some of the needs and roles of the stakeholders are more culturally and linguistically defined and determined (Harvey & Silva, 2018). Harvey and Silva (2004) explain:

As the Chinese language field moves beyond initial establishment and growth stages, we are approaching an era that calls for administrators and teacher leaders who can address the specific and unique features of Chinese language, literacy, and culture, in addition to issues related to program articulation, refinement, sustainability, and teacher preparation and development. (p. 1)

From my personal experiences, a school-based leader of such a Chinese bilingual program must be able to negotiate these factors while balancing the unique components of the program with the requirements as mandated by the school district and the governing educational authority. It is identifying these unique components that shape the culture of a Chinese bilingual program that I explored in my research, along with what the school leaders did to address these elements.

Research Problem

Research studies in the area of leadership in Canadian bilingual school programs are minimal and are mainly focused on Spanish-English programs in the United States (Alanís & Rodríguez, 2008; Armendáriz & Armendáriz, 2002; Hunt, 2011; Senesac, 2002). The research identifies specific keys to success that influence and shape solid leadership decisions, but also the culture and success of the program. Alanís and Rodríguez (2008) recognize four critical features of a dual language program: pedagogical equity, effective bilingual teachers, active parent participation, and knowledgeable leadership and continuity. Armendáriz and Armendáriz (2002) have reported some similar findings and ascertain that successful bilingual immersion programs had “a well-informed, caring, committed, and supportive parent group, and a faculty, community, and principal that were trying to do justice to the education of children” (p.178). Scanlan (2011) describes a framework in which leaders might consider to promote the inclusion of bilingual students, families, and communities in schools. The four dimensions include: linguistically diverse students are bilingual, language acquisition is sociocultural and developmental, service delivery systems should be best equipped to meet students’ special needs, and parent engagement is essential and ecological.

There are unique challenges that only leaders in bilingual schools encounter. These problems are components of the school culture, and become influences on leadership decisions and approaches. Schwabsky (2013) identifies four challenge areas that are particularly prominent for leaders who are not a part of the second language culture and do not have knowledge of the language as well (an ‘outsider’): interpersonal communication (i.e., lack of language skills in both the first language and target language), academic practices (i.e., curriculum development and teachers’ work practices, organization and administration (i.e., staff

hiring, student retention, budget issues), and teaching and learning (i.e., target language teachers' instructional and conduct activities).

I have not identified any research that specifically studied leadership in Chinese-Canadian bilingual school programs. Most of the related research is in the field of multicultural leadership, leadership in American Spanish-English bilingual programs, and components of successful American bilingual school programs (Alanís & Rodríguez, 2008; Armendáriz & Armendáriz, 2002; Hunt, 2011; Senesac, 2002). These studies have mainly taken place in 2002 and 2011, and no significant studies that are more current have been found. Therefore, I planned to understand the problem of what the unique components are that make up the culture of a Chinese-Canadian bilingual program and how the leaders negotiated these components within a learning community where the ethnic culture, language, and heritage of Chinese and non-Chinese parents and teachers are influential.

Purpose of the Study

The purpose of this bounded case study is to identify the components and influences of the school culture of a Chinese-Canadian bilingual program and how the leaders of this program negotiated these components and influences. Through my experiences, it was my belief that leaders needed to strategically balance the needs, demands, and ethnic culture and language of its English and Mandarin speaking staff with the bi-cultural parent community, all within the boundaries of school district and government mandates, while trying to develop a responsive pedagogic climate for linguistic and cultural diversity. It is important at this point to clarify the use of the term 'culture' as it will be used predominantly in two different ways. Firstly, it will be used as it pertains to the culture of the school, or school culture. This will refer to all of the processes, artifacts, relationships, and components that make-up the 'feeling' or culture of a

school (Goldring, 2002; Gruenert & Whitaker, 2015; Prokopchuk, 2016). Throughout this dissertation, this will be referred to as ‘school culture’. Secondly, it will be used as it relates to the culture based on shared ethnicity or geography, or ethnic culture. In this case, there will be many instances where it is widely used in conjunction with the Chinese culture or Canadian culture. Throughout this dissertation, this will be referred to as ‘ethnic culture.’

This study took place in one school setting within a large urban school district, with one Caucasian school leader whose first language is English, and the other Chinese school leader whose first language is Mandarin. With myself being a leader of a Chinese-Canadian Bilingual school within in the same school district, those first-hand experiences provided me with some insight that put me in a unique position to conduct this study as both an insider and an outsider.

Research Questions

The over-arching questions that guided this inquiry were:

- (1) What are the unique components that make up the school culture of the Chinese Bilingual program?
- (2) How are the unique components of the culture of the Chinese Bilingual program being addressed by the school leaders?
- (3) What role does the ethnic culture, the Canadian culture, and language of the parents and teachers play in the school’s culture?
- (4) What is the impact of having a Chinese school leader in a Chinese Bilingual program?

Research Approach

For this bounded case study, I developed an online questionnaire for teachers and parents in the Chinese bilingual program at this specific school. The ten question questionnaire

attempted to gather data from stakeholders regarding their experiences, thoughts, and insights as related to the Chinese bilingual program. It was important to have teachers complete the questionnaire to gain the perspectives of those who are providing the education, and are working within the leadership structures of the school and the legal parameters of Alberta Education. It was important to have parents complete the questionnaire to gain the perspectives of those who have their children receiving the education, and their role in influencing and/or understanding the school leaders. Online anonymous questionnaires were purposely used to provide participants the flexibility to complete the questionnaire on their own time, but also the opportunity to freely ‘speak’ without the fear of negative consequences for themselves or their children.

It is important to understand why an open-ended online questionnaire was used, when interviews are the prevalent method of gathering data in a case study (Merriam, 2016; Stake 1995). The original approach for this research was to gather data via parent and teacher interviews conducted by a neutral third party. The school district would not provide ethics approval for the use of interviews as a data collection method, as they felt that there was the possibility that I could identify participants based their answers. As a result, anonymous questionnaires became my approach to gathering participant data.

Researcher Perspective

Coming into this research, I brought with me the perspective of an experienced school leader of a Chinese-Canadian elementary bilingual program. I was the assistant principal of a sister program within the same school district for two years, and then the principal for eight years. As a result, I am familiar with the school district and its policies, inner workings, and expectations of this specific school. I also have first-hand experience with the challenges, growing pains, and successes of leading a Chinese bilingual program. I understand the

stakeholders involved and their role in the evolution of this program. I believe that me being a Chinese-Canadian leader of such a program provides me with the unique researcher perspective of understanding both the Chinese and Canadian cultures, along with the culture of a bilingual school within a large urban school district, and the impact it has on leadership and decision making.

As a Chinese-Canadian myself, who was born and raised in Canada and the Canadian education system by two Chinese immigrant parents, I brought with me the perspective and experiences of being an ‘insider’ to the Chinese culture and the Canadian culture. I brought with me the hopes and aspirations that immigrant Chinese parents have for their child, of wanting better and achieving success, and the Canadian lifestyle of balance and well-roundedness. I have first-hand experience as both a teacher and school leader and understand the purpose of traditional teaching approaches (that are more accustomed to the Chinese way of teaching and learning) and the more inquiry-based teaching approaches (that are more accustomed to the Canadian way of teaching and learning). Zhang, Ollila, and Harvey’s (1998) research on Chinese parents’ perception of schooling in Canada expanded on these two approaches to teaching. The Chinese parents in their study provided observations and insights of the Canadian school system and the Chinese school system. The parents felt that Canadian schools fostered teaching and learning styles that were flexible, creative, and autonomous. Teachers were allowed to design tasks that were personalized to student needs and interests, and students were allowed to make their own choices. The teachers were there to act as guides for the students, as learning was open and student driven. The parents felt that Chinese schools in China were teacher directed, students were not given much freedom to make choices, and students learned

through memorization. The content and curriculum were standardized across China and teachers often decided what to teach (Zhang, Ollila, & Harvey, 1998).

It was through these perspectives and experiences that I explored leadership within a Chinese-Canadian bilingual program.

Researcher Assumptions

As a researcher and principal of a sister program, I had several assumptions. The first assumption was that language learning and culture development can be impacted by school leadership. That is to say that school leaders can influence how language is taught to students and how culture is infused into daily school life. Secondly, I assumed that this Mandarin bilingual school setting was parallel to the one that I am a leader at, and therefore have similar school cultures with similar components and influences. Through gathering data via an anonymous online questionnaire, I assumed that I was receiving honest answers from participants who did not have any hidden agendas and did not provide answers that they thought I wanted to hear. I also assumed that teachers did not provide answers they thought I wanted to hear, even though I am a leader at a sister school at which they may want to be employed in the future. I assumed that teachers' answers were not exaggerated because they felt they were in competition with my school and wanted to appear better. By providing parents the opportunity to complete the online questionnaire in English or simplified Chinese, I also assumed that those two languages were sufficient to provide all parents in the Chinese bilingual program the opportunity to express themselves in a language they were comfortable using.

Rationale and Significance

As previously stated, research on leadership in a Chinese bilingual program is very limited, and I was unable to identify any research on leadership in a Chinese-Canadian bilingual

program. Sheets and Chew (2002) commented that the lack of research in the areas of Chinese-English bilingual education and Chinese parents' attitudes is concerning, and how this gap has added to the 'invisibility' of Chinese-Americans as stakeholders in issues related to education. My hope was that my research would provide new insight into this facet of educational leadership, but also add to the research that currently exists about bilingual school leadership (which is mostly focused on Spanish Bilingual programs in the United States). It was also my intention to have my research on bilingual school leadership close a large gap that exists, as the last significant research article published in this area was in 2011.

I was optimistic that this research would inform current and future leaders of bilingual programs of components and influences of a bilingual school culture that they may be unaware of, and of possible strategies on how they can be best attended to.

Definitions of Key Terminology

A number of key terms and abbreviations are used throughout this paper that need to be defined so that there can be a shared understanding of their meanings. These terms are listed below:

Bilingual program. A school program that has 50% of instructional time in English and 50% of instructional time in a target language (Hamayan, Genesee, & Cloud, 2013). For the purposes of this study, 50% of the instructional time is in English and 50% is in Chinese. During instructional time, core subject areas are taught through the specified language, and the language itself is taught as a core subject area (i.e., English Language Arts and Mandarin Language Arts).

Chinese. Used in reference to the language, it is commonly understood that it means the Mandarin dialect. Therefore, the use of ‘Chinese language’ and ‘Mandarin language’ are used interchangeably as they are widely recognized to mean the same thing.

Community program. The mainstream English program that is offered at a school that students are designated to attend.

Culture. It is a group of people who share beliefs, behaviors, objects, and other characteristics and can be based on shared ethnicity, geography, gender, customs, values, or objects (Khan Academy, n.d.).

Dual track. When a school houses two different programs within the same building. The school in this study is dual track as it houses the community program and the Chinese bilingual program.

Ethnic culture. The beliefs, behaviors, values, and traditions shared amongst a group of people based on ancestral ethnicity and/or social identity and common experiences of a country. This could include being ethnically Canadian. (Howard-Hassmann, 1999).

Most of the parent participants in this study identified themselves as ethnic Chinese, with some also adding that they are ancestrally ethnic Chinese but relate more to being ethnically Canadian since they were born and raised in Canada. Often they are identified as Chinese-Canadian. A small number of parent participants identified as being non-Chinese and/or ethnically Canadian. Approximately half of the teacher participants identified as ethnically Chinese, while the other half identified as ethnically Canadian.

Immersion. A second language school program that instructs in the target language 100% for the first few years of schooling, so that students are fully immersed in the language. Instruction in English is gradually introduced, but for only a minimal part of the school day and up to 50% (Hamayan, Genesee, & Cloud, 2013).

L1. First language.

L2. Second language.

School Culture. Is the beliefs, perceptions, relationships, processes, traditions, and attitudes that are visible and invisible in all aspects of the school (Goldring, 2002; Prokopchuk, 2016).

Two-way Immersion (TWI). This form of dual language education is more commonly used in the United States. It is comprised of an equal number of native English speaking students and equal number of native target language speaking students. By integrating a balanced number of native speakers of both languages within a classroom, students act as language learner and language model throughout the school day. This differs from a bilingual program that does not purposely have an equal number of students from both languages (CARLA, 2004).

Organization of the Dissertation

This first chapter started with an introductory explanation of how I came to my research, highlighting my research problem as well as the purpose of this study. Four overarching research questions were then stated, along with an explanation of my research approach, perspective, and assumptions. This chapter concluded with details about my rationale for conducting this unique study, its significance, along with definitions of key terminology that are used throughout the remaining chapters of this dissertation.

Chapter Two is a focused literature review of four main topics that informed my research: school culture and the role that school leaders play, bilingual programs and leadership in bilingual programs, the role and impact of culture, and leadership challenges. It continues with an explanation of my theoretical framework of Goldring's (2002) three levels of school culture and the six key traits that make up the three levels. This chapter then concludes with my conceptual framework, which explains how I theorize that two key aspects of the ethnic language and culture of stakeholders shape and influence these levels and traits in visible and invisible ways.

The third chapter clarifies the methods and methodology of my research, with an explanation of the rationale for using a qualitative research design. This is followed by a description of the research context, sample group, data collection methods, and the data analysis process. The last portion of this chapter discusses the trustworthiness of my research, specifically its credibility, transferability, dependability, and confirmability. It then outlines the limitations and delimitations, and concludes with ethical considerations.

Chapter Four presents the findings of my research, based on the answers that parents and teachers provided on the online questionnaire, a document review, and personal experiences. The findings are presented according to themes and sub-themes of my theoretical and conceptual frameworks.

The fifth chapter provides an analysis, interpretation, and inquiry of the findings. Three main conclusions were formulated and are explained in detail throughout this chapter, with links to the literature review and other relevant research that supported my conclusions. Interwoven throughout this chapter is how my conclusions related to my conceptual framework that expanded on Goldring's (2002) three levels and six traits of school culture and how it is impacted by two aspects of the stakeholder's ethnic language and culture in observable and unseen ways.

Chapter Six, the concluding chapter to my dissertation, provides a summary of my conclusions, along with recommendations for Chinese bilingual program leaders and recommendations for further research based on my findings.

CHAPTER 2

LITERATURE REVIEW

Introduction

A school's culture is unique to its own specific setting. To gain a better understanding of school culture, how it is developed, changed, and cultivated by school leaders, a review of related literature will be presented. To my knowledge, no literature can currently be found that is specific to understanding the culture of Chinese-Canadian bilingual programs and leadership practices that address these school's cultures.

There are aspects of leadership in a bilingual program that differ significantly from leadership in a community school. In fact, there are aspects of leadership in a Chinese bilingual program that differ significantly from leadership in other bilingual programs that are rooted in the symbolic system of the Chinese language, which influences the long-held traditional ways of teaching, and cultural values held towards education. In order to understand the differences and how school-based leaders and school district leaders can best contend with them, it is important to be familiar with other research about leadership in bilingual programs and with research that is specific to leadership in Chinese bilingual programs.

School Culture and the Role that School Leaders Play

Stoll (1999) explored the interconnection between school culture and school improvement, and how one can influence the other in negative ways as well as in positive ways. Various definitions of school improvement were provided, all highlighting the complex relationship between school improvement and change, and the importance of gauging the school's capacity, willingness, and readiness for change. Stoll added that crucial to school improvement was the necessity to have schools work to cultivate positive cultural norms while

continuously evaluating its current culture. Multiple definitions of school culture were also presented, with components such as observed behaviours, language and rituals, norms, values, philosophies, organizational climate, shared basic assumptions and beliefs by members, and the way things are done in an organization. It is expressed in the rituals, customs, symbols, relationships, and management of the school. Stoll elaborated that a school's culture is influenced by its history, context, and its members and acts as the force that bonds everyone together in a positive way. A school's culture is also influenced by external contexts (i.e., community), political and economic factors, educational policies, grade level of the school, student population, and societal changes. Stoll discussed categorizing school cultures based on their effectiveness or ineffectiveness and whether they were improving or declining. Based on which categories the school culture resided in, they were either labeled as a moving school (effective and improving), a cruising school (effective and declining), a strolling school (not effective and not ineffective; not improving and not declining), a struggling school (ineffective and improving), or a sinking school (ineffective and declining). Stoll described different examples of how school culture has been a hindrance to school improvement in the United States, and cited the failure of the research, develop and diffusion (R, D+D) model of educational change, and the New American Schools initiative that were all top-down approaches. One reason that was given as to why these initiatives failed was because there was a lack of understanding that if real change were to happen, the initiatives needed to address the influences and issues that lay below the surface, and not just try to address surface level issues. The metaphor of an iceberg was used to depict this idea. Stoll concluded with a discussion on how positive change can be the result of understanding a school's culture. School leaders can achieve this by getting to know the school culture through communicating with stakeholders, exploring

how the school culture promotes or hinders student progress, achievement and development, and by providing opportunities for stakeholders to discuss and reassess their values. School leaders may need to engage in the process of developing new values, beliefs, and norms for their school culture, and this 'reculturing' process would need to have the clear focus of school learning and improvement.

Similar to Stoll's (1999) depiction of school culture as an iceberg, Weaver (1986) also used an iceberg to represent the multiple layers of ethnic culture, with certain parts of culture being 'above water' and visible and other parts being 'below water' and invisible. The elements of culture that are above water include food, clothing, art, and literature. The cultural elements that are below the surface include eye contact, love, death, and motivation to work. These out-of-sight elements make up a significant portion of any culture.

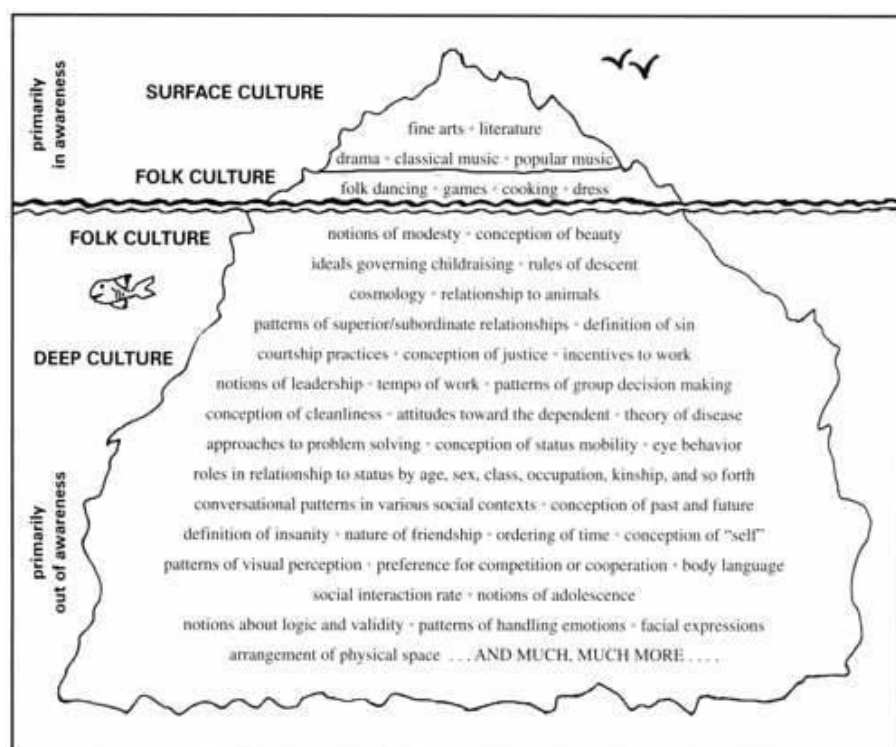


Figure 1. A representation of Weaver's (1986) iceberg analogy of the elements of culture that are above the water and visible, and the elements that are below the water and invisible. From "Beyond the tip of the iceberg: Five stages toward cultural competence," by Hanley, J. (1999). *Reaching today's youth*, 3(2), pp. 9-12.

Turan and Bektaş (2013) conducted a study to determine the relationship between school culture and leadership practices of the school's leaders. They first described various ways that organizational culture is created, such as through socialization, rituals, language, technology, and influence. As for the creation of a positive school culture, the school leaders play an important role. They need to set goals and objectives for the school, guide stakeholders to implement the goals and objectives, and ensure that there is mutual trust. The school leaders must also take the initiative to renew the school culture when necessary, and ensure that there is a shared vision amongst all stakeholders that is in alignment with the school culture. Turan and Bektaş' study had Turkish elementary school teachers rate, based on their perceptions, the relationship between their school leaders' leadership practices with their school culture. Five dimensions of

leadership practices were measured: guidance, creating a vision, questioning the process, encouraging the staff, and encouraging the audiences. It was determined that there exists a positive and significant relationship between the school teachers' perceptions of school culture and of their school leaders' leadership practices, with the highest relationship detected in guiding leadership practices. They speculated that this meant that teachers perceived school leaders as role models of the school culture. Overall, Turan and Bektaş emphasized that school leaders are responsible for creating a school culture that encompasses the stakeholders' shared values, ideals, principles, and beliefs. School leaders can use the school culture as a form of power to influence and control stakeholders. Stakeholders respect and follow leaders who act according to the values and morals of their school culture, and can therefore impact the school and its culture in positive ways.

Prokopchuk (2016) conducted a literature review that looked at the principal's role in creating and sustaining a school's culture, as he believes that it impacts student achievement and staff motivation. A few definitions of (school and organizational) culture were provided that incorporated ideas such as a collection of patterns in behaviour, unwritten rules, memories, beliefs, the way things are done, visible artifacts, values, and assumptions. School leaders need to understand how the school culture came to be as the leaders have direct influence on it. School leaders can have a negative or a positive effect on school cultures and therefore need to prioritize student achievement in order to cultivate a positive school culture. Three themes were identified as the main ways that school leaders can foster a positive school culture. The first theme identified was developing a clear and common vision and mission for the school and stakeholders. A solid vision is at the core of all decisions, and the school leader must model the vision. The vision must also be clear and practical, so that it enhances teacher practice and

challenges their thinking, without feeling overwhelmed. The second theme identified was shared leadership. By sharing leadership with various school stakeholders such as parents and teachers, they feel a sense of value and pride that strengthens their commitment to the school and their need to contribute to its success. Shared leadership can increase motivation, build trust, encourage risk taking, and foster a sense of community amongst stakeholders. School leaders who practice shared leadership can identify their personal strengths and weaknesses and understand that it is important to seek help from others to fill in the gaps. The third theme identified was building and maintaining trusting relationships. To develop trust and relationships with stakeholders, school leaders need to take the time to listen and learn from and about them, demonstrate through daily actions that the school is being lead, managed, and organized effectively, and ensure that there is a consensus about expectations for student behaviour and consequences. Strong trusting relationships are also developed by having leaders recognize the efforts and accomplishments of staff members and support risk taking, even if it means making mistakes. Prokopchuk (2016) concluded that positive and authentic relationships are the key to building a school culture that is grounded in “morals and values, culture and climate, innovation and sharing, change and support, and environment and achievement” (p. 81).

Research on school culture and the role that school leaders play identified the importance of school leaders to cultivate and continuously evaluate it. It requires school leaders to set goals, objectives, and a vision for the school, collaborate with stakeholders to meet the goals and build mutual trust, and ensure that a positive school culture is expressed in visible and underlying ways. Although the research has valid ideas about school culture and the impact of school leaders, it is all based on the assumption that all stakeholders are open and willing to be positive influences on the school culture. The research does not address what school leaders should do

about stakeholders that are not as agreeable. From my experiences, there are often parents who challenge the goals of the school, disagree with the vision, and do not trust other stakeholders. Research addressing how school leaders work with these parents and not get discouraged or even take on their mentality would be valuable. As would research on what should be done if the school leader is the negative influence in the school, what do the other stakeholders do to change the school climate when the school leader is in the position of being the person who has the biggest impact, and what is the impact on school culture of other types of culture or sub-cultures that exist within schools, such as ethnic, organizational, and popular culture.

Role and Impact of Ethnic Culture

The acquisition of a language is heavily intertwined with the acquisition of a culture (Carstens, 2015; Chen & Yang, 2016; Nguyen, 2017). In a bilingual school program, culture impacts many aspects of the school from how a language is taught, staff dynamics, to relationships with the parents and community.

Culture is as crucial as the language. If you just know the language and don't know the culture, you really don't know it. You can't separate the two. The more language you learn, the more culture you need to go with, otherwise... it's like a robot speaking the language; it doesn't mean that he understands everything. (Carstens, 2015, p. 21)

Schwabsky (2013) identifies that the aims of bilingual immersion schooling are to “maintain the language and culture of the family... and bridge the language and culture gap among student populations” (p.792). She also pinpoints specific cultural differences that need to be considered amongst staff that if ignored, could be problematic for the school. In the three bilingual immersion elementary schools that she studied (French, Spanish, and Japanese), there were feelings of inferiority and superiority, and inequity amongst staff based on culture,

nationalism, power, and social class stereotypes. She proposed that there needs to be intentional efforts made to have L1 and L2 staff learn about each other's language and culture and about multiculturalism. School leaders need to actively foster professional and social activities amongst the staff so that they can acquire a better understanding of the personal and professional philosophies, social needs, and cultural behaviors of their colleagues.

In a study conducted by Hunt (2011), three Spanish-English dual language programs in New York City were studied. All three elementary schools equally divided instructional time in Spanish and English (50/50 model). Hunt made a few conclusions in regards to the role of culture in these schools. Firstly, she believed that it was the responsibility of the school leaders to highlight and creatively capitalize on the benefits of the linguistic and cultural diversity within the school. These differences needed to be integrated into all aspects of the school community, and be used to develop deeper understandings and create new opportunities. This will lead to the betterment of the school as a whole, including teachers, students, and parents. Secondly, Hunt believed that teachers should not only be sharing their language and culture with the students, but they should also be actively doing so amongst their colleagues. Lastly, school leaders and teachers must have the mind-set that multilingualism and multiculturalism are assets in a school, and that when these two things work collaboratively, bilingual language learning programs will succeed.

Scanlan (2011) proposed that school leaders should use a conceptual framework of inclusion for bilingual students and families. One dimension of the framework is to recognize that linguistically diverse students are bilingual. These students are:

the sum of two monolinguals, and influenced by a dynamic cross-cultural experience, rather than rigid cultural stereotypes, and is vital for designing school policy, classroom

practices, and assessment procedures. Bilingual students are especially successful academically and socially when they value and cultivate their bilingualism and feel adjusted to both their heritage culture and their host culture. (Brisk, 2006, p. 17)

Another dimension is viewing language acquisition as sociocultural and developmental. Language learning is acquired through social, historical, and cultural experiences, but also developed through interactions with others, producing the language both verbally and in writing, and through schooling.

But in the absence of school leaders who are knowledgeable of and/or a part of the cultures associated with the languages being taught in the bilingual program, Scanlan and López (2015) suggest utilizing the “funds of knowledge” that exists within parents and the community. Funds of knowledge is the cultural expertise that other stakeholders have that go deeper than cultural artifacts and food that is associated with the ‘invisible/ below the surface culture’ portrayed in Weaver’s (1986) iceberg metaphor and that may not be readily accessible to cultural outsiders or ‘spectators’. It is the authentic nuances of a culture that only ‘insiders’ would know. Funds of knowledge can be advantageous by providing a different perspective on the curriculum and how it is or should be presented, by adding more authentic and lived content to supplement the curriculum, and through contributing by way of interaction and involvement in regular classroom and school activities. Calling upon parents and the community to contribute their funds of knowledge helps to build authentic responsive partnerships between the school and other stakeholders, all for the betterment of the bilingual program.

Research about the role and impact of ethnic culture has been quite consistent in highlighting the need to value diversity in cultures within schools and amongst staff, to have culture purposefully incorporated into all aspects of the classroom and school, and that cultural

diversity is beneficial for students' academic and social development (Hunt, 2011; Scanlan, 2011; Schwabsky, 2013). Besides the use of funds of knowledge, what the research has failed to clearly address is *how* this should be done, especially in ways that are meaningful, authentic, and that also equally value the culture of the students who are not from either of the languages being learned. More specifically within a Chinese bilingual school setting, it would be beneficial to have research that specifically addresses what does the teaching in and of the Chinese culture look like, versus the teaching in and of the English-‘Canadian’ culture look like. It would be valuable if the research also looked at the cultural expectations of schooling from the perspective of Chinese parents versus those parents who are not Chinese versus those that come from families where one parent is Chinese and the other is not, if the cultural expectations of education is different for a Chinese bilingual school, and what school leaders do to balance all of these cultural aspects when they all equally valued and reflected within the school. The research could also address the communication practices of those parents and teachers from the Chinese culture versus those that are non-Asian and how they are different or the same when communicating with those from the same and those from a different culture.

Bilingual Programs and Leadership in Bilingual Programs

Chinese bilingual programs for school aged children exist around the world in countries such as Singapore, Australia, China, the United States, and here in Canada. Currently I have been unable to identify any literature that focusses specifically on leadership in Chinese-Canadian bilingual school programs. As such, the focus of this literature review will look at some of the research that does exist regarding leadership in bilingual schools in general, and what was identified as factors for their program success and sustainability, the role and impact of

culture in a bilingual school program, and the unique challenges that bilingual school leaders encounter.

Factors for program success and sustainability

Harvey and Silva (2018) wrote a brief that focussed on developing education leaders, administrators, and teacher leaders for Chinese language programs. In it, they identify the need for strong leaders in Chinese language programs as the field of Chinese language and culture teaching and learning is growing and maturing in the United States. Leaders of Chinese language programs need to be able to attend to features of Chinese language, literacy, and culture that are unique and specific to this program. These leaders must also demonstrate a high level of Chinese and English language and cultural competence to be able to build strong and trusting relationships with stakeholders. Harvey and Silva identify seven principals of culturally responsive leadership. Leaders need to ensure that teaching and learning are intentional and purposeful, lead by modeling strong teaching practice, challenge all stakeholders to pursue a vision of excellence, create a purposeful environment for quality teaching and learning, generate opportunities for stakeholders to collaborate where trust and effective communication are valued, encourage and foster growth and improvement, and understand that individual and program growth is a continuum. They go on to identify a few challenges in trying to support and foster Chinese educators for culturally responsive leadership. Challenges include cultural, linguistic, and personal barriers, level of mastery pertaining to professional and academic English along with cultural norms, intra-language and intra-cultural issues between Chinese educators, and the perceived power imbalance between English and Chinese since English is predominantly used in North America. In order to overcome these challenges, it was suggested that shared leadership be implemented. Harvey and Silva continue by outlining key elements of a Chinese education

leader development program. Elements identified were to explore and understand the United States and Chinese education systems, help Chinese teachers network with other people in the profession and join professional organizations that will expose and mentor them to new learning and opportunities, build capacity in Chinese teachers through professional growth opportunities and by developing a career plan, build trust and collaborate with teacher colleagues, and establish professional learning communities. To conclude, Harvey and Silva outline four components of leadership training for Chinese teachers. They suggest the creation of mentoring programs, providing leadership development opportunities, establishing communication and professional networks, and generating strategic plans for teacher career and leadership advancement.

Alanís and Rodríguez (2008) studied a Spanish-English two-way dual language elementary school located in the United States. Like some dual language programs in the US, students start off with 90% Spanish instruction and 10% English instruction (90/10 model) from kindergarten through to grade three. Then in grades three and four, students have their instruction equally split with 50% in Spanish and 50% in English (50/50 model). In this school environment, the researchers concluded that four factors existed that may have been influential in the success and sustainability of this dual language program. The first factor would be pedagogical equity, where importance, rigor and high expectations were put on both languages equally as the means to deliver all curricular content. This equally valued the status of Spanish and English within the school. The second factor was effective bilingual teachers. This meant having teachers who understood the goals and philosophy of bilingual education, the importance of having students actively engaged in authentic and personalized learning experiences, and a student-centered approach to language teaching that was done in formal and informal ways. The

teachers felt that they had ownership of the program because they were engaged in collaborative leadership and joint decision-making. The third factor was having active parent participation, which meant that parents were involved in their child's education through volunteering at the school, attending information evenings, conferencing with teachers, and meeting with the principal. Together with the teachers, they had ownership of the program. The last factor was having knowledgeable leadership and continuity. The principal in this study knew the strengths and weaknesses of her bilingual program and thus worked proactively to maintain high academic standards, was up-to-date on dual language research, laws, and policies, advocated for the program, attended specific professional development sessions, and had connections to other bilingual school programs, others in the field, and people who had influence in bilingual education. Her dedication to this program for more than ten years, and her commitment to be current in her knowledge of bilingual education provided influential continuity that contributed to the success of this program.

Armendáriz and Armendáriz's (2002) research in a Spanish two-way bilingual immersion elementary program echoed the same factors of success and sustainability of Alanís and Rodríguez's (2008) study. The school that was studied also implemented the 90/10 model of instruction in the beginning years, (from kindergarten to grade one only), and unlike the previous study, moved to a gradual 10% decrease of Spanish instruction starting in grade two, so that by the time students reached grade five, they were delivering a 50/50 model of instruction. The first overlapping factor was having knowledgeable teachers who were formally certified in bilingual education, who were committed to the philosophy and pedagogy of bilingual education, and sought out ways to improve their own language and teaching. The second overlapping factor was having supportive parents who were well-informed, cared about the program, and were

committed to bilingual education. They, like the teachers, actively participated in school events and were willing to collaborate with the school in unselfish ways, all for the betterment of the program. The third overlapping factor of success was the strength of the school leader. She stayed current on bilingual education issues by attending and presenting at conferences, sought out professional readings, worked closely with staff, students, and parents, and collaborated with other school leaders.

The research of Senesac (2002) in a kindergarten to grade eight Spanish two-way bilingual immersion school also supports the findings of the previously mentioned research, echoing that the keys to success and sustainability lies with the teachers, parents, and school leaders. Senesac elaborated on each factor, specifying that teachers (in addition to being knowledgeable, educated, and believe in bilingual education), were fully invested in each other both personally and professionally and felt like they were a part of a ‘family’. Their goals for students were bilingualism and biliteracy, and they had high expectations and ownership for their own learning. Parents (in addition to being involved and collaborative) ensured that students were attending school, fund raised to support activities, and were advocates for the program. As for school leaders, Senesac specifically identified that having bilingual leaders was a factor for this program’s success.

When evaluating the success of a bilingual program, Mehisto (2012) cautioned leaders to be aware of *pseudo-communities*. This is when a program is seemingly running well, with content teachers, staff, students, and parents, but in reality it is quite the opposite. In a pseudo-community, honest and open conversations are avoided so that conflict does not arise. There is no collaborative decision making and there is an unspoken limit as to what can be said and about which general topics. People are cordial to each other but also engage in superficial

conversations that can be based on assumptions and misunderstands that go unchallenged and uncorrected. Pseudo-communities can breed suppressed conflict, which can eventually manifest itself in other ways that can negatively impact teaching, learning, relationships, and the reputation of the bilingual program.

Although the research has been consistent in identifying knowledgeable and collaborative teachers, parents, and school leaders as the main factors of bilingual program success and sustainability, the research once again lacks detail in terms of *how* this should be achieved. The research identifies teachers who are educated in bilingual teaching pedagogy as one of the key reasons for success. Research is needed to address how we move teachers who are educated in bilingual teaching pedagogy and are committed to the philosophy to becoming effective teachers whose day to day practice reflect this knowledge in meaningful and intentional ways.

Essentially, how do we move theory into practice? Another key component that the research identifies as a factor for bilingual program success is the active participation of parents. It would be beneficial if there was research on strategies to get parents actively involved when there are so many realistic and perceived barriers to their involvement. From my personal experiences, some of the reasons parents do not actively participate in schools is because they do not feel their language skills and/or level of education are adequate, it conflicts with their work schedule, and they have had bad childhood experiences with schooling. Some parents have the attitude that education is the responsibility of only teachers while some believe that everything is going great at school so therefore their involvement is unnecessary. Regardless of the reason, it is important to understand how school leaders can get parents actively involved when so many barriers exist. The third factor for bilingual school success that was identified in the research was strong and knowledgeable leadership. In my opinion, this is more likely to be the case in bilingual schools

where the school leader chose to be there. But in my experience, often second language programs are placed in schools (due to the availability of space) and as a result, the existing school leaders are given a program where they are likely unfamiliar with bilingual education philosophy and pedagogy. More research is required to provide insight as to how these school leaders should be educated in a way that translates the theory into action, as well as how to support these school leaders to be instructional leaders and mentors to bilingual teachers.

Leadership challenges

School based leaders such as principals and assistant principals face many challenges that range from student dilemmas to structural building problems to policy ambiguities. But leaders of bilingual schools face many additional and specific challenges that often do not have easy solutions, or any solutions at all.

Schwabsky (2013) specifically studied ‘nonroutine’ problems faced by bilingual immersion school leaders. She determined that there were four categories of problems faced by these principals. Firstly, there were problems with interpersonal communication, mainly with verbal communication. L2 teachers would converse with each other in that language, therefore excluding the monolingual English teachers and school leaders. Teachers who were native speakers of the second language experienced difficulty communicating with or relating to an English-speaking parent. This language barrier caused parents to be frustrated and feel that there was poor communication between the home and school. L2 teachers did not fully understand the discussions and decisions made during a staff meeting and would meet afterwards with a senior L2 teacher who would re-explain the decisions and implications in the L2. Often, when the L2 staff disagreed with the decision, they would have the senior teacher address it with the principal to have the decision reversed. The second problem faced by bilingual school leaders was around

academic practices, more specifically about curriculum development and teachers' work practices. These ranged from "philosophical decisions over the direction of the program, the search for and selection of instructional materials, pedagogical and curriculum decision making, adopting changes imposed by the district for the diverse educational environment, and work division conflicts among teachers" (p. 801). Teachers of the L2 expressed that they had a heavier workload than their L1 colleagues because they had to spend more time creating new materials and activities since it was difficult to find L2 resources and materials that were age appropriate, but also culturally appropriate. These resources also had to meet legislated curricular requirements but also take into account that the students were learning the language as a second language, not a native language. Such resources do not exist, are difficult to come by, or are very expensive to purchase. The third problem that leaders of bilingual programs encountered centered around organizational and administrative problems. Schwabsky's research highlighted that it was extremely difficult to recruit and hire native L2 teachers that had an elementary education teaching degree. Hiring L2 teachers from outside of the country proved just as difficult because of immigration laws and work visas, and then the added complexity of transitioning these teachers to a new country and culture. Fairly evaluating these teachers was also challenging because the principal did not speak the L2. Managing the budget of a bilingual school program was also a difficult task. It was costly to create and/or purchase new L2 materials (that have the added expense of being imported from another country), and it was also costly to purchase library books in two languages. In most cases, bilingual school programs did not receive additional funds to run their program. The last 'non-routine' problem faced by bilingual school principals had to do with teaching and learning. It was identified that some L2 teachers used instructional activities and methods that differed from conventional ones used in

the US. Some parents found these ‘unconventional’ ones unacceptable. It was also found that L2 teachers’ student expectations and tolerance for achievement and behavior differed from their L1 teacher colleagues. Overall, Schwabsky also concluded that when the principal did not have knowledge of, or had limited knowledge of the L2, and when faced with communication constraints, their authority was questioned and sometimes defied. It was also determined that culture influences leadership behaviors. The culture that a principal grows up in, including the values and beliefs that they internalized, may influence their behaviors and the decisions they make. It is expected that bilingual school principals change their beliefs and values over time and through diverse experiences to reflect effective multicultural leadership. It was also felt that principals who are not a part of the L2 language and culture do not truly and deeply understand, empathize, and appreciate the L2 cultures and problems.

Armendáriz and Armendáriz (2002) echoed many of the same challenges that bilingual school leaders face. They too recognized the difficulty of staffing qualified L2 teachers. More specifically, they found it difficult to hire staff who knew how to strategically balance their Spanish instruction with their English instruction, and to gradually transition to less time in Spanish and more time in English as the grades progressed. In addition to staffing L2 classroom teachers, they identified staffing qualified L2 support staff and specialized teachers as an additional difficulty. This included bilingual librarians, physical education teachers, special education teachers, and teacher assistants. Funding for bilingual programs was also recognized as a challenge for bilingual school principals. The additional costs for L2 materials, library books, and extra staff training were only provided during the pilot year of the program, and had to be covered by the school after that (which really limited what could be purchased and provided).

Scanlan (2011) elaborated on the difficulty of hiring qualified L2 specialized teachers and explained the consequences for identified special needs bilingual program students. Because it was difficult, and almost impossible to hire qualified specialists who were fluent and knowledgeable in the L2, bilingual students were not receiving the support that they needed and were entitled to. Often this meant that these students received supports that were inefficient, disjointed, and isolating (pull-out).

The research has clearly provided examples of challenges that are unique to only bilingual school leaders. What the research did not identify were *how* these challenges were overcome, and to outline what sacrifices and compromises were made because there were no solutions to the challenges. It would be beneficial if the research detailed how the staff, parents, and students reacted or adjusted to the solution. As well, the research often focused on problems faced by school leaders who did not know the L2 language and/or culture. The research failed to look at the unique challenges faced by a school leader who knows the language and culture and what stakeholders think about having a school leader who knows or does not know the language and culture.

In conclusion, the research that exists in regards to leadership in bilingual school programs have highlighted that success in these programs lies within knowledgeable, supportive, and collaborative teachers, parents, and school leaders who truly understand the benefits and attributes of a bilingual program. Culture within these programs plays a key role in not only supporting the acquisition of the languages, but in building relationships amongst all stakeholders. Cultural diversity needs to be intentionally celebrated and integrated into all aspects of the bilingual program, in meaningful and authentic ways. It needs to be reflected in the school's vision, with the leader's actions and decisions reflecting this vision. The school's

leader has significant influence on the school's culture. A positive school culture has been shown to be one of the main factors of student success. The research also identifies specific challenges that are unique to bilingual school leaders. Some of the challenges include hiring qualified second language teachers and support staff, language barriers, unequal teacher work load, additional training and materials costs, unconventional L2 pedagogy, and school leaders who do not know the second language and/or culture. Since most of the research was conducted in Spanish- English American bilingual school programs in 2002 and 2011, research needs to now shift to current Chinese-English bilingual school programs because of its growth in popularity over the past few years. A more concentrated focus on what culturally and linguistically responsive leadership looks like in a Chinese bilingual elementary school in Canada was the focus of my research.

Theoretical Framework and Conceptual Framework

For the theoretical framework, I used Goldring's (2002) three levels of school culture and six traits of culture, as it was well suited for the purposes of my inquiry. Goldring believes that underlying all of the roles and networks amongst a school's teachers, support staff, and leader is a school's culture. Consistent with Weaver's (1986) well cited 'iceberg' conceptualization of culture, school culture is both visible and invisible.

School culture effects all things related to the school, from what is being discussed, common beliefs and values, and relationships. It is the unspoken norms that influence the way things are done and the way people act. Goldring (2002) identifies three levels of school culture.

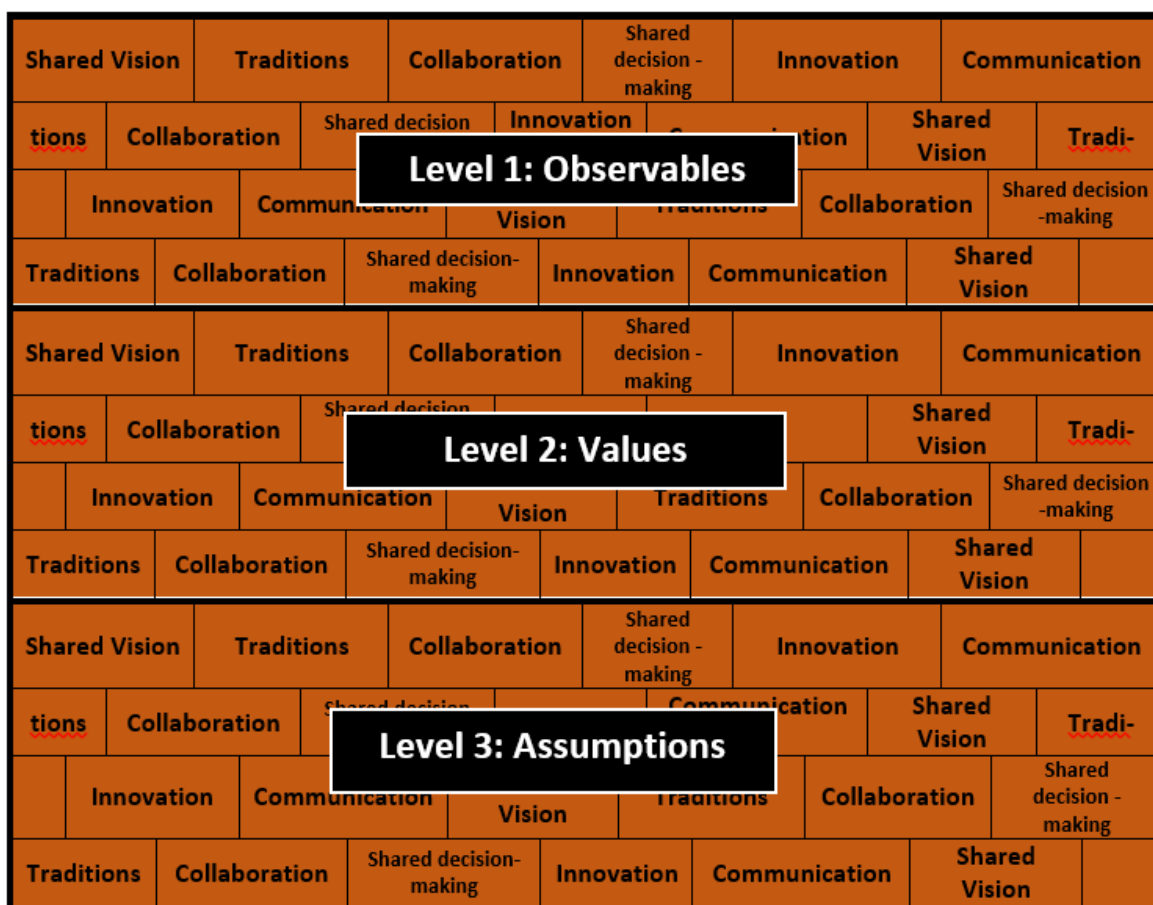


Figure 2. A representation of the theoretical framework of the three levels of culture with one level building on another. Each level is made up of 'bricks' of the six key traits of culture. Adapted from "The Power of School Culture," by L. Goldring, 2002, *Leadership*, 32(2), p. 33.

The first level encompasses all of the things within a school that can be observed. Examples of this include how classrooms are organized, how things are communicated to parents, student timetables, and school celebrations. The second level is comprised of the values that underlie all of the things that make up the first level. For example, the values can be felt through the behaviours and relationships amongst staff members. The third level is the most powerful, and is the assumptions accumulated over time amongst the school's stakeholders. It is what underlies the behaviours and thoughts amongst the stakeholders. It is the part that is below

the surface of the iceberg in Weaver's (1986) analogy. It dictates many aspects of school life including who is considered accepted within the group and the amount of information shared amongst members. Goldring (2002) further elaborates by detailing six key traits that appear in all three levels of culture. The first key trait is a shared vision. A vision includes a statement that is based on values that offer stakeholders direction and purpose and reflects what a school identifies as its most important work. It is generated by all of the school's stakeholders and is created by all of their common experiences and beliefs. The second key trait is traditions. Traditions are the daily and regular visual aspects of the school that reflects its values and assumptions. This includes actions, rituals, and ceremonies. The third key trait is collaboration. Collaboration is when the various stakeholders work together to accomplish a task, but must negotiate the spoken and unspoken cultural expectations of the group. Shared decision-making is the fourth key trait. Formal and informal decisions made by a group of stakeholders reflect how a group's values are translated into action. By sharing the responsibility for making decisions for the school, it contributes to building a sense of community amongst stakeholders. The fifth key trait of school culture is innovation. Innovation is when something beneficial, but new, is presented to the group. Often this means that there will be change, which to varying degrees will challenge the current school culture's assumptions and beliefs. The last key trait of school culture is communication, which is how culture is expressed. There is internal communication (amongst staff members) and external communication (to parents and other stakeholders). These six traits are the building blocks, or 'bricks' that make up the three levels of school culture.

My conceptual framework is built upon Goldring's (2002) theoretical framework of the three levels of culture. It was through this lens that I sought evidence within my data of the three

levels of school culture that make up the Chinese bilingual program, as well as the six key traits of culture. If the six key traits were the bricks that made up the school culture, it was my belief that in a Chinese bilingual program, the mortar that influenced and bound the bricks together was the ethnic culture and language of the stakeholders. Through the research conducted on the impact of ethnic culture and language in the context of language programs, I conceptualize that the following two key aspects make up the mortar of a Chinese bilingual program: stakeholder connection to their ancestral heritage and ethnicity and the desire to pass it on to the next generation (Gardner, 2003; Lao, 2004; Li, 1999; López, 2013) and that ethnic culture and language act as a communication and social bridge between generations (Li, 1999; López, 2013). I conceptualize that these two aspects of the stakeholder's ethnic culture and language impact and intertwine with the six traits of school culture in the more observable aspects of the Chinese bilingual program that are on the surface level of the culture iceberg (Weaver, 1986) such as how language and culture are taught and the role of each stakeholder (parents, teachers, and school leaders). The mortar of ethnic culture and stakeholder language will also be evident in the deep invisible parts of the culture iceberg, such as second language acquisition methodology, culturally and linguistically responsive teaching, and culturally and linguistically responsive leadership.

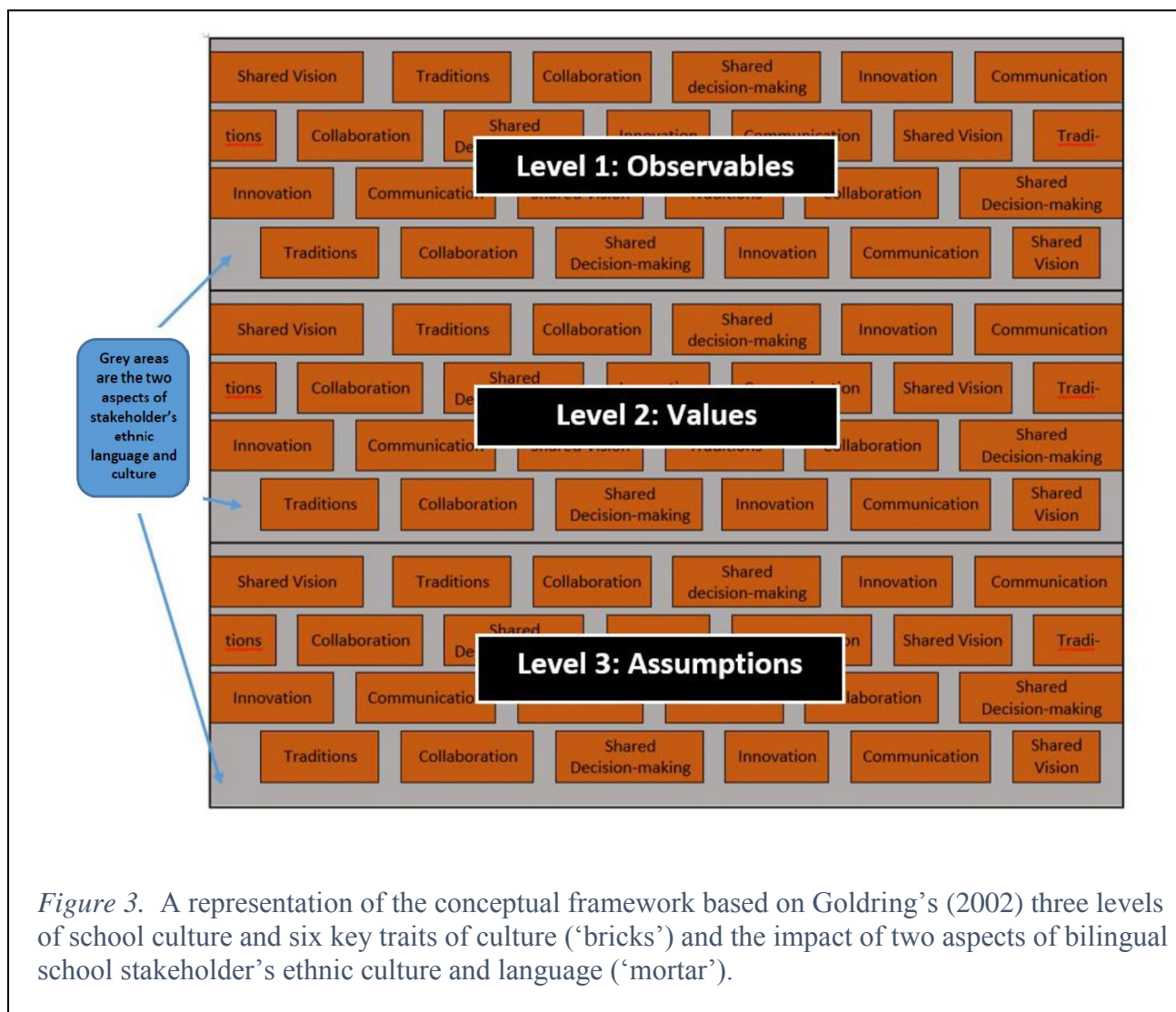


Figure 3. A representation of the conceptual framework based on Goldring's (2002) three levels of school culture and six key traits of culture ('bricks') and the impact of two aspects of bilingual school stakeholder's ethnic culture and language ('mortar').

With such a high number of Chinese families that embrace this program, I sought to find out whether their Chinese ethnic culture had an influence on the culture of the Chinese bilingual program and how. With the few families who do not identify as ethnically Chinese, I sought to find out if their expectations, beliefs, and values for this program as well as their motivation for having their child attend the Chinese bilingual program were the same or different than ethnic Chinese families. As such, the observations and reflections of parents in this program would

provide insight into this. With all students receiving instruction from two teachers, one being a native English speaker and the other being a native Mandarin speaker, the impact of whether the ethnic Canadian and Chinese cultures of the teachers influenced school culture was also something I sought to find more about. Teacher feedback and perceptions would provide insight into this. After identifying the bricks and mortar that made up the Chinese bilingual program culture, I focussed on how school leaders negotiated these levels and traits of culture, and whether the leaders' own ethnic culture and language was a factor.

CHAPTER 3

METHODS AND METHODOLOGY

Leadership in bilingual school programs is complex and multifaceted. From my experiences, the nuances and issues faced in the school culture of these programs differ considerably from those encountered in regular community school programs. Bilingual school leaders have the added dynamics of having to meet a specific language mandate on top of a government mandated curriculum; support teachers from two distinct cultures with different philosophies and pedagogies in regards to teaching and learning; partner with parents who have diverse perspectives on schooling, depending on their culture, generation, and upbringing; and educate students who are trying to find their identity and balance societal, parental, peer, and school expectations. Negotiating and balancing these ‘nonroutine problems’ (Schwabsky, 2013) and identifying aspects of school culture that are unique to the Chinese bilingual program was the focus of my research. These features of the school culture influence every decision leaders make, impact every conversation they have, and underlies everything that they do as a bilingual school leader.

The purpose of this bounded case study (Merriam, 2016) is to closely examine leadership in a single Chinese-Canadian bilingual program. Studies that were based on a focused examination of leadership in a Chinese bilingual program could not be identified. My research would not only be the first of its kind, but it would also add to the research that exists on leadership in bilingual school programs in general.

Epistemologically, my research was social constructivist in nature. In this sense, I acknowledge that knowledge, through experiences, historical norms, and cultural norms, is constructed or built through interaction with others and their social worlds (Creswell, 2013;

McKinley, 2015; Merriam, 1998). My research had many features of social constructivism, such as trying to understand social occurrences (school culture) from a context-specific (Chinese-Canadian bilingual program) perspective, focussing on the particular circumstances that people live and work in to gain an understanding of a specific cultural setting (Chinese bilingual program), and beginning the research process with specific questions and then generating meaning from the data collected (Bloomberg & Volpe, 2012).

My research looked at how the group of parents and staff within this Chinese bilingual program constructed the culture of the program, within which the school leader needs to be not only well versed, but also able to lead appropriately. In alignment with a constructivist view, a thick description (Geertz, 1973) was used to describe the particular perceptions and perspectives of the stakeholders, along with descriptions of the places, events, and people (Stake, 1995). The plurality of perspectives and how they were negotiated by the principal, was explored in my research to ascertain how this influences leadership in a Chinese-Canadian bilingual program.

In this chapter I will include an overview of the methodology being used, an explanation of why it is well suited to this research, and an explanation of the research setting and sample. An overview of how the data were collected and analyzed will also be provided, along with the identification of various ethical considerations. To conclude this chapter, clarification on how trustworthiness was established and a description of the study's limitations and delimitations will be specified.

Rationale for Qualitative Research Design

According to Merriam (2016), qualitative research focuses on the experiences people have in the world, how they interpret their experiences, how they construct their worlds, and what meaning they attach to their experiences. She states that the term “qualitative research” and “case study” are often used interchangeably and outlines four characteristics of qualitative case study research that align with the key components of my research.

Firstly, Merriam (2016) states that the focus on process, understanding, and meaning is key to qualitative research. In the qualitative research that I conducted, I looked to understand the various professional, personal, pedagogical, and social issues that make up its school culture, that a leader in a Chinese-Canadian bilingual program must negotiate. I also sought to understand the role that key stakeholders such as staff and parents play within that negotiation, and whether their ethnic culture and language was a factor. My research pursued how meaningful the roles of culture and language were, in leading a Chinese-Canadian bilingual program.

Secondly, Merriam (2016) sees the researcher as the main source for collecting, examining, and analysing the data. As the principal of a longer-standing, sister Chinese bilingual program, I am in the unique insider position of experiencing and knowing all of the various stakeholders, the history and progression of the program, and some of the daily ‘goings-on’ both in front of and behind the scenes. As such, with the data I gathered via a questionnaire, I was able to put the data into context and interpret them based on my knowledge and experience of the program; and provide insight that was grounded in my understanding and subtle underpinnings of both the Chinese and Canadian cultures. As a cultural and research setting insider, issues such as influence, subjectivity, and power can be problematic. Positionality issues were mitigated by

being reflexive throughout the entire research process in order to limit biases and assumptions. This included not just reporting the positive data that was gathered, but also the negative data (even though there was not much negative data gathered via the questionnaires), acknowledging the research limitations, asking indirect and open-ended questions in the questionnaire, and having an outsider (my supervisor) to review and provide feedback on my research to identify any biases that I may have been demonstrating (Taylor, 2019). In order to step back and distance myself so that I could look at and interpret the data with a neutral lens, I tried to base my interpretations on all of the data collected (Watt, 2007), provide a “thick description” (Geertz, 1973), and by triangulating data (Stake, 2002) in order to create credibility. Issues related to positionality will be discussed in more detail later in this chapter when ethical considerations are addressed.

Thirdly, the research process was inductive, as I used the data that I gathered from the questionnaire, school documents, personal experiences, and insider knowledge, to formulate themes and concepts for analysis. I developed a theory about the school culture and leadership in a Chinese-Canadian bilingual school setting as key themes emerged from the data over time.

Lastly, the final conclusions of my research were richly descriptive. They included detailed data and descriptions of the context, stakeholder-participants, and key events. I incorporated quotes to represent participant voice and perspective, but also other data found in school documents and personal experiences that supported significant themes. It was important to triangulate the data so that the results could be substantiated, and reliability and validity could be established. I was intentional in using multiple source of data so that both consistencies and inconsistencies could be identified and also with the hope that more insights could be discovered (Richard, 2014).

Rationale for Bounded Case Study Methodology

Choosing the appropriate methodology is critical to all research as it the methods and procedures used to identify, choose, process, and analyze information about a specific topic or situation (University of Witwatersrand, 2019). In educational research, case study methodology is widely used as it involves studying an occurrence through the use of multiple sources of evidence. It expands our knowledge of real-life events by increasing and developing our understandings of contexts, communities and/or individuals (Hamilton & Corbett-Whittier, 2013). The focal point of case study in educational research is context-dependent knowledge and experience, with the central goal of improving learning (Flyvbjerg, 2011). It is for these reasons that case study was well suited for my research on culture and leadership in a Chinese bilingual program.

Going into my research, it was my intent to study the culture and consequent leadership actions of a Chinese bilingual program using evidence sources such as stakeholder responses, school documents, and personal experiences. By choosing to conduct a case study on this Chinese bilingual program, I would focus on real-life experiences, perspectives, observations, and opinions of stakeholders that would help to expand my knowledge of the culture of a Chinese bilingual program and what needed to be negotiated by school leaders. The more knowledgeable and involved leaders are about the culture of their school, the better they are at meeting and negotiating these aspects (Turan and Bektaş, 2013). Student achievement is directly impacted by school culture (Prokopchuk, 2016) and by school leadership (Robinson, 2011).

Merriam and Tisdell (2016) expand the definition of a case study by explaining it as an “in-depth description and analysis of a bounded system” (p. 37). I believe that a bounded case study was appropriate for my research as I would be able to provide a thick description and

thorough exploration of one Chinese bilingual program that was bound by both time (the 2017-2018 school year) and place (this specific Chinese bilingual program housed at this specific school). It was these components of my research that also make up Merriam's (2009) characteristics of a case study of being particularistic (focused on a particular program), descriptive (clear and comprehensive depiction of what was being studied), and heuristic (provided insight and revelations about what was being studied).

Research Setting

As a leader of a Chinese bilingual program for ten years, I am very familiar with all of the Chinese bilingual programs within the school district, including their demographics, growth path, struggles, and successes. This proved invaluable in choosing a research site other than my own, in order to avoid ethical issues such as power dynamics and anonymity. I chose a site that closely paralleled many aspects of the program of which I am a leader, with the intention that I could better relate to and understand the dynamics of their situation. The families designated to this school were originally designated to my school for many years, before increasing demand for the program resulted in the re-designation of these families to this site when it opened up. As a result, I conducted my research at an elementary school that is within the same large Canadian urban school district of which my school is a part. This school houses two programs, a community kindergarten to grade six English program and a Chinese bilingual kindergarten to grade four program. Only the Chinese bilingual program and their specific stakeholders were a part of this research study, with the underlying understanding that aspects of the community program influence the Chinese bilingual program.

Research Sample

All parents and teachers in the Chinese bilingual program of this particular school were invited to participate in my research. Recognizing that most families that are a part of this program were ethnically Chinese or Chinese-Canadian, I had hoped that that the very small percentage of non-Chinese families would also participate in this study. Their participation was important to capture if their expectations, beliefs, and values for this program as well as their motivation for having their child attend the Chinese bilingual program were the same or different than ethnic Chinese families. It was also valuable to see if and how their own non-Chinese ethnic culture impacted the school's culture. The teachers in this Chinese bilingual program either identified themselves as ethnically Chinese or ethnically Canadian.

On May 21, 2018 I met with the teachers and school leaders at their school to review the details of my research including the timeline, objectives, research questions, process, and their role. I reviewed the letter that was to be given to all families (Appendix C) and assured them that this would not create any extra work for them as they would not be required to approach families, answer any questions, or help anyone with the questionnaire. I shared with them my contact information so that any questions would be redirected to me. I also reviewed with the teachers the letter that was for them (Appendix D), explaining my research and requesting their participation in the questionnaire. I reiterated to teachers that they would remain anonymous, that there would be no identifying questions on the questionnaire, and that their answers would only be used for my research. I introduced teachers to the webpage (Appendix E) that I created (the link was included in the parent and teacher letters). This webpage provided more information about my research, including the ethics approval certificates, a link to the survey, and contact information for myself and my supervisor.

It was decided that students would not be research participants as it would be difficult for them to independently answer the online questionnaire without adult help (which could lead to adult influence) and young students often have difficulties understanding the influences and impact of leadership outside of their day to day classroom experiences (which is the focus of this study).

Data collection started on May 22, 2018 and was originally supposed to end on May 31, 2018 but was extended to June 4, 2018 to provide participants the weekend to complete the questionnaire.

Data Management

With the potential of having a large amount data to contend with, I organized a data management plan that first started with collecting data, then organizing it, and lastly accessing and securing the data.

Data collection

A multi-method approach was used in order to triangulate the data. This included the use of parent questionnaires, teacher questionnaires, and the analysis of publicly made school documents (such as newsletters, school website, and letters home). Interwoven were also my personal experiences from being a leader of a sister Chinese bilingual program.

Questionnaire. A ten question questionnaire was created that would provide insight into my overarching research questions (Appendix A and B). The questions were open-ended and could only be completed online. In order to meet the needs of the dominant linguistic groups in the program, the parent questionnaire (Appendix A) was offered in both English and simplified Mandarin. For teachers (Appendix B), the questionnaire was only offered in English, as all of the teachers are able to communicate proficiently in written English. Nine of the ten questions

posed were the same in both the parent and teacher questionnaires, with only the first one differing. In the parent questionnaire, parents were asked what their native language was, whereas in the teacher questionnaire, they were asked which language they were responsible for teaching. As for the one teacher who taught both languages, I asked this teacher to answer as teaching Chinese, in order to maintain his/her anonymity.

Document Review. Analysing pre-existing public documents provided not only a historical account, but also additional information about processes and procedures around the school, decisions made by the principal, and priorities and philosophies of the teachers. Examples of such items included the monthly newsletter, school development plan, and the school website.

Personal Experiences. My relatable personal experiences as a leader of a sister Chinese bilingual program for 10 years provided another form of accountability to the research findings. I was able to understand the various perspectives of the stakeholders as they are similar to the ones I experience at my school setting. In the journey of growing my Chinese bilingual school program over the years, and seeing how this program has followed the same trajectory, my personal experiences allowed me to understand the actions and viewpoints of the school leaders, parents, and teachers. My personal experiences also provided data that was not mentioned in the questionnaire responses or represented in school documents. Caution was taken in the use of personal experiences, as I had to engage in self-reflection to be critically aware of issues related to biases and positionality.

Organizing Data

The data collected from the open-ended questionnaire were organized in different ways. They were first divided up by parent responses and teacher responses. Within those responses, they were further subdivided two ways. The first way was by responses to each question. This was done to see if there were commonalities and themes that emerged from the responses to each question. The second way was by each respondent. This was done to see if the respondent was consistent in the way he/she answered questions and if themes emerged from his/her responses as a whole. Parent responses were also subdivided again by those who chose to respond in English and those who responded in Chinese. This was done to see if there was any relationship between responses and the language the participant was more comfortable with. This was also done for my own researcher purposes. Because I am not literate in written Chinese, the use of a translator was necessary to translate the Chinese responses. It was important to know that if there were some responses that did not make sense or seemed in error, I could ask the translator to revisit the translation to ensure that it was correct. This was not done for teacher responses as all teachers responded in English.

School related documents and website links that were available to the public were printed out so a hard copy of it would exist. This was done as a precaution in case any online documents were taken off their websites and would therefore not be accessible to me as a data source. All hard copies of documents were organized in a binder according to the type of document it was.

Accessing and Securing the Data

Online questionnaire responses were only accessible to me via my personal login name and password on the questionnaire's website (Survey Monkey). An electronic copy of the responses was also saved to a memory stick and to the desktop of my personal computer, located

in my secure home, with both requiring a password to access it. I was the only person who knew the password to both devices. The printed version of the responses were kept in a binder that was also secured in my home, where it was not accessible to anyone but myself. The binder that kept together all of the printed documents was also housed in the same secure spot. My supervisor could access any of the data through me.

Analyzing Qualitative Data

To analyze the data is to make meaning and sense of the questionnaire responses, documents, and personal experiences through consolidation, reduction, and interpretation (Merriam & Tisdell, 2016). The central purpose of analyzing data is to try to answer the research questions by being both inductive and comparative, and this should be done while gathering data.

Before data analysis began, I first organized and categorized the data that I gathered through the online questionnaire. This meant organizing answers in different ways: by individual respondent, by question, by parents and teachers, and by native language. Since I am unable to read Chinese, I then had the nine parent responses that were written in Chinese, translated to English by a trustworthy source who has no connections to this research or the school (Appendix F). My first read of all of the responses to the questionnaire was to get an overall sense of what respondents had to say, identify patterns, and to start formulating some general themes as related to the theoretical and conceptual frameworks. After getting a feel of the thoughts, feeling, ideas, and opinions of the parents and teachers, I reread the responses, and started to manually code, highlighting key words and sentences. During my third read of the responses, I grouped them into categories or themes based on the key words and sentences that were highlighted. I then looked at school documents that I had collected and reflected on

personal experiences to see where they connected to the identified themes for triangulation purposes. I knew that these were all valuable resources that would add credibility and life to what the stakeholders had contributed. Looking at the themes and categories, I then sought to see how they related to my research questions and how they linked to my theoretical framework of Goldring's (2002) three levels of culture and the six key traits. The questionnaire data, documents review, and personal experiences were categorized into the three levels of culture and then sub-categorized into the six key traits of culture. Keeping in mind my conceptual framework, I then looked at the data that specifically pointed to the impact and influence of the stakeholder's culture and language on school culture.

Throughout this process, I was also mindful of questionnaire data, school documents and personal experiences that conflicted with one another. Contradictory data served as a point of reflection and reconsideration, as I was compelled to understand the conflict. To what degree was the contradiction? Was there a significant amount of evidence that contradicted? Did the contradiction mean that some of my original thoughts and ideas were incorrect and needed to be reconsidered? Was the contradiction a reflection of stakeholders' varied perspectives based on their personal experiences, views on education, and/or ethnic culture and language? What were the other data telling me to help me draw conclusions about the conflict? Was there a flaw in the way data were collected or how a question was inadequately asked that resulted in conflicting data? All conflicting data were integrated into the narrative of my research for transparency purposes and to reflect the voices of all participants. An explanation was provided as to the perceived reason for the contradiction and its level of significance to my research.

Trustworthiness

Merriam and Tisdell (2016) believes that “to have any effect on either the practice or the theory of a field, research studies must be rigorously conducted; they need to present insights and conclusions that ring true to readers, practitioners, and other researchers” (p. 238). In order to achieve this, Guba and Lincoln (1985) identify four criteria for evaluating trustworthiness of qualitative research that I implemented for my own study: credibility, transferability, dependability, and confirmability.

Credibility. Credibility of the research depends on how well the research findings align with reality, and if the research participants feel that they and their experiences, thoughts, and perspectives, have been represented accurately by the researcher. To ensure that my research was credible, I was transparent about my biases, especially since I am both the principal of a sister program and a researcher of a program that some may perceive as my program’s competition.

As well, several sources of data from more than one perspective were compared, corroborated and triangulated for credibility. In real life, multiple perspectives exist that do not always correspond with one another, and in order to be truly representative of the stakeholders’ voices, all perspectives matter and play a part in answering the research questions. Thus, I included negative cases or discrepancies.

Transferability. Transferability of the research looks at the lessons learned in one setting and how well those lessons could transfer into another setting. For the most part, some findings and conclusions could be transferrable to other Chinese bilingual settings, as well as other second language programs. To ensure transferability in my research, I provided thick descriptions to impart a realistic and complete picture, as well as detailed information about the

context and circumstances so that experiences could be relatable and relevant. Through my personal experiences at my own Chinese bilingual program and in working closely with a third sister program, the demographics and ethnic cultures of the families and teachers are very similar and the school cultures of each program are comparable. Therefore, the transferability of my findings is most significant to the Chinese bilingual elementary programs within the same district of this school.

In addition, since my research is context specific and case based, the conclusions from my research can also be used to gain a deeper understanding of this specific Chinese bilingual school site. A rich and in-depth depiction of this program's unique needs and characteristics can be influential for the program stakeholders as it informs their decisions regarding the school's vision, goals, and school development plan.

Dependability. Dependability examines “whether one can track the processes and procedures used to collect and interpret the data” (Bloomberg & Volpe, 2012, p. 113). Dependability in my research was established through comprehensive and systematic explanations of my data collection methods, data management, and data analysis. This not only served to provide confidence in the reader that thorough processes were developed and followed, but it also afforded the opportunity of other interested researchers to repeat the same processes when conducting the same or similar studies (Shenton, 2004).

Confirmability. Confirmability questions how objective the research is. Confirmability was achieved by ensuring that my research findings were based on participants' first-hand experiences, ideas, and perspectives. I also used the following questions to guide my conclusions: Is factual evidence available to corroborate participant experiences or reflections? Does the data support interpretations? Does the experience sound plausible? How or is this

experience useful to the research or related to the other data gathered? Triangulation of data, through cross-verification from two or more of my data sources, and different data collection methods was also used to guarantee confirmability.

Limitations

I have identified four key limitations, or conditions of my research that I as a researcher had no control over. These limitations may have influenced my research findings, but I had certain considerations in place in hopes of overcoming them.

The first limitation in my research was the number of participants I would have in my study and from what ethnic culture they were from. Since I did not personally recruit participants to respond to the online survey, this meant that a potential weakness in this study could have been the lack of data I would have gathered due to low participation. I relied on the invitation letter that every family and teacher received (Appendix C) and the encouragement and endorsement that the school staff provided. As a strategy to overcome this, I also provided teachers a generic reminder message and survey link that was posted on each of their classroom blogs as additional encouragement for parents to participate in the survey. The invitation letter that families received had some information that was translated into Chinese, in hopes of eliciting responses from Chinese families who were more comfortable answering in their native language. It was important that I heard the voices of the various ethnic cultures that make up the school's population, hence why information and the survey were provided in both English and Chinese. Because the other non-Chinese and non-Canadian ethnic groups that make up this Chinese bilingual program's ethnic profile were so small, I was unable to provide information and the survey in all of their native languages. School staff shared with me that these few

families were proficient in English and would be able to complete the English survey if they wanted to participate.

The second limitation in my research was my influence and power as the principal of a sister school, while also being the researcher. Teachers may have felt pressured or influenced to not be fully honest or could have been guarded with their replies, worried that this may impact any future working relationships. I attempted to mitigate this through the use of an anonymous online questionnaire that did not include questions that were controversial or critical of a teacher's or leader's practice. Parents may have felt compelled to respond a certain way thinking that they wanted their program to reflect positively to the public, especially if they were feeling compared to other sister Chinese bilingual programs. Some parents may have also used this opportunity to air some personal grievances, hyper focusing on one specific incident that they may have disagreed with, or one bad experience that they may have had. To help mitigate some of the influences and power dynamics that come with being a leader of the sister program, I ensured that all of my communication to parents did not include the fact that I was a principal. This included having all written communication on University of Calgary letterhead and electronic communication using my University of Calgary email account. Some parents may have recognized my name, and I had instructed school staff that if asked, to acknowledge my role as the principal of a sister program. It was not my intention to deceive participants about who I was and my relationship to the school and research, but I did not want my position to be in the forefront where it could influence participation, responses, and relationships.

The third limitation in my research is how much influence the community program has on my research data in regards to the Chinese bilingual program. Since the school that I researched is dual track, housing both the community program and Chinese bilingual program,

some of the data collected could be influenced by participant feelings, experiences, and administrative decisions related to being dual track. Although the questionnaire questions that I developed were specific to only the Chinese bilingual program, it was impossible to separate out or identify the influence of the other program.

The fourth limitation in my research is the type of answers generated by the use of an online anonymous questionnaire. With a questionnaire, I was unable to interact with participants and to have them elaborate on answers, and provide examples, insights, and details that could provide a more well-rounded and in-depth perspective on my research questions.

Delimitations

Two important delimitations existed within my research that define the parameters of my research, but were intentional choices made by me as the researcher.

The first delimitation in my research was the use of an online questionnaire. The use of an anonymous questionnaire allowed participants to be honest, without fear of being identified and having negative consequences. This also helped to alleviate the same concerns that ethics committees had in approving my research. A questionnaire with specifically designed open-ended questions also helped to focus in on the data that I wanted to collect that pertained to my overarching research questions. The biggest struggle I had with this delimitation was my inability to ask follow-up questions to some of the responses in order to gain clarification or probe for more in-depth answers.

The second delimitation in my research is the choice to only conduct the research at one Mandarin bilingual program site. Although three other sites exist within this school district, this school was strategically chosen to be the only one studied. This was because this school most closely parallels the school in which I am a leader, and can therefore relate to and understand

best on a personal level. Due to the issues of power dynamics and possible participant recognition, it was concluded that doing research at my own school site would have some difficult ethical challenges that would taint the data. Another reason for using only one research location is the copious amounts of data that would be generated by researching more than one site. The large amount of data would be both overwhelming and impossible for me, as one part-time researcher, to analyze accurately while considering all of the factors and influences that would be specific to each site. One difficulty of me using only this site for my research is that it limits me to only nine teachers to respond to the questionnaire, which does not provide too much teacher voice and the possibility for diverse opinions, ideas, and experiences.

Ethical Considerations

The general rule of thumb in research is to ‘do no harm’. This includes not hurting others (emotionally, mentally, and physically) or putting them at risk; not taking advantage of people or situations for personal or financial gain; and being honest and trustworthy that what you are reporting and telling participants is factual and truly representative of the data gathered. In my research, I have identified two main ethical considerations- informed consent and researcher position.

Informed Consent. Participants were first provided a letter of invitation (Appendix C) that explained my research, the purpose, the process, key dates, and key contacts. Participants were also provided a link to a website (Appendix E) that I created. This website had more details about my research as well as proof of ethics approval from both the University of Calgary and the school district in which the study school was located. Both the letter and website included links to the online questionnaire, that when clicked on, assumed informed consent by the participant. It was stressed to participants that this questionnaire was completely optional

and participants remained anonymous, unless they chose to withdraw some or all of their answers before June 1, 2018.

Researcher Position. As the principal of a sister program and researcher, I needed to be very aware of the boundaries and ethics related to my dual roles. Therefore, the online questionnaire for teachers and parents were completely anonymous with no specific indicators that would allow me to link answers with participants. This was important, as some teachers could have felt influenced to answer in certain ways because they may be employed by me in the future since I am the principal at a sister program. In addition to the power and influence factors that were discussed in the limitations section, I also have a unique position of being an ‘insider’. As previously discussed, I can be considered a cultural insider because I am a Chinese born Canadian who has personal lived experiences in both cultures. Throughout the research process, I needed to ensure that I did not assume that I knew everything related to the Chinese culture and language, the Canadian culture, or being Chinese-Canadian. I tried to use the data in relation to my personal experiences to build my conclusions.

I am also a partial insider of the research setting because I work in a very similar environment every day, and was involved in this program’s conception and evolution. I cannot be considered fully *native* to the setting (Anderson, Herr, & Niheln, 2007) because I did not experience being this specific program’s leader and its everyday realities. As a practitioner researcher, I needed to ensure that I remained open to what the data were saying because, by being an insider, I put myself in a position to have potentially made assumptions about aspects of the data. Participants may have assumed that I knew certain things about the program and school leaders. As a result, they may not have mentioned or elaborated on these in their responses.

When formulating the questionnaire questions and analyzing responses, I may have also assumed that participants thought, knew, and believed things that they actually do not.

Summary

This chapter provided an overview of various aspects of my research such as the methods and methodology, rationale for qualitative research, context, sample, data collection methods, data management, data analysis, and trustworthiness. It concluded with an explanation of the research limitations, delimitations, and various ethical consideration related to the study. The intent of this chapter was to provide a solid foundation on which the research was based, and the findings produced. The next chapter will detail the research findings.

CHAPTER 4

FINDINGS

Introduction

The first purpose of this qualitative case study was to understand the unique components that make up the culture of a Chinese bilingual program in relation to Goldring's (2002) three levels of school culture and six key traits of culture, and how the two aspects of stakeholder's ethnic culture and language impact this school's culture in both observable surface-level ways and as well as in underlying invisible ways. It was to also identify how the leaders negotiate all of these components with a learning community where the ethnic culture, language, and heritage of Chinese and non-Chinese parents and teachers are influential, and whether the school leaders' own ethnic culture and language have an impact.

The primary research questions for this study were: (1) What are the unique components that make up the school culture of the Chinese bilingual program?; (2) How are the unique components of the Chinese bilingual program being addressed by the school leaders?; (3) What role does the ethnic culture and language of the parents and teachers play in the school's culture?; and (4) What is the impact of having a Chinese versus a non-Chinese school leader in a Chinese bilingual program? These research questions were addressed through the exploration of school culture, ethnic culture and how they are intertwined, as theorized in my conceptual framework. My conceptual framework was comprised of three themes that my findings were organized under: (1) Three levels of culture—observables, values, and assumptions; (2) Six key traits of culture that the three levels are comprised of—shared vision, traditions, collaboration, shared decision-making, innovation; and communication; and (3) Impact of ethnic culture and language on school culture in relation to stakeholder's connection to their ancestral heritage and

ethnicity and the desire to pass it on to the next generation (Gardner, 2003; Lao, 2004; Li, 1999; López, 2013), and that ethnic culture and language act as a communication and social bridge between generations (Li, 1999; López, 2013).

This chapter starts with a rich description of my research setting, specifically the demographics of the families and staff of the Chinese bilingual program and how the program is organized. This chapter will also provide some background and insight into the key stakeholder participants, as this will put into perspective some of their questionnaire responses that make up the greater part of this chapter. The majority of this chapter will present the research data according to each theme of Goldring's (2002) the three levels of school culture, with the sub-themes of the six traits of culture. The last part of the chapter will present data in relation to my conceptual framework on three levels of school culture and six key traits of culture, and how the two aspects of the stakeholder's ethnic culture and language impact this school's culture in both observable surface-level ways and in underlying invisible ways. Four main sources of data will be presented: parent questionnaire responses, teacher questionnaire responses, document review, and personal experiences. Some sub-themes do not include data from all four sources as questionnaire data did not reveal relevant responses, documents that I had access to did not relate to the identified themes or I did not have relevant experiences. As well, Goldring's three levels of school culture starts from the more observable aspects of culture and progresses to collective assumptions and underlying intentions that are not as evident. Therefore, the amount of data collected gradually decreased through the progression from level one to level three.

Setting

My research setting took place in a mid-sized elementary school that is located in a large urban school district. The school is dual-track, as it houses a community school program as well as a Chinese bilingual program. There were a total of 552 students in the school, with 220 of them in the Chinese bilingual program. Nine teachers teach in the Chinese bilingual program, with four of them being native Mandarin speaking teachers who are responsible for teaching Mandarin Language Arts, Science and Math in Mandarin. All four of these teachers were born and educated in mainland China, with a high school teaching background. There are also four native English speaking teachers who are responsible for teaching English Language Arts, Social Studies, and Health and were born and educated in Canada. There is one teacher who is responsible for teaching all subject areas in Mandarin and English who was born in Taiwan and educated in Taiwan and the United States. As a result, all students (except for one class) were taught by two teachers each day, with half of the day being taught by a native Mandarin speaking teacher with Mandarin being the instructional language, and the other half of the day being taught by a native English speaking teacher who teaches in English. This kindergarten to grade four program was established five years ago. Students wishing to continue in the Chinese bilingual program beyond grade four must go to a different school site that houses the grade five to nine program. There is currently no Chinese bilingual high school program within this school district. As the demand for this program continues to grow year after year, the school has had to cap the number of students it accepts into the program. As a result, there is a lottery that takes place for admittance into kindergarten and grade one, as those are entry points that do not require students to have knowledge or experience in either English or Chinese. There are usually more applicants than openings, which means that there is a waiting list to enter kindergarten and grade

one. Acceptance into grades two or higher necessitates an entrance exam that requires students to be reading, writing, speaking, and comprehending at grade level in both languages.

Most of the families that attended the Chinese bilingual program at this school in the 2017-2018 school year were of Chinese descent. Of the student population, 83% had parents who were both Chinese or had one parent who was Chinese. It is important to understand that parents of Chinese descent could mean that for first generation Chinese-Canadian students, their home language would likely be Cantonese or Mandarin. For second generation Chinese-Canadian students or students who had one non-Chinese parents, their home language would likely be English. It is also important to note that most Mandarin speaking households read and write using simplified Chinese script, while most Cantonese speaking households read and write using traditional Chinese script (although due to the similarities, some are literate in the simplified script too). Approximately 10 years ago, it was decided in the school district in which this Chinese bilingual program is situated that students would only be taught to read and write in simplified Chinese script to avoid discrepancies between schools and grades. Simplified Chinese is also recognized as the official written script in mainland China and by the United Nations. According to school records, 40% of the students came from Mandarin speaking households, 35% from English speaking households, and 23% from Cantonese speaking households, while 2% of the students spoke a different language at home (Japanese, Korean, Arabic, Farsi or Hakka). From my personal experience, the parent participants who chose to be a part of this research by answering the online questionnaire fairly represented the program's parent population in their perspectives and proportionally.

Typical of the student demographics of the Chinese bilingual program is the high number of students who are identified as English Language Learners (ELL). Of the students, 52% had

been identified as being ELL (with various degrees of proficiency), with 20% of those students categorized as foreign born and 80% Canadian born.

The leaders at this school consisted of a native English speaking Caucasian principal who had been at the school for more than ten years, and a native Mandarin speaking assistant principal who had been at the school for three years, but was previously an assistant principal at a sister Chinese Bilingual elementary program for five years.

Presentation of Findings

As previously stated, the findings will be presented under the themes outlined in my conceptual framework. The findings will be comprised of questionnaire responses from parents and teachers, school documents, and personal experiences. Direct quotations from questionnaire responses will be provided to represent stakeholder voice. It is worth noting that although some findings can fall under multiple themes, I chose to categorize them according to the theme that was the most relevant. To begin with, all of the responses from the first question from the questionnaire will be presented, and done so quantitatively because it was the only question that was written in a closed-ended fixed choice format. The purpose of this first question was to narrow down the linguistic background of the participants, as it contributes to the understanding of their educational experiences and perspectives, as well as their knowledge of the languages being taught. It is to also identify the population of the parent and teacher stakeholders who are represented in this study. It is important to note that throughout the presentation of the remainder of the findings from open-ended questionnaire questions, quotations taken from parent responses will not identify what their native language is, nor will they identify in what language participants chose to respond on the questionnaire. I did not feel that this information was a significant factor in my findings.

Questionnaire Question One: What is your native language? (Parents) What language do you teach? (Teachers).

Table 1

Native Language Spoken by Parents- Gathered from the Parent Questionnaire

Response: 34	Number of responses	Percentage
Mandarin	11	32%
English	10	28%
Cantonese	8	24%
Other	3	9%
English and Mandarin	2	6%

Table 2

Native Language Spoken by Teachers- Gathered from the Teacher Questionnaire

Response: 9	Number of responses	Percentage
Mandarin	5	56%
English	4	44%

Of the 34 parent responses, 11 identified that their native language was Mandarin (32%); 10 as English (28%); 8 as Cantonese (24%); three as other (9%); and two as English and Mandarin (6%). The percentage of parent responses about their native language closely paralleled the percentage of languages spoken at home (according to school records), and was therefore a fairly accurate reflection of the parent population.

Of the nine teacher responses, four teachers (44%) identified that they taught English while five teachers (56%) identified that they taught Chinese. Of the five Chinese teachers, one was specifically asked by me at the onset of the research process to identify as being a Chinese

teacher. This was because he/she was the only teacher who taught both English and Chinese and his/her identity would be revealed if on the questionnaire one of the options was to answer “English and Mandarin.” The teacher responses regarding which language they teach were an accurate reflection of the teacher population.

Theoretical Framework - Theme 1: Observable Level of Culture

Sub-theme 1.1: Shared Vision. The conceptual framework for this study identified that the first level of school culture were observable things and one of the things it was comprised of was a shared vision for the program and school. The school district provided a vision for the Chinese bilingual program entailed providing students from a young age, the opportunity to acquire the basic skills for speaking, reading, writing, listening, and communicating in English and Mandarin by using English and Mandarin as the languages of instruction. All students learn the languages and learn the curriculum through the languages. The school website stated a vision that:

Through caring, trusting and supportive relationships, we will work together to ensure a climate for growth and learning. Students are at the center of everything we do; the communication between student, teacher, and parents is a key aspect to a successful year.

Parent responses. From the questionnaire responses, parents commented on observing the behaviours and actions of their children, teachers, and school leaders that reflected the program’s vision regarding the acquisition of the Mandarin and English languages. Parents expressed that “my children get to practice all four aspects of learning Mandarin every day for half a day each” and “In addition to learning English, students have the opportunity to also learn Chinese. There is certain knowledge that you can learn from the people around you and other knowledge that can only be learned through the school. This bilingual program can provide that

knowledge.” Parents also acknowledged the role of school leaders in regards to the program’s vision was to “guide staff to establish an annual academic vision/focus and stick with it throughout the year. (They) provide coaching to staff on effective planning and organizing in delivering the curriculum.”

There was only one parent who specifically commented that “whatever is being done by (school leaders) is not very visible. Perhaps the Chinese library books were under the direction of the assistant principal. Other than that, I am not aware.”

In terms of the school’s vision, parent responses reflected on observations they made of the benefits of housing two programs together in one school. Parents commented that “the diversity of students helps to bring a spirit of inclusion into the school” and “I feel that the atmosphere is very international. Not just Chinese, but you can feel that it is international.” Parents also acknowledged the positive outcome of having two distinct programs housed within one school. “I like the fact that our kids get to integrate with the community kids as well and not just the kids in their bilingual program.”

One parent did specifically comment on an observable challenge of having two programs together in one school and in trying to stay true to the school vision. This parent stated that a challenge is the “integration of students from both the bilingual and regular programs in order to facilitate a sense of belonging to the same school community.”

Teacher responses. From the questionnaire responses, teachers commented on the aspects of the program that they observed that reflected the program’s vision regarding the acquisition of the Mandarin and English languages. It was important for teachers to be a part of a program that they believed in and felt they had something to contribute. “I wanted to be a part of the Chinese bilingual program to help the students develop their Chinese listening, speaking,

reading and writing skills” and “Students can learn authentic language and culture from teachers who are native speakers.” Teachers understood the vision reflected the strengths of the Chinese bilingual program and how it benefitted students. “This program allows students to master two of the world’s most important languages and helps them learn to appreciate different cultures. Students see things from different perspectives since the Chinese and Western cultures, traditions, and values are so different.”

In terms of the school’s vision, teacher responses reflected their observations of having two programs together in one school that followed the same overall vision. Teachers answered that “teachers from both programs support each other. We are building one community together with the regular program” and “(Our school leaders) work hard to ensure that the two programs at our school aren’t segregated.”

Document review. In looking at the school’s website, there was one observable link that provided specific information about the Chinese bilingual program. The information on this link was created and inserted by the school district and was available on all of the schools’ websites that housed a Chinese bilingual program. The vision for the Chinese bilingual program was shared on this link. The rest of the content on the school’s website was reflective of the school’s shared vision of strong relationships, working together, student-centered, and communication. Observed were monthly newsletters that addressed the school as a whole with good news stories, reminders, and events that were for the entire school population and not just one specific program within the school.

The school’s publicly posted annual School Development Plan 2017-2018 outlined the goals, strategies, targets, and measures that the teachers and students would be strategically working on for the school year. The achievement goal set out for the entire school, that reflected

a vision of success for all students, was that “Students will develop an enriched vocabulary in their written and oral compositions.” Achievement targets were set and measured through report card stems for all students pertaining to personal development and mathematics. Students work in the Chinese bilingual program were also measured on Chinese language arts stems, which reflected the program’s vision of acquiring basic skills in writing and speaking in Mandarin.

The province that this school is located in conducts an annual *Accountability Pillar Survey* with all of the grade six students, their parents, and all teachers within each school to collect feedback on issues such as student learning opportunities, safe and caring schools, and parental involvement. The published results of this survey for this specific school for the 2017-2018 school year reflected that from those who completed the survey, they believed that the school did an overall excellent job (highest score) of providing a safe and caring environment as well as provide quality education. This survey’s results represented what students, parents, and teachers observed and experienced about this school, that was also reflective of the school’s vision. The survey did not break down the results by program, and only provided results for the school as a whole.

Sub-theme 1.2: Traditions. The conceptual framework for this study identified that the first level of school culture were observable things and another thing it was comprised of were traditions in the program.

Parent responses. Parents in the Chinese bilingual program observed and commented on annual traditions that students participated in that make up their school culture. “(Students) have the opportunity to participate in cultural events, for example, Chinese New Year and Mid-Autumn Festival celebrations” and “Introduces students to extra-curricular activities they might not otherwise pursue (i.e. Wushu, Chinese, Dance, etc.).” Two parents remarked on the same

traditions with some observations and suggestions, “There is extra demand on the staff’s workload to plan and prepare for the Chinese New Year celebration” and “I think martial arts should not be the center for children’s activities. There are more activities that might be more suitable for other students, for example, Chinese chess, Chinese ink painting, and Chinese calligraphy.”

Teacher responses. Teachers in the Chinese bilingual program observed and commented on the same annual traditions that were captured in the parent responses. Like the parents, teachers commented about the annual Chinese New Year concert as well as the extra-curricular activities that have been a traditional part of their program’s culture. “It is overwhelming work including extra-curricular activities and Chinese New Year celebrations” and “Chinese New Year is lots of work for the teachers to put together an entire production.”

Document review. Documents such as the monthly school newsletter and monthly calendar of events captured some traditions that the Chinese bilingual program and the entire school organized that reflected the program’s and school’s vision. Besides the Chinese New Year celebrations, Mid-Autumn Festival and extra-curricular activities, the Chinese bilingual program also had students participate in the annual city-wide Chinese Bridge Competition (Chinese speech competition) and a Grade 4 good-bye assembly (since these students will be attending a different school for grade 5). Traditional events that the entire school participated in was working with an artist in residence, going on off-site fieldtrips, and hosting in-school workshops for students.

Personal experiences. Through my personal experiences, I observed a couple of traditions that were mostly found in all of the current Chinese bilingual programs within this school district. The first tradition was that all students had two teachers - a native Chinese

speaking teacher and a native English speaking teacher. This tradition allowed students to learn language from native speakers of the language that were also able to share authentic cultural experiences. The second tradition that I observed was that classroom configurations were set up as straight grades. This meant that teachers were focused on teaching only one grade's curriculum and only in one language. Students would experience school with a group of peers that were homogenous for the most part, based on their age.

Sub-theme 1.3: Collaboration. Another component that makes up the first level of school culture is collaboration that is observed within the Chinese bilingual program and the school.

Parent responses. From the questionnaire responses, parents mainly commented on the collaboration between the two language teachers. "The Mandarin program children get designated English and Mandarin teachers instead of one that does both" and "There's extra demand on the staff's workload because each teacher has 50+ students (and their parents) to work with on a daily basis. They need to coordinate with a teacher partner to achieve 50/50 split of English/Chinese instruction time." Responses also focussed on the need for more collaboration between parents and the school. "The success of this program requires parents to step up and be involved in this partnership," "If we as Chinese parents do not consistently support the bilingual programs, it would be difficult for school administration to do it on their own. There is an old saying that it takes a community to raise good children," and:

Getting parents involved from both programs in the affairs of the school (volunteering, parent council, etc.) is a challenge as typically the parents of the regular program reside in the community while the bilingual program families come from a much wider area, making it more difficult for involvement.

Teacher responses. Teachers observed and commented on collaborations between teachers, students, and parents. “We have (our partner) teacher to discuss and work with students. The parents support their child’s learning and are involved and available to help in the school,” and:

We have a wonderful, energetic, proactive, hard-working team in our Mandarin Bilingual program. I enjoy our leadership, and their dedication to the program. I enjoy team teaching with my Mandarin partner. I learn a lot from her. I enjoy working together on challenging things such as report cards. We both know our two classes well, therefore we enjoy bouncing ideas off of each other.

Document review. The school newsletter documented different collaborations within the program and school that helped to make up the program’s and school’s culture. Each classroom had a designated room parent that helped with finding and organizing parent volunteers for fieldtrips, teacher support, and school events. The room parent collaborated with the teacher in order to understand his/her needs, and then collaborated with other parents to ensure that those needs were met. The school recognized the contributions and collaborations of all parent volunteers by hosting a Volunteer Appreciation Tea in the month of May. The school also had student leaders who collaborated with school staff and with each other to contribute to the school community. Their responsibilities included School Safety Patrols, Office Assistants, announcement helpers, and lunch helps. The school acknowledged student leaders for their contributions and collaborations with a pizza luncheon in June.

Meeting minutes also documented other collaborations within the school such as the teachers’ Professional Learning Communities (PLC). PLCs were established based around four areas that the school wanted to improve on and teachers themselves chose which PLC they were

most interested in. As a result, the PLC meetings that occurred three times a month centered on collaborative work from teachers in both of the programs within in the school. On top of the school-wide PLC collaborations, the Mandarin teachers formed another PLC group that focussed on improving student reading and writing skills in Mandarin. They too met regularly to collaborate on teaching strategies, assessment tools, useful resources, and to analyze student data.

The school's Accountability Pillar survey showed an overall excellent score was maintained for parental involvement. Of the grade six students, parents, and staff who completed the survey, most believed that parents are very highly involved and collaborative with the school.

Personal experiences. From my own personal experiences in a sister program and from the interactions that I've had with this particular program, I know that the staff formed various committees and collaborated on school-wide and staff initiatives. This included collaborating to form a social committee, sports day committee, volunteer tea committee, Terry Fox run committee, professional development committee, and a winter concert committee. The staff in the Chinese bilingual program also formed a Chinese New Year concert committee to plan and organize this major event. Some of these committees also required the collaboration of parents, as their ideas and help were required.

Sub-theme 1.4: Shared decision-making. Shared decision-making is another component that makes up the first level of school culture that is observed within the Chinese bilingual program and the school.

Document review. The agendas and minutes of school council meetings in the 2017-2018 school year reflected a shared decision-making process. The monthly meetings were held in the

evenings so that they were accessible for most parents to attend. Parents from both programs were invited to join school council meetings as they were run as one group representing the interests of all parents within the school and were not separated by programs. Of the parents who attended these meetings, they were proportionally representative of the number of families that were in the regular program and in the Chinese bilingual program. The meetings included conversations about things happening or were going to happen at the school, allowing for input from parents, teachers, and school leaders who were in attendance. After whole group discussions about voting items, parents were all asked to participate in the decision-making process by voting on various agenda items such as the use of school council raised money to support a school initiative. School council meetings allowed for various stakeholders to get together in an organized way to discuss and share in the decision-making process on various school related items.

The agenda and minutes to staff meetings were very similar to the school council ones as they also revealed a culture of shared decision-making. Staff meetings were held once a month (or more if needed) on the afternoon of early dismissal Fridays so that all staff could attend. Staff meetings minutes reflected that there were open discussions about various staff and school related items and staff were asked to be a part of the decision-making process by voting. Decisions were made by the majority vote.

Sub-theme 1.5: Innovation. Innovation is another component that makes up the first level of school culture that is observed within the Chinese bilingual program and the school.

Personal experiences. From my personal experience, the introduction of certain technology into the classroom was an observable innovation that was intended to benefit the group but caused some uncertainty amongst stakeholders. The purchase and incorporation of

technology such as the Smartboard, document cameras, and certain iPad apps were innovations that teachers were challenged to use to enhance their teaching and to provide students with another way of interacting, using, and playing with the language.

Sub-theme 1.6: Communication. Within the observable level of school culture is the component of communication.

Parent responses. Responses provided by parents about observable communication mainly centered around the school or teacher communicating to parents in regards to learning, homework, and student progress through the use of online blogs, meetings, emails, and phone calls. “Depending on the teacher, they post materials online to help reinforce the languages and help the kids learn” and “By having two teachers spend 50/50 of class time in Mandarin vs. English, students benefit for getting feedback from two teachers of different backgrounds.” A parent also provided an area for growth in regards to teacher feedback: “I would like to see stronger feedback on my children from the teachers. I find that most of the feedback we get from teachers is fairly generic and non-specific.”

Document review. Various school documents were observed to be communication tools between the school and home. The school leaders provided a monthly newsletter and calendar to communicate to families about various things that have happened at school, reminders of upcoming events, requests for volunteers or donations, staffing information, report card information, school council updates, and school district messages. The school newsletter was accessible as a paper copy or on the school’s website, which also communicated information about the school in a broader sense, in relation to the school district. Information such as where the school is located, who the elected school board trustee is that represents the school, who the area director is, etc.

Teachers communicated with parents in three observable ways. Firstly, teachers in the Chinese bilingual program all used D2L (Desire 2 Learn) which is an online blog, used daily to post homework, reminders, photos, classroom updates, and links to helpful and educational websites. Secondly, teachers met face to face with parents three times during the school year to discuss student progress, with two of those times where progress was discussed in relation to a written report card. These more formal meetings were in addition to other meetings or phone conversations (often less formal) that teachers had with parents either upon parent request or if they felt they needed to touch base with parents. Thirdly, both the school and teachers sent messages via a mass communication tool to either the entire school population or to a particular class. This communication tool is capable of sending mass emails, texts, and/or phone call was observed to be used mainly as a way to remind families of upcoming events or deadlines, or if there was an urgent matter that required immediate communication to a group of people.

Personal experiences. I observed how teachers were strategic in the way that they communicated with students in order to support them with their language acquisition. I observed that teachers used their native language as much as possible, with the Chinese teacher using some English when needed and consisting recycling and reusing key Chinese vocabulary and patterned phrases. English teachers were observed using many synonyms, paraphrasing, providing examples, and using physical gestures to support English communication.

Theoretical Framework - Theme 2: Behaviours and Relationships Level of Culture

Sub-theme 2.1: Shared Vision. The second level of school culture are the behaviours of and relationships amongst staff members, parents, students, and school leaders. Parent responses, teacher responses, and personal experiences captured how the program and school's shared vision was demonstrated in the behaviours of and relationships amongst stakeholders.

Parent responses. Responses from parents were focussed on the behaviours of teachers (mainly the Mandarin teachers), parents, and students that reflected the values of the Chinese bilingual program's vision of providing students the opportunity to acquire speaking, reading, writing, listening, and communicating skills in English and Mandarin. Their comments reflected an appreciation of the Mandarin teachers' use of Chinese during most of their time with students, as well as their insistence of students communicating with their peers in Mandarin. "The teacher addresses the kids in Chinese and tries to refrain from translating" and "Students have the opportunity to be immersed in a Chinese-speaking environment where teachers and classmates converse in Chinese on a daily basis."

Parents also reflected on the shared vision of the school where caring, trusting, and supportive relationships ensured a climate of growth and learning that was student centred, and where communication amongst stakeholders was valued. Comments centred around the behaviours and relationships of the stakeholders of both programs in the school that reflected the values of the school's shared vision. "It is 50/50 rather than an immersion setting, and is located in a school that also includes the community program, so the student population is not 'Chinese-heavy'" and "This program is unique because the Mandarin language is taught but it also incorporates a lot of English components. I like that they will have a mix of friends with a Chinese background but also Canadian born." Responses also reflected a desire to not only learn

about another language and culture, but also to share their own. “The school celebrates the Chinese program and offers many opportunities to share the culture with the mainstream program and the community.”

Parents specifically commented on the behaviour of school leaders in relation to the shared vision and what they needed to do to ensure that the vision is actualized. Comments focussed on ensuring that the right staff were in place, they were supporting stakeholders, teachers were meeting curricular expectations and the program mandate, and that there were adequate physical resources in place to support teaching and learning. This parent’s explanation summed up what many other parents shared:

The school leaders’ role is staffing- recruiting qualified teachers who have planning and organization skills. Leaders promote and manage the professional growth of teachers and determine the right mix of teachers and assistants to meet the needs of students. They guide staff to establish an annual academic vision/focus and stick with it throughout the school year. School leaders make ongoing adjustments to resource allocation as the program matures, for example, funding on educational materials such as Chinese library books vs. online learning programs vs. technologies vs. cultural events.

Teacher responses. Responses from teachers focused on behaviours of and relationships amongst teachers, parents, and students that represented the values of the program’s and school’s vision. In regards to relationships amongst teachers, “the Chinese bilingual program was an opportunity for me to learn a new style of teaching students and working with a team partner.” Teachers also commented about their relationships with parents, and reflected that “Parents are very supportive. Students are high achieving.” One teacher summarized the relationships of all

stakeholders by explaining that “teachers are dedicated and hard working. Parents have high expectations. Students are more motivated.”

Teachers also commented on the behaviour of the school leaders in ensuring that the shared vision of the program was maintained. Cultivating the cultural aspect of the program’s vision was important to teachers, as they believed that “The school administrator’s role is to help facilitate students and teachers to explore cultural and language settings” and “School leaders promote the program as highly valued to both Canadian and Chinese cultures. They support the efforts of teachers who promote and celebrate both cultures.” Specifically about aligning the program’s shared vision aligned with teacher practice, a teacher stated that “the school leaders help us develop learning materials, exchange experiences, organize learning opportunities and reflect on our own teaching performance.”

Personal experiences. In working in a Chinese bilingual program for the past ten years, I have experienced different combinations of relationships that teachers must make if they are to meet the vision for this program. These relationships are between the teachers of the same language group, the teachers of the opposite language group, teachers in the same grade group, and between the two teachers who are teamed together. Each of these relationships are equally important, effect teaching behaviours, and serve different purposes in helping stakeholders meet the shared vision for the program and school.

From my personal experiences, there were a few key behaviours demonstrated by school leaders that supported the vision of the program. Firstly, school leaders hired qualified staff that understood second language pedagogy, how to meaningfully incorporate culture into teaching, and how to teach in a bilingual school setting. Secondly, leaders purchased quality teaching and learning materials that were linked to the curriculum, age appropriate, and were adequate for

students learning Chinese and/or English as a second language. Lastly, school leaders worked with stakeholders to develop, grow, understand, and implement the vision of the program at school, home, and in the community.

Sub-theme 2.2: Traditions. Traditions that this program values, which are expressed through the behaviours and relationships of stakeholders in the Chinese bilingual program make up the second level of school culture.

Parent responses. Traditions in the Chinese bilingual program such as Chinese New Year celebrations, after school cultural activities, and other school events were the focal point of parent responses. Their responses concentrated on school leaders and how their behaviours supported the traditions that are valued in this program's and school's culture. Many parents provided comments similar to this parent who said, "the school leaders play a big role in embracing and supporting the program through initiatives like our Chinese New Year concert."

Personal experiences. With Chinese New Year celebrations being a key tradition in the Chinese bilingual program, the behaviour of stakeholders during this time demonstrate how much this tradition is valued. In my experience, parents are highly involved during concert preparations and during the classroom celebrations. Teachers invite families to join class parties and parents bring traditional Chinese New Year food and treats for the students to experience. Parents also bring other family members such as younger siblings and grandparents to be a part of this tradition since it is family centered. Similar experiences can be found with other traditional Chinese celebrations such as the Mid-Autumn festival that is commemorated annually in the Chinese bilingual program. Parents bring traditional moon cakes for students to eat, as well as other round food items that are significant to this celebration. The valuable relationships

that have been developed between the teachers and parents are reflected in the strong family involvement in these traditional celebrations.

The tradition of having two teachers teach students and having students configured in straight grade classrooms required teachers to have strong relationships, work collaboratively, and demonstrate flexibility with their teaching partner as well as their grade teaching partners. In my personal experience, if teachers did not develop these trusting relationships and collaborative behaviours, the teaching partnerships suffered. This meant that student learning was impacted negatively, staff morale was low, school development plan goals were not met, and parents were not engaged.

Sub-theme 2.3: Collaboration. The culture in the Chinese bilingual program reflects, through the behaviours and relationships of its stakeholders, that collaboration is valued.

Parent responses. Parents viewed that collaboration within the school and outside of the school was achieved through the behaviours and relationships of the school leaders with stakeholders. Collaboration within the school is important as “the principal’s role is to encourage staff to work together, within grades and across grades.” Collaboration amongst various other stakeholders is also important as “the principal and assistant principal play important roles in such a bi-cultural environment to coordinate, bridge faculties with different cultural backgrounds; build relationships with the local Chinese community, and develop friendships with China’s cultural exchange institutions.” “The Principal/ Assistant Principal coordinate teachers, parent council, and local Chinese families to find ways for students to practice language skills,” and

School leaders collaborate with the school district management to shape this program and provide valuable feedback on how this program should be continually improved

and/or expanded. They work with local universities to develop a talent pool of Mandarin-fluent teachers. They share challenges and successes with other school administrators/ leaders of other language programs.

One parent commented on his/her own relationship with the program's stakeholders and how he/she enacts collaborative behaviours for the benefit of his/her kids: "I strive to work with and support the school leaders and teachers to the best of my ability to enhance my children's learning."

Based on behaviours and relationships of stakeholders in the regular program, some parents of the Chinese bilingual program responded that they did not feel a sense of collaboration between the two programs: "There seems to be some animosity between the English and Mandarin programs as well. Some in the English program feel that we are 'invading' their school," and "A challenge of this program is that the previous/current community program and those involved were resistant to change." One parent felt that it was the school leaders' role to "encourage others to embrace the program whether it applies directly to them or not, understanding that diversity benefits us all and articulating that understanding to parents and the wider community."

Teacher responses. Like the parents, teacher responses focused on the school leaders' behaviours and relationships in fostering collaboration amongst stakeholders. "I believe that one of the school leaders' roles is to help us communicate with and learn from each other" and "Through Student Learning Teams and Professional Learning Communities, the school leaders not only monitor classroom teaching, but also give teachers the support they need."

Teachers also provided suggestions as to the types of behaviours and relationships school leaders needed to help shape in order to increase collaboration. To further teacher practice

through collaboration, a teacher suggested that “if we could be provided with more opportunities with other bilingual program teachers, especially with those experienced teachers, it will greatly help us better reflect on our own teaching performances.” To improve relationships amongst stakeholder of the entire school (and not just the Chinese bilingual program) “school leaders need to help the regular program parents understand the value of having an alternative program within their school. They need to balance the needs of the two programs within a school during the school year.”

Personal experiences. From my experiences working in the Chinese bilingual program, I have noticed a few occasions where teacher behaviours and relationships reflect how much they value collaboration. The Chinese and English partner teachers often spend lunch hours, evenings, and weekends collaborating to write report cards together since they teach the same students. Teachers also actively participate in the annual district wide professional development day where teachers from all of the bilingual programs collaborate to discuss issues, pedagogy, and strategies that are specific to their language program but also common to all language programs.

Sub-theme 2.4: Shared Decision-Making. The second level of school culture that is made up of the behaviours and relationships of stakeholders, is the shared decision-making process.

Personal experiences. From my own personal experiences, English and Mandarin team teachers have had mutually respectful and trusting relationships. Although this is necessary since they teach the same group of students and decisions need to be made together about a multitude of things, it is not always the case, nor is it always genuine. In most cases, I have experienced respectful behaviours and trusting relationships between team teaching partners.

They always made decisions together that were in the best interest of the students, were centered around student learning, and were considerate of the other partner. These two teachers were the only two people who truly understood and lived and co-created the sub-culture and dynamics of these specific group of students who were together at this given time and understood the strengths and needs of them. As a result, they were the two people who were in the best position to make informed decisions together about their class or specific students.

Respectful behaviours and trusting relationships were also evidenced between all teachers of the same grade level within the Chinese bilingual program where together they had to make collective decisions. This included deciding together on how to regroup their students to form new classrooms for the next grade, how to use their limited financial resources to buy Chinese and English resources, and what fieldtrips they were going to go on together during the school year. By having teachers make these decisions, it also reflected the trusting relationships between the school leaders and teachers. The leaders wanted to share the decisions-making process with the people who would be most affected by them, but who were also the most knowledgeable about the students about their needs and wants.

Sub-theme 2.5: Innovation. Values of the Chinese bilingual program are expressed in the behaviours and relationships of stakeholders towards innovation.

Personal experiences. With the incorporation of new innovative technologies into the classroom, teachers sought out opportunities to learn about how to use the technology properly and how to use it in meaningful ways in their classroom. Teachers not only shared the technology with each other, but they also shared ideas about how it could be used to enhance language learning and how students could interact with it. Students were excited to use the new technology and embraced not only the element of the unknown but also the new learning

opportunities. Parents seemed to embrace it also as they paid for much of the technology through school council funds and used the new apps at home with their child.

Sub-theme 2.6: Communication. Communication behaviours and relationships of stakeholders in the Chinese bilingual program is another component of the second level of school culture.

Parent responses. The questionnaire responses revealed that some parents valued the communicative behaviours and relationships of stakeholders. Within the Chinese bilingual program's culture, parents provided responses that were focused on the language (Chinese specifically) and level of authenticity that was used to communicate by teachers and students, as well as the behaviours of leaders that reinforced this. "Mandarin-fluent teachers converse with students in Mandarin whether in class, during recess breaks, etc." "Teachers are actually first-generation Chinese people and force students to take instructions in Chinese," and "Students learn to speak, read, and write in a new language which allows them to communicate with people they might not otherwise communicate with." Parents felt that the school leaders' role in this was to "encourage activities related to communication." To do so, a parent suggested that "the principal and assistant principal need to coordinate teachers, parent council, and local Chinese families to find ways for students to practice their language skills." Collaboration through communication could be achieved by "maintaining ongoing communication and education with parents on how they can help, as students' learning is a joint partnership."

In looking at the behaviours of teachers and students, some non-Mandarin speaking parents expressed that they did not feel the teachers were encouraging enough Chinese communication and that students did not demonstrate communication in Chinese. "We feel the kids should be forced to speak more Chinese in the classroom since we do not speak it at home"

and “The program is not immersion, meaning the kids who don’t speak Chinese do not have enough time in the day to truly grasp the language.” A parent critiqued that “students do not communicate with each other in the targeted language. They still find it difficult to talk to each other in Mandarin.”

From the questionnaire responses, parents felt that communication between various stakeholders fell within the responsibilities of the school leaders, through their behaviours and relationships. The school leaders were expected to act as liaisons and advocates between the Chinese bilingual program, the school district, the community, and parents as their “is to talk to the school district and push for a continuous program through high school,” “The school leaders need to communicate this program to the school board and cap the size of the Mandarin bilingual program class numbers,” and “School leaders need to effectively communicate and manage expectations of all stakeholders- staff, parents and the school district’s management.”

Teacher responses. Like the parents, teacher responses also revealed an expectation of behaviours and relationships from school leaders to be the communication liaisons between various stakeholders. Within the school setting, school leaders are expected to “act as liaisons between parents and teachers if needed” and within the larger community, “the school leaders’ biggest role is to answer questions and support the program in the community and at meetings.”

Personal experiences. Similar to what some parents responded in the questionnaire, my personal experience with the behaviours of teachers in the classroom in regards to communicating with students is that native speaking teachers use language in authentic ways and expect students to also use it in authentic ways with increasing native proficiency. English teachers communicate with students fully in English, while Chinese teachers often use a blend of Chinese and English in order to bridge comprehension.

From my own personal experiences, I have also found that most questions and issues that parents have are communicated to the teachers directly. Parents and teacher have formed relationships and processes that endorse immediate and open communication via email, phone conversations, and face to face meetings. Through these trusting relationships, communication is also often about positive things, daily life happenings, and funny occurrences.

Theoretical Framework - Theme 3: Collective Assumptions Level of Culture

Sub-theme 3.1: Shared Vision. The third level of school culture are the collective assumptions gathered by stakeholders over time. Parent responses, teacher responses, and personal experiences captured how the program's and school's shared vision was demonstrated in the collective assumptions amongst stakeholders.

Parent responses. It was very evident through the large amount of parent responses that there existed a collective assumption held about the program's shared vision that stretched beyond just having their children learn to speak, comprehend, read, and write in Chinese and English. One of the main reasons parents wanted their children to learn Chinese and English was the assumption of achieving better career opportunities because of their linguistic and cultural knowledge. Two parent responses best captured the sentiments of all of the parent comments provided on this subject by reflecting that "Chinese culture is quickly becoming more dominant, so by learning Chinese students have a better opportunity to get a job" and "Mandarin is the top language to learn for business in the future and we would like our kids to have that extra opportunity or edge over their peers. We also feel that the East needs some Western talent."

Based on parent responses, another assumption was made by parents regarding the shared vision of learning Chinese and English. Parents assumed that by learning the Chinese and English languages, and about their associated traditions and culture, students would learn about

multiculturalism and diversity. “A positive thing about the Chinese bilingual program is that it gives students a chance to learn and understand different cultures so that they can live in a multicultural society” and “by learning Chinese and English, you learn about multiculturalism.”

A third assumption that parents made regarding the program’s shared vision of acquiring Chinese and English skills was that by doing so, students also acquired a strong work ethic. “To be successful in learning two languages simultaneously, the students are expected to establish solid homework and study habits from kindergarten onwards,” “Teachers assign homework on a weekly, if not daily, basis to help students establish good study habits,” and “I value the rigorous learning this program offers. I value the importance of establishing good study habits early on in their education journey.”

Teacher responses. Teacher responses expressed similar themes as the parent responses. Teachers also had the collective assumption that the shared vision of learning Chinese and English would help with future job prospects. “The Chinese bilingual program opens a world of opportunities for the students since China’s economy is booming” and “learning a second language opens more opportunities to students in the future.”

Like the parents, teachers had the assumption that the acquisition of the Chinese and English language and cultures would promote multiculturalism and diversity amongst students. “The program helps the students learn to appreciate different cultures and see things from different perspectives since the Chinese and Western cultures, traditions, and values are so different” and

Having the students learn both the cultural aspect of the Chinese culture as well as the language aspect broadens the students’ view of the world by helping them understand

how and why people act or think or speak differently. Having this program promotes respect of diversity and reduces misunderstanding or conflicts among people.

Sub-theme 3.2: Traditions. Some of the Chinese bilingual program's traditions were established as a result of the collective assumptions of the stakeholders.

Parent responses. A tradition in the Chinese bilingual program that parents liked and assumed was fundamental to this program was that students had one native speaking English teacher and one native speaking Chinese teacher. Parents provided responses that were similar to what this parent had to share. "This program is unique because students have two teachers and spend 50/50 of class time in Mandarin vs. English."

Teacher responses. The tradition of having two native speaking teachers teach students was an assumed tradition that teachers also liked and assumed was central to the Chinese bilingual program. "Students can learn authentic language and culture from teachers who are native speakers" and "A positive thing about this program is that there are two teachers to support and guide students."

Personal experience. The tradition of having two native speaking teachers teach students has been a tradition at this program since its inception, based on the assumption that this is how it is at the other Chinese bilingual programs. This has not always been the case with its sister programs. The first Chinese bilingual program in this school district had students instructed by one teacher, who taught them both Chinese and English for its first twelve years. A few cases of this can still be found in some of the Chinese bilingual programs throughout this school district. The original tradition of having one teacher who taught both Mandarin and English was eventually overtaken by the tradition of splitting the languages of instruction to two teachers for several reasons. Firstly, the enrollment numbers in the programs were getting high enough so

that more classes were created and more teachers could be hired. Secondly, it was getting increasingly difficult to hire teachers who were fluent in both Mandarin and English and understood second language pedagogy specifically related to the teaching of both languages. Parents also voiced their concerns about the lack of native proficiency a single teacher had with one of the languages he/she was teaching. Lastly, having two teachers with each one focussing on a specific language ensured that students were exposed to the languages with a closer 50/50 split. With one teacher teaching both languages, there tended to be a heavier focus on one language over the other, depending on the teacher. Students often took advantage of the fact that their one teacher was also fluent in English and tended to spend most of their time communicating only in English, rather than challenging themselves in Chinese.

Another tradition that made up the Chinese bilingual program's culture was that students were all in straight grade classroom configurations rather than multi-aged or split grade classrooms. This tradition was also based on the assumption that this is how it is at the other Chinese bilingual programs, so this is how it should be at this location. From the beginning, this Chinese bilingual program has had students in straight grade classrooms because of its high student numbers and strategic start-up plan. The first Chinese bilingual program had multi-grade configurations for at least twelve years due to low student numbers, and was eventually phased out when the program gained popularity.

Sub-theme 3.3: Collaboration. The collective assumptions of stakeholders were reflected in the how these stakeholders collaborated.

Personal experiences. I have experienced several collaborations that took place amongst stakeholders based on the collective assumption that there was relational trust between the collaborators. When teachers collaborated with each other and with school leaders in PLCs by

looking at student data, the relational trust allowed people to assume that the intention behind the collaboration was to advance teaching practices and further student learning. The collaborations were rich and productive, despite the fact that some teachers and school leaders within the collaboration did not know Chinese. There was a shared assumption amongst the staff that everyone's professional opinions were valuable and their contributions to the collaboration were necessary in order to jointly meet school development plan goals.

It has been my experience that when school leaders collaborate with teachers for teacher evaluations, it was assumed that the collaboration would be positive, with the purpose of teacher growth and success. School leaders were there to help and support teachers rather than be critical throughout the evaluation process. Very often, school leaders who did not know the Chinese language required another Chinese speaking teacher to help translate during the in-class evaluation observations, and at times explain the Chinese teaching pedagogy. This collaboration between the school leader, Chinese teacher colleague who was acting as a translator, and the Chinese teacher being evaluated was built on the assumption of relational trust and professionalism.

Sub-theme 3.4: Shared Decision-Making. The collective assumptions of stakeholders within the school culture is evidenced in the shared decision-making that occurred throughout the Chinese bilingual program.

Personal experiences. I have experienced staff shared decision-making based on the assumption that others were more knowledgeable about the language, needs of the students, and needs of the staff. As a school leader, one common decision that needed to be made every year was how to spend money on library resources. Often this decision was shared with the school librarian who knew Chinese and English, student interests, the gaps in the library collection, the

needs of teachers, what was needed to complement the current curriculum, and student reading levels. In my experience, I have also worked with a school librarian who only knew English, and the decision of what library resources to purchase became shared amongst the school leader, school librarian, and a Chinese learning leader based on the belief that everyone had areas of specific expertise to contribute to the decision.

Learning leaders were also an important part of the shared decision-making process in the Chinese bilingual program, as it was assumed that they were also knowledgeable about the language, needs of students, needs of teachers, and school district initiatives. In this school district, learning leaders attended regular meetings in which initiatives and strategies were shared with them that they were to bring back to the school and collaborate with the staff on. Learning leaders also had the opportunity to be in the classroom on a regular basis and work together with teachers. As a result of the assumed knowledge gained from these experiences, school leaders shared making decisions with learning leaders about various things such as the focus of the next professional development day, what supports teachers required, what were the areas for student growth, and issues that related specifically to the teaching and learning of Chinese language and culture. Shared decision-making amongst the staff in the Chinese bilingual program was often centered on the assumption that others had valuable knowledge to contribute. In some circumstances, that knowledge was of the Chinese language, culture, and pedagogy.

In my experiences, shared decision-making in the Chinese bilingual program culture was also between the parents and school leaders, based on the assumption that everyone was acting in the best interest of the students and the program. School leaders and parents who attended school council meetings made decisions together about issues such as how to best use school

council raised funds, what school spirit events would be held, and about school wide initiatives such as the development of a naturalization area.

Sub-theme 3.5: Innovation. The collective assumptions of the stakeholders in the Chinese bilingual program was demonstrated through innovation.

Personal experiences. Through the purchase and use of innovative technology in classrooms, my personal experiences were that stakeholders embraced it based on the assumption that it was the 21st century way of teaching and learning. Stakeholders assumed that students not only needed to be knowledgeable about new technology, but also how it could be used to help with their language learning. There was also the assumption that by spending a large of amount of money on technology, teachers would embrace the use of it, know how to use it in meaningful ways to enhance their teaching, and use it as a resource to supplement quality Chinese resources that currently do not exist.

Sub-theme 3.6: Communication. The various ways that stakeholders communicated with each other was based on a number of collective assumptions.

Parent responses. Based on the questionnaire responses, parents valued the use and teaching of authentic language based on the assumption that it would have long-term positive benefits for the students (in addition to improving future job prospects). Authentic language could “be beneficial for brain development, travel, and career possibilities,” bridge communication gaps as it “would be helpful to communicate with family members, relatives, and other Chinese,” and “provide learnings with more opportunities in life. It allows for more understanding of other cultures and easy communication.”

Personal experiences. Based on my personal experiences, when the school communicated with families via the monthly newsletter, calendar, website, report cards, and

D2L, there were a couple of assumptions behind it. Firstly, school leaders and teachers assumed that stakeholders wanted this information and needed this information to be better engaged with the school. Secondly, since it was mostly in English, it was assumed that most families were literate communicate in English and for those who were not, they would have resources available to them to help them translate it.

With parents mostly choosing to communicate with the teacher directly about issues, questions, and concerns, my experiences have lead me to understand the assumptions behind this. Parents assumed that school leaders were often too busy to speak to them, that teachers understood situations directly related to their child better, or that English-only speaking school leaders would not understand the parents' broken English or their concerns that were culturally based.

Conceptual Framework - Theme 4: The influence of ethnic language and culture

In my conceptual framework, I proposed that in this Chinese bilingual program, Goldring's (2002) three levels of school culture and the six key traits 'bricks' that make up the three levels were present, but were also influenced and held together by the 'mortar' of the two aspects of the ethnic language and culture of its stakeholders in bilingual programs. Specifically, the Chinese language and culture were most influential since most of the families who attended this program were ethnic Chinese. Questionnaire responses from parents and teachers, school documents, and personal experiences represented the data collected to support this framework. Again, some sub-themes do not include data from all four sources as questionnaire data did not reveal relevant responses, documents that I had access to did not relate to the identified themes or I did not have relevant experiences.

Sub-theme 4.1: Shared Vision. The findings previously presented found that stakeholders shared in the Chinese bilingual program's vision for providing young students with the opportunity to acquire speaking, reading, listening, and communication skills in English and Mandarin, as well as curriculum instruction through those languages. The data also found that stakeholders supported this shared vision because of its strong ties to their personal ethnic culture and language.

Parent responses: Based on responses that parents provided on the questionnaire, one of their main reasons for supporting the vision of the Chinese bilingual program was because they themselves, or their spouse was of Chinese descent and they wanted to maintain the Chinese culture and language with their child. Responses from ethnic Chinese parents captured what many other parents shared about their reasoning for joining the Chinese bilingual program. "We want our kids to learn another language and since they are Chinese we would like them to learn about their heritage and learn how to speak, write, and read." The preservation of their Chinese culture and values was also important as "I want my children to continue to learn about my culture, as it teaches a lot about respect and discipline as well as work ethics" and "I wanted to be a part of the Chinese bilingual program in order to preserve our ethnic heritage and values." A few parents in the Chinese program identified themselves as being non-Chinese but married to a Chinese spouse. For these parents, "my kids are half Chinese so it's important for them to learn about this part of their heritage and their culture,"

Parent responses also indicated that the shared vision of the Chinese bilingual program helped to preserve in their children the Chinese language and culture that was lost with them. "I am of Chinese descent but do not know Chinese well enough to read newspapers. I always felt embarrassed about this and do not want my children to suffer from the same fate," "I wanted my

child to learn our cultural language. I am Chinese but born in Canada so I don't speak any Mandarin myself," "We are Canadian born Chinese. We already lose our culture from generation to generation. This program brings back Chinese culture to our kids. Something we should be proud of and aware of. Helps instill certain values a culture has," and

My mother tongue is Cantonese and I was originally from Hong Kong but I lived in Canada for 30+ years so culturally I am less and less Chinese as the years go by. I married a Canadian and so we use English at home 100% of the time. Culturally we are about 90% Canadian and 10% Chinese. I appreciate that this program provides a way for kids to learn Chinese culture and language without any pre-existing expectations that Chinese kids (by race) are assumed to know something about the language and culture.

Parents also indicated that having a Chinese school leader was beneficial to maintaining the program's vision and ensuring that stakeholders had the proper support and resources available for students to acquire Chinese and English. Parents felt that a Chinese school leader could support the day-to-day aspects of the Chinese bilingual program by "arranging how classes are taught, order Chinese books, organize Chinese celebrations/ festivals, and communicates with those outside of the school." As for the overall leadership of the program, parents felt that by having a Chinese school leader, this person could set the vision for the program and set appropriate expectations for students and parents that aligned with the vision. This Chinese school leader could do so because he/she understands the unique challenges and expectations of parents and teachers.

A parent explained:

As a leader of the school, this (ethnic) cultural knowledge provides valuable insights to the strengths and challenges experienced by each staff of different educational

background. With this, the administrator can formulate strategies in guiding and ensuring the teaching quality is consistent across all classes.

Another parent shared:

It is paramount to the program to have a Chinese school leader. It is very difficult to manage this program when administrators do not understand the mindset of the parents...many of whom are not even educated in the Canadian public school system.

Teacher responses. Teacher responses also indicated that one of their main reasons for supporting the vision of the Chinese bilingual program was because of its close ties to their own Chinese ethnicity. Chinese teachers reflected that “Mandarin is my native language and I have passion about this. I believe that Mandarin provides students with opportunities not just to learn a second language but also to learn about another culture.” These Chinese teachers also felt invested in the program, and shared that “I feel proud of my (Chinese) culture and I am eager to share it with my students.”

Teachers remarked that the vision of the Chinese bilingual program was also beneficial to their Chinese students. “(Chinese) students who were born in Canada will keep their language and cultural heritage and improve their self-esteem. This is a transitional program for newcomers to learn English as a second language and adapt to the Canadian school system,” and “Students can be strongly motivated because they or their families either have a Chinese cultural background or have passion about the Chinese culture.”

Questionnaire responses from teachers also identified how their own ethnic culture and language supported the assumption that the shared vision promoted multiculturalism and diversity. “A teacher who knows and loves his or her culture will pass the understanding and love to the students, help the students feel proud of their cultural background and display greater

cultural sensitivity. Keys to good citizenship.” Commenting on his/her role as a teacher promoting multiculturalism in the Chinese bilingual program, “I am able to support students with my knowledge of learning and my own culture. It is important for students to accept diversity and acknowledge that all cultures need to be studied and learned about.”

Personal experiences. From my personal experience, I found that the popularity and support of the Chinese bilingual program was rooted in the strong links between its shared vision and the Chinese ethnicity and language of its stakeholders. Canadian born Chinese parents chose this program because they wanted their child to learn the Chinese language and culture that they valued but had lost in their generation. Foreign born Chinese parents chose this particular language program for their children because it reinforced their own Chinese culture and language and were afraid it would be lost in their Canadian born and raised children. For mostly the same reasons, even Chinese parents who spoke dialects of Chinese other than Mandarin chose this program, with the understanding that the Mandarin dialect was the language of the future.

Sub-theme 4.2: Traditions. Previous sub-themes that focussed on traditions presented data that outlined traditions that were observed, valued, and assumed in the Chinese bilingual program’s culture. One of the main reasons why traditions such as Chinese New Year celebrations, Mid-Autumn Festival, and straight grade classroom configurations were identified as valuable aspects of this program’s culture was because of its strong ties to the stakeholders’ Chinese culture and language.

Parent responses. In the questionnaire, parents provided responses that indicated how important the Chinese cultural traditions in the Chinese bilingual program were to them because of how they connected to their own Chinese culture and language. “Growing up in a Chinese household, this program has provided me a chance to share the culture with my son” and “My

Chinese culture would be helpful for students to practice Chinese and also understand the Chinese culture.” In addition to personal connections parents have with the Chinese culture and language, fitting into the Canadian culture is also important, with one parent reflecting that “being from China, I hope my children understand and carry on Chinese traditions while at the same time integrate into the Canadian culture.”

Personal experiences. From my personal experiences, I found that Chinese traditions such as Chinese New Year and Mid-Autumn Festival were particularly valued by stakeholders, most of whom were Chinese, because they were able to relate and connect with them in personal and sentimental ways. These Chinese traditions drew in the most participation, donations, and attendance from families, most of whom were Chinese. As a result, these particular traditions grew bigger and became a more significant part of the school culture.

The tradition of having straight grade configurations was also heavily influenced and valued by the Chinese stakeholders. This was due to the schooling experiences of Chinese parents, most of whom were educated in China where they only had students in straight grade classes. The concept of multi-aged classrooms was not relatable to them and they therefore did not understand the benefits of that type of classroom configuration.

Sub-theme 4.3: Collaborations. Data was presented on the various collaborations amongst the Chinese bilingual program’s stakeholders and how it could be found in all three levels of the program’s culture. There were also many collaborations within the program that were heavily impacted and influenced by the Chinese culture and language of parents, teachers, and school leaders.

Parent responses. Parents commented on the collaborative relationship between those Chinese parents who were from China and those parents who were from Canada, and the

necessity to balance their different educational expectations and attitudes. “I don’t think applying another culture’s homework expectations or discipline or teaching practices applies to the Canadian culture,” and “The Western education system is more relaxed where the Chinese teaching methodology is more strict. With the combination of having one relaxed and one more strict, it is better for the students.” Parents saw the role of school leaders as being the people who not only balanced these expectations but also to support teachers and parents with finding and understanding a happy medium. “School leaders need to manage parents’ expectations- bringing two diverse backgrounds of parents (parents who were educated in Asia vs. North America) to the same understanding of what are expected of the students to achieve long-term academic success” and “families with very strong Chinese culture sometimes have very different expectations from the school district; that is, the amount of homework or content being taught.” A different parent commented that “The school leaders cannot enforce or apply the typical expectations of Chinese learning styles and culture, since, after all, we are in Canada.”

One parent specifically acknowledged the benefits of having a Chinese school leader in helping to foster collaborations between teachers and parents. A Chinese school leader can better relate to and understand the Chinese cultural nuances that are important in creating meaningful and respectful collaborations amongst stakeholders. “Having a school leader who is fluent with the language is great as they can relate and support the teachers.”

Teacher responses. Teachers focussed their comments on how beneficial it would be to have a Chinese school leader to collaborate with, not only for themselves, but also for parents and students. A Chinese school leader would understand the difficulties and intricacies of teaching the Chinese language, and the complexities of integrating and negotiating the Chinese culture. In collaborating with parents, “if the school leader knows the (Chinese) language and

the essence of the culture (values and beliefs), he/she would better understand parent expectations and the communication between school and parents would be easier.” In collaborating with teachers, “a school leader that knows the Chinese culture and language enhances the program by completely understanding the Chinese curriculum and supporting teachers with their teaching practice in classrooms,” and

It is helpful to have a school leader who is Mandarin. It is needed in the Mandarin program within a school. This leader supports the program and we can take our direction from her for things like homework load, discipline, language and belief/values. Helping provide consistency in learning expectations for the Mandarin students is also helpful from grade to grade.

A different teacher explained:

A school leader who knows the (Chinese) culture definitely enhances the Chinese bilingual program. Having a leader who understand that the Chinese bilingual program is a very different program, where the parents have high expectations for their children, they want us to push their children to achieve more, that the parents want us to instill discipline, respect and good work ethics is very important. A school leader that understands this would eliminate a lot of teaching philosophy misunderstandings and differences.

Sub-theme 4.4: Shared Decision-Making. Throughout the three levels of culture that make up the Chinese bilingual program, there was evidence amongst parent responses, teacher responses, document review, and personal experiences of shared decision-making amongst stakeholders. The dominant Chinese culture and language of parents, teachers, and school leaders influenced the decision-making process as well as the decision.

Personal experiences. I have experienced a couple of instances where the Chinese culture and language of stakeholders of the Chinese bilingual program have influenced the shared decision-making process. Firstly, the school district held public engagement meetings where a decision needed to be made regarding an issue related the Chinese bilingual program. To ensure that all members of the program were engaged, including those who did not speak English, teachers and school leaders who spoke Mandarin and Cantonese were present to translate for parents the content of the meeting and also their thoughts and opinions to the meeting attendees. This shared decision-making process valued the Chinese parents' ideas as experiences, and they were offered the opportunity to share their cultural perspectives on the issue in the language they were most fluent and comfortable in.

Another experience of shared decision-making where the Chinese culture was influential towards the final decision, related to a lunchroom matter that was culturally based. Typically, in elementary school students are asked not to share food during lunch time for safety reasons such as allergies and hygiene. This 'rule' was brought into question when some Chinese students who were related brought a communal lunch, where they each had some rice and some dishes (i.e., vegetables, chicken, etc.) that they shared. Culturally, Chinese people commonly eat meals 'family style' with everyone partaking in shared dishes. This is mostly done at home or at restaurants, and not usually at an elementary school lunchroom. A discussion was had between the school leaders, lunchroom staff and all teachers about whether or not this could continue. All of the mentioned stakeholders who were a part of this discussion and decision included Chinese and non-Chinese staff members. After Chinese staff members explained the cultural appropriateness of having a shared meal between family members, it was decided by the entire staff that students could have a family style lunch if their parents packed them one.

Sub-theme 4.5: Innovation. Previous sub-themes that focussed on innovation presented data that highlighted innovations in the Chinese bilingual program's culture. Some innovations in the program were influenced and impacted by the Chinese culture and language of the stakeholders.

Personal experiences. From my experience, there have been two parallel innovative occurrences between teachers that were influenced by the Chinese culture and language. The first one pertained to the collaborative work that the Chinese bilingual program's Chinese learning leader and English learning leader did. Weekly, the learning leaders met one-on-one with teachers that taught the same language as they did, to design rich, engaging, and meaningful tasks and assessments. Then they team taught a lesson together based on their planning sessions. After several months, the teaching staff and school leaders decided to try something more innovative. They wanted to make a switch by having each learning leader work with the opposite language that they normally taught and collaborated with. The thinking behind this switch was that good teaching strategies remained good, regardless of what language the instruction or mentoring was in. In a second similar experience, teachers at a Chinese bilingual program were participating in instructional rounds (Teitel, Elmore, & Fiarman, 2009). In this case, two to three teachers observed another teacher's lesson, the observers made notes on what they saw was happening in the classroom as related to a problem of practice that was identified by the observed teacher, and then everyone debriefed the observation and identified next steps. The first few instructional rounds were conducted with teachers of the same language. Similar to the previous experience with the learning leaders, the teachers were challenged to be innovative by switching and observing a teacher who taught the opposite language. This was purposefully done because even though an observing teacher may not know the language being spoken, the

observing teacher can experience when a task is engaging to students, hear if the language is being repeated, reused, and scaffolded, and see how the teacher teaches. In both cases, the teachers all wanted to experience the ideas, pedagogy, and strategies that the other language and culture had to offer. From the collaborations with the Chinese learning leader and the instructional rounds with the Chinese teachers, English teachers got to learn about and experience a more traditional way of planning, teaching, and assessing that was common in Chinese education, of which Chinese parents also expected. Afterwards, the English teachers incorporated aspects of this into their own teaching where it was most applicable, as it was also used as a way to meet some of the teaching and learning expectations of the Chinese parents.

Sub-theme 4.6: Communication. On all three levels of the Chinese bilingual program's culture, data was presented on the various ways that the stakeholders of the Chinese bilingual program communicated with each other. The culture and the language of the Chinese stakeholders were very influential on the various communication channels within this program's culture.

Parent responses. Parents provided questionnaire responses that expressed how impactful it was to have a school leader who knew how to speak Chinese. For the most part, a Chinese speaking school leader helped to bridge communication gaps, which also helped Chinese speaking family members feel more engaged, heard, and informed. "I think it is quite the advantage (to have a Chinese speaking school leader) and it will serve to reduce any misunderstandings," and

A Chinese speaking school leader will provide better communication opportunities.

Because we all have different cultural backgrounds, in certain areas we are different from

the English teaching methods. In cases like that the Chinese speaking school leader can provide better communication and support.

Another parents commented:

It is beneficial to have a school leader who understands the (Chinese) culture. It makes it easier for us parents to communicate our needs and expectations. A school leader who is fluent in Mandarin is a bonus because he/she can converse with parents in their native tongue more easily.

A Chinese speaking leader can also bridge the communication gap between parents and the larger school district as “it is much easier for us parents to communicate with the school and the school district regarding our concerns and wishes.”

Since there was a Chinese speaking school leader at this school, one parent provided a suggestion as to how this leader could further bridge communication gaps. “Have public announcements in both English and Mandarin. There are a number of grandparents and other family member who do not speak English.”

Parents also articulated why there should be so much emphasis put on their children’s Chinese communication skills. A large number of Chinese families wanted their children to be able to communicate with and relate to other (mainly older generation) family members who only knew Chinese. Knowledge of the Chinese language and culture was a way to bridge generation gaps between Chinese family members. “Because of this program, the children will have a better understanding and communication with previous generations- better family relationships” and “we wanted to be a part of the Chinese bilingual program to bridge the gap between generations.”

Teacher responses. From the questionnaire responses, teachers identified the impact of the Chinese culture and language on communication. Within the other levels of culture that focussed on communication, the data revealed the importance of authentic language use amongst teachers and students. Teacher responses have also expressed the importance of the Chinese teachers having authentic cultural experiences to pass on to the students, and their use of authentic language. Teachers repeatedly expressed the interconnectedness of teaching language and culture and how they complement each other when teaching and learning a language. One teacher explained:

Teachers who teach Mandarin are native speakers, which means students can learn authentic language as well as the culture. I believe this is significant because students are exposed to the language and put in various learning contexts at the same time.

Another teacher shared:

I love Mandarin and Chinese culture. I will always make sure students are learning authentic language as well as the Chinese culture. I share my passion with my students and let them understand that learning a second language is never only about language itself. It is about the culture behind it.

The teachers also responded with thoughts about the impact on communication by having a Chinese school leader who is fluent in Mandarin and grew up in the Chinese culture as this leader “gives the teachers, children, and parents someone to talk with when they are unsure.” In addition to easing communication, “a school leader who speaks the language as well as knows the culture would be ideal, as language and culture work hand-in-hand. Without having one or the other, the Chinese culture cannot be fully understood.”

As stated in the limitations section in Chapter Three, the use of a questionnaire to gather stakeholder perspectives had its restrictions. It did not allow for any follow-up questions that would provide more in-depth insight, examples, and details that a method such as an interview would. As a result, the findings collected and presented represented more of what was positive and ideal about the Chinese bilingual program. Very little data was gathered that pointed to the gaps of the program, which offered a critique of the school culture and of leadership. Examples provided in the questionnaire were mostly of the more visible and tangible aspects of the school's culture that is 'above the surface' of the culture iceberg (Weaver, 1986). There were many references made about the Chinese New Year celebrations, Mid-Autumn Festival, and the afterschool cultural activities. Data from the questionnaire reflecting the aspects of the iceberg that were 'below the surface' were very minimal and failed to reflect insight into invisible aspects of culture such as approaches to problem solving, incentives to work, and discipline. From a parent's perspective, these could be aspects of the school's culture that were implicit and taken for granted. These aspects were beliefs and values that were unspoken of and perhaps assumed since one of the school's leaders is Chinese.

The goal of this chapter was to highlight my research data that supported the conceptual framework of the three levels of school culture and the six key traits ('bricks') that formed the culture of the Chinese bilingual program and how the two traits of ethnic culture and language of stakeholders ('mortar') have an impact in observable and invisible ways. The data from the questionnaire, combined with school document analysis and personal experiences will be the foundation for the analysis, interpretation, and synthesis of the findings that will be explored in the next chapter.

CHAPTER 5

ANALYSIS, INTERPRETATIONS, AND SYNTHESIS OF FINDINGS

Introduction

This chapter will focus on the four main research questions and aim to answer them through analysing, interpreting, and synthesizing all of the data that was collected through the parent questionnaire, teacher questionnaire, school documents, and personal experiences. The interpretation of the data will then be linked to my theoretical framework of the three levels and six key traits of school culture, as well as my conceptual framework of the impact of the two aspects of ethnic culture and language of stakeholders on the Chinese bilingual program's culture.

The main themes that emerged through the analysis of the data were used as the basis for answering the research questions. These themes were determined through the robustness of their frequency throughout all data sources, as questionnaire answers, document reviews, and personal experiences were used to triangulate the data.

It is important to note that research question one has been grouped together with research question three due to the interrelatedness of the two questions and synthesis of findings. Later on, research question three was also asked and answered separately due to other findings and interpretations that related only to that question.

Research Question One. What are the unique components that make up the school culture of the Chinese bilingual program? Research Question Three. What role does the ethnic culture and language of the parents and teachers play in the school's culture? Based on the analysis of the data, two key findings emerged. Firstly, parents and teachers chose and supported this program not just because it's shared vision of teaching reading, writing, speaking,

and comprehending Chinese and English, but because of the strong ties the language and culture had to their ethnicity. The second unique component of the Chinese bilingual program's culture was that stakeholders valued the use of authentic language and cultural experiences that were used and organized by teachers and school leaders to enhance language learning.

Finding 1.1: Families choose this program because of the strong ties to their ethnicity.

According to school records, 83% of students that attended this Chinese bilingual program had either one or both parents that were of Chinese descent. With such a significant portion of families that were of Chinese descent, it was of no surprise that their Chinese ethnicity was the driving reason for enrolling their child into this language program. Parent responses reflected pride in their Chinese heritage and as a result, parents wanted their child to learn and maintain it. To them it meant preserving their Chinese heritage, identity, and culture, through passing it on to the next generation. It was also used as a means to bridge generation gaps through Chinese communication and the celebration of Chinese cultural celebrations between family members. Teacher responses also indicated the same pride of wanting to impart their linguistic and cultural knowledge on to students. Wickström (2005) explained that

An important aspect of language- maybe the most important one- is that it is one of the main carriers of cultural identity. For members of a certain language group the possibility to preserve their culture through the transmission of language to the next generation can be of the utmost importance. (p. 82)

These themes of cultural identity and heritage preservation dominated the responses to the parent and teacher questionnaire questions that asked why they wanted to be part of the Chinese bilingual program, what they thought made this program different from others, what the positive things about this program were, and what role their culture played in this program. They

could also be detected as underlying themes of many of the other responses provided throughout the questionnaire. Alexander and Weise (2018) explains that Chinese immigrant families choose Chinese language programs for their child because “they want their children to be literate in the language they use at home” (p. 2).

Other studies that researched parents and their involvement in bilingual school programs echoed the same findings (Gardner, 2003; Lao, 2004; Li, 1999; López, 2013). Lazarić and Drandić (2017) found that Italian parents who enrolled their child in a bilingual Italian-Istrian preschool in Istria did so because “they wanted their children to learn how to use the second language better, to form an ethnic identity and to contribute to the maintenance of the Italian culture, tradition, customs, and values” (p. 140). Whiting and Feinauer (2011) confirmed the same themes in their study of the reasons why parents enrolled their children in Spanish-English bilingual programs. Parents wanted to “preserve connections to families, language, and culture, revealing the importance for some parents that their children stay connected to their ethnic and linguistic community” (p. 644). These studies also supported Schwabsky’s (2013) thoughts about the how bilingual programs simultaneously developed literacy in two languages, and preserved the family language and culture, as described in my Chapter Two literature review.

Maintaining strong ties with their ethnicity also meant that, by students learning the Chinese language at this Chinese bilingual program, parents had the expectation that this would bridge generation gaps through the ability to communicate via a common language. Li (1999) remarked that

Family talk in L1 is also an effective means to bridge the gap between generations, especially for those parents who can’t communicate in L2. It is how children reveal their

true feelings to their parents and communicate with them as close friends and seek help from them as consultants. (p. 217)

In López's (2013) study of parents who enrolled their child in a Spanish-English bilingual program, 80% of parents expressed that they chose this program so that their children could communicate in Spanish more effectively with extended family members. For them, that meant creating *raíces* ("roots") for their children to their family and culture.

Furthermore, bridging the generation gap means minimizing the Chinese language and culture loss that takes place when living in a Canadian environment where the Chinese language and culture are not dominant. In response to the questionnaire question that asked about the role of parent culture, one Chinese-Canadian parent remarked:

We are Canadian-born Chinese, we already lose our culture from generation to generation. The program brings back the Chinese culture to our kids. Something we should be proud of and aware of at least. Helps instill certain values a culture has.

Alexander and Weise (2018) specify that Chinese heritage families choose Chinese language programs for their child because "they want a connection to their history and culture, and a link to a language they may have lost a generation or two ago" (p. 2).

Gardner (2003) further elaborated that there is a feeling of loss when adults no longer have their second language of childhood. In her study of childhood bilingualism in the United States, one parent reflected that, as children of immigrant parents, all their parents wanted them to do was to fit in as Americans, which meant that they were encouraged to let go of their Chinese language and culture. And now that they were parents themselves, they wanted to recapture their Chinese language and culture by having their children learn it at a Chinese

bilingual program, in hopes that one day their children would be able to communicate and feel at home in China.

Therefore, the first unique component of this Chinese bilingual program's culture was based on the program's key trait of a shared vision. The stakeholders championed the shared vision because of its strong ties to their own Chinese ethnicity and heritage that they wanted to preserve in their children, and as a means to bridge the generation gap. This supports the conceptual framework that the 'mortar' of the ethnic culture and language of the stakeholders influences the 'brick' of shared vision.

Finding 1.2: Stakeholders valued the use of authentic language and cultural experiences that were used and organized by teachers and school leaders to enhance language learning.

Both the parent and teacher questionnaire responses to the questions about why they wanted to be a part of the Chinese bilingual program as well as identifying the positive things about it, elicited numerous responses about the importance of authentic language use and meaningful cultural celebrations.

The data collected revealed that both parents and teachers valued and believed in having authentic language use in the Chinese bilingual program, with almost all of the comments focussed on the use of authentic Mandarin. Both stakeholder groups equated authentic language use with the teacher being a native Mandarin speaker who spoke and taught students everyday using their native Mandarin. Rogers and Medley (1988) defined authentic language use as language that "reflect a naturalness of form, and an appropriateness of cultural and situational context that would be found in the language as used by native speakers" (p. 468).

The importance put on the use of authentic language in the Chinese bilingual setting is influenced by the Chinese culture and language for a couple of reasons. Firstly, a significant portion of the parents are native Chinese speakers themselves, and therefore expect their children to be communicating with native proficiency. Another good portion of the parents are Chinese but speak a limited amount of Chinese, and expect their children to bridge the generation gap by communicating with Chinese family members with native proficiency. Secondly, parents indicated that they chose this program because they felt that their children would get better jobs in the future by being fluent in Chinese. Being able to communicate with native proficiency could provide different career possibilities, perhaps even in China.

Berardo (2006) identified several benefits of using authentic language in a classroom. “It is highly motivating, gives a sense of achievement when understood, and reflects the changes in the use of language.... Learners feel that they are learning a target language as it is used outside the classroom.” Berardo also remarked that the role of the teacher “is not to delude the language learner but to prepare him, giving the awareness and necessary skills so as to understand how the language is actually used.”

Rogers and Medley (1988) were also strong supporters of the use of authentic language and materials in a second language classroom. They explained:

If students are to use the second language communicatively in the real world tomorrow, then they must begin to encounter the language of that world in the classroom today. They must see and hear the second language being used as the primary medium of communication among native speakers—as “language with a purpose.” This can best be done through the use of authentic materials. (p. 467)

The parents' expectation of authentic use of the Chinese language in the Chinese bilingual program was also linked to their assumption that native proficiency in Mandarin would improve their child's future. More specifically, parents and teachers indicated that it would help students become more competitive in the future, since they believed that China is becoming increasingly dominant in the global economy. Alexander and Weise (2018) acknowledges this by explaining that "many families choose Chinese because they see China's growing importance on the international stage and believe that Chinese will be a useful language for their children to speak as they enter their careers" (p. 2). Lo-Philip and Park (2015) studied a Mandarin-English bilingual program in the United States, which had a newsletter that stated:

The relationship between the United States and China will be one of the principal factors in the success of a global community. As a result, those fluent in Mandarin and English will be high in demand as they make enormous contributions to the economic, political and cultural well-being of both the United States and China (25th Anniversary Newsletter, 2006).

The parents in Lo-Philip and Park's (2015) study also overwhelmingly indicated this to be the main reason why they enrolled their child in a Chinese bilingual program, as "bilingualism is an economic resource, promising better opportunities for work in the global market" (p. 194). The idea that being bilingual in Chinese and English would have future career benefits also proved true in Lao's (2004) study of a Chinese-English bilingual program, Li's (1999) study of bilingual educational experiences in the United States, López's (2013) study of a Spanish-English Two-way Immersion program, and Whiting and Feinauer's (2011) study of a Spanish-English bilingual program.

The research data collected also revealed that parents and teachers supported and valued authentic cultural celebrations, specifically traditional Chinese ones such as Chinese New Year and the Mid-Autumn Festival. With so much value placed on the use of authentic Mandarin and the participation in authentic Chinese cultural traditions, many parents and teachers acknowledged that one could not exist without the other. Gilmore (2007) explained the importance of authentic culture to language learning. “It is essential to include the target culture within language teaching materials in order to serve the broader educational goal of developing learners’ intercultural communicative competence.” Pourkalhor and Esfandiari (2017) also commented that “In language learning, culture plays a critical role because language makes the communication possible, allowing members of a society to engage in social and interactive activities that help them be active participants within the academic society” (p. 24).

As a result, the second unique component that made up the school culture of this Chinese bilingual program was grounded in the key traits of communication and traditions. The stakeholders valued and expected the use of authentic language in the classrooms as well as the celebration of authentic cultural traditions.

Therefore, I conclude from my research that there are two unique components that make up the culture of the Chinese Bilingual program—the importance of maintaining the ethnic language and culture amongst the Chinese families, and the value of using authentic Mandarin and celebrating authentic Chinese cultural traditions with the students. This supports the conceptual framework that the ‘mortar’ of the ethnic culture and language of the stakeholders influences the ‘bricks’ of shared vision and traditions.

Research Question Two. How are the unique components of the culture of the Chinese bilingual program being addressed by the school leaders? Two main themes surfaced after examining the data: leaders of this Chinese bilingual program address its program's unique components through culturally responsive leadership and through linguistically responsive leadership.

Finding 2.1: The leaders of the Chinese bilingual program address the unique school culture components through culturally responsive leadership. One of the unique components of this program's culture that I previously identified was the need to maintain the ethnic language and culture amongst the dominant number of Chinese families that attend this program. To address this, the school leaders provided cultural experiences that would enhance the students learning experiences. Culturally relevant experiences provide students a chance to demonstrate their knowledge and share their personal experiences with their culture in the classroom, while giving them motivation to learn, participate, and engage (Burgo, 2017).

Parents and teachers, via the questionnaire, consistently expressed that the school leaders organized various cultural activities to be celebrated school wide. These celebrations were culturally based and functioned to compliment language learning. "Culture as the core in learning instruction needs to be integrated in language instruction" (Chen & Yang, 2016, p. 168). A large number of parents and teachers specifically remarked on how much they valued the school leaders' efforts to organize cultural celebrations such as Chinese New Year, Mid-Autumn Festival, and the Spring Festival. One parent stated that they appreciated the "opportunity to participate in cultural events, e.g., Chinese New Year and Mid-Autumn Festival celebration." In the literature review, I noted that Hunt (2011) commented on how it was the responsibility of the school leaders to recognize and creatively make the most of the linguistic and cultural diversity

within the school by integrating it into various areas of school life. It is interesting to note that, although these cultural celebrations are valued amongst teachers, three of them did express how ‘overwhelming’ and labour intensive these school-wide festivities were. School newsletters, notices home, and invitations also reflected the school leaders’ efforts to organize these events, keep parents informed, but also invite them and VIP guests to contribute and/or participate in these celebrations with their child (Appendix G). In keeping with Chinese cultural values, these celebrations truly reflected family togetherness and a sense of community. They also reflected the school leaders’ culturally responsive leadership in meeting the needs of this Chinese bilingual program. According to Johnson (2014), culturally responsive leadership

involves those philosophies, practices, and policies that create inclusive school environments for students and families from ethnically and culturally diverse backgrounds. Common practices include high expectations for student achievement and incorporating the history, values, and cultural knowledge of students’ home communities in the school curriculum. (p. 148)

Finding 2.2: The school leaders of the Chinese bilingual program addressed the unique components of the school culture through linguistically responsive leadership. The second unique component of this program that was identified earlier was the value of having teachers and students use authentic Mandarin. To meet this specific need, the school leaders had to ensure that the curriculum was being taught through authentic and meaningful language learning experiences by native Mandarin and English-speaking teachers. Zwahlen (2017) states that “authentic learning features a set of fundamental characteristics: student work that is linked to the real world, seeks genuine answers, is assessed per real-world standards or audiences, and

often includes student reflection” (pp. 37-38); it serves to motivate, engage, and empower students because the learning is meaningful, relevant, and memorable.

Ensuring authentic language learning from native speaking teachers was of importance to both parents and teachers, as reflected in the questionnaire responses. Parents felt it was important for their child to receive authentic language experiences and teachers felt it was important to provide them. One parent expressed the desire “for students to learn authentic Chinese in everyday ways and be motivated to use it outside of the school setting. Students aren’t just studying Chinese for the sake of studying it.” A teacher explained that “students can learn authentic language and culture from teachers who are native speakers.” The data identifies that school leaders have the ultimate responsibility of ensuring that teachers are designing and providing authentic language learning tasks while students are experiencing authentic language learning lessons - essentially, that the leaders of this Chinese bilingual program are employing linguistically responsive leadership. As an instructional leader, linguistically responsive leadership would require the school leader to have a solid understanding of the principles of quality instruction and thorough knowledge of the curriculum (Louis & Wahlstrom, 2012), in order to ensure that students are receiving authentic language experiences and instruction that are curriculum based. Linguistically responsive leaders must embrace linguistically responsive pedagogy in order to “conceptualize the school that constructs policies, foundations, structures, and communities to value, celebrate, and utilize language and linguistic diversity” (Heineke, Coleman, Ferrell, & Kersemeier, 2012, p. 131). But being a linguistically responsive leader, aiming to ensure that the circumstances, resources, and people are in place so that authentic second language learning experiences can come about innately (which includes the use of authentic second language learning materials) does have its challenges. Within the parent and

teacher questionnaire answers, both stakeholders recognized the importance of, and specifically the challenges of obtaining authentic Chinese language resources as well as hiring qualified and quality native Mandarin speaking teachers. As Lao (2004) explains:

To foster bilingualism and L1 maintenance, educators and parents who support Chinese-English bilingual programs must think creatively and provide children with high-interest reading materials and authentic Chinese learning resources that are most urgently needed but difficult to obtain in an L2 or L1 context. These resources are not only limited in quantity but, more importantly, in their relevancy to the Chinese American experience. (p. 115)

Authentic second language resources are scarce, labour intensive to create, mismatched with the curriculum, designed for students learning it as a native language and not an additional language, and/or very costly. These same difficulties with authentic learning materials were also expressed by Schwabsky (2013) and Carstens (2015).

Employing second language teachers who not only meet the teaching qualifications and certifications required, have native fluency in the second language and culture, and are quality educators is another struggle for school leaders who are trying to encourage authentic learning experiences. Within the literature review, Armendáriz and Armendáriz (2002), Scanlan (2011), and Schwabsky (2013) identified the same staffing difficulties that bilingual school leaders must tackle, and even broadened it to include support staff and specialized teachers.

As a result, I conclude from my research that there are two ways in which the unique components of the Chinese bilingual program's culture are being addressed by the school leaders: by being culturally responsive leaders and by being linguistically responsive leaders.

Research Question Three. What role does the ethnic culture and language of the parents and teachers play in the school's culture? Data was presented in the previous chapter on the ways the two aspects ethnic culture and language of the stakeholders, who are predominantly Chinese, influenced the three levels and six key traits of the Chinese bilingual program's culture. The Chinese culture and language acted as the mortar that influenced and bound together the six key traits of school culture within each of the three levels. A synthesis of this was provided under research question one.

After analyzing and interpreting the data in relation to the role that the ethnic culture and language of parents and teacher play, another theme emerged from responses of parents and teachers: they both act as funds of knowledge, where their personal experiences and knowledge of the culture and language are to be shared with the students and school.

Finding 3.1: The parents' culture acts as funds of knowledge for the students.

According to López (2013), parents play a key role in bilingual programs:

Parents are integral to the success of TWI programs. Parent support can take many forms, including putting pressure on local school districts to begin and maintain programs, enrolling their own children in the program, and spreading their positive experiences through word of mouth. (p. 209)

The role of the parents' culture plays an important part in a bilingual program. Parent responses to the questionnaire question regarding the role their own culture plays in this program overwhelmingly revealed that their role was to share, support, and maintain their culture and language with the students. One parent simply stated that "my Chinese culture would be helpful for students to practice Chinese and understand the Chinese culture." Wong-Fillmore (2000) found that there was a negative impact on a child's cultural identity development, relationships

with older generations, and academic achievement, when they lost their heritage language. What was interesting was that, although most parent responses referred to passing on their Chinese culture to the students, a few remarked about sharing their Canadian culture with students. These parents identified themselves as being Caucasian and were proud to pass on the values that they associated with the Canadian culture, such as diversity, acceptance, inclusion, politeness, and open-mindedness. Their comments reflected a priority of passing on their Canadian culture, rather than their ethnic culture (i.e., German or Ukrainian); whereas the comments the Chinese parents made reflected a priority of passing on their ethnic culture, even though some of them were Canadian-born Chinese.

Various studies identified numerous meaningful ways that parents can pass on their culture and language to the students both at home and at school. Activities included celebrating cultural festivals, watching movies made in the target language and culture, reading target language books, socializing with friends who speak the target language and live the target culture, sing target language songs, and cook food that is traditional to that culture (Chen, 2006; Szilágyi, Giambo, & Szecsi, 2013). Especially important was the use of the target language outside of the school, as it connected home and school learning, and contributed to a deeper understanding of the language (Wu, Palmer, & Field, 2011). By engaging in the cultural and linguistic activities with students inside and outside of school, parents are passing on their funds of knowledge to students. Funds of knowledge is essentially the culturally specific knowledge that is acquired through household experiences and everyday living (Moll, Amanti, Neff, & Gonzalez, 1992). Scanlan and López (2015) referred to it as the authentic nuances of a culture that only a cultural insider would have knowledge of, and would be used to positively partner the home and school to promote bilingualism.

Parents are therefore using their personal experiences and knowledge of culture, or funds of knowledge, to share, support, and maintain their ethnic culture and language with the students. “It is the behaviour of and cultural transmission through the bilingual parent(s) that are crucial and pivotal for the survival of bilingualism” (Wickström, 2005, p. 102). This supports the conceptual framework that the ‘mortar’ of the Chinese ethnic culture and language of the parents influence the ‘bricks’ of the six key traits of culture, and on all three levels of school culture.

Finding 3.2: The teachers’ culture acts as funds of knowledge for the students, and compliments teachers’ role of being culturally responsive. Throughout the teacher questionnaire, teachers consistently responded that they felt that the role of their culture was to pass it on to the students—to not only impart their passion and knowledge of their language and culture, but to also act as the link between language and culture. It was evident that the undertone of many of their answers was a sense of pride for their ethnic language and culture that they genuinely wanted to share with their students. As one teacher responded, “Chinese culture is critical for me as a teacher in this program. I wouldn’t be able to teach the language well without having a thorough understanding of the culture. Language and culture are integrated and can’t be separated.”

Similar to the role that the parents’ culture plays in the Chinese bilingual program, the teachers also bring with them funds of knowledge. Educators, specifically English teachers and Chinese teachers of this program, are culture bearers and bring with them a wealth of authentic experiences, knowledge, beliefs, and ideas about their culture and language (Gaitan, 2012). Hedges (2012) states that “teachers’ funds of knowledge form the bodies of knowledge (including information, skills and strategies) that underlie the functioning, development, and well-being of teachers in curriculum decision-making and interactions with young children in

educational settings” (p. 13). In the questionnaire, a teacher even shared that “students can learn authentic language and culture from teachers who are native speakers.” In Wu, Palmer, and Field’s (2011) study on teachers in Chinese-American heritage language schools, the Chinese teachers reflected that “teaching Chinese as a heritage language helped them reconceptualise the language and culture and prompted them to revitalise funds of knowledge” (p. 58). It is their funds of knowledge that teachers of this program are passionate to share with students and that they use to bridge their authentic teaching of language and culture.

The teachers’ expression of their use of their own funds of knowledge for this Chinese bilingual program also compliments their role of being culturally responsive teachers. Culturally responsive teachers are broadly defined as educators who value the cultural heritage of all students, integrate cultural information, resources, and materials into lessons, and purposefully weave in students’ personal experiences (Scanlan & López, 2015). This definition does apply to the teachers at this Chinese bilingual program, but in this case, I would venture to expand this definition. In looking at the data gathered and having first-hand experience of their complex teaching responsibilities, I would include that, because these teachers are native speakers of English or Mandarin and have grown up in that culture, the way they teach is *authentically* culturally responsive.

The role of the teachers’ culture, more specifically their funds of knowledge, contributes to them being culturally responsive teachers.

In summary, my research has determined that the roles of the parents’ and teachers’ culture in the Chinese bilingual program are the same—to pass on their first-hand knowledge, experience, and passion of the culture and language to students, otherwise known as their funds of knowledge to students. Funds of knowledge are essential to the teachers of this program to be

culturally responsive. This maintains the conceptual framework that the ‘mortar’ of the Chinese ethnic culture and language of the stakeholders influences the ‘bricks’ of the six key traits of culture, and on all three levels of school culture.

Research Question Four. What is the impact of having a Chinese school leader in a Chinese bilingual program? After analyzing all of the data gathered, I was able to identify the benefits of having a Chinese school leader. The school leader’s funds of knowledge play a key role in the impact they have in being culturally and linguistically responsive leaders.

Finding 4.1: The funds of knowledge of a Chinese school leader benefits many aspects of the Chinese bilingual program, which are necessary to culturally responsive leadership.

Parents and teachers identified in the questionnaire three benefits of having a Chinese leader at the Chinese Bilingual program: better home and school communication; an understanding of culturally based expectations of education; and knowledge of issues related to teaching and learning language and culture.

Having a Chinese school leader who is fluent in Mandarin has a powerful impact on bridging communication between the school and Chinese speaking families. A Mandarin literate school leader not only converses with families in Mandarin, but also provides Chinese print versions of important documents and notices to be sent home. A Chinese school leader alleviates the non-routine problems faced by school leaders in a bilingual program, as identified by Schwabsky (2013), of a language barrier causing poor communication between the home and school. Both parents and teachers listed having a Mandarin speaking school leader as a positive aspect of the Chinese bilingual program and furthermore, an aspect that enhances the program. They expressed that it made Chinese parents feel more comfortable being able to discuss school matters with a school leader in their native tongue, it allowed Chinese families to feel more

informed about what was happening at school, it reduced misunderstandings, and it facilitated easier communication with Chinese speaking parents. López (2013) found that native Spanish speaking families in a Spanish-English bilingual program wanted a closer connection to the school by way of Spanish communication. They wanted to better understand what was happening at school in terms of assignments, homework, and ways to support the classroom teacher. This study showed “the importance of schools providing communication in parents’ home language and better ways to provide opportunities for non-English-speaking parents to be involved with their children’s education” (López, 2013, p. 223). Gaitan (2012) expanded on this by explaining that, by providing non-English speaking parents more opportunities to communicate with the school, parents were assisted in learning the language of the school.

Another benefit of having a Chinese school leader in the Chinese Bilingual program is their understanding of culturally based expectations of education. As one teacher put it “(It is enhanced by) having an administrator who understands that the Mandarin Bilingual Program is a very different program, where the parents have high expectations for their children, that they want to push their children to achieve more.” In the Chinese culture, education is well respected, and strong academic performance is highly valued as it is rooted in family honour, reward, duty, and happiness (Li, 2001). Li goes on to explain that “this cultural pressure has served as the driving force behind high parental expectations, passionate parental support, and demanding parenting practices” (p. 489). As a result, a Chinese leader at this Chinese-Canadian bilingual program (who has more than likely experienced these pressures and high expectations first-hand) can make informed leadership decisions based on this knowledge, and can act as a liaison between Chinese educational expectations and the Canadian education system. For example, one parent explained that “it is very difficult to manage this program when the administrators do not

understand the mindset of the parents... many of whom are not even educated in the Canadian public school system.” To take it one step further, a Chinese school leader can also relate to the Chinese students in trying to deal with the pressure of their parents’ Chinese culturally based expectations of education, and can become a role model for them:

Because minority principals share experiences and cultural understandings with students who come from the same background, they can link students, parents, and other educational stakeholders while modeling success for everyone. Minority leaders may be able to empathize with certain students’ experiences in a way that positively influences those students’ academic expectations and aspirations. (Sanchez, Thorton, & Usinger, 2009, p. 2)

Lastly, the impact of having a Chinese school leader is the benefit of their knowledge of issues related to teaching and learning the Chinese language and culture within the Canadian educational context. As one teacher shared regarding the need for a Chinese school leader, “The school leader supports the program and we can take our direction from the leader for things like homework load, discipline, language and beliefs/values” while another said that “the Chinese school leader can support teachers with their teaching practice in classrooms—this requires the administrator to have knowledge of the language.” Studies (Gao, 2010; Haley & Ferro, 2011; Hofstede, 1986; Jin & Cortazzi, 1998) have documented the differences between the Chinese school system (in which most of the Chinese parents experienced) and the Western school system (in which this program takes place in). Historically, Chinese schools have been known to be more homogenous, with an emphasis on hierarchy and collectivism (Jin & Cortazzi, 1998). Western schools are thought of to be more heterogeneous, and stresses individualism and democracy (Gao, 2010; Hofstede, 1986). The Chinese education system is based on mastery

(which includes rote learning and knowledge and skill development) with the end being a product, and the Western education system is based on exploration and creativity with the process being more valued than the end product (Biggs, 1996). By having the lived experience of the Chinese school system and the understanding that these long-standing characteristics of the Chinese and Western education systems are always changing and evolving, a Chinese school leader can bring to the Chinese bilingual program an understanding of the intricacies of the Chinese culture and language and how these relate to how it is taught in China. This school leader can discern which parts of Chinese pedagogy has merit that should be upheld, and which other parts should be modified to better suit the Canadian school system. With this knowledge, Harvey and Silva (2018) believes that this school leader can eventually “facilitate the dynamics of ‘change in action’ and reframe a future that embraces innovation in teaching and learning Chinese language and culture” (p. 3). In essence, a Chinese school leader can be demonstrating culturally and linguistically responsive leadership by ensuring culturally and linguistically responsive teaching.

By having a Chinese school leader in this Chinese bilingual program, that school leader’s funds of knowledge, can be utilized for cultural and linguistic responsiveness by bridging communication with Chinese parents, understanding Chinese parents’ expectations of education, being a relatable role model for students, and mitigating issues related to teaching the Chinese language and culture. A Chinese school leader would support Chinese students by providing them with stronger home and school connections, exposing them to Chinese values and expectations as related to education, and imparting on to them different pedagogies to learn the Chinese language.

To answer my fourth research question, the data determined that there is a positive impact of having a Chinese school leader in a Chinese bilingual program. The funds of knowledge of the school leader and/or the parents are essential for effective leadership that is culturally and linguistically responsive. This confirms the conceptual framework that the ‘mortar’ of the Chinese ethnic culture and language of the Chinese school leader influences the ‘bricks’ of the six key traits of culture, and on all three levels of school culture.

Summary

This purpose of this chapter was to answer the four main research questions through analysing, interpreting, and synthesizing all of the data that was collected through the parent questionnaire, teacher questionnaire, school documents, and my own personal experiences: What are the unique components that make up the school culture of the Chinese bilingual program? How are the unique components of the culture of the Chinese bilingual program being addressed by the school leaders? What role does the ethnic culture and language of the parents and teachers play in the school’s culture? What is the impact of having a Chinese school leader in a Chinese bilingual program? Common themes that emerged from the data, which were interwoven throughout the answers to the research questions, were the importance of: culturally responsive teaching, linguistically responsive teaching, culturally responsive leadership, linguistically responsive leadership, and funds of knowledge. Funds of knowledge was discussed as a means for school leaders to meet some of the unique components of the program’s culture, but the next chapter will reveal that it actually has a dual role.

In relation to my theoretical and conceptual frameworks, it was also determined that all three levels and six key traits of school culture were evident in the culture of the Chinese

bilingual program, and that the two aspects of the stakeholder's ethnic culture and language were influential to all six of the key traits in visible and invisible ways.

CHAPTER 6

CONCLUSIONS AND RECOMMENDATIONS

Introduction

The purpose of this bounded case study was to explore the unique components of a Chinese-Canadian bilingual program's culture, the impact of the stakeholders' ethnic culture and language on the program's culture, and how the school leaders addressed these various components. This chapter will focus on the three major conclusions of my research, as well as some recommendations and personal reflections.

Conclusions

This research study on Chinese-Canadian bilingual program leadership was one of the first of its kind, and as such, was very informative about components of the school's culture that needed to be addressed and how these components were addressed by school leaders. Three key conclusions were determined in relation to the research problem of how leaders of a Chinese bilingual program negotiated unique components of the school's culture where the ethnic culture and language of Chinese parents and teachers were influential. Before I discuss how school leaders negotiate the learning community, it is important to specify what was concluded in terms of the unique components of the Chinese bilingual program's culture that must be addressed. It was clear that the Chinese parents' expectations of this program were to preserve the students' Chinese ethnic culture and language, bridge generation gaps, as well as better their future career prospects through the acquisition of the Chinese culture and language. This can be linked to the high number of Chinese families enrolled in the program and the perceived increasingly influential role that China is playing in the world economy. As for the parents who did not identify as ethnic Chinese, their reasons for their child to be a part of the Chinese bilingual

program were similar to those of ethnic Chinese families. Non-ethnic Chinese parents wanted their child to learn the Chinese language to improve their future job prospects and for some, they respected the work ethic, values, traditions, and customs associated with the Chinese culture. A few non-ethnic Chinese participants specified that they had an ethnic Chinese spouse and wanted their child to acquire that part of their ethnic culture and language, be able to communicate with relatives from that side of the family in Chinese, and better their future career prospects.

Although the remainder of this chapter details the conclusions of my study, it also reveals another unique component of the Chinese bilingual program that school leaders need to address that also doubled as an approach to how they can negotiate the unique components of the program's culture.

Funds of knowledge are very important. Based on the research data and analysis, I concluded that funds of knowledge play a key role in the Chinese bilingual program as leaders use it as part of shared leadership and instructional leadership.

The funds of knowledge of parents are important in a few different ways, but also need to be delicately negotiated by school leaders. As such, after the preservation of ethnic culture and language, and the acquisition of language and culture for future career prospects, funds of knowledge is the third unique component of the Chinese bilingual program that school leaders need to address. The knowledge and experience of the Chinese parents is beneficial to students in preserving and reinforcing the culture and language both at home and at school. Lao (2004) explained the importance of the collaboration between home and school:

For Chinese-English bilingual schools, the school needs to work in concert with parents to establish more effective home-school partnerships to meet the different language needs and expectations of the parents and students coming from a spectrum of Chinese

American families and to provide students with the necessary language and literacy experiences in a meaningful way. (pp. 115-116)

Chinese parents can be powerful partners for Chinese teachers, as they not only reinforce what is being taught at school, but can also provide real life authentic experiences and interactions outside of school. In addition, when Chinese parents volunteer at the school, their funds of knowledge support the learning of students who have no Chinese background or support at home. Just as Chinese parents do for students, they can also support school leaders who have no Chinese background or experience with the culture and language. The funds of knowledge of non-Chinese parents are valuable as well, as they bring the knowledge and experience of the Canadian culture and English language into the classroom. This is equally important since this is a bilingual program within a Canadian context and the mandate of the program determined by the school district is to provide students the opportunity to acquire the basic skills for speaking, reading, writing, listening, and communicating in Chinese *and* English. The perspectives, experiences, and values of non-Chinese parents bring a balance to the perspectives, experiences, and values of the Chinese parents. It is the two funds of knowledge of the two main parent groups that must be carefully addressed by the school leaders of the Chinese Bilingual program. The school leaders must negotiate the Chinese cultural expectations of education with the Canadian cultural expectations of education; the memorized symbolic structure of the Chinese language with the phonetic alphabet formation of the English language; and the high expectations from all parents that their children are bilingual, bicultural, and be assets to the world economy in the future.

The funds of knowledge possessed by teachers are also significant within a Chinese bilingual program, and must be purposefully addressed by school leaders. Teachers are the

bridge between what they know and what students learn. The knowledge and experiences they possess about their culture and language influences their personal perspectives on education, their pedagogy, as well as how and what gets taught to students. Teachers also use their funds of knowledge to make links between the language and the culture for the students, making learning more meaningful and authentic. It is the funds of knowledge that the Chinese teachers and English teachers possess, that the school leaders need to address. They must negotiate between a direct, rote teaching approach and an inquiry based approach, between a focus on a polished end product and a focus on process, and between second language teaching approaches and struggles and first language teaching approaches and struggles.

School leaders of a Chinese bilingual program must negotiate their own funds of knowledge, alongside the funds of knowledge of parents and teachers. School leaders set the vision and overall direction of the Chinese bilingual program. They have experiences, values, beliefs, and perspectives that are shaped and developed from their funds of knowledge, which is comprised of their culture and language. Their funds of knowledge are helpful in creating strong communication connections and relationships with parents, teachers, and other stakeholders. They are also beneficial in being empathic and knowledgeable instructional leaders for teachers. In order to make the best decisions for the program and students, school leaders must negotiate between their personal funds of knowledge and those of the parents and teachers, and negotiate between their funds of knowledge and what is mandated by the provincial government and the school district. A personal example of this negotiation had been around the issue of homework that I as the school leader in a Chinese bilingual program, had to make between Chinese parents and Chinese teachers as well as between myself and the school district regulations. Large amounts of homework every evening is very typical in China, where most of the parents and

teachers were educated. Their funds of knowledge were based on this experience and resulted in the expectation that their child in the Chinese bilingual program receive a substantial amount of home regardless of what grade they were in. For many of these parents and teachers, practice makes perfect with the preference for rote type homework. My funds of knowledge based on my Chinese-Canadian background supports homework when it is purposeful and in moderation. The need for school life and home life balance is important for students to have as well. As a result, my funds of knowledge as a school leader needed to be negotiated with the funds of knowledge of the Chinese parents and teachers regarding homework, in order to come to a resolution that was reasonable and acceptable to all parties. In regards to the same homework issue, my funds of knowledge as a school leader of a Chinese bilingual program had to be negotiated with the school district's homework policy. As previously stated, I support homework when it is meaningful and given in reasonable amounts. I also support it in the Chinese bilingual program due to the nature of the Chinese written language. Because the Chinese language is character based, the only way to learn to read and write it is through continuous rote practice. It therefore becomes necessary for students in the Chinese bilingual program to practice reading and writing Chinese characters every night until the characters are written and recognized from memory. This needed to be negotiated with the school district's policy where it recommended that students in grade one to three be given five to ten minutes of homework every night. This is not enough time to practice Chinese characters, read (as recommended in the school district's homework regulation), and do work from other subject areas. A decision was made in which the amount of homework given to students was reflective of both the needs of the Chinese bilingual program and the district's policy that implied that reasonable amounts of homework be assigned to students.

As a result, the funds of knowledge of parents, teachers, and school leaders is the third unique component of the Chinese bilingual program's culture that needs to be addressed by the school leaders. But they also play a dual role, as funds of knowledge can be used by school leaders to as a strategy to meet some of the unique components of the program's culture. "An effective leader demonstrates respect and appreciation for what others know and are capable of knowing and becoming by creating learning contexts in which everyone's knowledge on a given topic is an asset to the community" (Harvey & Silva, 2018).

Culturally responsive leadership is necessary. Negotiating the funds of knowledge of the parents means being a culturally responsive leader. This includes making leadership decisions that are considerate of the cultural expectations of education that the Chinese and non-Chinese parents have. It also means bridging these expectations between the two main groups of parents, between the parents and the teachers, and between the parents and the school district. An example of this is when a few non-Chinese parents commented that school leaders can help Chinese parents understand that their cultural expectations of homework, discipline, and teaching practice cannot be fully applied at all times in the Chinese bilingual program, and that administrators needed to lead with cultural understanding and balance of both cultures.

Culturally responsive leadership can be complimentary to the funds of knowledge of teachers. It means trusting teachers and giving them the leeway to use their funds of knowledge to be culturally responsive teachers who provide culturally accurate and authentic experiences, even if is not understood or ever experienced by the school leader. Robinson (2011) stated: "In schools with higher levels of trust, teachers experience a stronger sense of professional community and are more willing to innovate and take risks" (p.34). In Chapter Two, my

literature review, Prokopchuk (2016) identified the importance of building and maintaining trusting relationships with stakeholders to cultivate a positive school culture.

If the school leader does have their own funds of knowledge about that culture, the school leader can have collaborative relationships with teachers that are based on a common and deep understanding about the language and culture. These collaborative relationships are central to instructional leadership (Cogan, Anderson & Krajewski, 1993; Glickman, 1992; Gordon, 1997; Smyth, 1997) and have resulted in teachers being more self-reflective of their own practice, considerate of alternatives, collaborative with colleagues, and innovative (Reitzug, 1994).

By accessing and valuing the funds of knowledge of parents and teachers, culturally responsive leadership also means engaging in shared leadership. Burgess and Bates (2009) explained:

A shared leadership model of governance means principals seek out others in their school to build partnerships, tap others' strengths, and jointly move the vision forward.

Principals who believe and act in ways that are invitational and support a common purpose understand that strong relationships with their faculty, developed through both formal and informal interactions, is fundamental to motivating everyone to move in the same direction. (para. 15)

The value of shared leadership in building a positive school culture was also described in my Chapter Two literature review. Prokopchuk (2016) explained how shared leadership amongst stakeholders reinforced value and pride in the school, increased motivation, trust, and risk-taking, and fostered a sense of community. Harvey and Silva (2018) suggested that shared leadership be implemented by Chinese bilingual school leaders to overcome challenges in trying to support and foster Chinese educators for culturally responsive leadership.

Being culturally responsive leaders also means providing meaningful cultural experiences for the students that are authentic and serve to compliment language learning. It was meaningful for both parents and teachers that the school leaders organized and valued Chinese and Canadian cultural celebrations such as Chinese New Year and Christmas. These celebrations not only served to unite families, but demonstrated the link between culture and language, and the value of their own cultures. It was unclear from the data collected if the leaders of this Chinese bilingual program also recognized and celebrated cultural celebrations of students from other cultures, as this would be an important aspect of being a culturally responsive leader. School leaders also sought to provide meaningful cultural experiences for the students by hiring native language speaking teachers. These native teachers provide first-hand knowledge and experience of their own culture that can be authentically shared with students. This aspect of culturally responsive leadership is not easily achieved. As mentioned earlier, the hiring of quality second language teachers has been a long-standing challenge faced by leaders of bilingual programs.

Therefore, for leaders of a Chinese Bilingual program to negotiate the funds of knowledge of parents and teachers, they must be culturally responsive leaders. By doing so, they will also provide students with experiences that are culturally relevant and support their language learning. “School administrators need to be aware that the school should create a culture-friendly environment and provide language minority students opportunities to access their language and cultures” (Pu, 2010, p. 167).

Linguistically responsive leadership is also essential. Being a linguistically responsive leader is equally important as being a culturally responsive leader in the Chinese bilingual program. Linguistically responsive leadership will help negotiate different aspects of the funds of knowledge of parents and teachers.

Although parents bring with them vast funds of knowledge, they still set linguistic expectations of the school. They expect the Chinese bilingual program to teach the students every day, conversational language as well as language that is specific to the curriculum content taught in all subject areas. For Chinese parents, the conversational language is strongly linked to their expectation of bridging the communication gap between generations and improving the communication between Chinese family members and those in the extended Chinese community. The teaching of curricular content language can be linked to developing the language and knowledge that goes beyond what parents can teach their children, and is the professional responsibility of trained teachers. Through linguistically responsive leadership, leaders of the Chinese bilingual program can address the teaching of conversational and curricular content language to students by hiring native speaking Chinese and English teachers, who teach the language and teach through the language. Genesee (2004) explains that by teaching language through content, students can use language in meaningful ways that is in context. He considers this to be crucial for successful second language learning.

The funds of knowledge of parents can also be addressed through linguistically responsive leadership by providing a communication channel with school leaders. As previously mentioned, school leaders who are able to communicate in Chinese are able bridge communication between home and school. This allows for Chinese parents to not only be more informed, but it provides them the opportunity to be interactive and engaged in school matters. Linguistically responsive leadership in this Chinese bilingual program addresses the funds of knowledge of Chinese parents by having a Chinese school leader who can speak in Mandarin with parents, translate important notices into Chinese, and invite Chinese speaking parents to

participate in school events, especially when parents' funds of knowledge can be supportive of language and culture learning experiences.

Just like parents, teachers bring with them substantial funds of knowledge that must be addressed by school leaders through linguistically responsive leadership. Although teachers might be knowledgeable about language teaching and the language that they teach, often resources for Chinese teachers are scarce. They must be created or translated by Chinese teachers, as they often do not match the Alberta curriculum, are created for native learners of the language and not second language learners, do not exist, or are too expensive to purchase. Linguistically responsive leaders understand the struggles related to a lack of appropriate resources, and make administrative decisions to mitigate it. This could mean finding the money to buy the resources, borrowing them from other programs, providing teachers extra time and money to create or modify resources, and helping to create resources themselves.

Linguistically responsive leaders also have trust in the teachers' funds of knowledge about language, the intricacies of the language, and how it should be taught. In the Chinese bilingual program, being a linguistically responsive leader means understanding that the Chinese written language is made up of individual characters, each character being like a symbol. Each character is comprised of specific strokes that are written in a very specific direction, length, and position. Every word in the Chinese language is represented by a different character. As such, every character must be memorized, as there is no sounding out of words as can be done in using the English phonetic alphabet to create words. Every character must be learned through rote practice. In having this awareness of the language, a linguistically responsive leader can understand how Chinese teachers use more traditional, paper-pencil, rote types of language learning activities, while English teachers have more open-ended, exploratory types of language

learning activities. Being a linguistically responsive leader means allowing linguistically responsive teaching to take place, and understanding that it will look different depending on which language is being taught and by whom.

Consequently, linguistically responsive leadership is key in addressing the funds of knowledge of parents and teachers in a Chinese bilingual program. This includes hiring native speaking teachers who teach the language and content in order to bridge communication gaps and increase student academic knowledge, providing a communication channel for Chinese parents through a Chinese school leader, ensuring adequate resources for quality language teaching, and supporting linguistically responsive teaching.

In conclusion, my research has determined that the leaders of the Chinese Bilingual program must address the funds of knowledge of the parents, teachers, and of themselves. They do so by drawing on the properties of funds of knowledge, culturally responsive leadership, and linguistically responsive leadership, which in turn contribute to strengthening relational trust, shared leadership, and instructional leadership. Harvey and Silva (2018) add that “all current and potential leaders (of Chinese language programs) need to demonstrate a high level of Chinese and English language and cultural competence in order to successfully interact with all stakeholders in the school and the broader community” (p. 2).

Recommendations

I will be offering three recommendations that I believe will be factors for success for leaders of Chinese bilingual programs, based on the findings, analysis, and three main conclusions of my research study. The purpose of this bounded case study was to explore how leaders of a Chinese-Canadian bilingual program addresses the unique components of its school culture. The focus was on how the school leaders balance the needs, demands, and culture of its

English and Mandarin speaking staff with the bi-cultural parent community, all within the boundaries of school district and government mandates, while trying to develop a culturally responsive pedagogic climate for linguistic and cultural diversity. Several distinct themes emerged through the conclusions that were discussed earlier in this chapter, which will be the basis of the recommendations that I make. Although the recommendations will be directed specifically towards leaders of Chinese bilingual programs, they are also applicable to leaders of bilingual programs in general.

1. Based on the conclusion that the funds of knowledge of parents, teachers, and of school leaders are key aspects of the Chinese bilingual program that leaders need to address, it is important that school leaders take the time to familiarize themselves with these various funds of knowledge. This means taking the time to build strong, trusting relationships with parents in both formal and informal settings, and in and outside of school. It involves getting to know the parents as authentic knowledge keepers of language and culture who have had diverse and rich experiences. Often parents and students attend Chinese cultural events within their community, and this not only provides a school leader with a unique first-hand experience of Chinese cultural events, but it also demonstrates to the parents an openness to learning and understanding that culture. This in turn will help to develop the kind of trust where parents feel comfortable approaching school leaders about thoughts and concerns (opening up communication), and providing advice based on their funds of knowledge to an ‘outsider’ school leader. Being familiar with the funds of knowledge that parents have will also provide school leaders with an inventory of skill sets that parents have, which may prove helpful in involving parents in volunteering in the classroom, working with students, and organizing school-wide cultural celebrations such as the kind that the parent participants of my study expressed were so

important to them. Chinese parents and non-Chinese parents, and their funds of knowledge, are the best allies to have in ensuring program success and student bilingualism. With teachers, advancing bilingualism in students and furthering the bilingual program also means taking the time to get to know their funds of knowledge and how these are incorporated into their everyday lessons. This may mean being actively involved in the classroom to see the day-to-day teachings, learn from teachers, but also provide insights, observations, and advice. Ultimately, the school leaders are instructional leaders who are there to lead by example but also work with teachers to further their practice. As Blase and Blase (1999) remarked, “Instructional leaders emphasize the study of teaching and learning, and are willing to...model effective teaching, inspire group purpose, and provide rewards such as praise (p. 371).” In this case, it means furthering teacher practice to become culturally and linguistically responsive. It also means looking for gaps that may exist between what is being taught and what the curriculum mandates, between parent expectations and teacher expectations, and being willing to learn how to further connect language learning with culture. For leaders of Chinese bilingual programs, it is recommended that there is cultural understanding of the various types of funds of knowledge that exist. Mandarin speaking Chinese people from China, Taiwan, Hong Kong, and Canada all have different funds of knowledge because of where they learned the language and culture. Although very similar for the most part, there are subtle differences in certain aspects of language use, written forms, and accents. In my experience, for example, some Chinese parents are particular with regards to where the Chinese teacher grew up and learned the language, and this must be addressed diplomatically by the school leader in order to support the integrity and dignity of the teachers as professionals. Therefore, leaders of Chinese bilingual programs need to know which teachers possess which funds of knowledge, and regardless of where they were acquired, ensure

that quality language and culture teaching is taking place. With school leaders themselves, it is important that they understand the impact that their funds of knowledge have on teachers, students, and parents of a Chinese bilingual program, as well as the program itself. They must know when it can be useful to enhance learning and experiences for students, enrich instruction for teachers, and strengthen supports for parents or when it is best to seek the support of other stakeholders' funds of knowledge. Decisions can then be made that reflect culturally and linguistically responsive leadership.

2. Based on the conclusion that culturally responsive leadership is beneficial for Chinese bilingual program leaders, it is necessary that leaders fully understand and address the broad scope of the school culture that is strongly influenced by the Chinese language and culture, in order to respond to it appropriately. In this case study, certain aspects of the Chinese and Canadian cultures, such as expectations of education, cultural celebrations, and purpose for learning Chinese, were revealed as aspects that needed to be addressed by Chinese bilingual leaders. Other cultural aspects that were not addressed in this study include discipline, teaching methods, parenting approaches, apparel, and eye contact. Responding to the various cultural and linguistic aspects of the Chinese bilingual program can be difficult to do, especially if the leader is not a part of one of the cultures, but this is where the funds of knowledge of parents and teachers prove to be informative, as well as the implementation of shared leadership.

3. Based on the conclusion that linguistically responsive leadership is advantageous for Chinese bilingual program leaders, they need to understand the complexities of the Chinese and English languages in order to make responsive leadership decisions. Obviously it would be ideal if a school leader was fluent in both Chinese and English, but in the absence of that, an English school leader would benefit from understanding Chinese language traits such as the character

system of the written language and the tonal aspect of the spoken language. Linguistically responsive leadership also means ensuring that conversational and academic Chinese and English are taught, as both proved valuable to parents for communication and future career reasons. This also ties back to the teachers' funds of knowledge and making sure that they teach the language and teach content through the language.

I will now offer three recommendations for extended research into the untouched field of Chinese-Canadian bilingual program leadership. Some of these recommendations can also be transferred into leadership of bilingual programs in general, as that also remains an area that has minimal research done on it. These recommendations are based on areas of leadership that did not come up in my research that I thought would due to its significance in the Chinese bilingual program, uncontrollable limitations of my research, as well as upcoming trends that I see occurring during the program's evolution.

1. As there are other Chinese bilingual programs within this school district and even the province, I believe research in these other locations would be beneficial to determine whether my research findings hold true in these other sites, or if conflicting findings are uncovered. Research at other schools might also unearth other findings that were not revealed in my study that would provide further insight into leadership of Chinese-Canadian bilingual programs. Research at a single program site that only houses the Chinese bilingual program may elicit participant responses that focus solely upon leadership of the Chinese Bilingual program, rather than leadership of the Chinese bilingual program with influences from the other program shared within the school. Research at programs with no Chinese leader may also draw other conclusions about leadership in Chinese bilingual programs that more accurately reflect the realities of leadership of most Chinese bilingual programs.

2. Further inquiry needs to be made on the impact of teachers and how leaders of Chinese bilingual programs need to address their funds of knowledge. The research I conducted only included nine teacher participants, and although that meant 100% of the teachers took part in the study, it was still not a substantial number for providing responses representative of many differing perspectives, experiences, and opinions. As mentioned earlier, the funds of knowledge of Chinese teachers who are from China, Taiwan, Hong Kong, and Canada have some differences. With the difficulties of employing quality Chinese teachers that also understand the expectations of a Canadian school system, the reality is that all of these types of funds of knowledge may exist together at a school, along with various levels of culture and language aptitudes. As well, more native speaking English teachers who are of Chinese descent are being hired to teach English in these programs. Such teachers possess different funds of knowledge that are an amalgamation of two cultures. It is important for school leaders to understand how all of this impacts the program and their leadership of the Chinese bilingual program.

3. There is almost no research that exists on culturally and linguistically responsive leadership in Chinese bilingual programs, a key theme of my research that I found to be very significant. Only Johnson (2014) researched culturally responsive leadership but in the context of community empowerment. There is some research on culturally and linguistically responsive teaching, learning, and curriculum, but there needs to be more research specifically into culturally and linguistically responsive leadership. Because of globalization and multiculturalism, culturally and linguistically responsive leadership is becoming a growing need in all schools, not just in those with bilingual programs.

Researcher Reflections

The research on leadership of a Chinese bilingual program caused me to reflect upon my own experiences of being a principal of a sister program, as well as outline what my priorities as a leader should be. I came into this research with certain assumptions based on my experiences that have now changed as a result of the findings. I assumed that Chinese parents and non-Chinese parents would have more differing perspectives, experiences, and ideas about components of the program and about the program's leadership. After analyzing the questionnaire data, a significant portion of answers evoked the same themes and concepts, regardless of which parent group they were from. For that reason, I grouped parent responses together, without separating them by their ethnic culture and language. The same could be echoed for Chinese teachers and English teachers, as the similarities of their responses were more significant than I had originally assumed they would be.

This research has caused me to broaden the definition of terms that are commonly used in second language settings. In most of the research, "funds of knowledge" is usually associated with parents. Through interpreting the data of my study, my conclusions led me to expand that term to include teachers and school leaders. As stakeholders of the Chinese bilingual program, parents, teachers, and leaders all bring with them a wealth of knowledge and experiences about language and culture that impacts their role and helps to shape the evolution of the program.

As previously mentioned in this chapter, the terms culturally responsive and linguistically responsive teaching and curriculum can be found in research, but only minimally. The term is very rarely extended to leadership. I believe it is a term that should be used more often regarding all leaders of Chinese bilingual programs and other bilingual programs. Being culturally and

linguistically responsive is not just a teacher's responsibility, but a responsibility that is shared with school leaders as well.

Finally, I conclude by expressing my gratitude to all of the parents, teachers, leaders, and support staff of the Chinese bilingual program of my study. They were all so welcoming, and eager to honestly share their experiences, thoughts and ideas. I learned a lot about myself as a leader, as a researcher, and about a program that I believe in and love so much. I hope my research will further add to the success of this program by empowering and informing leaders about the unique components of the program's culture and how these components should be addressed.

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Appendix A: Parent Questionnaire

1. What is your native language?
 - a. English
 - b. Mandarin
 - c. English and Mandarin
 - d. Cantonese
 - e. Other
2. Why did you want to be a part of the Chinese Bilingual program?
3. What do you think makes this program unique, or different from other schools?
4. Describe the positive things about this program.
5. What do you think is school administrator's (Principal/ Assistant Principal) role is in this
6. Describe the challenges of this program.
7. What do you think is the school administrator's (Principal/ Assistant Principal) role is in this?
8. As a stakeholder, how does your culture play a role?
9. How does having a school administrator that knows the culture of the school community enhance or hinder the Chinese Bilingual Program? Knowing the culture of the school community can include knowledge of the language, values, beliefs, homework expectations, learning and teaching practices, discipline, etc.
10. Do you have anything else you would like to share about the Chinese Bilingual program?

Do you have anything else you would like to share about leadership in the Chinese Bilingual program?

Appendix B: Teacher Questionnaire

1. What language do you teach?
 - a. English
 - b. Mandarin
2. Why did you want to be a part of the Chinese Bilingual program?
3. What do you think makes this program unique, or different from other schools?
4. Describe the positive things about this program.
5. What do you think is school administrator's (Principal/ Assistant Principal) role is in this
6. Describe the challenges of this program.
7. What do you think is the school administrator's (Principal/ Assistant Principal) role is in this?
8. As a stakeholder, how does your culture play a role?
9. How does having a school administrator that knows the culture of the school community enhance or hinder the Chinese Bilingual Program? Knowing the culture of the school community can include knowledge of the language, values, beliefs, homework expectations, learning and teaching practices, discipline, etc.
10. Do you have anything else you would like to share about the Chinese Bilingual program?
Do you have anything else you would like to share about leadership in the Chinese Bilingual program?

Appendix C: Letter of Introduction to Parents



May 22, 2018

Re: An Exploration of Leadership within a Chinese Bilingual School

Dear Parents/Guardians of XXX School- Chinese Bilingual Program:

I am writing to you today to request your participation in a university research project on the topic of leadership within a Chinese Bilingual School. I am conducting this project as part of the dissertation requirements for completion of an Ed D Degree in the Faculty of Graduate Studies and the Werklund School of Education at the University of Calgary. The purpose of this proposed case study is to look at the various issues, factors, and relationships within a Chinese Bilingual School that need to be negotiated by the principal. My rationale for examining this topic is to better understand what the administration needs to know, understand, and negotiate to be an effective leader of this unique program. For this investigation, I am seeking teachers and parents with various experiences, backgrounds, and ethnicities, to share their thoughts and ideas.

Specifically, I would like you to complete an online questionnaire that could take up to 30 minutes, depending on how detailed you are in your answers. The questionnaire would explore your experiences and thoughts in relation to your time in the Chinese Bilingual School. The questionnaire would be completed on your own time, but **before May 31, 2018**.

You are under no obligation to participate and, if you do consent to participate, you may without consequence, decide not to withdraw your questionnaire answers before June 1, 2018, the point at which I will be analyzing all data for the study as a whole. In order to do so, you will need to notify myself or my supervisor Hetty Roessingh and identify yourself and your questionnaire answers in order for one of us to be able to identify your specific questionnaire answers to be omitted.

Further, at any point you are free to ask questions about the research and your involvement with it. Most importantly, at no time will you be judged or evaluated, and you will at no time be at risk of harm.

Additionally, the data gathered in this study will be kept in strict confidence, and will be stored at a secure location, to which only I will have access. I will retain the questionnaire data and keep them locked in a secure cabinet for a period of five years after which time they will be destroyed in a manner that safeguards privacy and confidentiality.

This study received approval through the Conjoint Faculties Research Ethics District of the University of Calgary, as well as the Calgary District of Education. Please feel free to contact me at christine.cheung2@ucalgary.ca if you have any questions. You may also contact my research supervisor, Dr. Hetty Roessingh at hroessin@ucalgary.ca

Thank you for considering this request. I am very excited about the possibility of learning more from your perspective. Thank you in advance for your interest, and I look forward to hearing from you soon.

To read more about my research, view ethics approval, or to find the links to the questionnaire, please visit <https://bilingualsurvey.wordpress.com/>

To take the questionnaire in English, go to: <https://www.surveymonkey.com/r/HYSC76X>
中文问卷请按这里: <https://www.surveymonkey.com/r/PHNVYGR>

Sincerely,

Christine Cheung

Ed D Candidate

Appendix D: Letter of Introduction to Teachers



May 22, 2018

Re: An Exploration of Leadership within a Chinese Bilingual School

Dear Teachers of XXX School- Chinese Bilingual Program:

I am writing to you today to request your participation in a university research project on the topic of leadership within a Chinese Bilingual School. I am conducting this project as part of the dissertation requirements for completion of an Ed D Degree in the Faculty of Graduate Studies and the Werklund School of Education at the University of Calgary. The purpose of this proposed case study is to look at the various issues, factors, and relationships within a Chinese Bilingual School that need to be negotiated by the principal. My rationale for examining this topic is to better understand what the administration needs to know, understand, and negotiate to be an effective leader of this unique program. For this investigation, I am seeking teachers and parents with various experiences, backgrounds, and ethnicities, to share their thoughts and ideas.

Specifically, I would like you to complete an online questionnaire that could take up to 30 minutes, depending on how detailed you are in your answers. The questionnaire would explore your experiences and thoughts in relation to your time in the Chinese Bilingual School. The questionnaire would be completed on your own time, but **before May 31, 2018**.

You are under no obligation to participate and, if you do consent to participate, you may without consequence, decide not to withdraw your questionnaire answers before June 1, 2018, the point at which I will be analyzing all data for the study as a whole. In order to do so, you will need to notify

myself or my supervisor Hetty Roessingh and identify yourself and your questionnaire answers in order for one of us to be able to identify your specific questionnaire answers to be omitted.

Further, at any point you are free to ask questions about the research and your involvement with it. Most importantly, at no time will you be judged or evaluated, and you will at no time be at risk of harm.

Additionally, the data gathered in this study will be kept in strict confidence, and will be stored at a secure location, to which only I will have access. I will retain the questionnaire data and keep them locked in a secure cabinet for a period of five years after which time they will be destroyed in a manner that safeguards privacy and confidentiality.

This study received approval through the Conjoint Faculties Research Ethics District of the University of Calgary, as well as the Calgary District of Education. Please feel free to contact me at christine.cheung2@ucalgary.ca if you have any questions. You may also contact my research supervisor, Dr. Hetty Roessingh at hroessin@ucalgary.ca

Thank you for considering this request. I am very excited about the possibility of learning more from your perspective.

To read more about my research, view ethics approval, or to find the links to the parent questionnaire, please visit <https://bilingualsurvey.wordpress.com/>

To take the teacher questionnaire: <https://www.surveymonkey.com/r/J7B9F9M>

Sincerely,

Christine Cheung

Ed D Candidate

Appendix E: Website for parents and teachers- <https://bilingualsurvey.wordpress.com/>



Chinese Bilingual School Leadership

HOME

Home

Thank you for participating in my research on Chinese Canadian Bilingual School Leadership.

非常感谢您参与我做的关于“华裔加拿大人作为双语学校领导者的调查研究”。

The purpose of this proposed case study is to look at the various issues, factors, and relationships within a Chinese Bilingual School that need to be negotiated by the administration (Principal and Assistant Principal).

My rationale for examining this topic is to better understand what administrators need to know, understand, and negotiate to be an effective leader of this unique program.

To read more about my research, click here: [Study Description for Participants](#)

A few reminders 温馨提示:

- This survey is completely anonymous, so please feel free to answer honestly
- 这一调查问卷完全是匿名的，请放心地如实回答问题。
- You are encouraged to provide as much detail and insights as possible
- 请尽可能详尽地回答问题、提供您的见解。
- This survey could take up to 30 minutes, depending on how thoroughly you answer the questions
- 取决于您回答问题的详尽程度，这一调查问卷可能最多需要30分钟的时间。
- The questionnaire closes on May 31, and you have until June 1 to notify me if you would like to withdraw your questionnaire answers.
- 这一调查问卷将于五月三十一日截至，如果您想撤回您的问卷答案，您可以最晚于六月一日通知我。

Please click below to view ethics approval from the Calgary Board of Education and the University of Calgary.

[CBE Ethics approval](#)

[May 4 U of C ethics approval](#)

To take the questionnaire in English, click here: <https://www.surveymonkey.com/r/HYSC76X>

中文问卷请按这里: <https://www.surveymonkey.com/r/PHNVYGR>

Thank you again for your time and your insights!

Christine Cheung

Email: christine.cheung2@ucalgary.ca

Supervisor: Dr. Hetty Roessingh

Email: hroessin@ucalgary.ca

Appendix F: Confidentiality Agreement for Translation

An Exploration of Leadership within a Chinese Bilingual School

I, _____, the translator, have been hired to confidentially translate questionnaire answers related to this research project.

I agree to -

1. keep all the research information shared with me confidential by not discussing or sharing the research information in any form or format (e.g., disks, tapes, transcripts) with anyone other than the *Researcher(s)*.
2. keep all research information in any form or format (e.g., disks, tapes, transcripts) secure while it is in my possession.
3. return all research information in any form or format (e.g., disks, tapes, transcripts) to the *Researcher(s)* when I have completed the research tasks.
4. after consulting with the *Researcher(s)*, erase or destroy all research information in any form or format regarding this research project that is not returnable to the *Researcher(s)* (e.g., information stored on computer hard drive).

Appendix G: Chinese New Year Celebration Invitation

