"Education is a social process; education is growth; education is not preparation for life but is life itself.” - John Dewey

“They Don’t Teach You That in School”: Discovering Formations of Funds of Knowledge Among Immigrant Families in New Brunswick

by

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Abstract

The study used the Funds of Knowledge framework, a conceptual model connecting household practices with valuable academic resources, to explore learning discourses within immigrant families. The research delved into Grade 6 students' navigation of their household culture and the Canadian community, along with understanding the roles played by parents in their growth. Utilizing case study methods, participants engaged in guided art activities, focus group discussions, and parent interviews. Five themes emerged from students' perspectives, including perceived influences, interests, activities, physical environment, and experiences, as well as culture/language. Additionally, parents contributed three themes: experiencing the new environment, preserving cultural identity, and influencing their children's decision making. The findings provide insights into the learning discourses within immigrant families, highlighting the interplay between household practices, parental influence, and students' experiences.

Dedication

To my family, who always supported and encouraged me in my goals, endeavours, and interests. To my sister and my very first academic mentor, Iris, who first inspired me to enjoy the work of writing, reading, and creativity; to my brother, Rocky, who always taught me the power of humour in life's toughest times; to my parents, Maria Cecilia and Ronaldo, who continue to support me with their continuous guidance and presence; and to my niece, Illyria, whose presence continue to show me the true wonders of being a child and a learner.

To my partner and soon-to-be wife, Camille; for watching me grow as a lifelong learner; for being my pillar, guiding spirit, and cheerleader; and for keeping me nourished, grounded, and thankful. Your support and love kept me strong in this work.

To my fellow immigrants, children or children-at-heart; may you never stop loving what has made you and what continues to shape you, and may you never let anything stop you from exploring this beautiful and vast world, limited by no means of colour, race, language, nor ignorance, but by all of humankind.

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Finally, I would like to give my deepest gratitude to the six children and the two families who generously and graciously shared their time, culture, stories, space, thoughts, and presence. Our conversations truly inspired me to carry on with this work.

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Chapter 1: Introduction

1.1 Chapter Overview

I begin the introductory chapter by situating myself as the researcher in the study's context. I elaborate on my decision to work on this topic. I explain my personal observations on multicultural youth in New Brunswick and its similarities with my own position as a member of an ethnic minority, as a newcomer, and my upbringing rooted from a strong colonial history and dominated by hegemonic ideologies. Next, I introduce the purpose of this study as understanding immigrant students' knowledge and experiences. I focus on how aspects of their practices at home impact their integration in Canada and how their parents/guardians play a crucial role in their upbringing. I present a brief overview of recent immigration trends in Canada and highlight the challenges of cultural integration in New Brunswick in the education context. I discuss how cultural integration, as an effect of the growing migration movements, is strongly conceived in the immigrant youth. Lastly, I describe the significance of my study through my research questions and state a brief outline of the structure of this thesis.

1.2 Positionality in the Research: Process of Decolonizing

Just four weeks after my arrival in Canada, I was asked to be an emcee at a culmination event for a multicultural organization in Fredericton in June 2022. The event featured performances from cultural communities representing Asia. Performances were mostly performed by children, adolescents, or teenagers representing countries like Bangladesh, India, China, Nepal, and Lebanon.

Understanding what each performance was about and how to correctly pronounce the performances' titles and performers' names was an important part of my job. In doing

so, my interactions with the performers went beyond simply knowing the whereabouts of the performance; some shared personal narratives, such as how long they have been in Canada, how they feel about their own culture and coming to Canada, or how they influenced their non-Asian friends to join their cultural dance performance. What stood out for me was how most of them showed great fluency with their native tongues and cultural knowledge. Most of these youth have been either living in Canada from a young age or were born and raised in Canada. Their individual realities made me wonder: How do they keep a good sense of knowledge of their cultural practices when their environment is dominantly Canadian?

In New Brunswick's complex education landscape that strives to serve Anglophones and Francophones while also making exceptional efforts to recognize learnings and traditions of the First Nations, there would seem to be not enough room in the existing education curriculum to formally teach other cultures. Students are expected to "demonstrate an understanding of culture, diversity, and world view" (Department of Education and Early Childhood Development of New Brunswick, 2019, p. 12). However, formal training in language, history, and other cultural practices generally goes beyond the scope of the school curriculum. Therefore, students' access to their cultural practices solely comes from their cultural communities and their parents/guardians. Taking into account their separate interactions with the school and home, I wondered: Is it possible that there are aspects in those knowledges, practices, and overall upbringing that they are able to use to their advantage in their school academics and social capital construction?

A few more questions arise: How do the children feel about these cultural practices or knowledge? Do they feel as strongly (or as weakly) associated with the

culture as their parents? How do they make that shift between school and the household? I related my position in this question as a person of colour, born and raised in a country with a dominant colonized history. Despite being born and raised in the Philippines, a big part of my life was associated with ideologies outside of the country's local culture. As Fernandez (1989) described Philippine culture:

> The approximately forty years of American colonization may have had an even stronger impact, since the influence came through powerful instruments. First, the educational system, still largely in place, which brought attitudes, values, mindsets, heroes, concepts, aspirations. Second, the (American) English language, today [is] still the language of education and government, still carrying its load of Western ideas, attitudes, culture. Third, the political structure and its internal and external relationships, which shaped the structure and character of government, and the legal and philosophical bases of the Bill of Rights, the Constitution, and the law of the land. Fourthly and very strongly, popular culture, for the technology has a long reach and a tight grasp. The Hollywood mythology and all its gods and goddesses provide images and models, comics promote the superheroes and fantasies that do not solve Third World problems, and popular music supplies sentiments (sometimes cheap, sometimes fake) and anchors memories (sometimes borrowed). As Noel Coward said in Private Lives (1929), "Strange how potent cheap music is. (p. 491)

Despite having gained independence from the USA in 1946, *being Westernized* (or Americanized) has become the dominant culture in our society (Ringuet & Estrada, 2003). Growing up, I was trained in the English language and learned class subjects such as mathematics, history, art, and sciences driven from Western trajectories. I learned more about White public figures and heroes. When I started my profession as a full-time pianist, repertoire from Western classical repertoire was my main focus. My experience carried on throughout my undergraduate studies in classical music until I established my professional life as a classical pianist. When I eventually became a teacher, I taught curricula driven from Western education systems such as the music exams for the Associate Board of the Royal Schools of Music (ABRSM), the International

Baccalaureate (IB) exams, and International General Certificate of Secondary Education (IGCSE) curriculum.

A lot of knowledge and learnings have remained either out of sight or revised because of the impact of colonialism and the dominant culture. In bringing to light the experiences and knowledge of minority families, my research is done under the hopes that educators find value in knowledge from other cultures as, in fact, valuable academic resources.

1.3 Background of the Study

This section provides a brief overview of the literature, recent studies, and related events drawing on cultural integration and immigrant students in New Brunswick.

1.3.1 Impacts of Immigration

One of the key characteristics of the 21st century global world is the increase in human migration—the movement and settlement of international migrants—resulting in more diversity within national and regional spaces (Rutkowski et al., 2014). In 2020, The Organization for Economic Co-operation and Development (OECD) listed over 1.2 million migrants moving to OECD countries (Migration Data Portal, 2022). Canada, a member of OECD, has one of the highest rates of immigrant population compared to any country in the world. Immigrants are considered to be people who are issued with a permanent residence status after their stay in Canada as a temporary resident, or people who are issued permanent residence prior to landing in Canada and joining the workforce. Canada welcomes new immigrants amounting to around 400,000 annually (Statista, 2022) and makes up a significant and increasing share of the Canadian population and economic growth (Immigration, Refugees and Citizenship Canada, 2021).

As of 2021, roughly 21.5 percent of the total Canadian population living in Canada are immigrants with permanent residence (Statista, 2022). The site of the study, the province of New Brunswick, remains one of the Atlantic coast provinces in Canada striving hard to grow and stabilize their populations, where provincial policy makers create various strategies to attract and retain more people (New Brunswick Government, 2019; Newfoundland and Labrador Government, 2015; Prince Edward Island Government, 2017; Thevenot, 2019).

Countries are adjusting policies in response to the increasing migration, which as a phenomenon, "is tied to wider forces such as economics, political stability, policy decisions, and climate change, among others" (Dimock, 2016, para. 36). In the context of education, one important issue is the engagement of the newcomer youth with the local education's curriculum, environment, and culture. Teachers are becoming increasingly aware of the growing diversity in their classroom as schools continue to seek skills and implement curriculum that can respond to these students. Despite the fact that schools continue to make efforts through a wide variety of pedagogical strategies, the complex discourses emerging from the cultural integration proves the realization that:

> The world in which many educators grew up—communities in which almost everyone looked like them, spoke the same language, and even went to the same church, and in which the school population was, on the surface, similarly homogeneous—is no longer today's reality. (Shields, 2018, p. 3)

1.3.2 Integration in New Brunswick Schools

According to Hou et al., (2018), "the continuing rise in the total flows and diversity of international immigration to Western developed countries has raised public and policy concerns about how well immigrants will be integrated into the economic and social fabric of the receiving society" (p. 9). Trajectories of immigrant students in terms

of the "school-related and family-related characteristics" (Makarova, 2019, p. 445) have created unique discourses in their lives. Complex issues emerge in schools such as the engagement of the newcomer or bicultural youth with the country's local ecological system of curriculum, environment, and culture. Several studies found that integration—a form of acculturation where an individual or group involves active engagement with both cultural heritage and receiving society—is more prevalent among immigrants settling in Western countries (Hou et al., 2018). Integration has also been associated with higher levels of well-being, including self-esteem, life satisfaction, and social competence in living in both societies (Berry, 1997; Nguyen & Benet-Martinez, 2013).

As a province, New Brunswick is yet to advance in understanding of how educators and policymakers should respond to the influx and needs of new Canadian immigrants, refugees, temporary foreign workers, and international students (Hamm, 2017; Massfeller & Hamm, 2019). New Brunswick's "substantial education for and about diversity shows up in policy and curriculum documents from the earliest years of schooling" (Hamm et al., 2018, p. 103). Researchers have discovered that, while topics on ethnocultural diversity exist in the curriculum, educators often lack a deep understanding of them and address them only when required, treating them like checkboxes. Some are hesitant to delve into these topics out of fear of making mistakes, and others lack the motivation to extend beyond their comfort zones. In terms of understanding the concept of culture and diversity, the Atlantic Canada Social Studies Curriculum (2006) stated that students are "expected to demonstrate an understanding of culture, diversity, and world view, recognizing the similarities and differences reflected in various personal, cultural, racial, and ethnic perspectives" (p. 5), and stated that:

> The Atlantic Canada social studies curriculum is designed to meet the needs and interests of all students. The curriculum should provide for the inclusion of the interests, values, experiences, and language of each student and of the many groups within our local, regional, national, and global communities […] Schools should foster the understanding of such diversity. Social studies curriculum promotes a commitment to equity by valuing, appreciating, and accepting the diverse and multicultural nature of our society, as well as by fostering awareness and critical analysis of individual and systemic discrimination. (p. 11)

However, certain events challenge the application of the notion of the province's readiness and capability to handle the increasing diversity in schools. A news article by Pruss (2017) reported on challenges in integration in New Brunswick schools, describing a Syrian girl's experience upon arrival in her new school:

> Making friends is not easy for Khawla Al Dandan. The 16-year-old Syrian girl arrived in Fredericton as a refugee last January. "Meeting people that first winter at Fredericton High School was difficult," she said. She did not speak English and had missed two years of school because of the war at home. But even after her language skills improved, cultural barriers have remained. Nobody is mean to her […] [but] she just thinks the other youth don't understand her culture. "I think [the Canadian youth] don't want to talk to us because they saw us like strange people and because, I think, the hijab," she said, referring to the traditional head covering Muslim women wear in public […] Khawla struggles with parts of Canadian life. [According to her], seeing boys and girls kissing in school is strange. "We try to understand your culture but there are some things, different traditions," she said. (para. 1–16)

In reference to the sentiments of the Syrian girl mentioned, Wilson-Forsberg (2010) argued that integration of immigrant youth is not as easy as putting newcomers into schools and expecting them to fit in. Cultural influences contribute to a child's preferences for friends, learning a new language, retaining their heritage language, and adhering to cultural values of their family. On that account, the provincial government has responded to this by implementing programs to accommodate immigrant families, where they kept active communications with the parents/guardians to hold regular discussions on the needs and potential issues of students with the schools. Additionally, support from non-profit organizations include initiatives that encourage immigrant

students to participate in activities and jobs that can help them integrate with the wider Canadian community.

Challenges in the school curriculum and how teachers can respond to this phenomenon also arise. The merging of immigrant students with Canadian-born or non-immigrant students collectively bore a new generation of students (Sadowski, 2004), creating a population that challenges the curriculum's effectiveness on the existing cultural, linguistic, academic and oftentimes economic gaps between the diverse body of students. These situations call for a broader pedagogical means to better address needs of immigrant students by promoting their school adjustment in multicultural schools, and ultimately advancing educational equity (Makarova, 2020).

One high school in urban New Brunswick was reported to offer a so-called pre-year, where immigrant students go to school with a "modified curriculum, where they learn the language and the culture first" (Ibrahim, 2021, para. 5). Linguistic, cultural, and integration group activities involve watching English films, learning about Canadian history, and learning how to buy lunch at the market. One teacher stated that, "their ability to have better peer relationships when they have the language will have a big impact on their mental health" (para. 9). This initiative is reported to be supported and continued in the entire province.

In a news article by Gill (2021), education scholars criticized New Brunswick's social studies and history education system that displays factors such as eurocentrism, outdated curriculum, and limited instructional time. In the report, it was argued that schools should exhibit more cultural diversity in their lesson plans. For example, a Grade 10 history course would focus on the ancient Greek civilization as the foundation for

Western civilization, drawing on questions from one teacher: “Why was Greece so glorious? Why was it more glorious than ancient China or India, for example?” (para. 12). Included in criticisms was the focus of the curriculum on French Revolution, the Industrial Revolution, the two world wars, the Holocaust, and the early Cold War era—but none of the units were devoted to Indigenous, Black, or Asian heritage. Furthermore, there is a large dominance of “great men” (para. 28) that pays little to no attention to women or people of colour. A few existing research projects found the significant demographic changes in communities and schools such as New Brunswick that are increasing in cultural, linguistic, racial and religious diversity (Broadway, 2013; Hamm, 2009; Peck, Sears & Donaldson, 2008; Varma-Joshi, Baker & Tanaka, 2004; Wilson-Forsberg, 2012; 2016). According to Hamm et al. (2020), “the literature involving teaching and learning in ethnocultural schools is ripe with insights of how educators and students respond to the increasing diversity brought on by immigration and new Canadian settlement in communities” (p. 13). These findings highlight the importance of addressing the evolving needs of diverse student populations, calling for a proactive and inclusive approach in education to effectively meet the challenges and opportunities presented by cultural and demographic shifts in the province.

1.4 Rationale

While much has been written about the challenges that students from immigrant backgrounds face when integrating with the environment, people, and culture, few researchers have examined the students’ relationship with their cultural practices and how they navigate with this knowledge in the dominantly-Canadian curriculum in school. Furthermore, less attention has been given to parents/guardians who play a significant

role in the upbringing of these children and their learnings. On these accounts, I inquire on how students navigate their cultural knowledge in school, how they associate themselves with this knowledge, and the way parents/guardians create a whole curriculum in the household.

The participants' narratives will be the most integral part of the data to be collected in this study. According to Campano (2007), stories serve an immediate pragmatic goal: "The student may use family and group history in collective memory as an academic resource" (p. 52). Students will have the space to tell their stories by describing how their cultural practices engage with their school life and how they enhance their learning experience. In line with the *Funds of Knowledge* conceptual framework (Moll & Greenberg, 1990; Moll, Amanti, Neff, & Gonzalez, 1992; Vélez-Ibáñez, 1988; Wolf, 1966) , this study aims to uncover students' knowledge outside of the school curriculum. I seek to clarify the differences between the learnings from school and home, and their positive impacts on the growth of the child. I intend to contextualize the students' and parents'/guardians' stories and expand awareness by valuing learning resources outside of the existing education system. Data will consist of field notes, discussions, and observations.

1.5 Research Questions

In examining immigrant students and their parents in an Anglophone school in urban New Brunswick, the research questions that will guide my work in this thesis will be the following:

1. What aspects of personal knowledge, practices, experiences, and values do student immigrants see themselves using in their Canadian education?

2. How do newcomer immigrant families preserve these practices while studying under the Canadian curriculum?
3. What are the perceptions of immigrant families about having to practice their culture at home while integrating with the dominant culture in Canada?

Esteban-Guitart and Moll (2014) believed that "lived experience is a pathway to subjectivity that can help to integrate identity phenomena in social, historical, and cultural activities" (p. 34). Further, the purpose of the thesis is to provide an opportunity to support educators, teachers, parents, and policymakers to build on their understanding of our newcomer immigrant families' and their knowledge to respond to the increasing diversity in schools and community, and ultimately, foster the success of students outside of the dominant culture.

1.6 Organization of Thesis

This chapter provided a brief introduction and recent events relating to the study. In Chapter 2, I outline the Funds of Knowledge theory as the main framework that this study will be based from. I explain its foundations, conceptual bases, and its manifestations on recent research studies and contemporary ideas. I then describe the makings of an immigrant in the Canadian context as drawn from the theory of acculturation. Further, I discuss the role of acculturation and its implications for an immigrant's academic and social discourses. These components will provide a comprehensive visualization of the lens of immigrant youth and the numerous ways they navigate in their education experience in New Brunswick, Canada through their funds of knowledge. In Chapter 3, I describe the methodological structure intended for the study, including the analysis approaches. In Chapter 4, I describe my findings in relation to

participants' perceptions of their knowledge. I present these findings in two main groups that I collected my data from: the students' knowledges and perspectives and the parents' knowledges and perspectives. The students' knowledges and perspectives presented five themes: their perceived influences, interests/hobbies/activities, physical environment, experiences and awareness, and culture and language. The parents' perspectives presented three themes: experiencing the new environment, preserving cultural identity, and influencing their childrens' decision making and actions in the new environment. Finally, in Chapter 5, I talk about the findings and offer discussions, reflections, and conclusions under the following themes: fostering identity-centered practices, leveraging on the potential of parental participation, and fostering relationships in research, work, and teachings with newcomer students. I conclude by urging the community and educators to understand the diversity of knowledge and use this to shape their teachings, understandings, and connection with people to build a community that is inclusive.

Chapter 2: Literature Review

2.1 Chapter Overview

I begin this chapter by introducing the Funds of Knowledge conceptual framework that this research will be based from and its foundations. I give a brief overview of Linda Hogg's (2012) examination on related theories on the Funds of Knowledge framework such as theory of learning, theory of community of practice, theory of critical pedagogy, theory of cultural capital, and hybridity theory as the most commonly-cited frameworks that underpin the Funds of Knowledge framework. I further explore contemporary perspectives that emerged from the Funds of Knowledge framework and describe its implications on curriculum and pedagogy and multicultural education, where I cite various studies that present findings from employing the Funds of Knowledge framework in multicultural contexts. I define what it is to be an immigrant in the Canadian context, elaborating on origins, identity, and characteristics. Lastly, I explain how young immigrants are situated in the theory of acculturation.

2.2 Conceptual Framework: Funds of Knowledge

2.2.1 Foundations

In the era of growing diversity and human migration movement, an evident reality in public education is the realization that students come from diverse home situations. With students coming from different socioeconomic, ethical, and cultural backgrounds, the search for effective pedagogy while maintaining a socially-just learning environment continues to drive educators to find ways to handle student integration effectively. A particular approach that addresses this lies within the Funds of Knowledge framework and its manifestations.

The term ‘Funds of Knowledge’ was first introduced by Eric Wolf (1966) who coined the anthropological term in defining the knowledge and resources that sustain a household economy such as caloric funds, funds for rent, replacement funds, ceremonial funds, and social funds. Later in the 1990s, the term ‘Funds of Knowledge’ was utilized by Vélez-Ibáñez and Greenberg (1992) in their ethnographic study of economically-vulnerable homes of Mexican communities in the U.S.A.—Mexican households in Tucson, Arizona. The study revealed a diverse ecosystem of knowledge within the communities, which Vélez-Ibáñez (1988) described to be:

> The funds of knowledge include information and formulas containing the mathematics, architecture, chemistry, physics, biology, and engineering for the construction and repair of homes, the repair of most mechanical devices including autos, appliances and machines as well as methods for planting and gardening, butchering, cooking, hunting, and of ‘making things’ in general. Other parts of such funds included information regarding access to institutional assistance, school programs, legal help, transportation routes, occupational opportunities, and for the most economical places to purchase needed services and goods. For the most part, clustered households are very self-sufficient and do not depend greatly on the market for technical assistance. (p. 38)

Vélez-Ibáñez (1988) emphasized that the social nature of the Funds of Knowledge framework takes place when information is exchanged between members of the communities to form mechanisms for survival. This research later on inspired a group of anthropology and education scholars at the University of Arizona to conduct a study among the working-class communities of Mexicans in Tucson, Arizona, to explore the relevance of the Funds of Knowledge framework and findings with school settings (Hogg, 2011). Scholars involved were Luis Moll, Norma Gonzalez, James Greenberg, and Carlos Vélez-Ibáñez, along with school teachers and doctoral students who played important roles in the development of the study that included Marta Civil, Rosi Andrade, Joel Dworin, Martha Floyd-Tenery, Kathy Whitmore, Cathy Amanti, Douglas Fry,

Elizabeth Saavedra, and Javier Tapia. Teachers, as ethnographers, entered the household of two to three of their students to learn the everyday lived contexts of their lives. In the home visits, researchers gathered details about the accumulated knowledge base that each household assembles "to ensure its own subsistence" (Gonzalez et al., 1993, p. 443). Finally, findings brought for collective analysis were used to form curriculum units that would aim to tap into the respondents' household knowledge. The goal of the study was to find ways to incorporate *funds* into their teaching and revealed skills that were deemed applicable in formal education (Oughton, 2010). Figure 1 shows the funds of knowledge identified by their study.

Figure 1. A sample of household Funds of Knowledge

Table 1
A Sample of Household Funds of Knowledge

Agriculture and Mining	*Material & Scientific Knowledge*
Ranching and farming	Construction
Horse riding skills	Carpentry
Animal management	Roofing
Soil and irrigation systems	Masonry
Crop planting	Painting
Hunting, tracking, dressing	Design and architecture
Mining	Repair
Timbering	Airplane
Minerals	Automobile
Blasting	Tractor
Equipment operation and maintenance	House maintenance
Economics	*Medicine*
Business	Contemporary medicine
Market values	Drugs
Appraising	First aid procedures
Renting and selling	Anatomy
Loans	Midwifery
Labor laws	
Building codes	Folk medicine
Consumer knowledge	Herbal knowledge
Accounting	Folk cures
Sales	Folk veterinary cures
Household Management	*Religion*
Budgets	Catechism
Childcare	Baptisms
Cooking	Bible studies
Appliance repairs	Moral knowledge and ethics

Note. This table was produced by Moll, Amanti, Neff and Gonzalez in 1992. Listed under each key subject are various activities found in the community households involved in their study. From "Funds of knowledge for teaching: Using a qualitative approach to connect homes and classrooms" by L. C. Moll, C. Amanti, D. Neff, and N. Gonzalez, 1992, Theory into practice, 31(2), p. 133. Reprinted with permission.

The studies proved that teachers doing research using the Funds of Knowledge framework can result in "pivotal and transformative shifts in teachers and in relations between households and schools and between parents and teachers" (González et al., 1995, p. 4). Decades after Vélez-Ibáñez and Moll's research, the term 'Funds of Knowledge' became widely used within discourses of educational research and practice,

especially those with a social justice agenda (Oughton, 2010). The related literature resulted in varied interpretations of the concept in different areas of studies. “Analysis of position papers and research in the field reveals that scholars identify Funds of Knowledge work as being underpinned by a variety of theoretical frameworks” (Hogg, 2012, p. 50). A literature review on various theoretical approaches to the Funds of Knowledge framework by Hogg (2012) revealed different implications of the concept on education practice and research. Among the 50 texts reviewed, socio-cultural theories and critical theories appeared to be the most popular theoretical bases that the Funds of Knowledge framework was drawn from. Other theoretical bases identified were hybridity theory, systems theory, and difference theory of caring (Hogg, 2012).

In my study, I will be drawing from Hogg’s (2012) examination of theories that underpin the Funds of Knowledge framework. I will elaborate on what she categorized as socio-cultural theories, critical theories, and hybridity theories which underpinned the Funds of Knowledge framework.

2.2.1.1 Socio-Cultural Theories

The use of socio-cultural resources to support classroom learning is fundamental to the Funds of Knowledge framework (Hogg, 2012). In socio-cultural learning theory, context and setting are key factors for understanding human thinking (Moll & Greenberg, 1990). These theories prove that learning results from social interaction among individuals, society, and culture (Rogoff, 1990; Tharp & Gallimore, 1993, both cited in Rosebery et al., 2001).

2.2.1.1.1 Vygostky's Theory of Learning

According to Hogg (2012), a large proportion of the studies drawing on the Funds of Knowledge framework cited the works of Lev Vygotsky. Findings regarding funds of knowledge in Mexican communities (Vélez-Ibáñez, 1988) illustrated learning arising from interaction with others within a social and historical context, mediated by the use of cultural artifacts and social practices (Vygotsky, 1978), therefore, supporting the notion that human development in Vygotskian thinking is an ongoing process of social engagement (Esteban-Guitart, 2014). The theory explains that funds developed at home are greatly dependent on the ethnic cultural teachings, the geographical environment, and the social climate of where the home is located, emphasizing that "the environment is a source of development, not merely its setting" (p. 42). In summary, the Funds of Knowledge framework highlights the significant role of cultural artifacts and social practices in learning within a social context. This perspective emphasizes that home environment, is not just a passive setting but a dynamic source of learning and development.

2.2.1.1.2 Lave and Wenger's Theory on Community of Practice

Lave and Wenger (1991) described Communities of Practice, such as those that operate in every subject discipline and in diverse fields of human activity, positing a framework of situated cognition that links learning and identity formation. The theory explains that learning is fundamentally a social process which takes place in peripheral participation by means of interacting with the surrounding expert individuals (Hogg, 2012). The influence of people in the Communities of Practice create an impact on the participating member, which may include parents and community members (Bouillion &

Gomez, 2001), other students (Lee, 2001), or the teacher (Barton & Tan, 2009) that are considered 'expert individuals.' Each has its own activity focus and discourse, such as ways of knowing and being, as well as inter-personal and intra-personal communication associated with the discourse, such as ways of talking, thinking, interacting, reading and writing (Gee, 1996, 1999). In socio-cultural learning theory, context and setting are key factors for understanding human thinking (Moll & Greenberg, 1990). The use of socio-cultural resources, therefore, supports classroom learning that is aligned with the Funds of Knowledge concept (Hogg, 2012, p. 54).

2.2.1.2 Critical Theories

While socio-cultural theories synthesized the functions of social interactions towards learning, the Funds of Knowledge framework is also evidently aligned with critical theories. Critical theories address the concerns of social justice, equity, diversity, and inclusivity in education. Scholars identified concerns regarding class distinctions, unfair distribution of power, and hierarchy in schooling practice. Hogg (2012) found critical theories by Henry Giroux, Paulo Freire, and Pierre Bourdieu to be aligned with the Funds of Knowledge framework.

2.2.1.2.1 Giroux's Theory of Critical Pedagogy

While socio-cultural theories synthesized the cultural, social, and historical discourses within the Funds of Knowledge framework, there is evident alignment of the Funds of Knowledge framework with critical theories. Critical theories address the concerns of social justice in education, where Funds of Knowledge scholars identified their concerns regarding class distinctions, unfair distribution of power, and hierarchy in schooling practice. Among the five critical theories found in the 50 texts examined citing

'Funds of Knowledge', Hogg (2012) found theories cited by Giroux, Freire, and Bourdieu.

Giroux spoke about "pivotal and transformative shifts in teacher attitudes and behaviours and in relations between households and schools and between parents and teachers" (Gonzalez et al., 1995, p. 444), where educators are" transformative intellectuals that can recognize their ability to critically transform the world" (Giroux, 1985, p. 24). As educators and scholars of the Funds of Knowledge framework seek methods to improve the connection between school and home, Giroux (1981) defined the hidden curriculum as "the myriad of beliefs and values transmitted tacitly through the social relations and routines that characterized day-to-day school experience" (p. 284), and further argued that there is a clear transmitted curriculum that is the result of both formal and informal phenomena.

2.2.1.2.2 Freire's Theory of Critical Pedagogy

Giroux frequently expounded his theories based on Paulo Freire, another critical theorist,. Freire's critical pedagogy drew out and valued student voice and the creation of knowledge from their lived reality (Antrop-Gonzalez & De Jesus, 2006; Gonzalez & Moll, 2002), further emphasizing the need for transformative education. Basu and Barton (2007) stated that the application of the Funds of Knowledge framework in classrooms counteracts social, political and cultural forces which dominate knowledge construction by generating themes for learning from students' current life situations. This model asserts that the teacher is also a learner, facilitating praxis: reflection and action for the purpose of transformation (Freire, 1970). In a study on processual approaches to multicultural education, Gonzalez (1995) asserted that the Funds of Knowledge

framework should address hybrid cultural practices and interrogate the way culture is used to maintain entrenched power dynamics. Freire's (1973) critical understanding is reflected in the dialogue between parents and teachers, as described by Gonzalez (2005):

> As parents responded with personal narratives concerning their own unique and singular life courses, a heightened historical consciousness began to emerge. The articulation of the trajectory that brought parents to be where they are now engendered an awareness of the historical character of their experiences. In this way, the Freirean notion of dialogue as an emancipatory educational process can be developed in the households. (p. 42)

2.2.1.2.3 Bourdieu's Theory of Cultural Capital

In the context of the Funds of Knowledge framework, Hogg (2012) said that, "when teacher practice draws on knowledge and habitus arising from their own social field, the congruence between their own background and experience and that of culturally-similar students covertly perpetuates class distinctions" (p. 58). In other words, cultural capital theory claims that the culture of certain individuals and households has the potential not to be valued since the 'dominant' culture dictates what has 'valuable' or 'worth' (Bourdieu & Passeron, 1977). Moll (2005) stated that in conducting research on the funds of knowledge with teachers as collaborators, there is a need to develop a more sophisticated understanding of social class, particularly as it influences household and classroom dynamics, the production of knowledge, and the relationships between these settings. The recognition of households' resources and school practices are always intricately related to broader issues of social class, ideology, power, and racism (Moll, 2005; Rios-Aguilar et al., 2011) that must situate the understanding of the Funds of Knowledge framework, and therefore fails to "prepare under-represented students to simultaneously challenge existing power structures in their classrooms and be competitive in a system that relies on such power structures" (Rios-Aguilar et al., 2011,

p. 172). On this account, Hogg (2012) said that future research on the Funds of Knowledge framework would need to show effectiveness in the existing class-based cultural resources to interact with educational institutions.

Furthermore, Zipin (2009) studied issues of power between funds of knowledge and cultural capital. The author affirmed what other researchers have noted in calling for redistribution of elite knowledge and using the 'lifeworld' knowledge of 'less powerful others' (p. 319), and explained that the Funds of Knowledge framework lose their 'lifeworld use' when they become part of a cultural exchange used for capital accumulation. Thus, when the Funds of Knowledge framework is applied for the sake of power accumulation and cultural profit, the promoted values are diminished with respect to exchange value.

2.2.1.3 Hybridity Theory

Hybridity theory examines how being "in-between" (Bhabha, 1994, p. 1) several different funds of knowledge and discourses can have implications in one's "literate, social, and cultural practices—and, ultimately, one's identity development" (Moje et al., 2004, p. 42). Also known as the third space, being "in-between" provides a context for interaction, in which knowledge and discourses from first space (home, community of practice) may be considered alongside those from the second space (formalized institutions such as schools, government spaces, or workplaces) to begin to resolve competing knowledges and discourses (Hogg, 2012). According to Hogg (2012), three views on studies underpinned by hybridity theory that pertains to the Funds of Knowledge framework are: (1) The creation of hybrid space can scaffold academic learning by linking it to funds of knowledge, (2) the hybrid space to operate as

"navigational space" (Barton & Tan, 2009, p. 52) to support the growing expertise rooted from different cultural influences, and lastly, (3) its relevance to minority students, whose knowledge from their first space is more likely to be incongruent with the dominant academic discourse (Moje et al., 2004; Barton and Tan, 2009; Fitts, 2009). Therefore, students get to share their knowledge and experiences from the first space and reflect how funds can connect to academic concepts in school, allowing students to link experiences between the first and the second space to support 'co-construction of knowledge' (Hogg, 2012). Fitts (2009) pointed out benefits arising from the creation of third spaces; because bilingualism and multiculturalism are recognized as relevant and educative, marginalized students may take on more central roles in their Communities of Practice, creating a deeper level of active involvement for marginalized students and offering the opportunity for students from the dominant culture to gain wider perspectives and knowledge. Since one of the strengths of the Funds of Knowledge framework is addressing the learning needs of students from the ethnic minorities, the theory of hybridity acknowledges numerous complex resources drawn on the growing diversity and multiculturalism in school communities.

2.2.2 Contemporary Perspectives and Critiques

Something evident in the alignment of the Funds of Knowledge framework with socio-cultural theories, critical theories, and hybridity theories, is that drawing on students' funds of knowledge creates positive impacts and benefits in addressing the many dimensions of multicultural education. Ultimately, one goal that sets the mentioned theoretical frameworks together is the common goal of achieving social justice in the

field of education. In this section, I will explore contemporary perspectives that have emerged from the concept, as well as its implications.

2.2.2.1 Funds of Identity

A theory that articulates the human identity from a Vygotskian perspective is "funds of identity," a concept inspired by the Funds of Knowledge framework. Esteban-Guitart and Moll (2014) used the term to refer to the "historically accumulated, culturally developed, and socially distributed resources that are essential for a person's self-definition, self-expression, and self understanding" (p. 37). While the Funds of Knowledge framework refers to knowledge and skills, the Funds of Identity framework refers to ways an individual positions and defines themself.

The Funds of Identity framework shifts away from understanding that funds acquired by children are solely in the household (Subero, Vujasinović, & Esteban-Guitart, 2017), and asserts that there is value to be placed on the knowledge that youth gain from navigating the world, meeting friends, and engaging in various social situations (Moll 2014; Subero, Vujasinović, & Esteban-Guitart, 2017). Similarly, funds may also be acquired from school activities (or any social spaces), even if they are not particular to curriculum (Subero, Vujasinović, & Esteban-Guitart, 2017). Moll (2005) and Rios-Aguilar et al. (2011) acknowledged the limits of the Funds of Knowledge framework which informs solely educators and researchers primarily about adult practices and the social worlds; however, children, too, create their own funds of knowledge, which may be independent from the adults' social life or the household. Esteban-Guitart and Moll (2014) stated that:

> Learning takes place when participants, supported and guided by others, are involve[d] in activities that enact connections between prior knowledge and

> experiences (encrusted in their identities) and new information. In that regard, [the] Funds of Identity [framework] acts as a lens through which we view and absorb new information and *new identities*. It is a dynamic composite of who we are and who we are becoming, based on what we have learned (and we are learning) from both our academic and everyday experiences. (p. 44, emphasis added)

In referring to knowledge as simply another component of a student's overall identity, Esteban-Guitart and Moll argued that students learn and remember new information best when it is linked to relevant prior knowledge, specifically prior funds of identity, concluding that identity and its former and current state has bigger impacts on a student's acceptance and understanding of new information. Therefore, the Funds of Identity framework, as an expansion of the Funds of Knowledge framework, will better help teachers select appropriate instructional materials and to connect the curriculum content to student's culture, identity, and experience (Esteban-Guitart & Moll, 2014).

Another critical advancement is in the form of methodology. The Funds of Identity framework has taken into account a wider view of one's knowledge, such as employing different methodological approaches which allows researchers to identify a person's identity in relation to their knowledge and choices (for instance, data gathering methods required participants to create self portraits). The personal take on the participants prove that the Funds of Identity framework presents itself as representing an overall accumulation of one's practices, beliefs, knowledge, and ideas that people make use of (Esteban-Guitart & Moll, 2014).

2.2.2.2 Changing Interpretations of Funds of Knowledge

Oughton (2010) believed that the term 'Funds of Knowledge' has been interpreted differently since it first came out, subjecting the concept to misinterpretations. Her examination revealed that three aspects of the concept are problematic.

Firstly, employing the Funds of Knowledge framework raises the possibility of stereotyping cultural or ethnic groups. Amanti (2005) proposed that the concept be used to explore an understanding of cultures as diverse and dynamic, rather than to reject a view of culture as static and normative. Similarly, Hogg (2011) found that writers have various meanings when they talk about funds of knowledge and argued that the term is contested.

Secondly, Oughton (2010) argued that it is essential to examine and critique the use of the word 'funds' and its exact definition. Velez-Ibanez and Greenberg (1992) adopted the term 'Funds of Knowledge' following Wolf's (1966) categorization of economy in peasant households which referred to things outside of educational contexts such as caloric funds, replacement funds, ceremonial funds, and funds of rent. Moll et al.'s (1992) work, on the other hand, used *funds* to define forms of learning from communities as valuable academic resources and challenged discourses of deficit in the classroom. In terms of using *funds* in the Funds of Knowledge framework, Oughton (2010) challenges the clarity between funds drawn from learning by acquisition and funds drawn from learning by participation. Funds acquired from acquisition is a purposeful and deliberate pursuit of knowledge (e.g., in a classroom domain or instructional discourses), while funds acquired from participation is a passive type of learning to which daily tasks and social interactions naturally produce knowledge without the learner seeking for the knowledge. Oughton (2010) suggests that funds acquired from participation "seem more appropriate for the type of learning which one develops funds of knowledge" (p. 71).

Thirdly and lastly, the Funds of Knowledge framework creates imposition of cultural arbitraries. Oughton (2010) stated the danger of replacing one set of cultural arbitraries (the curriculum privileged as 'legitimate knowledge' as imposed by policy or other dominant discourse) with another set of cultural arbitraries (the resources that are often minoritized, which in the Funds of Knowledge framework, is 'privileged' by the researcher or teacher). Through these three problems, the question of "whose knowledge counts?" (p. 16) is raised.

In addressing these, Oughton (2010) concluded that "what counts as valid knowledge" (Bernstein, 1975, p. 85) ultimately, is determined by the learner. The Funds of Knowledge framework values the learning from participation in cultural practices. Furthermore, Bhabha's (1994) concept of third spaces is "less a space in which new types of knowledges[1] are generated, and more a scaffold used to move students through zones of proximal development toward better honed academic or school knowledges." (Gutiérrez et al., 1999, p. 43). While the literature and field of study continues to expand, Oughton (2010) clarified that the Funds of Knowledge framework, therefore, is not used to weigh knowledge or practices and compare them from one another, but rather, it is present to create a space where contextualized learning can take place by creating deeper connections between teachers' and students' lives.

2.2.3 Manifestations of Funds of Knowledge

Gonzalez et al.'s (2005) work on having teachers engage with families outside of the school provided a way to prove that knowing a student's funds can be used by

[1] The term "knowledges" has been used often in the literature to recognize the different places that knowledge can come from. In my writing, I have adopted this form with its purpose in mind.

educators as a resource to enhance the students' academic progress. This section discusses how the Funds of Knowledge concept was employed in studies and the impacts it created on school curriculum, student behaviour, and on antiracism education.

2.2.3.1 On Curriculum

Analysis of funds of knowledge represents a positive and realistic view of a household as containing ample cultural and cognitive resources with great, *potential* utility for classroom instruction (Moll & Greenberg, 1990). Hence, it is strongly suggested to draw on their funds of knowledge to support learning in school (Andrews & Yee, 2006).

Llopart and Esteban-Guitart (2017) wrote a literature review on strategies and resources for contextualizing the curriculum based on the Funds of Knowledge framework. Contextualization takes place when curriculum subjects (such as literacy, science, mathematics, social sciences) are linked with students' lives, including prior learning experiences from their homes and communities. Llopart and Esteban-Guitart (2017) found that making use of artefacts was instrumental to how students project their knowledge, visions of themselves and their surroundings, and how they make aspects of their life practices and contexts. Furthermore, students project what they find meaningful, what they know, or what falls within their field of personal interest and sense of self. Llopart and Esteban-Guitart (2017) believed that the concept of using students' personal ideas and 'artefacts' to support Cummin's (2007) notion of pedagogical action based on the positive affirmation of learners' identities, as well as their languages and sociocultural heritage.

Similarly, contextual learning goes a long way back from the very first study of the Funds of Knowledge framework by Moll et al. (1992). Being able to apply the 'funds' from households in the classroom involved after-school discussions and curriculum development. In the very first study using the Funds of Knowledge framework in the education context, Moll et al. (1992) and the teachers involved analyzed their classrooms, discussed household observations, and developed innovations in the teaching of literacy. They made use of their new-found awareness of the student's learning experience outside schools to create ways to instruct and assess students by means of meaningful tasks (Moll & Greenberg, 1990). Ultimately, the goal for teachers in understanding the students' funds of knowledge was not only for them to be made aware of the lives and knowledge of their students, but more about finding ways to incorporate funds of knowledge into their teaching, as there were many skills and 'funds' that were deemed applicable in formal education (Oughton, 2010).

2.2.3.2 On Social and Personal Functions

Legitimizing students' cultural voices has a positive effect on their self-esteem, as well as potentially facilitating meaningful learning processes and school involvement (Cummins, 2001; Cummins and Early, 2011). Furthermore, pedagogical implications of the Funds of Knowledge framework, as a means of linking formal practices with the learners' informal experiences outside school (Llopart & Esteban-Guitart, 2017) also proved to manifest positive outcomes on students' behaviours and social lives. In a study by Volman and 't Gilde (2021), they investigated the effects of an intervention that consisted of primary education teachers uncovering and drawing on their students' funds of knowledge and funds of identity, focusing on the students' personal and social

functioning and the social network in the classroom. Findings revealed that drawing from students' funds of knowledge and funds of identity created positive effects on students' well-being in the classroom. There was an evident improvement on students' attitudes and skills, approach to dealing with differences, personal development, and social cohesion in the classroom. Furthermore, the study revealed improved learning behaviour from the students in terms of taking initiatives, responsibility, and acting independently when given freedom to choose topics they wanted to explore and represent knowledge they acquired in their own way. "Students became owners of a project or activity" (p. 6), with further observations such as improvements in students' confidence and academic performance. In addition, the involvement of the students in the activities where they shared personal experiences and culture made students feel known and accepted. Seeing other classmates' lives that were previously unknown to them—such as food, language, and other cultural aspects—provided students with new perspectives and contributed to developing an open mind. From these activities, there was an evident positive impact on the social dynamics in the classroom where students got to know each other better, which contributed to a safe, positive atmosphere in the classroom.

From this study, we can see that employing the Funds of Knowledge framework in the classroom builds on "new and improved *attitudes towards learning*" (Volman and 't Gilde, 2021, p. 6). Additionally, positive interactions between the families and teachers are also an added benefit from drawing on funds of knowledge. Effective education can take place by the bridging of the chasm between household and school, the instantiation of reciprocal relationships between parents/guardians and teachers, the pedagogical

validation of household knowledge with which students come to school, and the development of teachers as researchers (Gonzalez, 2005, p. 40).

Schwartz (2015) conducted a study in which the teachers redesigned their syllabus to foster learning based on students' funds of knowledge in a high school literacy class. Like the initial research utilizing the Funds of Knowledge framework that took place in Arizona, the study made use of ethnographic methods for data collection and redesigning the curriculum. The teacher and the class were repositioned as ethnographers of youth's experiences and co-designers of academic spaces and texts. Students were assigned writing activities that consisted of findings from interviews with their peers, writing about life after high school, and also participating in a collaborative writing project that used identity-based questions for interviews with community members. A highlight of this study is how students were able to reflect critically on their texts. According to Schwartz (2015), the work did not focus on the presentation of perfect grammar, but rather, fomenting learner-generated designs as a component of literacy learning where students were able to create works that amplified development on "personally, academically and socially responsive texts" (p. 611).

2.2.3.3 On Multiculturalism

As signalled by the alignment of the Funds of Knowledge framework under numerous theories and studies, drawing on students' funds of knowledge creates benefits which potentially relate to a number of dimensions of multicultural education (Hogg, 2012). In this section, I examine studies on culturally-related challenges such as the monocentric curriculum and deficit theorizing that are addressed by the Funds of Knowledge framework.

The Funds of Knowledge framework's approach in a child's life at home and outside of the school gives importance to understanding culture. Culture, as a learning resource, is a "dynamic system of social values, cognitive codes, behavioural standards, worldviews, and beliefs used to give order and meaning to our own lives as the lives of others" (Delgado-Gaitan & Trueba, 1991, p. 9). It has been a common and unfortunate practice in educational institutions to view and dismiss the funds of knowledge of families from diverse backgrounds as low-status, not valid, or common-sense and thus not worth being integrated into curriculum and pedagogy (Anderson et al., 2017; Oughton, 2010). In a study by Anderson et al. (2017), the actualization of the Funds of Knowledge framework was applied in an Indigenous community in rural Northern Canada in an early childhood classroom. In one class, a First Nation elder demonstrated how to skin a marten in an early childhood classroom in the presence of children and early childhood educators. Anderson et al. (2017) supported the view that children make meaning in the social and cultural contexts of which they are part—in their case, being situated and being a member of a rural Indigenous community that carries traditions and practices. Just as it is necessary for the children to understand their community's knowledge in order to serve the community they are in, Anderson et al. (2017) argued that such practices are an untapped source of knowledge that schools can call on to legitimize and bring to the forefront, as a movement against Indigenous knowledge being ignored or undervalued by assimilationist and colonialist policies. Furthermore, such teaching is an example of providing a "window into possibilities for including, exploring, and understanding a worldview that is not taught in schools" (p. 28), both for the benefit of the Indigenous and non-Indigenous.

Aside from encouraging schools to teach within the context of the community's practices, Anderson et al.'s (2017) study highlights another issue in education that continues to create a gap between ethnic groups and learning: School curriculum tends to align with European trajectories or Western ideologies, causing students from minoritized backgrounds to face challenges in connecting with the lessons. Barton and Tan (2009) state that "exclusive nature of school science culture with its own ways of doing, speaking, and being that are sometimes in conflict with the ways of being of students from nondominant cultures" (p. 51). Given the inability to connect with the lessons due to cultural or language barriers a student's motivation can be eroded by access constraints, leading to marginalization and non-participation (Fitts, 2009).

In another study, Hogg (2016) explored the application of the Funds of Knowledge framework within a New Zealand high school, with a focus on impacts for Māori and Pasifika students. Teachers used different approaches to apply their learnings about Māori and Pasifika students' funds of knowledge to pedagogical practice, where students and their teacher co-designed the activities together. Among the activities that were employed was a teacher supporting a Māori male student's learning about the lesson on Roman warriors by incorporating traditional burial practices of Māori warriors. He found it helpful to look at both a Māori and a Roman warrior. The teacher linked the curriculum's lessons to the student's understanding of a similar concept but drawn from his cultural background for better understanding. The study on Māori and Pasifika students of New Zealand verifies the value of applying the Funds of Knowledge framework as an approach to multicultural education (Moll & González, 2004), further

addressing the validity and impacts of deficit theorizing (Hogg, 2011) that often affect members of minority groups.

The Funds of Knowledge framework provides a counter narrative of marginalized families and communities by forwarding a more nuanced understanding of their lives, skills, knowledge, and practices that challenges a deficit view (González et al., 2005). Arguments of deficit theorists rooted in "early racist discourse" (Menchaca, 1997, p. 13) have historically evolved to match the prevailing philosophy of the time, moving from blaming the poor genetics of the student, to the student's culture and class, to his/her family, home environment and social capital (Banks & Park, 2010; Lee, 2009; Valencia, 2010). Ryan (1972) was one of the first scholars to state that deficit theorizing led to "culturally deprived schools" (p. 61), and later on drove a number of ethnographic studies which explored schooling experiences of various minority groups (such as King, 1967; Rosenfield, 1971; Ward, 1971; Wolcott, 1967) concerning the existence of disparities in ethnic achievement (Eddy, 1958) and culture of poverty (Lewis, 1966). The Funds of Knowledge framework stands against deficit theorizing models, as expressed by Spindler and Spindler (1983) as "the intense brutality of a system that does not really seem to 'see' children" (Hogg, 2012, p. 75).

In another article, Cunningham (2019) presented the problem of standardized testing and its deficit model directed on students from minority groups. According to the article, standardized tests are biased against students of color and induce stereotype threat or performance anxiety related to beliefs about deficiencies in one's own race (Ryan & Ryan, 2005; Steele & Aronson, 1998). Cunningham (2019) pointed out that both the structure and the content of standardized tests reflect the capitalist ideologies of

rationality, individualization, and progress under the ways defined by Western ideologies, which is driven by "education [systems'] fixation on rationality that stems from the Enlightenment which fails to realize that other epistemologies existed prior to the western Enlightenment" (p. 116). Therefore, standardized tests serve more of a "malicious function in schooling by systematically erasing epistemologies that differ from the dominant society" (p. 115) that exemplifies structural racist educational systems. To address this notion, Cunningham (2019) suggested application of the Funds of Knowledge framework:

> Funds of Knowledge challenges epistemological erasure and allows us to question the use of standardized tests by acknowledging the epistemologies embedded in communities of colour. Such knowledge may not reflect the mainstream values as upheld by standardized testing, but nevertheless this theoretical perspective gives credence to the knowledge within communities of colour […] Funds of Knowledge represent resistance against the erasure of knowledge that has been erased for not representing the dominant perspective. (p. 117)

Aside from knowledge from the dominant society, Stefanakis (2004) referred to the deficit model as a challenge especially for language-minority students. In a study on immigrant students learning English as their second language, Suárez-Orozco and Suárez-Orozco (2015) argued that it cannot simply be assumed that students lack the necessary skills when they fail an assessment; cultural and linguistic issues emerge such as difficulty in the English language or being 'foreign' to culturally relevant materials used in class. In the subject of understanding knowledge of their own, whether from their home, community of practice, or church, Cunningham (2019) suggests:

> Students of color need to know their cultural knowledge, and their world view is valuable, regardless of the (dis)approval of dominant society. They need reassurance of their academic abilities in the face of reminders of their apparent deficiencies [...] If we encourage students of color to embrace their collective consciousness and challenge the western epistemologies imposed on them, such collective resistance may be the catalyst we need to effectively combat erasure. (p. 118)

2.3 Immigrants in Canada: Identification, Integration, and Citizenship

This section is provided to explore aspects that identify an immigrant in Canada. I further explain characteristics of immigrant youth as explained by Berry's (2006) theory of acculturation. Finally, I examine government policies that respond to multiculturalism in the country and how integration takes place in the social and political landscape of the country.

2.3.1 Identifying Immigrants

People from different parts of the world contributed to Canada's transformation into a multicultural nation. An increase in the number of immigrants from non-European countries, as well as their children and grandchildren born in Canada, have contributed to the growth of the visible minority population of the country. A major contribution to this growth are the youth belonging in communities of refugees, visible minorities, non-established, immigrants, non-visible, and established groups. This diversity adds complexity to the Canadian socio-political context, with a wide range of people having multiple and shifting ethnic, cultural, and racialized identities (Lund & Carr, 2010). Similarly, the population group that significantly contributes to this complexity is the rise of the immigrant children population. Statistics Canada (2017) identifies immigrant children in Canada by their generational qualities classified from three groups: foreign-born children, Canadian-born children with two foreign-born parents, and Canadian-born children with one Canadian-born parent and one foreign-born parent. Another group emerges as the third generation (or beyond), consisting of those who were born in Canada to two parents who were also born in Canada with immigrant parents. In educational research and policy, being an immigrant is commonly defined in at least three different

ways: 1) According to whether the individual was born in the country, 2) through reference to whether the individual's parents were born in the country, or as children of immigrants, or 3) by the number of generations the individual's direct ancestors have lived in the host country (Arzubiaga et al., 2009). The Employment Equity Act (1995) Section 3 refers to visible minorities as a "person, other than Aboriginal peoples, who are non-Caucasian in race or non-white in colour" (p. 2). While the term 'minority' often refers to the quantitative concept of being outnumbered by a general population, being a visible minority refers to one's race and colour. The concept has been used in the study of sociology, and is widely referred to for use in government policies, acts, or programs. Pendakur (2000) further elaborates on this:

> It appears that today race and colour have become synonymous, so much so that race has been operationalized by the state as a visible minority […] However, the concept of humanity as divided into specific, recognizable races that have some biological basis for difference is fraught with difficulties. Related concepts, such as that of visible minority, become particularly difficult to use in the context of state policy because for the state to identify races means that associated concepts are also recognized and agreed upon. Further, using race as a descriptor assumes a homogeneity within the group that may or may not be present. (p. 143)

Race, as initially a biologically-determined phenomenon, has been referred to as essentially a "political phenomena" (Banton and Harwood, 1975, p. 31). This has in turn led to new conceptions about how Canadians view themselves and how others are defined within the society (Pendakur, 2000). Furthermore, Banton and Harwood (1975) argued that one's race is immaterial: What makes groups distinctive is invariably related to cultural and social rather than biological characteristics, and both cultural and social characteristics are historically specific (Biddis, 1979). Bolaria and Li (1985) consider race as a social construct produced and maintained by differential power between dominant and subordinate groups. "How race is defined and what rules of

accommodation are established depend upon the nature and history of contact between groups" (p. 15).

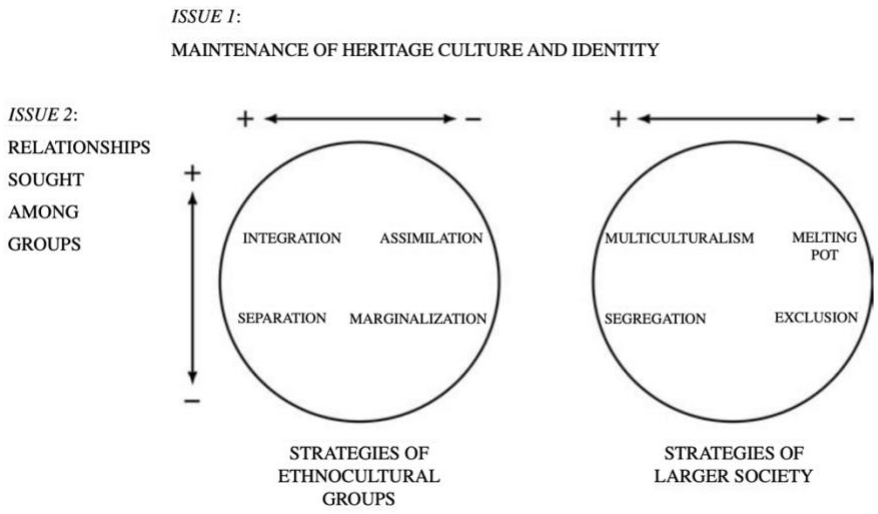
The experiences of immigrant and refugee children and youth have captured increased attention from researchers, policy makers, and service providers (Este & Ngo, 2011). Hicks, Lalonde, and Pepler (1993) maintain that migration "entails tremendous upheavals for children and their families. As a result, immigrant and refugee youth encounter many stresses that make them unique from other children" (p. 73). Additionally, challenges of adolescence are greatly compounded by the stresses of settlement (Omidvar & Richmond, 2003). Immigrant and refugee youth feel pulled in different directions between what seems to be irreconcilable values and cultures, and a desire to adapt and fit into their new home (Este & Ngo, 2011). That being the case, the conceptions of immigrant youth are inherently different compared to the non-immigrant youth.

2.3.2 Acculturation

Because of the contact between an immigrant child and two or more cultural groups, immigrant children experience acculturation. Acculturation affects a person psychologically in terms of their "behavioural repertoires and their eventual adaptation to these intercultural encounters" (Berry, 2017, p. 15). One of the earliest definitions of acculturation was written by Redfield, Linton and Herskovits (1936): "Acculturation comprehends those phenomena which result when groups of individuals having different cultures come into continuous first-hand contact, with subsequent changes in the original culture patterns of either or both groups" (p. 149). Cultural psychologists have recognized that acquiring the beliefs, values, and practices of the receiving country does not

automatically imply that an immigrant will discard (or stop endorsing) the beliefs, values, and practices of her or his country of origin (Schwartz et al., 2010). On that account, Berry's (2006) theory of acculturation proposes a framework that outlines the various ways that individuals and groups acculturate (Berry, 1974, 1980). The first dimension concerns the retention or rejection of an individual's native culture, thus asking the question, 'is it considered to be of value to maintain one's identity and characteristics?' The second dimension, on the other hand, concerns the absorption or rejection of the host culture, asking the question 'is it considered to be of value to maintain relationships with the larger society?' From asking these two questions, the theory of acculturation presents four categories to adjust to a new culture: (1) Assimilation, where the individual adopts entirely to the dominant culture over their original culture; (2) separation, where the individual rejects the dominant culture in favour of their original culture; (3) integration, when the individual adopts the dominant culture while keeping the original culture, leading to biculturalism; and (4) marginalization, where the individual rejects both the original culture and the dominant culture. These strategies depend on the extent to which the individual balances the two issues of culture maintenance and contact (Sam & Berry, 2010) (see Fig. 2).

Figure 2. Acculturation strategies in ethnocultural groups and the larger society



Note. This formulation by Berry (2006) presents the varying strategies across individuals, groups, and societies of ethnocultural groups (on the left circle) and the larger society (on the right circle) on how strongly or weakly they maintain or accept culture and identity outside of the dominant culture. From "Contexts of acculturation," by J. W. Berry and D. L. Sam (Eds.), 2006, The Cambridge handbook of acculturation psychology, 27(42), p. 35. Copyright 2006 by Cambridge University Press. Reprinted with permission.

The way an individual goes about acculturating highly depends on how the host society receives them and how willing they are to mix with the new culture and society (Berry, 2003). A study by Hou et al. (2018) revealed that immigrants in Canada who are visible minorities are more likely than immigrants from other countries to have a strong sense of belonging to both their host country and their source country. Drawing upon Berry's framework, the study examined immigrants from different parts of the world, with diverse cultural and ethno-racial backgrounds. They were also selected and admitted for various purposes—economic immigration, family reunification and humanitarian obligations. The study revealed 93% to have had a very strong or strong sense of belonging to Canada, while 69% had a strong sense of belonging to *both* Canada and their source country. Furthermore, those from the younger age—experiencing more years

of residence in Canada—associated themselves more strongly with belonging to Canada. The study reported that:

> Overall, this analysis of a large national representative survey finds that among immigrants in Canada, integration and assimilation are the predominant profiles of acculturation when measured by the sense of belonging to Canada and the source country. Source-country attributes are as important as individual characteristics and post-migration experience in affecting immigrants' balancing of their attachment to Canada and their source countries. (p. 27)

Several recent studies claim that Berry's integration category is often associated with the most favorable psychosocial outcomes among young immigrants (Schwartz et al., 2010). This claim, however, remains dependent on the degree of ease versus difficulty involved in integrating one's heritage and receiving cultures mostly determined by the degree of similarity (actual or perceived) between the heritage and receiving cultures (Rudmin, 2003). There are countless trajectories as to how each immigrant child maintains their own heritage, more so than how much they acculturate with Canada as a dominant culture. Thus, regardless whether an immigrant child assimilates or integrates, the household and school remain as the two main sources where acculturation unfolds (Makarova, 2020).

2.3.3 Multiculturalism in Canada

Over the years, the growth of the immigrant population and the increasingly diverse countries of origin represented by immigrants have led to greater diversification of the Canadian population's ethnocultural characteristics (Statistics Canada, 2017). This has resulted in various economic, social, and cultural implications that have shaped the nation, as well as an ethnically and visually diverse population (Pendakur, 2000).

One of the outcomes is the significant presence of multiculturalism. According to Eagan (2021), multiculturalism is a view that cultures, races, and ethnicities, particularly

those of minority groups, deserve special acknowledgment of their differences within a dominant political culture. In the context of politics, Kymlicka (2010) identified multiculturalism as a movement centered on "developing new models of democratic citizenship grounded in human rights ideals to replace civilizations' long history of racial inequality, which he defines as "earlier uncivil and undemocratic relations of hierarchy and exclusion" (p. 101). In 1971, the Canadian Multiculturalism Policy was established as the first official response to multiculturalism to ensure that all citizens will be "treated equally in response to Canada's history of colonization and the growing ethnic and racial diversity" (p. 100). Later on, the Canadian Multiculturalism Act (1985) complemented this policy in 1988, being the first official law in ensuring the equal treatment of every Canadian and the country's commitment to promoting a diverse and multicultural society. Section 3 stated that:

> It is hereby declared to be the policy of the Government of Canada to […] recognize and promote the understanding that multiculturalism reflects the cultural and racial diversity of Canadian society and acknowledges the freedom of all members of Canadian society to preserve, enhance and share their cultural heritage. (p. 3)

Kallen (1982) interpreted the ways that multiculturalism is widely used in the country in three ways. First, it refers to the 'social reality' of ethnic diversity; secondly, it refers to the federal government policies designed to create national unity amongst ethnic diversity; and lastly, it refers to the ideology of the cultural pluralism underlying the policy, also known as the 'Canadian Mosaic' (Hayward, 1920, as cited in Day, 2000; Gibbon, 1938; Porter, 1965). To put it simply, the first way implies the positive recognition and lawful acceptance of people's ethnic differences, while the second way explains that all ethnic minorities have the freedom and are protected to keep their cultural practices. The third way implies boundaries between cultural practices and public

institutions where one's nationality as a Canadian is expected to adhere to common language and common policies in order to sustain national unity. As an example, usage of the country's official languages remains enforced in the public (such as government offices, establishments, or schools) while their private lives (such as their household or cultural community) sustain the freedom of using their native languages. Kallen (1982) described the policy that recognizes "the fact that some people will, inevitably, find greater human affinities outside their ethnic group than within it" (p. 53), and further stated that:

> While the policy legitimates the right of each immigrant ethnocultural community to maintain its distinctiveness, it also gives recognition to the right of individuals to choose whether or not to value maintenance of ties and loyalties to their particular ethnic group and it supports the right of individuals to participate fully in Canadian society, independent of their (actual or assumed) ethnic classification. The voluntary nature of maintenance of ethnic ties, loyalties and identities under the multicultural policy protects the individual rights of members to freely dissent or dissociate themselves from the collective values of their ethnic origin group. (p. 53)

Generally, Canada's approach to immigrants' sustenance of their heritage resonates with how Isin and Wood (1999) described the third wave of cultural politics: To "think affirmatively about identity without either freezing or dissolving differences among groups" (p. 14).

2.4 Chapter Summary

This chapter defined the Funds of Knowledge conceptual framework to underpin research and pedagogical action towards an inclusive curriculum drawn from sources of knowledge outside school. I drew on Hogg's (2012) theoretical frameworks to show how the concept addresses theories in social development and social justice in education. I then explored the makings of the immigrant youth in Canada through the theory of

acculturation and Canada's policies in multiculturalism. The identity of the immigrant youth in Canada is largely impacted by the interplay between their communities of practice, households, school, and other public institutions.

In the next chapter, I describe the methods I chose for this study, highlighting my inquiry into art and mapping activities, focus group discussions, and one-on-one interviews with families, which were chosen as the data gathering methods for my study.

Chapter 3: Methodology

3.1 Chapter Overview

In this chapter, I discuss my research questions and explain why these can be addressed through a case study methodology. I explain the process of my data collection and the reason behind choosing those methods with a detailed overview of the activity plan of each step. I also describe how approval from the participating school was achieved.

3.2 Research Methodology

I used a qualitative case study research approach to address the following research questions in a New Brunswick context:

1. What aspects of personal knowledge, practices, experiences, and values do student immigrants see themselves using in their Canadian education?
2. How do newcomer immigrant families preserve these practices while studying under the Canadian curriculum?
3. What are the perceptions of immigrant families about having to practice their culture at home while integrating with the dominant culture in Canada?

The flexibility and broadness of these questions reflect characteristics of an interpretive paradigm. Questions are open-ended and answers are narrative. The study's goal to discover the knowledge and understand the experiences of immigrant students follows Cranton and Merriam's (2015) description of an interpretative paradigm. It is to "achieve an *understanding* of how people make sense out of their lives, to delineate the process (rather than the outcome or product) of meaning-making, and to describe how people interpret what they experience" (p. 50).

The study, as a qualitative case study, required an "intensive description and analysis of a phenomenon or social unit" (Cranton & Merriam, 2015, p. 57). In this case, the immigrant students and their families stood as the 'social unit,' while their knowledge and the experiences in their studies in Canada stand as the 'phenomenon.' This case study (Algozzine & Hancock, 2017; Stake, 2003) design fit the study because of the "richly descriptive" nature of the research questions (Algozzine & Hancock, 2017, p. 31). Furthermore, it employed "quotes of key participants, anecdotes, prose composed from interviews, and other literary techniques to create mental images that bring to life the complexity of the many variables inherent in the phenomenon being studied" (p. 31).

Algozzine and Hancock (2017) further pointed out that an intrinsic case study's difference from other forms of case study is its focus to learn more about a particular individual, group, event, organisation and less about examining/creating theories or generalising research findings to broader populations (p. 34). In this case, the focus is on immigrant students and how they navigate their cultural knowledge in school. The data collection strategies that I describe in the next part of this chapter will emphasize how I employed an intrinsic case study using arts-based data collection, focus group discussions, interviews, and participant observation.

3.3 Data Collection

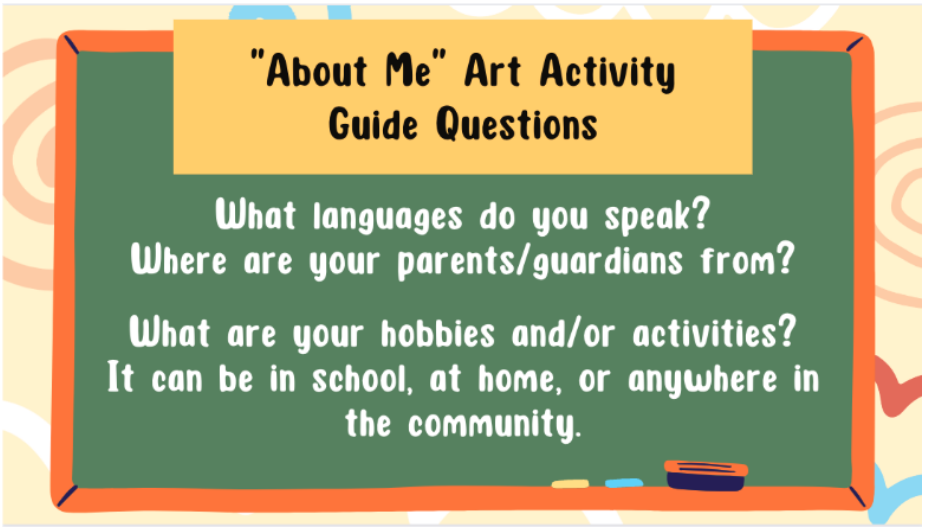
The data collection was set into three steps: (1) an individual art and mapping activity, (2) a focus group discussion, and (3) interviews with students and their parents/guardians. Prior to this, requests and consent forms were handed out to the school principal (Appendix H) and the homeroom teachers of the two classrooms involved (Appendix I). After gaining their approval, I sent consent forms and recruitment forms

for the focus group discussions (Appendix J) and interviews (Appendix K) to the newcomer students' parents/guardians through the endorsement of their homeroom teachers.

3.3.1 Art and Mapping Activity

The art and mapping activity part took place in the classroom with the entire class as participants. Both newcomer and non-newcomer students participated. Participants were asked to create their own collage and/or illustration that represented themselves and their learnings, including hobbies, activities, and other characteristics as instructed in the slide presented (Figure 1). All in all, it took three days to finish the activity, with about 45 minutes to 1 hour for each meeting.

Figure 3. Presentation slide of guide questions for the art activity



I intended to use this art activity to encourage participants to recall their experiences and raise consciousness (Leavy, 2009; Weber, 2008) about themselves, which also helped prepare them in the focus group discussions and interviews that will follow. According to Colucci (2007), art activities are "beneficial for reflective students who are less comfortable with immediate verbal responses and need extra time for

thinking or prefer to sketch out their ideas" (p. 1424). Research also acknowledges that creativity is a way of communication (Beghetto & Kaufman, 2014; Bigger 2015; Tyler & Likova, 2012) and can manifest a form that "represents insights into complex life circumstances" (Keifer-Boyd, 2011, p. 7).

After creating their individual artworks, each artwork was placed in a larger piece of paper that served as space for their mapping activity to answer the prompts provided in the presented slide (Figure 3). I also set an example and showed the participants my own mapping sheet, writing places or people who influenced me to practice certain learnings reflected by my artwork. Initially, I wanted to photocopy the artworks to let the children keep them for themselves and ensure that the artworks are kept in their original form and remain free from being tampered with; however, due to availability of accessing a printer and the time to photocopy and print all artworks, teachers proposed that we do the mapping activity on the original artwork and that I collect all of them. The teachers confirmed that the students were okay with this. I tried to note any indication that students were not okay with this, but over the time that the students were handing me their artworks, they seemed happy handing them to me. To be sure, I asked each student if I could have it, and promised them that I would take care of their work. The students looked pleased.

The mapped artworks served as my guide to form questions and topics for the focus group discussions and interviews in the later part of the data collection process. Table 1 summarizes how I planned to facilitate this data collection with the participants. Data were recorded through collection of their individual mapping activity sheets.

Table 1. Plan for Whole-Class Art and Mapping Activity

Introduction The researcher will introduce herself, describe the study to the class, and provide instructions for the activity.
Activity 1.1: "About Me" Collage and Artwork Each student will create a piece of drawing or collage (or a combination of both) reflecting the following: • Their country of origin, • hobbies and activities that they engage with, • things they associate themselves with in school, • things they associate themselves with at home, and • what groups or clubs they take part of. Students will be provided with blank sheets of paper, old magazines or books, scissors, glue, and coloring materials.
Activity 1.2: Mapping Once the student is done with their artwork, students will paste their artworks in a bigger sheet of paper. They will be asked to draw a line from any element of the artwork towards the space provided by the sheet. In the space, they will write their description about that element and may be guided by the following prompts: • This is _____. • I learned this from _____. • I like/dislike this because _____. The students can point as many elements in their artwork, and are free elaborate further.

3.3.2 Focus Group Discussions

Next, I used focus group discussions for newcomer immigrant students to ask follow-up questions about their work in the previous art activity. The discussions were intended to have them highlight their stories, interactions, and co-created meanings (Creswell & Poth, 2018) among their peers following the guide questions (Table 2). The participating newcomer immigrant students, with their teacher's permission, were pulled

out of their class to do the focus group discussion in a nearby classroom in groups of threes. The focus group discussions were divided in two groups; in this case, the boys were grouped together and the girls were grouped together.

I started each discussion by thanking the participants for their participation and explained how they are helping me in this study; I briefly shared my experiences as an immigrant and international student from the Philippines, and how my interactions and learnings from school felt different from the learnings and interactions I experience at home. I also shared my work experience in teaching diverse and multicultural students, highlighting this as the main reason that drove me to do this study.

Prior to beginning of the discussions, participants were reminded to keep the information shared during the collaborative meetings confidential. I also clarified their right to withdraw and to ask questions about any part of the activity. Occasionally, I would ask them if they are still okay with the questions. They were also reminded that while they may be able to identify themselves and their fellow participants in the conversation, their names and other personal information will be anonymized in the report. I recorded the audio and video of the conversations, with each lasting 45 minutes to 1 hour. While my estimated time for the whole session were planned to be 15 to 20 minutes, the students spoke beyond this time limit. Sessions lasted for an hour.

Students were also encouraged, but not required, to bring their artwork which they could present to the group for comments and discussions (Krueger, 1998). Students who brought their artworks were asked to share the meaning behind their work, to which I built follow-up questions in order to stimulate the discussions. I intended to bring guide questions (Table 2) which are, by nature, “exploratory and open-ended [...] intended to

allow participants to share their ideas, thoughts, and beliefs without judgement and influence" (Eaton, 2017, p. 10). The discussions were centered around the participants' stories and experiences (Cranton & Merriam, 2015) and their perspectives on the learnings and activities they do at home, in school, or within the community. After the discussions, I wrote some reflections in my field notebook about meaningful expressions and nuances I observed during the session.

Table 2. Guide questions for Focus Group Discussion

Introduction Thank you for being here. You were chosen to participate in this activity because of • your ability to speak another language aside from the local dialects in Canada, and • the different experiences and cultural practices in your home that makes you unique from other children in Canada Today, we will share with each other things we learn at home, and if we do (or do not) use them in school. At the end of this session, I hope that we learn things from each other's culture.

Questions and sub-questions about learnings from home and school
 	
• What is your name? How do you want to be called?
• (If they bring their artworks with them) Discuss and talk to us more about your work.
• Yesterday, you created an artwork about you.
  o Which among these attributes did you learn at *home*?
  o Which among these were you able to use in *school*?
• How are home and school different from one another?

Questions about preserving practices • Tell me more about any experience that made you feel unique about your ethnicity and being in Canada. • What are useful lessons that you learn from home that you don't learn in school? Language, cultural practices, values, etc. • How do you use the learnings from home in your studies in school? • Do you take part in groups or activities that involve cultural practices?

- In the future, when you grow up, would you like to keep these learnings with you?
- If there's anything you can teach me today (that you have learned from home traditions), what would it be?

Question and sub-questions about one-on-one interview

- Are you interested in doing an interview with me and your parents/guardians? In the interview, we will talk about:
    - your learnings, activities, and hobbies, and how you parents support them,
    - your family's experiences in Canada, and,
    - your experiences in school.

When the session finished, students were asked if they would be willing to participate in a one-on-one interview with their parents/guardians. I gave all the students who agreed a letter of invitation for their parents/guardians to participate in the next step of the data collection (Appendix H). All six students willingly accepted the invitation, but only two parents agreed to participate.

3.3.3 Interview

The final part of the data collection was to conduct an interview with the student with his/her parents/guardians. The interview with the parents/guardians is inspired by Moll et al.'s (1992) study in their qualitative study aimed to "develop innovations in teaching that draw upon the knowledge and skills found in the local households" (p.132).

> To accomplish this goal, we have developed a research approach that is based on understanding households (and classrooms) qualitatively. We utilize a combination of ethnographic observations, open-ended interviewing strategies, life histories, and case studies that, when combined analytically, can accurately portray the complex functions of households within their socio-historical contexts. Qualitative research offers a range of methodological alternatives that can fathom the array of cultural and intellectual resources available to students and teachers within these households. (pp. 132)

The aim of the interview was to obtain a deeper understanding of the parents/guardians' role in their child's learning, growth, and knowledge. I took the chance to bring some of the questions brought up during the previous focus group discussions in line with Yin's (2012) suggestion to sustain a degree of skepticism and consider other explanations in interviews; in this fashion, I intended to approach this idea of 'skepticism' as one that explores different sides, scenarios, and angles of the story in order to understand deeper messages behind the narratives. There was a potential to uncover differently-situated insights by seeing how the parents/guardians' presence can influence the child's response to the same questions.

None of the parents replied in the letters sent out. To confirm their interest, I sent each parent a letter via email to invite them once again to participate in the interview. Two parents agreed, and set a schedule to meet me. One parent invited me to his home, along with his wife and two children (one child who participated in the focus group discussion); the other parent agreed to meet me in a nearby restaurant near her workplace, along with her husband and daughter.

I started each interview by expressing my gratitude for their agreement to participate and emphasizing their significant contribution to the research. I briefly shared my experiences, explaining how my experiences as an ethnic minority, migrant, educator of multicultural students, and international graduate student drove me to do this study. Given that this was an unstructured interview, guide questions (Table 3) were used mainly to engage with the participants in a discussion for conversations to flow naturally and encourage them to "express themselves openly and freely" (Algozzine & Hancock, 2006, p. 40). Follow-up questions based on the participants' responses were used as an

opportunity to clarify, request more information, and allow them to know more about their stories that some of which may not be directly addressed by the guide questions. Before the interview, families were reminded of their right to withdraw, their right to clarify any part of the activity, and the assurance that their names and other personal information will be anonymized in the report. Data were recorded in audio recording, with each interview lasting for about an hour.

Table 3. Guide questions for the interview with parents/guardians and students

Introduction I'm doing this study in order to understand immigrant students' knowledge, practices, experiences, and values that they see themselves using in their Canadian education; I want to know how they preserve these practices and how they navigate with them during the course of their studies. In the future, findings from this study can potentially enhance additional school materials that all children and educators can learn from. I came up with this study because I was fascinated by multicultural students' fluency of their cultural knowledge here in Canada. Most of the youth I have come across have been either living in Canada from a young age or were born and raised in Canada. I wondered: How do they keep a good sense of knowledge of their cultural practices when their environment is dominantly Canadian? Today, we will talk about: • How you practice your culture here in Canada, • how you teach them to your child, and, • how your experiences as an immigrant have shaped this. For some questions, I will listen and make some notes and I will not interrupt you until you have finished. Please take as much time as you feel necessary and tell me all the details.
Questions to parents/guardians about their move to Canada I would like to start on how you went about coming to Canada. • What is your name? How do you want to be called? • What ethnicity or cultural group do you identify with? • Could you please tell me everything that was involved in your decision to come to Canada and how your life went on since then?

- Do you still manage to practice your culture after coming here? If so, what practices were they? It can be household activities, religious practices, or being involved with communities in the city.
- How would you describe the person you were before coming to Canada? How does it compare to the person you are now?

Questions to child about learnings from home and from school

- (If they bring their artworks with them) Discuss and talk to us more about your work.
    - What are your favourite activities or practices?
    - How are your parents/guardians involved with them?
- What are useful lessons that you learn from home that you don't learn in school? (e.g. language, cultural practices, art forms, values)
- Do you find yourself showing them or using them in school? If so, how do you use the learnings from home in your studies in school?
- Do you take part in groups or activities that involve cultural practices?
- In the future, when you grow up, would you like to keep these learnings with you?
- If there's anything you can teach me today (that you have learned from home traditions), what would it be?
- Tell me more about any experience that made you feel unique about your ethnicity and being in Canada.

Questions to parents/guardians about their child's upbringing

- What is it like to be a parent of a child growing up in the Canadian school environment?
- Could you tell me about your thoughts and feelings about your child sustaining your culture in his/her upbringing in Canada? Is it important/unimportant to you? Why?
- How do you navigate around your child's "dual" upbringing? I'm referring to the differences of their learnings between school and home.
- Were there instances that teachings in school became in conflict with practices at home?
- What do you believe are the most important values your child should keep?
- How do you think these values will benefit them (e.g. in their school, in their future career, in their future family, etc.)?

Ending questions to parents/guardians and child

- Is there anything else you would like to share?
- Is there anything you would like to ask me?
- What can schools learn from your experiences?

Once our conversation was finished, participants were asked for demographic information: their name, age, gender, ethnicity, language/languages spoken, country/community of birth, and length of stay in Canada. I also wrote a post-interview reflection that would allow me to evaluate my interview experience and whole data collection process. I organized my transcripts consisting of my own post-discussion and post-interview journal reflections, observer's comments, preliminary categories, and sketches in a drawing notebook.

3.4 Ethics and Approval

I initiated the process by contacting the school district's superintendent to describe the thesis. The superintendent approved of the research and endorsed me to approach the principal of the middle school where they suggested I can conduct my study. I then acquired an ethical clearance from the University of New Brunswick's (UNB) Research Ethics Board (REB), with reference number REB-2023-053. I thoroughly described my research together with my research proposal, where I assured my thorough observance of ethical principles such as voluntary participation, informed consent, social and cultural sensitivity, and awareness of working with children and their parents. Once I received the approval, I proceeded to contact the principal of the participating school, who, in turn, connected me with two Grade 6 homeroom teachers eager to involve their classes in the study.

It was later in the study that I found the artworks of the newcomer students to be insightful and decided to include them in the thesis. I made a modification with the REB at UNB, specifying that I would obtain formal consent from the participating newcomer students and their parents for the use of the child's artwork in the publication and presentation of the thesis. I got the REB's approval, and reached out to the parents for their approval alongside a letter (Appendix M) a copy of their artwork blurring out parts that present personal information. The parents and students were also invited to request any modification on how the artwork is presented, if they would wish.

3.5 Description of Sample

Following Algozzine and Hancock's (2017) and guidelines for an intrinsic case study, this research employed an analytical and descriptive approach to gain insights into the families and students involved, with relatively less interest about creating theories or generalizing findings to border populations (p. 34). Primary themes commonly found in Funds of Knowledge research formed the initial categories in the data, including family history, sense of belonging, educational history, experiences, values, goals, and knowledge transmission between the parent and the child. During the coding process, I further refined these themes to highlight specific information or knowledge conveyed by the parents and students. This research study involved a three-step process that engaged different groups in different activities: 1) two sections of Grade 6 students in an art and mapping activity about identity and knowledge, 2) two separate groups of three newcomer students in focus group discussions, and 3) one-on-one interviews with parents of two newcomer students. Six parents agreed to let their child participate in the focus group discussions. Out of the twelve newcomer students who participated in the focus

group discussion, two parents responded and agreed to be interviewed. A table below shows the participants' demographics. All participants are anonymized, and pseudonyms are used in the information presented in Table 4.

Table 4. Participants' demographics

Participant (pseudonym)	**Place of Origin**	**Focus Group**	**Parent/s participating in the interview**
Aliyah	Nigeria	Group 1	Did not participate
Selina	Dubai	Group 1	Did not participate
Holly	Hong Kong	Group 1	Did not participate
Emmanuel	Nigeria	Group 2	Jacob (father)
Salim	India	Group 2	Did not participate
Yahir	Lebanon	Group 2	Naya (mother) & Ehsan (father)

While coordinating with the teachers via email, scheduling appeared to be challenging due to delayed responses. I visited the school in person and waited until dismissal time to determine if the two teachers were available for a discussion. After the school day ended, both teachers graciously met with me to discuss the study. The teachers promptly scheduled time slots for their respective homeroom classes the following day and specified the available art materials that they could provide.

3.6 Data Interpretation and Analysis

Since the primary goal of the study is to discover aspects of the students' cultural knowledge that they find useful in school, the study reported on the participants' responses as well as my observations through the lens of the Funds of Knowledge

framework. Overall, I followed Cranton and Merriam's (2015) directive that analyzing qualitative data is generally inductive and thematic. This study drew rich descriptions from patterns, messages, and recurring themes from the whole experience of interacting with the participants in order to produce an effective data analysis spiral (Cresswell & Poth, 2018).

As a case study, the report provided a nuanced and holistic description (Creswell & Poth, 2008) of students' funds of knowledge as defined by their own perspectives and their parents' responses to enhance the findings for the study's research questions. The interview transcripts were sent to the participants for clarification and feedback to ensure truthfulness and accuracy. I aligned these transcripts with my personal reflections, field notes, observer's comments, students' artworks, and a review of the video recordings to find nuances that were impactful for the data. I combined the visual, written, and verbal forms of data to enrich my discoveries of recurring and common themes emerging from the whole data collection process. I used the process of open coding (Merriam, 2009, p. 178) in categorizing the answers. In the presentation of the data, I elaborated on the funds of knowledge found from the participants and report on the themes I constructed from my rigorous analysis of all data collected.

3.7 Chapter Summary

In this chapter, I described how I utilized an art and mapping activity, focus group discussions, and individual interviews within this case study to develop a comprehensive and gradual understanding of the newcomer families' Funds of Knowledge. I also elaborated careful considerations and actions I took in order to ethically engage with the Grade 6 students in general, and then, in particular with the newcomer children and the

newcomer children's parents throughout the data collection process. In the following chapter, I present my findings in relation to the families' funds of knowledge, namely students' knowledge as built by the influential people in their lives, their interests/hobbies, physical environment, experiences and awareness, and culture, and language; similarly, I also looked into the parents' perspectives where their responses revolved around adapting to the new environment, preserving their culture and identity, and shaping their actions and thoughts concerning their children's upbringing.

In the next chapter, I present the data in two groups: the students' knowledges and perspectives and the parents' knowledges and perspectives. The students' knowledges and perspectives presented five themes: influences, interests/hobbies/activities, physical environment, experiences and awareness, and culture and language. The parents' perspectives presented three themes: experiencing the new environment, preserving culture and identity, and influencing their childrens' decision making and actions in the new environment.

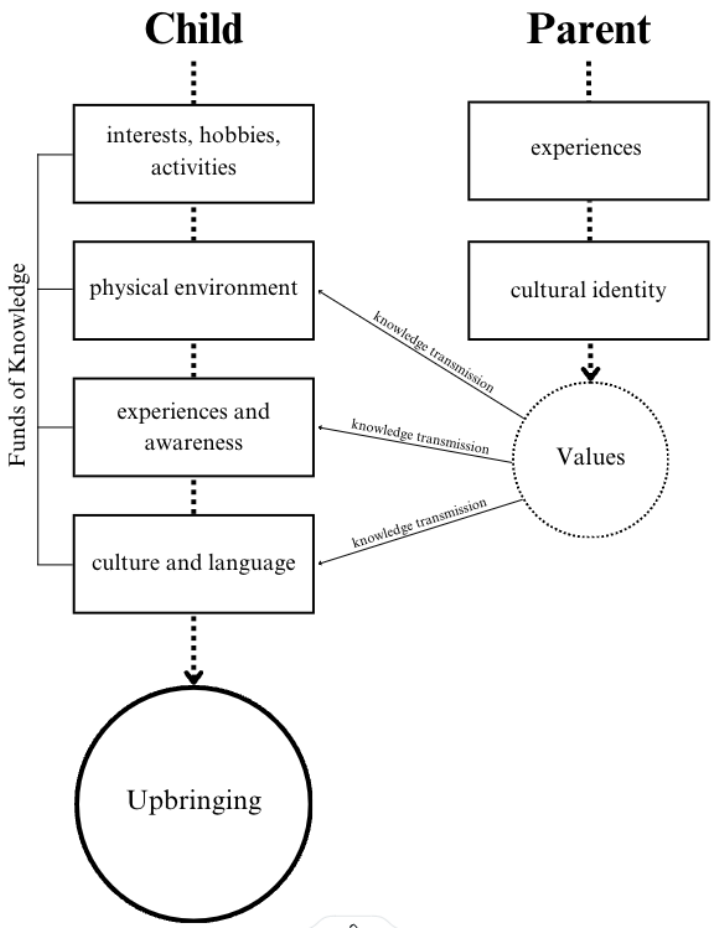
Chapter 4: Findings

4.1 Chapter Overview

This chapter describes my findings in relation to my research questions, focusing on the participants' perceptions. The research inquiries that guided this study were aimed to uncover the broader funds of knowledge within participant families and understanding how these resources shape the parents' upbringing of their children. I present the findings following the two main groups from whom I collected my data from: the students' knowledges and perspectives and the parents' knowledges and perspectives. The students' knowledges and perspectives presented five themes: their perceived influences, interests/hobbies/activities, physical environment, experiences and awareness, and culture and language. The parents' perspectives presented three themes: experiencing the new environment, preserving cultural identity, and influencing their childrens' decision making and actions in the new environment.

Figure 4 below illustrates my conceptualization of the interaction between a child's funds of knowledge and their parent's values. As connected by the line representing *knowledge transmission*, parental influence is evident in the child's knowledge within the physical environment, experiences and awareness, and culture and language. On the other hand, values taught by the parents, whether done deliberately or unconsciously, are greatly informed by their life experiences and cultural identity. As later sections of the findings suggest, this contact is greatly dependent on the relationship between the child and the parent, which contributes significantly to the overall upbringing of the child as immigrants in Canada.

Figure 4. The interaction between the child's funds of knowledge and the parents' values



Note. The chart summarizes the themes of the children's funds of knowledge found in this study and their overall contribution to the child's upbringing. It also indicates which aspects of the child's funds of knowledge are directly influenced by the parents.

4.3 Students' Knowledges and Perspectives

In the first part of the data collection, I was introduced by the teachers to their students. After the introductions, I asked the students to create a piece of drawing or collage (or a combination of both) reflecting themselves. I gave the following prompts:

1. What languages do you speak?
2. Where are your parents (or family) from?
3. What are your hobbies and activities?
4. You may use artworks, cut-out photos from magazines, or written words.

To understand the instructions better, I presented a sample artwork representing my own knowledges and identities to the students. Prior to meeting the students, I made a collage of colored drawings and words that reflect my languages, hobbies, culture, and identity. Figure 5 below shows the artwork I used to demonstrate to the children the potential appearance of their own creations. The original work was displayed on the classroom's board as a reference for the students during the art activities.

Figure 5. My sample artwork

Note: I created this artwork to represent my knowledges. Elements are described sequentially from the top, left to right as follows: written words that say *English* and *Tagalog*, my first languages; written words that says *reading*, *writing*, and *talks* accompanied by illustrations of a pen, paper, and laptop computer; a depiction of a sunny beach with a small island and coconut trees; a drawing of a piano, a treble clef, and a music staff, complemented by the names of music composers *Chopin, Beethoven, Mozart*, and *Bach*; a written word *Education* alongside descriptors like teacher, researcher, and administrator; woven patterns reminiscent of Filipino traditional culture; written words that say *music festivals;* a depiction of a hot wok over fire, a cup of rice, a plate of spaghetti, and a cup of coffee; written words that say *open water swimming* with

an illustration of the sun, sea, fishes, mountains, and a person swimming; a cut-out picture of two road bikes; a group of six people labeled *family*; and a rainbow with the word *pride* beside it.

In two separate classrooms, the students did their individual artworks. The first thing students made sure of including were their interests, hobbies, and activities. When students were asked to map out who they learned these from, there was one instance in which a student said, "I didn't learn that from anyone—I taught myself." The teacher and I reiterated that there must be at least one person, place, or community that has influenced or inspired them to take on that hobby. Figure 6 and Figure 8 show examples of students' artworks.

Figure 6. Emmanuel's artwork.

Note. Emmanuel created this artwork to represent his knowledges. Elements are described sequentially from the top, left to right as follows: written words that state *Seriously Guys, Messi is better*; written words that state *I like exploring*, accompanied by an illustration of a red hat; a drawing of the Canadian flag, with the caption *I'm happy to be in Canada*; written words that says *I love playing soccer*, with a drawing of a soccer ball; a drawing of a laptop, with phrases that says *I'm a tech guy* and *my dad is a programmer*; a drawing of a person and a board that displays mathematical problems, with written words *I love math* and *Since I was 7, I was just good at math*; a drawing of a

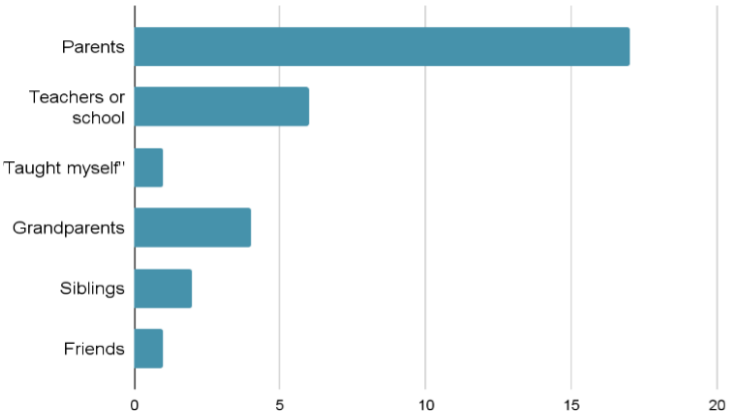
game console, with written words *I love playing games* and *I got a PS4 last 2 years after waiting for 2 years;* a cut out drawing of an open book with writings, where he wrote *Did You Know: I have actually won scholarships worth about $100 due to my tech knowledge. N: A $100 is a lot in Nigeria* and *I like reading*; a drawing of a group of people that says *I love my family;* a drawing of a microphone, treble clef, and some music notes, where he wrote *I like singing and playing the keyboard* and *I started playing the keyboard when I was 8 and joined the choir when I was 9.* The artwork featured was created by the participant and is used with their permission and the consent of their parents.

4.3.1 Influences

To initiate my examination of the artwork, I began by reviewing the participants' written responses in the outer sections of their artworks, where they were asked to identify those who had influenced, mentored, or inspired them in the specific aspects they had identified. In this mapping segment, students expressed the sources of their perceived knowledge, which often featured mentions of parents, teachers, friends, or specific places that held significance. Some students also used the opportunity to elaborate elements in their artwork using written text.

Among the 21 collected artworks from the entire class, I noted a recurring pattern in the sources of influence, with parents, teachers, school, friends, and self-guided learning emerging as the most frequently cited.

Figure 7. Perceived mentors or influences on students' knowledges and their number of appearances among the artworks



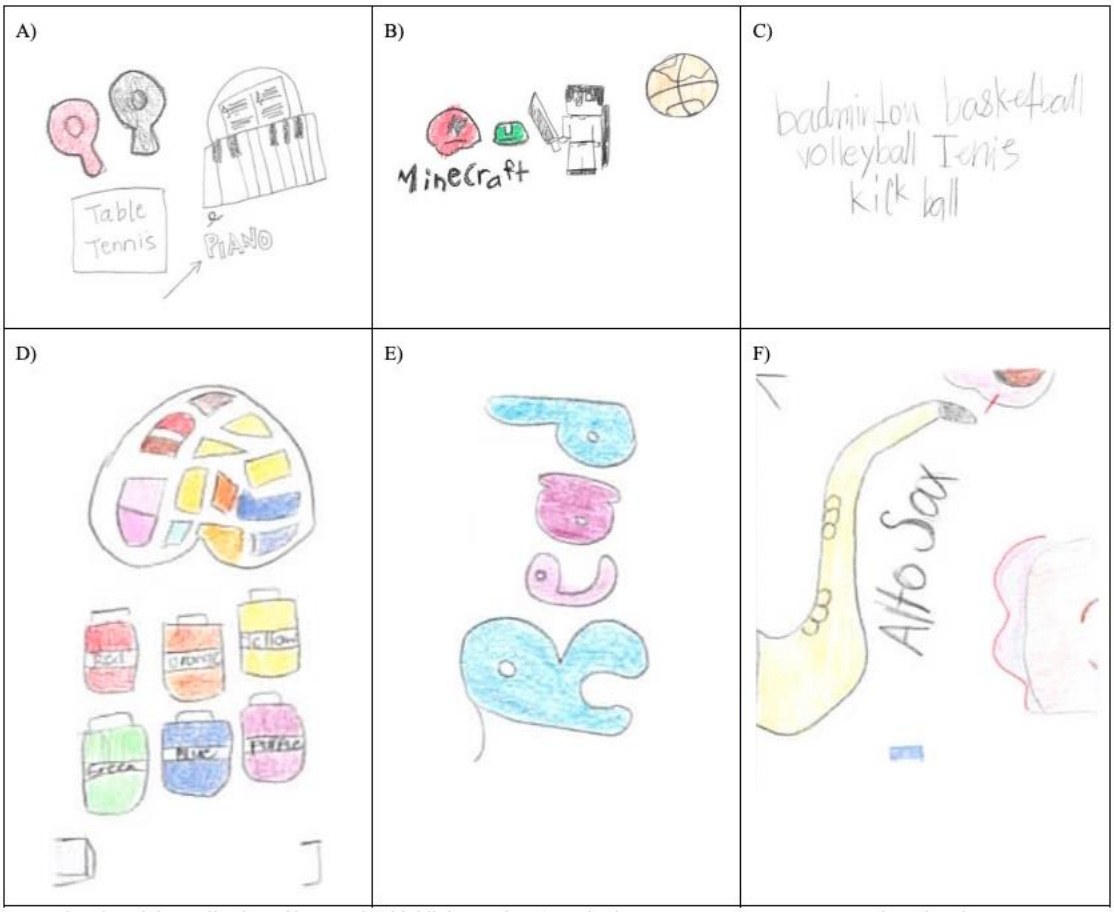
Influences	Number of times mentioned
Parents	17
Teachers	6
Self-taught	1
Grandparents	4
Siblings	2
Friends	1

Note. The graph and the summary chart illustrate the influences mentioned in the children's artworks, with parents emerging as the most frequently cited influence.

4.3.2 Interests, hobbies, and activities

Interests, hobbies, and/or activities as a significant component of their knowledge consistently emerged among many participants, both during the classroom art activity and in the focus group discussions. Figure 8 shows activities students identified, mostly involving sports, musical instruments, class activities, and computer games. (These images are recreations based on students' drawings.)

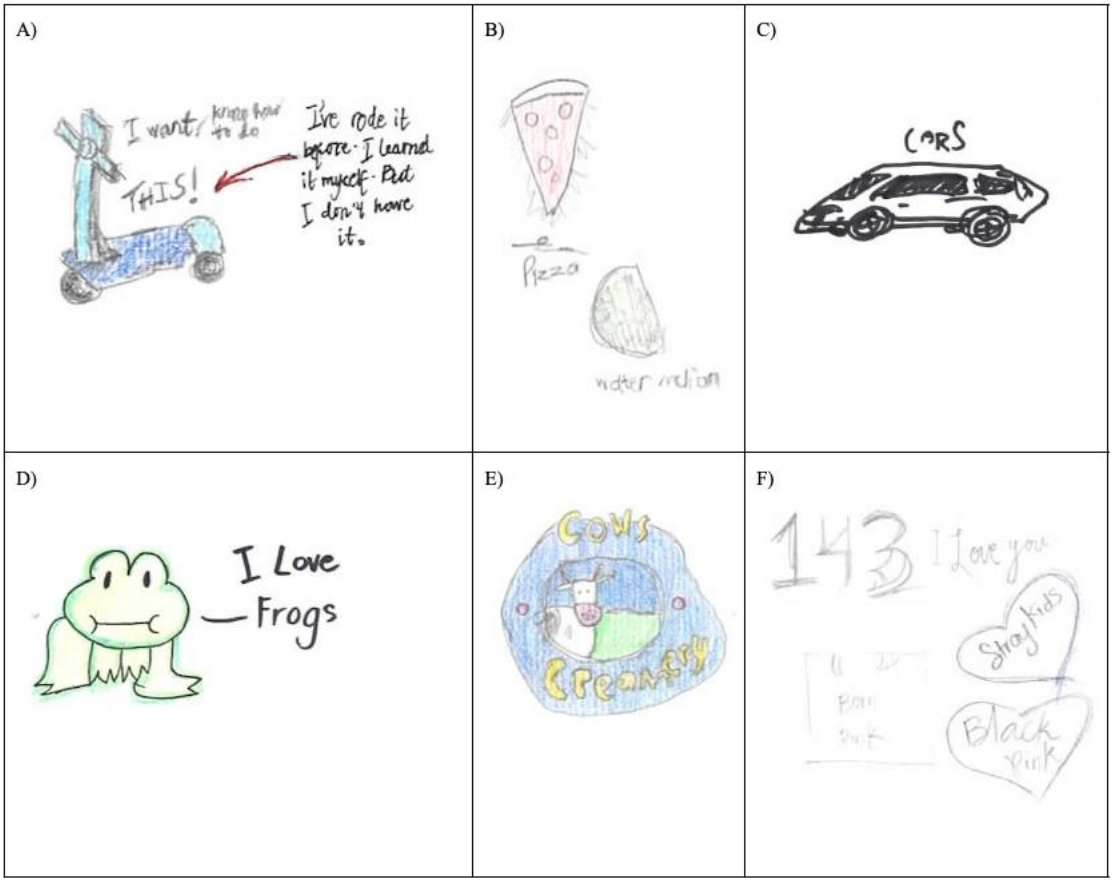
Figure 8. Artwork elements depicting sports, computer games, and music



Note: This is a collection of images that highlights students' emphasis on sports, computer games, and music. Elements are described sequentially from the top, left to right as follows: In sample A, the student depicted table tennis and piano; in sample B, the student illustrated computer games such as *Minecraft*, *Mario* and *Luigi* hats from the popular game *Mario*, and a basketball; in sample C, the student spelled out the words *badminton*, *basketball*, *volleyball*, *tennis*, and *kickball*; in sample D, the student drew an art palette and bottles of paint colors; in sample E, the student created colorful lettering that spells out *Read*; and in sample F, the student drew a tenor saxophone with the words *tenor sax* beside it. The illustrated elements replicate the students' artworks and highlight similar themes. Original artworks are not shown to preserve the students' ownership and confidentiality.

Furthermore, some students spoke about their favourite things such as food, artists, cartoon characters, or things they are curious about, as shown in Figure 9.

Figure 9. Artwork elements depicting food, artists, and cartoon characters.



Note. This is a collection of images that highlights students' emphasis on food, artists, and cartoon characters. Elements are described sequentially from the top, left to right as follows: In sample A, the student drew a motorcycle, alongside statements that wrote *I want to know how to do this!* and *I've rode it before. I learnt it myself. But I don't have it*; in sample B, the student wrote *pizza* and beside a drawing of a pizza slice, and wrote *watermelon* beside a drawing of a watermelon; in sample C, the student drew a sports car; in sample D, a student drew a frog and wrote, *I love frogs*; in sample E, the student drew an ice cream brand; and in sample F, a student wrote names of music bands. The illustrated elements replicate the students' artworks and highlight similar themes. Original artworks are not shown to preserve the students' ownership and confidentiality.

Students often framed their understanding of knowledge within the context of their interests, hobbies, and activities. In the focus group discussions, newcomer participants' initial responses talked about the things that they like or some things they do at home:

> My artwork is more about me, myself, and not really my home so… I like playing games. I play soccer. I like reading. I love math. I like technology stuff. I'm happy to be in Canada. (Emmanuel)
>
> My artwork usually is all my favorite things and I all wrote it down. (Holly)
>
> Like, I don't know, I used to play soccer there a lot, but I didn't really like play actual soccer. Like I don't know, it was like street football or whatever. And like, I did that and I used to help my parents with like stirring the curry or whatever. (Salim)

When asked the prompt, "what aspects of your knowledge do you find useful in school?", students' answers frequently discussed the activities and things they engage in outside of school. There appears to be a common understanding of what they learn, but less emphasis on where they apply it. While students could recall what they do in school or at home, there was no clear recognition of how they use these knowledges in their schooling.

4.3.3 Physical Environment: "The structure of the houses are different"

A prominently mentioned set of elements among the newcomer students revolves around their physical environment. When I asked students, "tell me more about any experience that made you feel *unique* about your *ethnicity* and being in Canada," the most prevalent answers spoke about their experiences in their physical environment. A common answer from both groups was their comparisons between their past communities and their current residences, touching upon aspects like traffic, weather, and housing structures. These observations arise from their own observations or conversations with their parents.

Students in Group 1 talked about the usage of gas stoves used in their home countries. There was an observation surrounding the difference between cooking on fire as compared to an electric stove.

> My dad's mad at the oven here [...] It's electric, not gas. (Yahir)

It is important to note that building codes, safety regulations, and landlord rules often bar gas stoves from being used in rental apartments in Canada; these rules may be different from other countries where there is more flexibility in the methods of making food at home. Furthermore, Salim elaborated his father's perspective on their new living situation in Canada compared to their home country, and spoke about his observations on the house structure and social interactions in their neighborhood:

> You know, he's [Salim's father] not really angry about the stove or whatever, but there are lot of other things… He said, like, why are the neighbors like so isolated, quiet or whatever? Cause, I don't know, they like, talk a lot and stuff with the neighbors and all that. And now, like the neighbors are minding their own business and stuff and my parents think it's strange. And also, the fact that… the structure of the houses are different. Because whenever we used to light a matchstick, we used to throw it on the ground and wait for the flame to burn out. But now, we can't throw it on the ground anymore because like it's going to land on fire. So we have to like, wait for it to burn out, then we have to throw it in the garbage. (Salim)

These conversations highlight the evident comparisons between the physical and social environments. Firstly, certain practices are no longer feasible due to the living norms in their new community. Secondly, there are noticeable differences in the social dynamics of their new surroundings. Salim, in particular, emphasized the contrast in people's social interactions and behavior in their new urban environment.

Group 2 had a similar trajectory. When asked to speak about any experience that makes them feel unique about their ethnicity and being in Canada, Selina directly and without hesitation spoke about the differences in traffic:

> Well, [name of city in Canada] is very different from Dubai like… When people who are like from Canada go downtown and be like, "oh, there's so much traffic downtown," in my head I'm like, "no, no." Because like in Dubai… There's traffic every time of the day, and it's like, so busy, nothing compared to downtown here. So I think like, "What would you say when you're in Dubai?" (Selina)

The other two participants in the group immediately concurred, echoing a collective sentiment by saying, "same thing" at the same time. Selina further expanded on the discussion, highlighting distinctions in the size of establishments. Selina remarked that the mall only had one floor compared to the malls in her former town. Selina shared that her father often expressed similar thoughts:

> Yes, that's a daily conversation. I'll just wake up and my dad, I don't know why he always brings it up, because he works in like hotel management. So he has always something to say about how not busy it is in [name of city] and how exploding it is in Dubai. (Selina)

> Yeah, before, I live in a high building with safety and elevator. And a lot of people go to work. And the lift… It was like… If I missed the lift… Maybe we need to wait, one or two minutes or more. Because it's too busy. (Holly)

While some children spoke mostly of their parents' perceptions, there was not any sign that the children disagreed with their parents.

4.3.4 Experiences and awareness: "I see things differently from my eyes"

Group 1 described their school experiences in Canada in comparison to their school experiences in their home countries, particularly focusing on the distinction between public and private schools. Notably, in New Brunswick and across Canada, the majority of schools are government-run and are considered public schools. Participants highlighted a significant difference in how public schools are perceived in their home countries—they were institutions associated with lower-quality education and were predominantly attended by families facing financial challenges:

> In Lebanon, I used to attend a private school because the public schools were considered subpar. (Yahir)

> Our government isn't that good. Very stingy people that get elected. They just… It's a lot of corruption, so anything that's government, they don't act fair. So going to school, you won't go to a public school. Almost everyone goes to a private school. Only people that are really, really poor, like they don't have any

> other choice—they have to go to public school because the fees is really small. (Emmanuel)

Another thing that students experience is the difference in schooling practices. Participants in Group 1 agreed that some subjects in their former countries were harder and more challenging than the ones they have in their current school. When asked about the useful lessons they learned from their home countries and lessons that they perceive they can bring to their current school experience, one student spoke about finding school work in Canada less challenging compared to his home country:

> The one thing like… Like, without having to think hard about the first that comes to mind is like… The education there is like a little different. So like they teach us what you would teach here in like in Grade 4 and Grade 3… It's kind of easier when you come to school here, but classes become kind of boring. (Salim)

> I never used to get such high marks in French class. I used to get like 2's, and now I get 4's. (Yahir)

> Here, the education level is different, so like, what you're teaching Grade 3, 4, or 5, is what they're teaching us in Grade 6. So like, we've already learned that in Grade 4 or 5 in our country, but then they are taught again. (Emmanuel)

When asked if they felt an advantage on scoring higher than their expectation, the participants initially nodded in agreement while their facial gestures expressed some uncertainty. Group 1's responses shifted towards highlighting different learning opportunities within their Canadian school environment, including the possibility of acquiring new languages, or being with ethnically diverse students that can expose them to many different languages.

> Like the language you speak, you can bring it here, and it will provide you with more opportunities. (Yahir)

> You have an opportunity to learn another languages… Like maybe like… As the country is growing and you have more people from culture and jobs and all that many people that can speak that language, right? Because you know the language that you… (Emmanuel)

There was an awareness that even beyond schooling, the population of the country is growing to become diverse. Salim, who said that he can speak Telugu, Tamil, Hindi, and Farsi, added his awareness of the advantage of learning other languages:

> I mean, well, yeah, it does give me an advantage because I'm like, from what I like… I was reading a book called "The Mind at Work" from the library. And it's just like the more languages you know, the more ways like your brain can connect and it's easier to, like, learn new languages if you like know more languages. (Salim)

When asked about how unique they feel being in Canada, Emmanuel concluded that their former schools and their originating country's governance were formative in their perspectives:

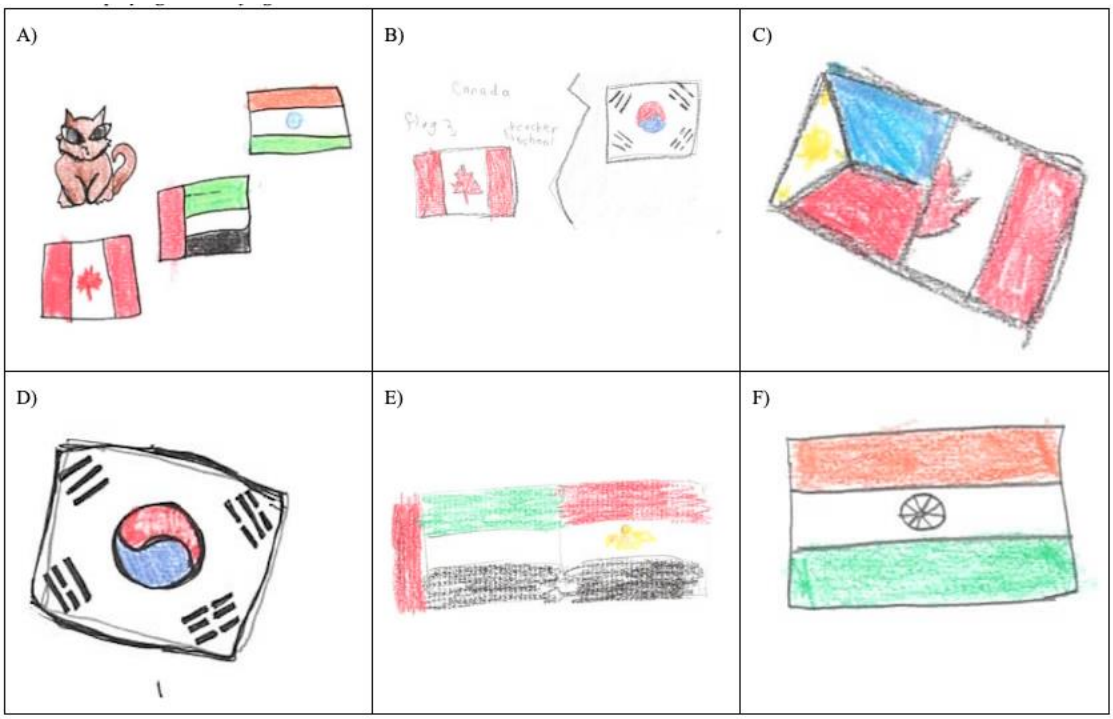
> Cause I'm not… I'm from another country, yeah? I see things differently from my eyes… Cause I have a different… I am trained differently a bit in my home country so… yeah. (Emmanuel)

4.3.5 Culture and language: "I don't want to lose it like I did with my Arabic"

Another recurring theme is one's understanding and relationship with their cultural identity and language at home. All newcomer students made sure they placed a figure in their artwork that represents their culture, language, or ancestry. Some students placed their originating country's flag. Some students wrote their names in the alphabet of their parents' native language; some students placed a costume, sport, or food that is associated with their culture. Examples are flags, countries, names written in their native alphabet, or cultural traditions.

Flags are a prevalent motif in the artworks of newcomer participants, often featuring two flags displayed side by side or integrated with the Canadian flag in several instances (Figure 10).

Figure 10. Artwork elements displaying national flags



Note. This is a collection of images that highlights students' emphasis on cultural or national identity using flags. Elements are described sequentially from the top, left to right as follows: In sample A, the student drew the flags of Canada, the United Arab Emirates, and India; In sample B, the student drew a Canadian flag opposite the flag of South Korea; in sample C, the student merged the flag of the Philippines (left side) and Canada (right side); in sample D, the student drew the flag of Korea; in sample E, the student drew the flags of the United Arab Emirates and Egypt side by side; in sample F, the student drew the flag of India. The illustrated elements replicate the students' artworks and highlight similar themes. Original artworks are not shown to preserve the students' ownership and confidentiality.

One of the focus group participants, Salim, lost his artwork. When asked about what his artwork was all about, despite being unable to present it in the focus group discussions, he spoke about the intersection of his religion and nationality:

> As far as I remember, my artwork had like the Taj Mahal, because I'm from India so… and it also had the Blue Mosque and Turkey because I'm Muslim… It's a rare thing to be like Indian and Muslim at the same time. (Salim)

Social media and groups seem prevalent in keeping their access to their communities. When asked if they participate in cultural activities present in town, some

students expressed uncertainty. Salim talked about activities with people of the same religion:

> At [a university in the city], there was like a prayer at the end of like, you know the ramadan, like there's a festival called "Eat After Ramadan" and there was like a yeah, like every single person in like [resident city] came to [a university in the city] to do the prayer thing. (Salim)

As our conversations neared an end, I offered participants the opportunity to share something from their homes or home countries that they could teach. While the majority of students chose to discuss 'food' in general, some provided more specific examples. Taym expressed his intention to prepare *mloukhieh,* a dish featuring leaves and chicken. Salim expressed a desire to introduce us to the sport of *kabaddi*, a game played in India. Emmanuel, on the other hand, opted to demonstrate a traditional form of greeting and communication practiced within their culture:

> What I can do and what I can teach you from Nigeria is a form of greeting. In my culture, we have a lot of respect for elders or anyone who's older than you, even if it is by just a few years, you must respect them. So when you want to greet [them], you have to like, fall down, lie down on the floor, and yeah. Like, fall on the floor and go like you're doing a push up. And then you come back up. (Emmanuel)

Aliyah, another participant from Nigeria, was proud to show dressing and clothing, stating, "*culture! [And] all sorts of dressing because I love the clothes that my home that my country has*." When asked about their intent to keep practicing values and knowledges they have learned from their own countries, Selina gave a certain answer that also displayed some regret and determination.

> Yes, I don't want to lose it like how I did with the Arabic. (Selina)

4.4 Parents' Knowledges and Perspectives

In the final phase of the data collection, two parent sets agreed to engage in one-on-one interviews. Participants were informed in advance of questions that may be raised

in the interview and what the research is all about. All participants started speaking as soon as the interviews started and were generally well-prepared to discuss their experiences. In order to learn more about their knowledges at home, I delved into their perspectives on their experiences settling in the new community and school, as well as their approaches to raising their children in this new environment. Three dominant themes surfaced as to where the knowledge parents convey to their children stems from: 1) Experiencing the new environment, 2) preserving culture and identity at home, and 3) influencing their children's decision making and actions in the new environment.

4.4.1 Experiencing the new environment: "I don't think the city is ready yet to realize that there are different people from different parts of the world"

Parents discuss experiences on two things: the past experiences that shaped their decisions to come to Canada, and their current experiences in Canada.

A common reason given by the participants for coming to Canada was the families' intention to give their families a better life. Jacob, an international student who brought his family to Canada from Nigeria, spoke of future aspirations for him and his family:

> One of the things that led us, you know, to arrive to that conclusion is we actually needed a place where the children can, they have, you know, that opportunity to study, to go to an environment that is diverse, that can open them, you know, to a lot of opportunities in terms of their studies later in life, primarily their university education, and at the same time, a place that is open to all the parents. (Jacob)

Aside from these factors, Jacob also has been looking for opportunities for himself. He is about to finish his master's degree in a local university and plans to complete a doctorate degree soon. When asked about why he decided to study in Canada, Jacob was certain that the country values his professional aspirations better than where he came from:

> I plan on having my PhD and I want that in a school, that, I mean, in a country and in a school where the education I love is valued and I can get the kind of impact that I believe I should be making. (Jacob)

In another interview, Naya and Ehsan, a couple from Lebanon, shared their experience of seeking a better life for their family, albeit from a different perspective. They acknowledged their satisfaction with their lives in their hometown, where their children attended international school and were surrounded by a diverse community, family, and close friends. However, they made the difficult decision to immigrate due to the need to protect their family in the face of war, political conflicts, and financial challenges. Furthermore, they elaborated on the challenges they encountered during the period of moving to Canada:

> It was a bit hard. Because all our money was stuck in Lebanon. The government, the mafia, basically, the banks and Lebanon, just took over people's money [....] So our money is still there. Yeah, we don't know what it's like, we're talking with lawyers, but it's the mafia that we're dealing with. So we threatened with law. They threatened with guns. So we, you know, so that was hard because all the money that we had saved to come to Canada, it's still in Lebanon. So we had to [sell] our furniture whatever belongings we had in Lebanon to… And Ehsan was working extra hours just to make money so that we are able to come here. (Naya)

In terms of settling in the new environment, there were some challenges they did not expect. For instance, Naya and Ehsan explained that they suffer from post-traumatic distress due to their experiences hearing firearms close to their neighborhood, and spoke of how this trauma manifested now that they are in Canada:

> You should see us on Canada Day when the fireworks start. We, I, I have an anxiety attack. I mean, I hate fireworks because they remind me of the war. (Naya)

Furthermore, she discussed the challenges faced by her family when they arrived in Canada, particularly in terms of adjusting to the new systems and processes that are vastly different from their home country, on top of taking care of their own well-being:

> And it was a bit difficult at first because we felt that… Can I be very honest? We were hearing because obviously, all the Lebanese people immigrate and you know, there's a big population of Lebanese people in Montreal, you know, and we talked and we have a lot of friends. And we talk to them and there are more programs there more than here that are ready to welcome immigrants. So we have trouble, you know, understanding bees and when you come from a no-system at all to a complete system, you need time to adjust that, and it's not an easy thing. And so you're overwhelmed with the amount of systems you have to follow to your banks, and you know, all the paper work that you have to do, and we don't have this where we come from and everything is different like the logistics of things is different, obviously, it's a different country. So you are overwhelmed with everything, yeah. Especially if you have two kids with you, you know you don't know if they're happy. You want to care about their well-being, but also you need to concentrate on what you're doing. So yeah, this was a bit hard. (Naya)

When asked about her feelings and impression in the middle of her moving, Naya felt that there is an underlying sense of being unwelcome in the country:

> And sometimes, we feel that… There's an assumption that, you are immigrants, of course you're trying to take advantage of the system. And it kind of insults us because we didn't come all the way…. I mean, it's already hard, and you're trying to, you know, find a way to survive with everything that you've been going through, especially that we bring with us our PTSD, you know, we are war children, we've been through war since the 80s, you know. (Naya)

She further explained that the government's lack of understanding of their situation that results to failing meeting their needs:

> If you tell them like your problems, and they are, "oh there's the food bank." Okay, I'm not talking about the food bank, or like, it's not that. You feel like they don't understand the bigger picture of things? And you feel that it does not cater [...] It's not differentiated. You feel, it's like [...] Every, every situation is the same—that's how we do it, that's how we... (Naya)

When asked about what things she believes can be further improved to cater to immigrants and the needs, she spoke of the lack of diversity and putting different communities together *in one community:*

> But I think there should be more… intermingling [...] There is lack of diversity and I don't think the city is ready yet to realize that there are different people from different parts of the world, and I feel that they talk about… There is acceptance, yes. But there's no [...] Like, you feel it's different communities together. So like,

> when we came here, people told us, “oh, if you want the Lebanese community, you should go there.” I don’t want the Lebanese community, I want my community. And my community can be, you know, from different parts of the world. (Naya)

Naya also spoke about their son’s experience in integrating in the school. When I asked about how he/they experienced this process and how the school addressed their son’s integration in school, Naya stated that there is an impression that her son is not a newcomer because of the way he speaks in English:

> Yeah, that’s the thing. I found that I had to follow up. Like say, I think because his English is good? So I think they would not understand that he is not a, he’s not that. That they would assume that he’s from here and I would have to tell them that he’s a newcomer. They’d be like, “oh!” And I’m like, “why, don’t they read the report?” Like, it is in the report that he is. But because we did not register through the multicultural center, because we don’t need translation, we can do it. So there’s always an assumption that, “oh, he’s Canadian.” He’s not Canadian. (Naya)

Naya added that there was a frequent classification of people depending on their nationalities:

> It’s like they put you in a box and we don’t like this: “that’s where you belong, that’s there.” (Naya)

When asked about their perceptions about the efforts of the province and schools to understand international communities, they perceived it to be insufficient:

> It’s mediocre. (Ehsan).

> They have the effort, they have the intention. Sorry. But you feel there’s not… They don’t go in depth. (Naya)

To further reiterate this, Naya shared an incident that occurred during a potluck event for an intercultural night at school. They had anticipated an opportunity for families and students to discuss their respective foods. However, when the event began, she observed that there was no plan in place to allow parents or students to speak about the food, and families were advised to go straight on to eating together.

> If like, you're eating something, I'd be like, "what is this?" "Oh, traditional food." "Why is called like this? Where does it come from? Where did it start? I'd like to know where this comes from." "So we researched and we made three dishes that have stories." And we went there, and then all the food was set on the table, and then everyone was like, "okay, you can eat now." I'm like, "no, no, I would like a presentation from each person" [...] So I said, "do you not want to know what we made?" And they're like, "ohh, sure." (Naya)

> It's an intercultural meeting. So you meet somebody from a different place. You have some[thing] about… I don't know, their village? Their city? "Where, how does it look like? How does it feel? What's, where's this dish come from? Do you make it traditionally at homes?" "You eat it like in certain, blah blah blah"… Yeah. (Ehsan).

Despite this, the couple spoke highly of their son's teachers, whom they felt to have been very supportive and transparent with their son's integration in school. This was also affirmed by their son during the focus group discussions, who said, "I feel safe" when he spoke about his teachers:

> They're so sweet. Like we couldn't have asked for better teachers, especially for his first year. I mean, and I could see how much they challenged him and like they, you know, they pushed him to think further. (Naya)

When asked if there was any suggestion for the school system on the growing cultural diversity, Naya spoke about expanding conversations and learning in school beyond being Canadian:

> I just wish there's more exposure at the school. I understand it's a public school, but I wish there was, like for example, everything they teach them is about Canada, and I understand why, because you know they're going to grow into being Canadian citizens. But because it's… Because Canada has a lot of people from different parts of the world, it's nice if the project at school would be like, [for example] "That's the first person to [ever] play hockey in Canada," for example, "can you think of a similar person did the first whatever, in your like, from where you come from?" And then they could bring that into the table and I think this is how the kids will learn about each other. And not look at the other kid as, "oh, they're not from here." And instead, "oh, they're from here, let me ask questions." (Naya)

4.4.2 Preserving cultural identity at home: "You have to acknowledge the place you came from because this is what made you you."

When asked about their children growing up in Canada, Naya and Ehsan, acknowledging their negative war-related experiences, emphasized the importance of their children knowing their language and cultural heritage.

> I forced them to speak in Arabic, and if they do speak in English, I say, "I don't understand." Their Arabic is pretty bad (laughs) no, it's fine. I remind, we talk a lot about… I don't want them to hate where they came from. And I always tell them that you have to acknowledge the place you came from because this is what made you you. So you should not deny where you came from. And I said, and, you know, people will respect more those who actually acknowledge where they come from. And because we left, and Lebanon is such a chaotic place, we always remember with them all the good things that we used to do in Lebanon because we don't want them to just think Lebanon as a place of war and corruption and all that. So we just… We keep talking about the happy times we had there. (Naya)

Both of them feel a strong sense of responsibility to ensure that their children maintain their connection to their roots in several ways, such as language and memories. When asked about other ways they keep their culture, they said they engage in practices that can keep the family's close connection to Lebanese culture, such as their food, art, and current news:

> We cook. We still make, you know, Lebanese, the traditional Lebanese dishes. They talk to their grandparents. If there's an event happening in Lebanon, we show them, we share with them, like what's happening. Recently, the team, the girls' team in basketball won [...] like the world ranking. (Naya)

They also encourage their children to continuously share positive aspects of their cultural heritage, not out of nationalism, but because they believe in a broader sense of appreciation and belonging stemming from their cultural roots:

> So we told them that. Keep telling them things you know that could make them proud of, you know… We're not nationalist people. We don't, we believe that we all belong to planet Earth. (Naya)

> But also this is a good thing when you start with yourself. It's a good thing, to see, how to perceive other people. So if you know your culture, because we come from a place with a lot of history. (Ehsan)

In the other interview, Jacob, a husband and a father of two from Nigeria, followed a similar vein of thought; he expressed a strong commitment to preserving their cultural values and traditions and constantly speaking to the children about it:

> I know we are in a different country and keeping those, the cultural values and everything we've had up until now, even though we know we are in a different setting [...] I still love us to continue with our family traditions… And a couple of times you get to discuss, I get to discuss with the children to let them know, "okay, we're in a different place, but that doesn't take the fact… It doesn't take who we are from us." (Jacob)

When asked about some examples of what they practice at home, Jacob shared his insight about the social environment in their town in relation to his strong vision for raising his children, such as the way respect is offered to other people and elders in particular:

> In Canada, it's something we've discovered that the kind of respect, you know, you get from children to adults, even among adults. For example, in our culture, if I want to greet my parents, I prostrate to greet them, like go on the floor, like need to kind of bend to greet. (Jacob)

This was a tradition that his son mentioned during the focus group discussion. While Jacob believes that it does not necessarily have to be done, a simple bow will suffice. However, he spoke about his general considerations in order to speak with respect that he continues to instill to his children, even in the context of English speaking and being in Canada:

> So aside from the prostrating actions, is the things we consider as maybe some things we consider to be disrespectful, so maybe in the way you talk to somebody. So the tone and the kind of things you say to someone older than you. So it's still one of those things you try to talk about that. (Jacob)

He highlighted that some mannerisms may seem normal in Canada and that his children may encounter these behaviors among their peers at school or in the community. Jacob said he chooses to remind his children to be mindful about engaging in these

practices just because it is the prevailing practice around them. He said he encourages them to continue shaping their actions based on the values instilled in their culture:

> Okay, others might be saying you might be ugly, things like that, in a different manner. But that's not, we, don't we? There's some things we consider to be disrespectful. Yes. And we still really want to maintain that there is a way you don't talk to someone. So whether it's your parent, or someone older than you. For example, so maybe my kids now, the way they talk to you, that even if you don't see it as anything, I might still like, mmm, "you don't, you don't talk to an adult that way." (Jacob)

I inquired with Jacob about the language spoken at home, to which he explained that he and his wife come from different tribes, making English the primary language they use to communicate with each other. When I asked whether they teach their children their respective dialects, Jacob mentioned that they make an effort, but English tends to be the predominant language in the household. Following this discussion, Jacob said that aside from respecting adults, food is one of the most important things he passes onto his children:

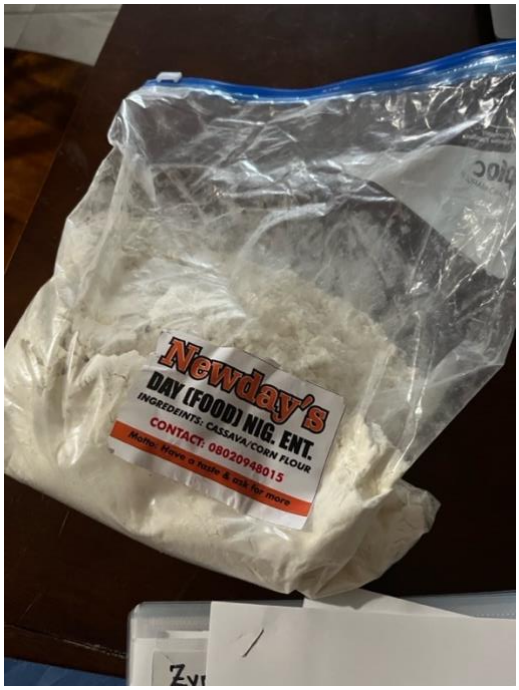
> Okay, so back home, we're used to cooking our food at home. And then my wife, she is conscious about weight. And I believe that affects everything we do. So back home, we cook, we cook our food. That's only once in a while we eat out. So it's the same thing that we just continued here. (Jacob)

He also shared his perspective on Canadian food culture, noting that they find it quite different from their own culinary traditions. They emphasized their preference for retaining their African dishes at home, which they attributed to both personal dietary choices and their values on physical wellbeing.

> Because we really find it strange, the food culture here. You know, maybe because it's related to my things in my study because I'm studying obesity, and… And so we know the… One of the people I've met in Canada described the food culture as being toxic. Yeah. And really, anywhere you go to, all the food you see, I think it is just difficult for us to just eat those kind of food consistently. So we still prefer to keep the kind of food we eat, even though once in a while, yeah, we can try out the food. (Jacob)

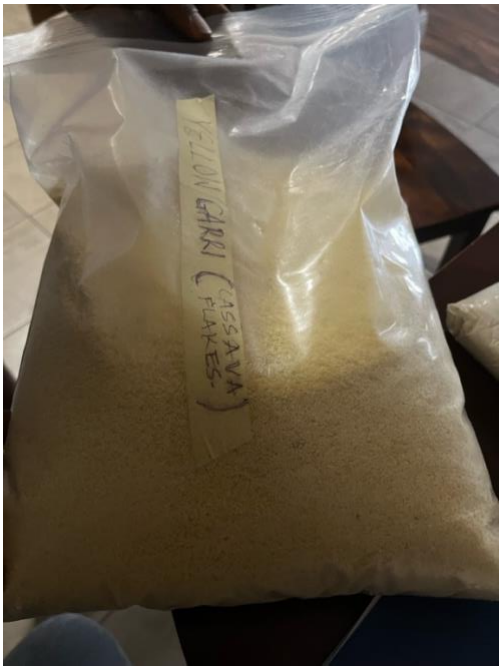
Moreover, Jacob showed me a selection of grains and powders (Figures 11 & 12) they have in their household to craft traditional African dishes within the comfort of their home. He emphasized that, in anticipation of their move to Canada several months ago, they took care to bring these essential ingredients with them. They knew of the limited accessibility to African culinary ingredients in urban New Brunswick.

Figure 11. A sample of the cassava flour used for pastes to make African dishes at home



Note. Jacob has granted permission for the publication of this thesis to include the photo of the item shown in the Figure.

Figure 12. A sample of the cassava flakes used for sauces to make African dishes at home



Note. Jacob has granted permission for the publication of this thesis to include the photo of the item shown in the Figure.

4.4.3 Influencing their children's decision making and actions in the new environment: "It depends on the kind of relationship you build over time."

I asked Jacob about his thoughts and feelings about bringing up his children between two worlds—maintaining culture at home, while integrating in the general community. He spoke of his perspective on multiculturalism in Canada, and specifically highlighted his observations on the current issues in schools within the province. While he acknowledges the diversity and progressive ways in gender laws, he expressed concerns on attempts to impose certain beliefs and emphasized his value for mutual respect and parental consent:

> Okay, so I'm aware New Brunswick government, the premier, right? He's facing a lot of issues with 713[2]. Yeah, and sometimes I just wonder what is really going on, you know? Because they're talking about some children changing their identities in school and some people are pushing that, "okay, you don't need to inform the parents." Something as little as smoking, drinking, they have age limits imposed on there. Many things children cannot do before you engage for the activity, you have to sign a form for us fill that we'll give our support in order to consent to an… (Jacob)

Jacob considered parental involvement to be crucial in shaping children's choices regarding their identity and actions, and that will be formative in the confidence and readiness of the children to make their own decisions once they enter adulthood. Furthermore, he emphasized how the role of his relationship with his children plays in this process:

> Yeah, I'll be happy for them to make decisions [once they turn 18]. And that again, I believe it depends of the kind of relationship you build over time. Because even as adults, sometimes I want to make some decisions I need to speak to my wife, or I'm thinking of doing these, "what do you think?" Okay, we reason together, "oh, okay, let's do it like this, let's do it like that time." It's because you

[2] Policy 713 was established in 2020 and aimed to enhance safety, privacy, and inclusion for 2SLGBTQIA+ students in New Brunswick schools (Department of Education and Early Childhood Development, 2020). In 2023, the minister of education initiated a review of the policy, resulting in modifications that have raised concerns among teachers, parents, students, and community members (Mazerolle, 2023).

> know, we are Christians, and believe Bible says that the multitude of council, there's wisdom. So if I want to do something, I speak to ten different people—I pick your mind, your mind, your mind, your mind [points at different directions]. Most likely, I will make an informed decision, rather than me just making my decision. So if you have built that relationship over time, the children, the trust of parents right from when they are young up to they're 18. So even if they are making decisions, sometimes I believe they'll still be able to settle that, "Dad or Mom, I'm thinking of doing this, what do you think?" So then it will not be a case of this is what you should do, this is what you must do, but "from my experience, if I were you, this is what I will do and these are the reasons why I would do them." Yeah. "So go make up your mind about… Give it, if you do this, this is what would like happen. If you do that, this is what, that's what will likely happen. Then you go make your decision yourself." So I think I'll be very, very comfortable them making their decisions after 18. Yeah, I'll be comfortable about that. (Jacob)

Jacob further emphasized his reflections on the cultural diversity in Canada, which contrasts with their home country's more conservative stance on the matter:

> Like I said, you know, Canada is multicultural. It's more diverse than where we had back home. And I know the way of thinking, the way of life. Things are kind of different. (Jacob)

He expressed perceived pressure to conform to certain beliefs and values, emphasizing the importance of respecting individual perspectives and choices in a free and diverse society. In response to this pressure, he has encouraged his children to stand up, think critically, and live by their own values:

> …we don't have control of anybody's choice, right. But you don't let that affect your own choice. Yeah. So you should be able to stand. So no argument with anybody. You don't argue with anybody over there because it's their choice, and you have your choice. However, so when somebody is bring something strange, whether it's that or any other thing that is against what you believe in then you should be able to speak and say, "no, I don't want it because it's against what I believe in. However, I respect. Respect your opinion." You know, but no argument with anyone about any of these controversial topics, but then no one… If anybody tries to force you to do something, you don't, you should be able to speak for yourself. (Jacob)

The imposition of encouraging their children to stand up and think critically aligns with Ehsan and Naya's approach to navigating the cultural differences between

their household and school. They achieved this by actively engaging with and maintaining consistent communication with their child.

> The first couple of months were challenging for him because of the, also, like the culture shock with likes from here—how, the way they talk, the way they joke… (Ehsan)

> He was teased because of his long hair, and his clothes, because he's not a typical… like he doesn't wear the same style as everyone, like most common, yeah? He was teased at school a lot. (Naya)

I asked them how they faced these challenges, and how they played a role in this:

> We talk to our kids [...] No, we empowered him. We told him that if he gets threatened physically, that he should like push or like fight back. We don't believe in being silent and going inside. It's self-defense, so if you are feeling threatened physically and you can reach [teacher] and [teacher] or [teacher], or whoever, "you can push back, it's fine if you feel you need to, you know." And I said, we talked about bullies and how we should actually show them more understanding rather than hatred. And I explained to him that these kids probably are struggling at home and you know, and I said "don't ignore them. Just answer them back like and see how they stop" [...] And so we just empowered them basically, and we told them that it's a safe space, and you can talk to us whenever you want, and there are no judgements, you know. (Naya)

Generally, the narratives of newcomer parents, rooted from their experiences, cultural identity, and their navigation of the new environment, reflect a nuanced and thoughtful approach to parenting with the significant value towards open communication, encouragement and the cultivation of critical thinking skills with their children.

4.5 Chapter Summary

In this chapter, I described key findings and recurring themes from the art activities, mapping activities, focus group discussions, and one-on-one interviews with parents. Together this data produces a multi-dimensional view of how newcomer students utilize their funds of knowledge in school and at home. The overarching intention was to understand factors that build their knowledges outside the classroom. The interviews

show how both students' and parents' previous experiences interact with their experiences in their current schools and environment to further describe their challenges, learnings, and perceptions as immigrants in New Brunswick. Outside of academic learning, students and parents identified important areas of knowledge that students continue to learn from their parents in order to honour their identities and at the same time, integrate successfully in the wider community. In the next chapter, I write about the themes that I identified in the data and their implications for recommended actions of educators and policymakers in order to ensure an education and integration that honours the knowledges, identities, and needs of newcomer families.

Chapter 5: Discussion

5.1 Chapter Overview

In this chapter, I discuss significant themes from the research data and their implications within the context of newcomer students and their parents in New Brunswick schools. By examining students' funds of knowledge in a middle school in the province, I explored their perceptions of their knowledge and the crucial role parents play in their children's learnings. In conclusion, I highlight the pivotal role of parental participation and identity-centered practices as key actions in fostering a more inclusive educational environment.

5.2 Themes and Implications

By engaging and conducting an art and mapping activity with two Grade 6 classrooms, facilitating focus group discussions with six newcomer students, and interviewing two newcomer families, I began to form an understanding of the needs, experiences, and current realities of newcomer families in New Brunswick in the context of education. This process has allowed me to see students' views of their current schools and neighborhoods, their connection and impression of their individual cultural identities, their perceptions of the new environment, and the influences shaping their knowledges, notably from home and school. Furthermore, I learned about their parents' experiences that are formative in the children's upbringing, such as their culture, their immigration experiences, their former lives in their originating countries, and their perceived needs in urban New Brunswick. Two prominent themes emerged from this data: Students' perceptions of their knowledge and the pivotal role of parents in their children's funds of knowledge. Here I define and describe the themes to consider the significance of the

research and recommended offerings to our education system, newcomer integration, and future research.

5.2.1 Students' perceptions of their knowledges

Participants were found to perceive their knowledge in various forms such as interests, activities, environment, experiences, and culture. In the art activity, students showed visual elements mostly referring to their cultural background and favourite activities; furthermore, the mapping portion revealed that, among various sources, students identified their parents to have the most significant influence and inspiration for knowledges they mentioned. In the focus group discussions, newcomer students referred to their knowledges stemming from their experiences both in their home countries and upon moving to Canada. Besides understanding the differences between their previous environment and their new schools, their parents' thoughts and teachings continue to play a role in their learning.

Returning to my first research question, I seeked to identify aspects of newcomer students' knowledge, practices, experiences, and values which they find valuable in their Canadian education. The findings unveiled a compelling insight: Students see less significance in the 'usefulness' of their knowledge in any specific context. They rather hold a clear sense of their cultural identity and different experiences while integrating within their new school communities in Canada, which does not necessarily equate to any perceived advantage. When asked about aspects of their knowledge that they find useful in their current school, they primarily cited the lighter academic workload compared to their previous schools; however, they did not consider this particularly advantageous.

Instead, they recognized the broader opportunities available for them in Canada, specifically within its diverse community.

It appeared that the students' primary concern revolved around the intrinsic value of knowledge itself; it is the strong sense of interest or fluency they hold in the knowledge or how useful they perceive the knowledge's application based on the people they are with and the environment they are in. This knowledge could be cultural or influential, and it could stem from either their former experiences, their household or family's practices, or their new environment in Canada. For instance, if a student were to deem a particular value they learned from their parents (e.g., courage, ability to stand up for oneself in times of conflict, etc.) necessary within a situation or context, they would bring it with them inside the classroom or to any context; if that practice were to be not needed, even if reinforced at home, it would be less likely for them to use it. Students' responses and nuances generally demonstrated a clear understanding of the distinctions between learnings from their home country, school, and household, while putting their knowledge applications in context or relevance in order to foster a sense of belonging and connection.

Moreover, the students' perspective on their knowledge revealed nuances that generally reject the notion that knowledge is shaped from classroom learning the most. For example, most of the knowledge elements (e.g., skills, interests, characteristics, etc.) mentioned in their artworks refer to knowledge outside of the classroom; this is further supported when students identified who influenced or taught them the knowledge, with parents being the most mentioned source, while teachers or school being the least mentioned. The most prominent and recognizable knowledge for the children appears to

be influenced by factors outside of school learning; in the focus group discussions, students shared their observations and experiences in their physical environment when discussing what makes them feel unique about their ethnicity and life in Canada. Their responses were also shaped by interactions with their parents, which, whether they agreed with or not, seem to carry significant value and influence with the students as they would continue to experience life in New Brunswick. As a whole, their knowledges were mostly shaped by their environment and experiences.

5.2.2 Parents' role in their children's funds of knowledge

In my second and third research question, I sought to understand how newcomer immigrant families preserve their culture with their children despite being in the Canadian school system, and their perceptions on the differences between their household culture and the wider community. Parents were clear and convinced in their decision to relocate to Canada for the betterment of their families. Similarly, all participants believed in the high importance of acknowledging cultural roots and spoke of deliberate actions they take to impart this value to their children even within the scopes and limitations of being in a foreign country. For instance, one of the parents emphasized the importance of using their native language within the family and at home. Another parent, while aware of their children's integration into an English-speaking community, continues to reinforce ways of speaking the English language that sustains a tone of being respectful to elders—a highly important value in their culture. Both parents also distinguished the importance of keeping the presence of their native food as a way to keep their culture. Generally, parents recognized the ongoing changes in their children's lives in this new environment and responded to this by teaching their children about their cultural identity in various

ways such as the use of native language, eating food, or doing other cultural practices in their everyday lives at home. They believed that this also establishes a strong connection with their children, and this strong bond is imposed not only under the intention of keeping culture; it is also to teach their children, at their best capacity, to prepare them to make well-informed decisions and sustain their own sense of identity as they grow into becoming Canadian citizens.

Freire's (1973) critical understanding finds resonance in the shaping of learning through interactions and one's experiences. When parents share personal narratives and historical consciousness, they create unique trajectories that foster an educational process that they pass on to their children. The children, on the other hand, exhibited a keen awareness of their parents' guidance and teachings. In the focus group discussions, they could easily recall lessons acquired within their household and shared their parents' thoughts, statements, and impressions in some of the questions directed to them. Notably, the children displayed a good understanding of their parents' viewpoints. Again, while the degree of agreement with their parents' opinions were not always explicit, there were no overt disagreements between their parents' teachings and their personal thoughts; what stood out was their remarkable ability to recall and elaborate upon their parents' thoughts.

5.3 Suggestions for Further Research and Practices

5.3.1 Building relationships with newcomers prior to the research

This study made me realize that people's trust towards a researcher is important for identifying insights, especially for newcomer families; it would be potentially more effective to do a study like mine with people whom a researcher already has an existing

relationship. As I have shared in my introduction chapter, I have engaged with many newcomers along the way with whom I have built personal relationships. Had I conducted my research with them, the data may have been more expansive and insightful because personal relationships can build a better sense of trust, willingness, and openness. Reflecting on this, I resonate with Karim et al.'s (2021) guide in conducting research with newcomers with a strong focus on inclusivity and empathy:

> Inclusivity is especially important when recruiting and collecting data from newcomer research participants. Focus group participants suggested that researchers should attempt to recruit newcomers through pre-existing social networks. Rather than contacting prospective newcomer participants directly, newcomers may be more comfortable discussing a research opportunity with someone they already know, such as a friend, case worker, religious leader, or other community member. When attempting to recruit through other individuals or organizations, however, researchers should provide clear and detailed information regarding their study to make outreach simple and effective. (Karim et al., 2021)

In this study's case, I recruited through an organization—the school. Though I was able to provide "clear and detailed information" (Karim et al., 2021) of the study through consent letters and the approval of relevant school staff involved, there was not enough time for the parents to get to know me—and therefore, trust me and eventually, allow their children to participate. Assuring them of protecting their personal information through consent letters alone was not enough; there was no opportunity to meet or speak with the parents in order to gain their trust. Even with the endorsement of the school and the class, there may have been other reasons that made the parents decide not to let their children join. Had I met the parents in person prior to the study, they would have had ample time and space to understand who I am, the value of the work, and how they can make a decision of entrusting their child to participate in my study.

The importance of relationships became more evident based on my personal encounters with newcomer families. In one instance, while working as a collaborative pianist for a local music festival, I had encounters with parents that paved the way for meaningful conversations. In a span of a month—with time spent together on travelling to performance venues and waiting backstage—the parents and I grew familiar with each other on a professional and personal level. These moments gave me the opportunity to listen to their stories as well as to speak about myself. Upon touching on my story as an immigrant and my motivation to do this study, some families even offered more of their time to participate in the study. Another case in point are the two families who participated in the one-on-one interviews in this study. I secured their approval not through the formal letters nor the school's approval, but through text messages, phone calls, and our eventual face-to-face meeting for the interview. Unquestionably, through sufficient time and in-person interactions, I was able to communicate my genuine intentions both as a person and as a researcher; this allowed me to ensure a safe, meaningful, and trustworthy space for human connection—values that proved to be the most significant key lessons I learned throughout the entire research process.

Moving forward, beyond the reason for seeking social justice for immigrant families in the context of education, one simple thing motivates me to carry on with this research: Creating friendships. It makes me feel connected to the community learning about other people. Working with people in any form of research is to go beyond answering the research questions; it is to aim for connection, reciprocity, and friendship. This kind of case study is explorative, narrative, and highly personal by nature, and thus, having good relationships with participants opens the doors for trust and honesty that

generally can help provide truthful and deeper insights. This does not go to say that a researcher should create relationships with newcomers solely based on gathering more data, but rather, a researcher should seek to connect with people involved for the overall goal of helping make our communities better.

5.3.2 Artworks as valuable data, not just conversation starter

Initially, I intended in-class art activity of my data collection to play two major roles: 1) To help students gain familiarity of me, since I did this art activity with them in a two-week span, meeting them 2–3 days each week, and 2) to help them gain an idea on the research topic's focus on knowledges, culture, and identity, which later on would be beneficial to the focus group discussions. It served the two major roles well; however, I missed one thing that made it even more beneficial later on: The artworks, on its own, is a set of data.

I found out that there are important themes and nuances about the collection of individual artworks handed to me, and what makes this more important is that it includes the perceptions of non-newcomer students and newcomer students who may or may have not been permitted by their parents to join the focus group discussions. To have their artworks allowed flexibility on my part since this became a part of their class activity and were supported and co-facilitated by their homeroom teachers with me. As such, one step I overlooked was to gain the consent of their parents to use their children's artworks to be published in my thesis. I was restrained with time—several months had passed since the data collection, and students were already a grade level higher from then and were working with different teachers or maybe in difference schools already—thus, the artworks I shared in Chapter 4 (Findings) were replications of the children's artworks, not

direct scans of it. In future research working with children, any form of interaction or activity (e.g., art activity, mapping activity, surveys), whether or not they have the potential to provide valuable data or not, initial consent from the parents should be considered. Instead of a replication, seeing the real artworks in the study can provide a deeper and more genuine insight for the reader and other scholars that may be reading the study.

Furthermore, the art activity provided me with a very important insight: Art-making is an explorative and effective tool of teaching, thought-making, and experience for students. Some students were able to use these sessions in various ways beyond exploring colours or writing words. Students seated started talking to each other; some spoke of their artwork, stories about their home, and some learned only then and there where their classmates were from or what they were like. Some students were reflective; they worked in silence or alone, and took a huge effort on expressing who they are. Some students were uncertain; they had the opportunity to speak with their teacher, myself, or their classmates, from which they were able to ask questions of themselves and perhaps, were able to understand themselves better. In times of challenges that these children are being prepared for—political turmoil, war, implementation of exclusionary policies, and economic difficulties—forms of dialogue, such as art-making activities, are vital to children's well-being, meaning-making, identity-building, and community participation.

5.4 Conclusion and Recommendations

In this section, I present my recommendations tailored to the educational experiences of newcomer students and their families in Canadian contexts based on the overall experience and data gathered from my study. These proposals aim to foster a

more inclusive and supportive learning environment, with an emphasis on the significance of collaboration among educators, schools, community leaders, and parents.

It is important to note that these recommendations are shaped by my conclusions from this research and are contingent upon the specific context, needs, and characteristics of the research participants and the education in which they are situated. Nevertheless, I feel confident in these suggestions' appropriateness in other contexts that are reasonably similar.

5.4.1 Parental participation

Based on my study, I would recommend that educators should work closely with parents to ensure the integration success of not just the children, but also the families. A newcomer child's learning, regardless of where the learning takes place, is largely linked to the success of their family. While schools can impart moral values and knowledge solely to the students, these values can potentially fail to manifest in the generations to come if we do not integrate these learnings with the parents. Such interaction is especially important for newcomer families, who come from other cultures, may hold different beliefs, or have little experience of the community's social, political, and/or cultural landscape. Similarly, non-newcomer families must also be involved; promoting inclusivity should not come from teachers and newcomer families alone. The awareness of the rapidly changing demographic of schools in Canada are best learnt from community engagement, and antiracist and inclusive values can be strongly nurtured in the long run when parents support their children in this endeavour that extends beyond the classroom.

Additionally, parents themselves potentially stand as valuable sources of mentorship for educators striving to improve their cultural competence and inclusive practices. In this particular research, for instance, I identified ways in which newcomer parents could be valuable resources towards school inclusivity and knowledge diversity:

- Parents can share their personal stories and insights on challenges and opportunities that immigrant families face;
- they can offer information about their cultural knowledge, traditions, and values;
- they can offer their language skills and can help in volunteering or offer themselves as guides to connect with students who are multilingual;
- they can offer connections to the larger cultural communities in order to facilitate partnerships and resources for the school; and lastly,
- they can offer perspectives, feedback, and evaluation that can help educators make informed decisions and improvements in developing more inclusive and accessible programs for newcomer children.

Notably, the data revealed ways and suggestions that parents believe schools or community leaders can implement to enhance their experiences, not just as individual families but also in the broader community context. There are many more possibilities that can be supported by parental involvement, and that vary depending on the specific demographic.

Lastly, in the context of conducting this research, I conclude that building a strong rapport with the families was a crucial aspect of the study. There were limitations in my data collection; while my interactions with the students in the classroom established trust and familiarity, my communication with parents was primarily mediated through formal

letters of request and the endorsement of the classroom teacher, limiting the possibilities for the development of trust, safe space, and relationship. Furthermore, I realized that I have gained more opportunities to engage with immigrant families in my regular activities outside of the research setting, including volunteering in multicultural community events, creating connections through mutual acquaintances, and participating in music festivals as a pianist for children of newcomer parents; these casual and spontaneous interactions could have contributed largely to the research. Nevertheless, these encounters stood useful for my lens as a researcher and the overall foundation of writing this research.

5.4.2 Identity-centered practices

The findings from this study offer valuable insights for educators, schools, and community leaders. To enhance the learning experiences of newcomer students, educators can harness the power of storytelling as a pedagogical tool. Storytelling provides a platform for students to recount their experiences and their knowledge, fostering a deeper sense of identity, connection, and engagement. In addition, storytelling can take place outside of formal classroom sessions; educators should recognize the significance of out-of-classroom conversations as opportunities for meaningful discussions and enhanced learning in the context of cultural diversity. Such exchanges not only allow students to share their backgrounds and experiences, but also provide educators insights about their students that ultimately can be used as funds of knowledge and be leveraged as strengths in their learning. It is important to note that funds of knowledge often emerge as social practices, corresponding to Vygotsky's (1978) sociocultural theory, and are similarly absorbed through exposure in the environment,

mirroring the principles of other theories of quality learning, such as situated learning as mentioned in Lave and Wenger's (1991) theory of community of practice.

Additionally, interactions outside of the formal classroom can be opportunities for learning about diverse identities and physical attributes. There are cases when students' recreational interactions imply forms of marginalization. In one interview, Naya spoke about the experience of her son: "He was teased because of his long hair, and his clothes, because he's not typical, like he doesn't wear the same style as everyone." There are chances that this interaction of being teased happened outside of a class (e.g., recess, lunch break, etc.). Students and teachers must be taught about diversity, not only in the sense of differences but also in understanding how to intervene when there is a lack thereof. Opening the dialogue and knowing how to redirect interactions like that require necessary interventions, such redirecting the conversation as a learning opportunity. Schools should consider finding ways to discuss subjects like clothing, physical appearance, attire, and/or food with their students. Although these topics may seem trivial, they tend to arise in children's conversations—moreover, newcomer students have the tendency to feel isolated and marginalized if conversations among children are not mediated. Teachers should be equipped with the right tools to transform these discussions into learning experiences, teaching students to embrace cultural inclusivity, and empowering students by giving them space to talk about elements of their culture.

In conclusion, understanding how newcomer students perceive their knowledge is a critical step in creating a supportive and effective educational environment. Such understanding allows educators, schools, and community leaders to tailor their systems, policies, and approaches to ensure that these students can thrive in their new educational

settings. Beyond policies and pedagogy, I suggest that newcomer integration should always be rooted in empathy, compassion, and humanity. As we look into the future, it is necessary for any institution and individual to practice respectful curiosity when seeing others and to guide their actions, decisions, and connections with the question that can make our community stronger: “What does their knowledge look like?”

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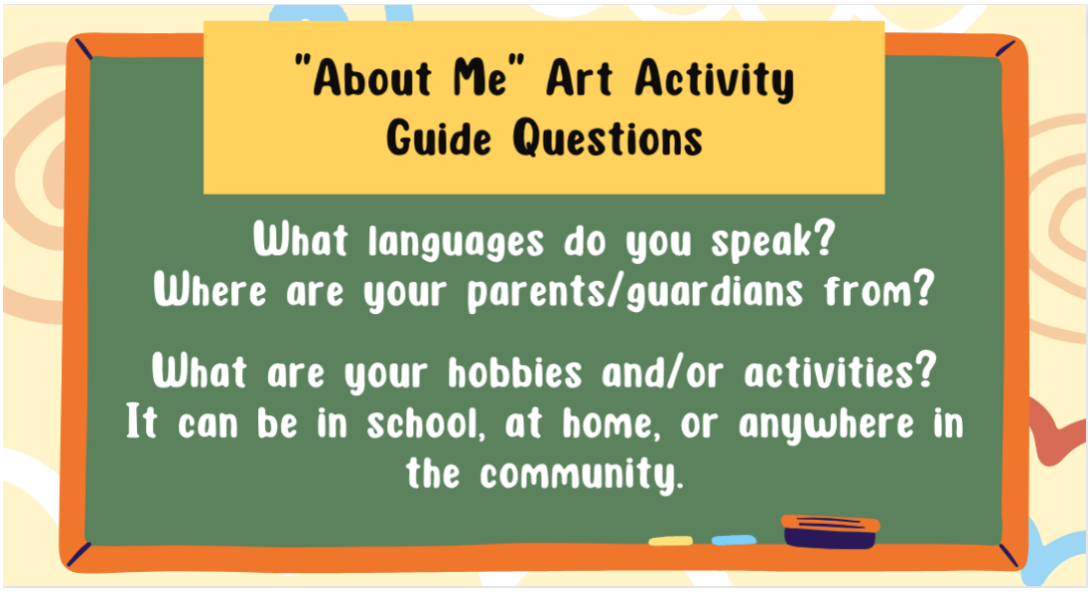
Appendix A

Lesson Plan for Whole Class Art Activity

Introduction

The researcher will introduce herself, describe the study to the class, and provide instructions for the activity.

Presentation Slide for Artwork Activity



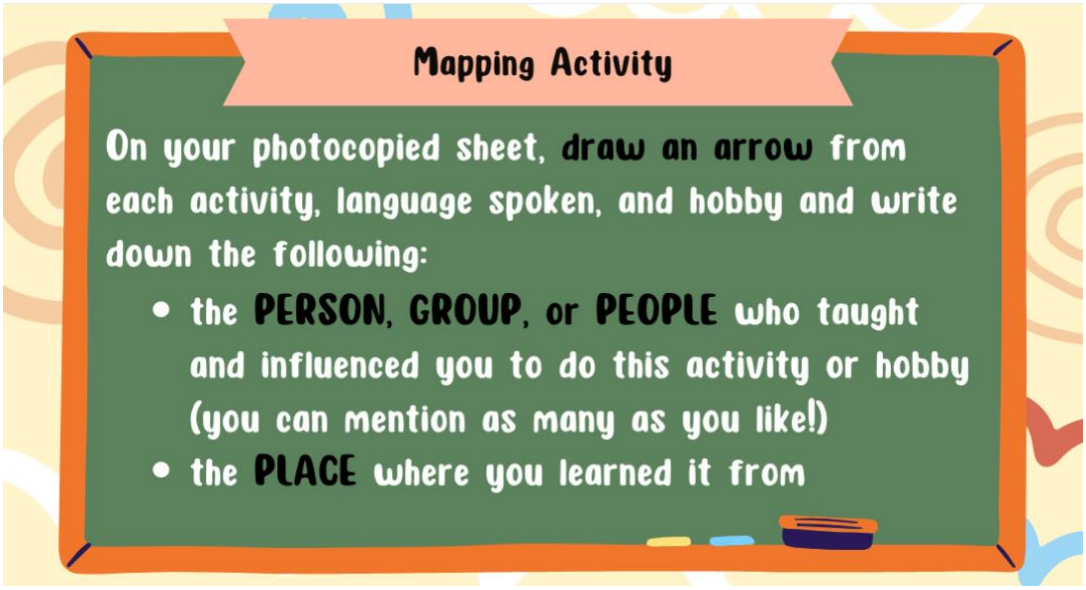
Activity 1.1: "About Me" Collage and Artwork

Each student will create a piece of drawing or collage (or a combination of both) reflecting the following:

- their country of origin,
- hobbies and activities that they engage with,
- things they associate themselves with in school,
- things they associate themselves with at home, and
- what groups or clubs they take part of.

Students will be provided with blank sheets of paper, old magazines or books, scissors, glue, and colouring materials.

Presentation Slide for Mapping Activity



Activity 1.2: Mapping Sheet

- Once the student is done with their artwork, the researcher will be taking pictures of their works. Students' assent will be asked before the artwork's photo is taken.
- The original artwork will kept by the student.
- Each participant will be given the printed photo of their artwork.
- They will be asked to draw a line from any element in their artwork towards the space surrounding the photo. In the space, they will write their description about that element by answering the following questions:
    - This is _____.
    - I learned this from _____.
    - I like / dislike this because _____.
- The students can point out as many elements in their artwork, and may elaborate on their answers further.
- Students can keep their artwork.
- Students can choose to submit the photo of their artwork to the researcher or not.

Appendix B

Guide Questions for Focus Group Discussions

Introduction

Thank you for being here. You were chosen to participate in this activity because of

- your ability to speak another language aside from the local dialects in Canada,
- the different experiences and cultural practices in your home that make you unique from other children in Canada.

Today, we will share with each other things we learn at home, and if we do (or do not) use them in school. At the end of this session, I hope that we learn things from each other's culture.

Questions and sub-questions about learnings from home and school

- What is your name? How do you want to be called?
- (If they bring their artworks with them) Discuss and talk to us more about your work.
- Yesterday, you created an artwork about you.
    - Which among these attributes did you learn at *home*?
    - Which among these were you able to use in *school*?
- How are home and school different from one another?

Questions about preserving practices

- Tell me more about any experience that made you feel unique about your ethnicity and being in Canada.
- What are useful lessons that you learn from home that you don't learn in school? Language, cultural practices, values, etc.
- How do you use the learnings from home in your studies in school?
- Do you take part in groups or activities that involve cultural practices?
- In the future, when you grow up, would you like to keep these learnings with you?
- If there's anything you can teach me today (that you have learned from home traditions), what would it be?

Question and sub-questions about one-on-one interview

- Are you interested in doing an interview with me and your parents/guardians? In the interview, we will talk about:

- your learnings, activities, and hobbies, and how you parents support them,
- your family's experiences in Canada, and,
- your experiences in school.

Appendix C

Guide Questions for Interview

Introduction

I'm doing this study in order to understand immigrant students' knowledge, practices, experiences, and values that they see themselves using in their Canadian education; I want to know how they preserve these practices and how they navigate with them during the course of their studies. In the future, findings from this study can potentially enhance additional school materials that all children and educators can learn from.

I came up with this study because I was fascinated by multicultural students' fluency of their cultural knowledge here in Canada. Most of the youth I have come across have been either living in Canada from a young age or were born and raised in Canada. I wondered: How do they keep a good sense of knowledge of their cultural practices when their environment is dominantly Canadian?

Today, we will talk about:

- How you practice your culture here in Canada,
- how you teach them to your child, and,
- how your experiences as an immigrant have shaped this.

For some questions, I will listen and make some notes and I will not interrupt you until you have finished. Please take as much as you feel necessary and tell me all the details.

Questions to parents/guardians about their move to Canada

I would like to start on how you went about coming to Canada.

- What is your name? How do you want to be called?
- What ethnicity or cultural group do you identify with?
- Could you please tell me everything that was involved in your decision to come to Canada and how your life went on since then?
- Do you still manage to practice your culture after coming here? If so, what practices were they? It can be household activities, religious practices, or being involved with communities in the city.
- How would you describe the person you were before coming to Canada? How does it compare to the person you are now?

Questions to child about learnings from home and from school

- (If they bring their artworks with them) Discuss and talk to us more about your work.
- What are your favourite activities or practices?

- How are your parents/guardians involved with them?
- What are useful lessons that you learn from home that you don't learn in school? (e.g. language, cultural practices, art forms, values)
- Do you find yourself showing them or using them in school? If so, how do you use the learnings from home in your studies in school?
- Do you take part in groups or activities that involve cultural practices?
- In the future, when you grow up, would you like to keep these learnings with you?
- If there's anything you can teach me today (that you have learned from home traditions), what would it be?
- Tell me more about any experience that made you feel unique about your ethnicity and being in Canada.

Questions to parents/guardians about their child's upbringing

- What is it like to be a parent of a child growing up in the Canadian school environment?
- Could you tell me about your thoughts and feelings about your child sustaining your culture in his/her upbringing in Canada? Is it important/unimportant to you? Why?
- How do you navigate around your child's "dual" upbringing? I'm referring to the differences of their learnings between school and home.
- Were there instances that teachings in school became in conflict with practices at home?
- What do you believe are the most important values your child should keep?
- How do you think these values will benefit them (e.g. in their school, in their future career, in their future family, etc.)?

Ending questions to parents/guardians and child

- Is there anything else you would like to share?
- Is there anything you would like to ask me?
- What can schools learn from your experiences?

Appendix D

List of Participants for Focus Group Discussions and Scheduling

Copies to be provided to all class teachers involved

Student's Name	**Receipt Date of Consent Form**	**Gender**	**Age**	**Name of Parent or Guardian**	**Email of Parent or Guardian**	**Contact Number of Parent of Guardian**

Appendix E

Discussion Groups Assignment and Schedule Form

Group Number:

Date and Day: **Location:**		**Time Started:** **Time Finished:**		
Student's Name	Community or Country represented	Pick-up location & teacher involved	Next location & teacher involved	Willing to participate in one-on-one interview with parents? (Y/N)
#1				
#2				
#3				
#4				
Interview notes:				

Appendix F

Interview Participant's Information

Student's Name:	Age and Gender:	Date Consent Received:
Parents/Guardians' Name:	Parent's Mobile No.:	Parent's Email Address:
Location of Interview:		
Confirmed Date and Time of Interview:	Country Represented, Country of Origin, and/or Ethnicity:	
Pre-Interview Notes:		

Appendix G

Interview Information

Student's Name:	Date:	Start Time / Finish Time:
Community Represented, Country of Origin, and/or Ethnicity:	Interview Location:	

People present during the interview

Name	**Purpose/relationship to student**	**Age**	**Gender**	**Community Represented, Country of Origin, and/or Ethnicity**

Appendix H

Letter Requesting for Principal's Permission to Conduct Research in School

Request for Participation in Research

To: [name of person concerned]

[position in the school/organisation]

I would like to ask your office to allow me to conduct my research project as part of my Master of Education (MEd) degree at the University of New Brunswick (UNB). This project titled ***"They don't teach you that in school": Discovering formations of Funds of Knowledge among immigrant families in New Brunswick*** aims to uncover the knowledge of students from immigrant and refugee families in school.

What is the research about?

This research explores the identity and knowledge of students from immigrant backgrounds, particularly how the newcomer youth navigate with their 'bicultural' lives in their education in New Brunswick. As a response to the increasing multicultural population in Fredericton, the goal of this study is to lead our community into developing better understanding and pedagogical ways for students who come from diverse backgrounds.

What are the activities involved?

An (1) art and mapping activity, and (2) focus group discussions. These two activities will be done on separate days. The study would depend on your assistance and the participation from your students. I will briefly describe each activity and who can participate.

1. **Art and Mapping Activity:** The entire class (both immigrant and non-immigrant students) will create artworks or collages that represent who they are. Once they're done, I will photograph the work of the participant immigrant students and print these photos. Each student will receive the printed version of their artwork, which they will use to map. In the mapping activity, they point out elements of their work by describing them in short sentences (this will be written in the space around the printed photo) . They will answer prompting questions like: what is it, where did they learn it from, and how important that aspect of knowledge is to them. The whole session will take approximately an hour.
2. **Focus Group Discussions:** Students from immigrant backgrounds will be invited to participate in this 15-minute discussion in groups of two or three with me. We will be discussing their artworks, their identities, their cultural practices, and how they navigate their identities and cultural practices in their schooling in Canada. Since only immigrant students will be chosen for this, I am aware that other students (the non-immigrant students) may feel left out and may wonder why they are left out; if this question arises, I will be happy to converse with the students about multiculturalism, and describe the purpose of my research in depth, the

reason for listening to their peers' stories as newcomers, and the importance of recognizing multiculturalism in the classroom.

Once these sessions are finished, students from the focus group discussions will be invited to participate in one-on-one interviews in their homes. This part will be arranged directly between the parents/guardians and me.

Concerns on consent, safety, and privacy

This project has been reviewed by the UNB Research Ethics Board and is on file as REB 2023-053. There are no foreseeable risks involved in the study. In that regard, I would like to further assure you the following:

On privacy

- The identity of the school, teachers, and students will remain anonymous
- All recorded materials will be accessible by only me (Zyrene Estallo) and my research supervisor (David Wagner) for the purpose of research analysis. The said recordings will be erased after they have been transcribed and anonymized.

On consent

- The art and mapping activity will be part of regular classroom activity with the presence and assistance of their teacher.
- The entire duration of the study will be in cooperation with the school.
- Before proceeding to the in-school session, consent will be obtained from the children through a verbal agreement.
- Students' participation is voluntary. They may withdraw from the study at any stage of the data collection. Should a student show any sign of discomfort, stress, or refusal to participate, the student's participation will be terminated immediately.

Attached in this letter are the focus group discussions' full information (guide questions and topics that will be used) and the supporting consent letters that will be sent to the parents and the teachers involved.

Who can I reach out to if I have questions or concerns?

Please feel free to contact me if you have questions, suggestions, or further requests.

Zyrene L. Estallo
Master of Education student, Faculty of Education, UNB
Mobile: 506-259-0207 | Email: zyrene.le@unb.ca

And if you have any concerns or are dissatisfied with any aspect of this study, you may also contact the researcher's supervisor or the Dean of the Faculty of Education at UNB. Your concerns will be kept confidential.

David Wagner

Research Supervisor, Faculty of Education, UNB
Mobile: 506-447-3294 | Email: dwagner@unb.ca

Sharon Wahl
Dean, Faculty of Education, UNB
Mobile: 506-453-4778 | Email: swahl@unb.ca

Thank you for your time and for considering this request and I look forward to hearing from you.

Warmest regards,

Zyrene L. Estallo

Appendix I

Request for Teacher's Support in the Research

Request for Class Participation in the Research

Dear [name of teacher],

My name is Zyrene Estallo, a master's degree student at the University of New Brunswick pursuing education. I am seeking your permission to do my research study, ***"They don't teach you that in school": Discovering formations of Funds of Knowledge among immigrant families in New Brunswick*** with your class as part of my thesis project.

What is the research about?

This research explores the identity and knowledge of students from immigrant backgrounds, and how the newcomer youth use knowledge they learned from their families in school. As a response to the increasing multicultural population in Fredericton, the goal of this study is to lead our community into developing better understanding and pedagogical ways for students who come from diverse backgrounds.

What are the activities involved?

An (1) art and mapping activity, and (2) focus group discussions. These two activities will be done on separate days. The study will require your assistance and the participation from your students. I will briefly describe each activity and who can participate.

1. **Art and Mapping Activity:** The entire class (both immigrant and non-immigrant students) will create artworks or collages that represent who they are. Once they're done, I will photograph their work and print these photos. Each student will receive the printed version of their artwork, which they will use to map. In the mapping activity, they point out elements of their work by describing them in short sentences (this will be written in the space around the printed photo) . They will answer prompt questions like what it is, where did they learn it from, and how inclined they are with this part of their identity.
2. **Focus Group Discussions:** Students from immigrant backgrounds will be invited to participate in this 15-minute discussion in groups of 2 or 3 with me. We will be discussing their artworks, their identity, their cultural practices, and how they navigate in their schooling in Canada. Since only immigrant students will be chosen for this, I am aware that other students (the non-immigrant students) may feel left out and may wonder why; if this arises, I will be happy to engage with the students in a conversation about multiculturalism where I will discuss the purpose of my research in depth, the reason for listening to their peers' stories as newcomers, and the importance of recognizing multiculturalism in the classroom.

Once these sessions are finished, selected students from the focus group discussions will be invited to participate in one-on-one interviews in their homes.

What exactly will be your participation here?

1. Your presence and guidance in class for the art and mapping activity
2. Your guidance on photos of the artworks can be printed for the mapping activity
3. Your assistance in handing out parental/guardian consent forms for the students' participation in the focus group discussions and interviews
4. Your advice on schedule for pulling out the students participating in the focus group discussions, such as:
    - the class and time they can be pulled out,
    - and the next class they have to go to after the discussions.
5. Your advice on which enclosed space or classroom can the focus group discussion be held inside the school.

Please let me know if this is agreeable with you by reaching out to me. I would like to hear your thoughts, questions, or suggestions, if you have any. Kindly reach out to me at:

Zyrene L. Estallo (she/her)
Master of Education student, Faculty of Education, UNB
Mobile: 506-259-0207 | Email: zyrene.le@unb.ca

This project has been reviewed by the UNB Research Ethics Board and is on file as REB 2023-053.

Thank you very much for your time and for consideration.

Warmest regards,

Zyrene L. Estallo

Appendix J

Letter Requesting Permission of Parent & Student to Participate in Focus Group Discussions

Invitation to Participate in a Research Study

Dear student & parent/guardian,

You are invited to take part in a research study aimed to learn more about children from multicultural backgrounds as they navigate their studies in New Brunswick. Findings from this study will advocate awareness, knowledge, and guidance towards better teaching practice of the multicultural youth. Your teacher, [name of teacher], with the support of school administration and community leaders, has chosen to participate in this research. We would like to invite you to participate too. If you agree to participate, you will:

- join group discussions with 2 or 3 classmates to talk about your hobbies, activities, and interests
- be interviewed later on to share your experience.

No matter what you agree or volunteer to do, you can back out anytime without a problem. In other words, we don't want anyone to feel pressured to say or do anything they don't want to do. Even in the interview, you can decide against answering questions. You may withdraw from participation at any time. Withdrawal or refusing to participate will not affect their grades or school standing in any way.

We will be audio and video recording the discussions and interviews. Recording is the most efficient way to gather responses and will impact the research. However, this part is still changeable—some of you may be comfortable to be recorded, and some won't. I will comply with your preference. We don't want anyone to feel pressured to do something they don't want to.

Whatever recording or notes we make will be kept private. Your identity will be anonymized. In the publication of the thesis, we will change names to fake names so that people who read about our research cannot recognize who said what. All recorded materials will be accessible only to the researcher (Zyrene Estallo) and her research supervisor (David Wagner). They will be kept private and will be destroyed once the research is finished.

Who can I reach out to if I have questions or concerns?

Please feel free to contact the researcher if you have questions before signing the consent form.

Zyrene L. Estallo

Master of Education student, Faculty of Education, UNB

Mobile: 506-259-0207 | Email: zyrene.le@unb.ca

This project has been reviewed by the UNB Research Ethics Board and is on file as REB 2023-053. If you have any concerns or are dissatisfied with any aspect of this study, you may also contact the researcher's supervisor or the dean faculty of education at UNB. Your concerns will be kept confidential.

David Wagner
Research Supervisor, Faculty of Education, UNB
Mobile: 506-447-3294 | Email: dwagner@unb.ca

Sharon Wahl
Dean, Faculty of Education, UNB
Mobile: 506-453-4778 | Email: swahl@unb.ca

If you agree to the conditions stated above, **please tick the box** that applies to your consent followed by your name, signature, and date of signature.

STUDENT CONSENT:

I agree to participate in the focus group discussions	☐ **Yes**	☐ **No**
I think I'm interested to do the interview	☐ **Yes**	☐ **No**

_____	_____	_____
print your name here	sign here	date

PARENT CONSENT:

I agree for my child to participate in the focus group discussions	☐ **Yes**	☐ **No**
I am interested to do an interview	☐ **Yes**	☐ **No**

_____	_____	_____	_____
print your child's name here	print your name here	signature	date

Kindly return this letter and form to the teacher. A copy of this information and consent form will be sent to you. **Please provide your email address or mailing address in the box below:**

Thank you for your time and I hope for your support.

Warmest regards,

Zyrene L. Estallo

Appendix K

Letter Requesting Parents/Guardians and Student for an Interview

Invitation to Participate in Interview

Dear [name of parents],

A few weeks/days ago, you agreed to let your child take part in the study's focus group discussions with selected students in school. Thank you once again for your willingness to allow your child's participation. The next stage of the study has started and I would very much like to arrange a one-on one interview with you.

What is the research about?

This research studies the experiences and knowledge of children from immigrant backgrounds as they navigate in their education in New Brunswick schools. The study aims to address the impacts of the growing multicultural population among the youth and the whole community of Fredericton.

How is my participation going to help the study?

Your role as a parent/guardian is the most valuable source of knowledge on your child's upbringing, values, and education apart from the school and the community. Your opinions and insights as a parent/guardian will provide us with better understanding of your children and cultural practices. If you agree to participate in this study, you will be asked to:

- Talk about your experiences. This may include your culture, parenthood, your child, and other things you may want to share.

What about my safety and privacy?

On identity and privacy: Your identity will remain anonymous. All recorded materials will be accessible only to me (Zyrene Estallo) and my research supervisor (David Wagner) for the purpose of research analysis. The said recordings will be erased after they have been transcribed.

On interview location: This meeting will be treated with utmost respect and obedience. The chosen area to do the interview and your willingness to respond will be entirely up to you.

On participation: Your participation is purely voluntary. You may decline to participate or to withdraw from participation at any time. Withdrawal or refusing to participate will not affect you in any way. No fees are involved in participating in this study.

Who can I reach out to if I have questions or concerns?

This project has been reviewed by the UNB Research Ethics Board and is on file as REB 2023-053. Please feel free to contact the researcher if you have questions before agreeing to participate.

Zyrene L. Estallo
Master of Education student, Faculty of Education, UNB
Mobile: 506-259-0207 | Email: zyrene.le@unb.ca

This project has been reviewed by the UNB Research Ethics Board and is on file as REB 2023-053. If you have any concerns or are dissatisfied with any aspect of this study, you may also contact the researcher's supervisor or the dean faculty of education at UNB. Your concerns will be kept confidential.

David Wagner
Research Supervisor, Faculty of Education, UNB
Mobile: 506-447-3294 | Email: dwagner@unb.ca

Sharon Wahl
Dean, Faculty of Education, UNB
Mobile: 506-453-4778 | Email: swahl@unb.ca

If you agree to the conditions stated above, **please tick the box** that applies to your consent followed by your name, signature, and date of signature.

STUDENT CONSENT:

I agree to participate in the interview with my parents/guardians		☐ **Yes**	☐ **No**
_____	_____	_____	
print your name here	sign here	date	

PARENT CONSENT:

I agree to participate in the interview			☐ **Yes**	☐ **No**
_____	_____	_____	_____	
print your child's name here	print your name here	signature	date	

Kindly return this letter and form to the teacher. A copy of this information and consent form will be sent to you. **Please provide your email address or mailing address in the box below:**

Thank you for your time and I hope for your support.

Warmest regards,

Zyrene L. Estallo

Appendix L

Permission from the School District Superintendent to Conduct Study

RE: Request to conduct research

[name of superintendent] [email of superintendent]
Tue 21-Mar-2023 18:32

To: Zyrene Leonardo Estallo <zyrene.le@unb.ca>

Cc: Dave Wagner <dwagner@unb.ca>

External message: Use caution.

Good afternoon,

Please feel free to reach out to Principal [name of principal] at [name of school].[name of principal] can review your request and then decide if she has a class that would work for your research.

All the best,
[name of superintendent]

From: Zyrene Leonardo Estallo <zyrene.le@unb.ca>
Sent: Tuesdav. March 21. 2023 9:51 AM
To: [name of superintendent] [email of superintendent]
Cc: Dave Wagner <dwagner@unb.ca>
Subject: Request to conduct research

Dear [name of superintendent],

Greetings!

I'm Zyrene Estallo, a Master of Education student at UNB under the thesis supervision of Dr. David Wagner. I would like to ask your office if I can reach out to the principal of [name of school] to ask her permission to conduct my research project.

This project titled, "'They don't teach you that in school': Discovering formations of funds of knowledge among immigrant families in New Brunswick" aims to find household and cultural knowledge of students from immigrant and refugee families in school and how they integrate it with their learnings in school. This participatory research project is aimed to help develop new approaches to learning and teaching, understand the newcomer's unique experiences of both school and home, and hopefully, serve students' needs and visions for their future.

For my research, I would want to find a teacher willing to make one class period available for an art project that would engage students in reflection and dialogue about their identities and associated funds of knowledge. I would then do some focus group discussions with new immigrant students, and then, with their permission, interview their parents too. For more information, please see my research proposal attached along with the supporting consent letters and forms (appendices) to participating teachers and parents/guardians.

With your permission, I would move forward with my ethics proposal to the UNB ethics board (REB). When I receive approval, I will send you a brief note to say it was granted.

Thank you for thinking carefully about this. I hope for your kindest support.

Sincerely,

Zyrene Estallo (she/her)

Student - Master of Education in Curriculum & Instruction

Appendix M

Letter Request to Show Student's Artwork for Thesis Publication and Presentation

Dear **[name of student]** and **[name of parent],**,

Thank you for participating in the artwork, interview, and focus group discussions last school year.

I would like to ask your permission to include your artwork in the publication and presentation of this research. Your artwork will provide key insight that will enhance the discussion of my research. To see how we plan to present it, please see the image below.

[the student's artwork as it will appear in the thesis]

We have covered any element we believe discloses your personal information, like your name and school to protect your privacy. Please see the image carefully and let us know if you think we should make more changes and cover other parts of your artwork. We will make adjustments accordingly, as you wish. Finally, if you are satisfied with this, **please tick the box** below to show your consent followed by your name, signature, and date of signature. Please have your parents do the same.

STUDENT CONSENT:

I allow this study to use my artwork in the publication and presentations of the thesis. ☐ **Yes** ☐ **No**

_____	_____	_____
print your name here	sign here	date

PARENT CONSENT:

I allow this study to use my child's artwork in the publication and presentations of the thesis.	☐ **Yes**	☐ **No**

_____	_____	_____	_____
print your child's name here	print your name here	signature	date

This project has been reviewed by the UNB Research Ethics Board and is on file as REB 2023-053. If you have any concerns or are dissatisfied with any aspect of this study, you may also contact the researcher's supervisor or the Dean of the Faculty of Education at UNB. Your concerns will be kept confidential.

David Wagner
Research Supervisor, Faculty of Education, UNB
Mobile: 506-447-3294 | Email: dwagner@unb.ca

Sharon Wahl
Dean, Faculty of Education, UNB
Mobile: 506-453-4778 | Email: swahl@unb.ca

If you have any other concerns or questions for me, feel free to reach out to me at ZYRENE.LE@unb.ca or mobile number 506-259-0207.

Thank you and I hope for your support,

Zyrene Estallo

Curriculum Vitae

Candidate's Full Name: Zyrene Leonardo Estallo
Universities Attended (with dates and degrees obtained): National University of Singapore, Bachelor of Music (Honours) in Piano Performance, 2014
Publications: N/A
Conference Presentations: N/A