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Systematic Literature Review: Literacy Practices in Chinese Immigrant Families

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A thesis submitted in partial fulfillment of the requirements for the Master of Arts degree in Education
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Abstract

Family literacy is important for Chinese immigrant families who are concerned for their children's English and Chinese biliteracy development. This systematic literature review uses multiliteracies as the theoretical lens to analyze 17 studies from the ERIC database. The review aims to synthesize reported family literacy practices (include both English- and Chinese-related literacy practices) in English-dominated countries and analyze how literacy is perceived in the literature. Findings suggest that Chinese immigrant families use various materials, blended situated practices, and overt instruction as the main pedagogical approaches to support children's biliteracy development in family contexts. Most researchers and parents conceptualize literacy as mere literacy; only a few researchers and parents use a broader definition of literacy that expands literacy learning from reading and writing to speaking and viewing. The findings also suggest that Chinese immigrant children's literacy learning is closely related to cultural, economic, and social capital, power relations, and inequity. This systematic literature review refers to the importance of raising researchers' and Chinese immigrant families' awareness of promoting critical framing and transformed practices in family literacy practices which could lead to actions that change their social realities.

Keywords: family literacy, Chinese immigrant families, multiliteracies

Summary for Lay Audience

Chinese people are the second largest minority group in Canada. The Chinese heritage language was the main language of Canadian immigrants at home in 2016 (Statistics Canada, 2016). Chinese immigrant families aspire to develop the younger generation's literacy in both Chinese and English to support their future development and strengthen family relations.

This review synthesized 17 studies to better understand family literacy practices in Chinese immigrant families in English-speaking countries. It explored the resources Chinese immigrant families use, their approaches, and the family member engagement methods. The findings suggest that Chinese immigrant parents, especially mothers, take the most critical role in supporting children's biliteracy (both Chinese- and English-related literacy practices) development in family contexts. Chinese immigrant parents combined contextual and explicit instructions and various materials to teach children biliteracy.

This review also synthesized researchers' and parents' understanding of literacy. Most researchers and parents believe literacy is reading and writing ability. Only a few researchers and parents believe literacy learning includes reading, writing, speaking, and viewing. The findings show that Chinese immigrant parents believe literacy learning is closely related to cultural, economic, and social resources, power relations, and inequity. These findings highlight the importance of raising awareness among researchers, Chinese immigrant families, and communities about promoting critical analysis and interpretation of social and cultural issues in family literacy practices. Such awareness could lead to actions that change Chinese immigrant families' social realities.

Acknowledgement

My journey of pursuing my second master's degree is much longer than anyone's expectation. This journey is a harsh and brutal battle of knowing who I am and becoming an adult. Many people helped me survive it academically, financially, emotionally, and physically.

My sincerest gratitude goes first and foremost to my supervisors, Dr. Zheng Zhang and Dr. Kathryn Hibbert, for their kindness, patience, encouragement, and tolerance that helped me endure the fight. I was feeling overwhelmed in the first term of my M.A. All my peers are wonderful and full of experience. I think I was taken by mistake. I don't believe I can finish this. I feel guilty when I fall behind, and I always think my supervisors must regret taking me as their student. I spend a lot of time blaming myself and running away. I am trying to avoid making mistakes, but it also prevents me from making any progress simultaneously. Even though I was almost giving up on myself deep in, my supervisors did not give up on me, especially Dr. Zheng Zhang. To be honest, she is my mentor and tormentor. I am scared of her asking hard but inspiring questions, but only these questions that push me to think forward. I respect her passion and devoutness. No matter how busy she is, she will help me find my small mistakes and help me improve. She always reminded me I need to do more to be a qualified scholar. I would also express my gratefulness to Dr. Kathryn Hibbert, who provided encouragement and supportive feedback throughout the battle. Her warming and heart-smoothing speech push me out of the impasse.

The special thank goes to Professor Margaret McNay. She saved me from the deepest despair. She helped me go through my writing and made my writing shine. She encouraged me to go further and further. I could not make it without her help. I even don't know how to express my gratitude!

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Chapter 1: Introduction to the Research Problem

In the current era of globalization, immigration has become a common phenomenon and Canada has become one of the most culturally diverse countries in the world. Based on a National Household Survey (Statistics Canada, 2016), 21.9% of the Canadian population is foreign-born. 16.3% of that group are from China. These immigrants regard Mandarin or Cantonese, or both these languages, as their heritage language(s) (Citizenship and Immigration Canada, 2015). With Chinese immigrants now the largest minority ethnic group in Canada, an increased interest in Chinese immigrants' language education is evident in the literature (e.g., Chow, 2018; Curdt-Christiansen, 2009; Curdt-Christiansen, 2013; Du, 2015; Du, 2017; Mu & Dooley, 2015; Sun, 2016; Zhang & Guo, 2017).

Research Problems

Chinese immigrant families aspire to develop the younger generation's literacy in Chinese and English to support children's development and strengthen family relations (Chow, 2018; Hu et al., 2014; Lao, 2004; Li, 2004). These families believe biliteracy (include both Chinese-and English-related literacy practices) skills will support children's academic achievement and future careers, whether in the immigrant country or in China (Hu et al., 2014; Li, 2004), and will benefit immigrant children's well-being (Chow, 2018; Grawe, 2007; McGoldrick et al., 2005). Further, language learning significantly impacts immigrant children's "self-definition" (Chow, 2018, p. 65), behaviors, and thinking styles (Chow, 2018; Lao, 2004). Heritage language learning helps maintain children's heritage and culture identity, and helps to connect mainstream culture to family culture. This connection gives immigrants a sense of belonging that fulfills an important part of an individual's basic psychological needs (Chow, 2018; Grawe, 2007;

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McGoldrick et al., 2005). Furthermore, immigrants believe heritage language plays a vital role in promoting family relationships by passing the family history and heritage to descendants (Guardado, 2010; He, 2006; Hu et al., 2014; Kouritzin, 2006; Suarez, 2007).

Research Gap

From a social-cultural perspective, literacy learning involves participating and interacting with multiple social contexts (Cummins, 2001; Gee, 1996; Moje & Luke, 2009; Norton, 2013; Toohey & Norton, 2010, 2011). For Canadian Chinese immigrant children, these social contexts typically include biliteracy learning in schools (e.g., Sun, 2016; Zhang & Guo, 2017), in extra-curricular programs (e.g., Chang & Martínez-Roldán, 2018; Du, 2017), and in communities and family contexts (e.g., Li, 2000, 2001, 2006). My research focuses only on the latter—literacy in family contexts and related communities.

Chan and Sylva (2015) conducted a literature review of the emergent literacy development of second language learning in home literacy environments. Rie and Gelderen (2017) conducted a meta-analysis of the quality of implementation of family literacy programs. Other systematic literature reviews synthesized parents' and teachers' roles in Chinese children's literacy practices (Han, 2020) and synthesized existing knowledge on intergenerational literacy studies (Niu, 2021). However, I have not found any systematic literature review focusing on Chinese immigrants' family literacy practices, on their perspective of literacy, or on implications for transformative literacy learning. A systematic literature review that synthesizes existing reports of Chinese immigrant families' literacy practices in Canada or in other majority native English-speaking countries ("Core Anglosphere" countries) ("Anglosphere," 2021) which include the United States of America, the United Kingdom [England, Scotland, Wales, and Northern Ireland], Canada, Australia, and New Zealand) may provide insights into the future of

transformative literacy learning for Chinese immigrant families within the family context and related communities in Canada.

Research Questions

In this study I seek answers to the following research questions:

1. What are the reported literacy practices (including English literacy practices, Chinese literacy practices, and bilingual literacy practices) of Chinese immigrant families in the majority of native English-speaking countries?

2. How is literacy perceived in the literature?

Exploring parents' and researchers' perceptions of literacy would illuminate how their conceptualization of literacy would affect parents' or researchers' reported pedagogical orientations in family literacy. In this thesis, I will draw on the findings and address the implications of common literacy practices for transformative literacy learning for Chinese immigrant families within the family context and related communities.

Research Rationale

Two factors make my study meaningful: First, family contexts are essential for immigrant children's biliteracy development. I have not, however, found a systematic literature review that synthesizes existing knowledge about Chinese immigrant families' literacy perspectives or that identifies the implications of transformative literacy learning in those family literacy practices.

Second, family literacy activities are assumed to be needed to unite the immigrant family. The different speeds with which immigrant family members adapt to a society's prevailing culture, however, cause an acculturation gap (Berry, 1990; Costigan & Dokis, 2006). Research has emphasized that the acculturation gap between family members has a negative influence on

immigrant children's mental health (Costigan & Dokis, 2006; Juang et al., 2007; Crane et al., 2005) and academic achievement (Costigan & Dokis, 2006; Liu et al., 2009). The most significant component of the acculturation process is language acquisition. A gap in biliteracy skills among family members results in mutual incomprehension which further leads to family conflicts (Birman & Poff, 2011; Tseng & Fuligni, 2000). These conflicts may cause younger immigrants to lack a sense of belonging and to feel disconnected from their roots. Thus, understanding Chinese immigrant families' perspectives on literacy and the implication of transformative literacy learning in family literacy practices could contribute to Chinese immigrant children's self-development and families' mutual understanding, and help to connect different generations and empower them in social contexts.

Possible Contributions of the Research

Answering my research questions may contribute to a better understanding of family literacy practices in Chinese immigrant families in English-speaking countries. Chinese immigrant parents may find them helpful in designing family literacy activities. The findings may assist curriculum developers in making better school-home connections for students of Chinese ethnic background. Developers of family literacy programs may find the results helpful in understanding the current status and limitations of literacy practices in the home which may help them in developing their future programs. Teachers in bilingual schools and heritage programs in Canada may gain pedagogical and curricular insights to better support their development of classroom literacy activities for Chinese students.

Research Overview

My thesis comprises five chapters: Introduction to the Research Problem, Literature Review

and Theoretical Underpinning, Methodology, Findings, and Discussion and Implications.

In Chapter One, I have introduced the research context and research problems, identified the research gap, presented research questions, articulated my research rationale, and outlined the possible contributions of my research.

In Chapter Two, I present existing literature about family literacy and related topics. I elaborate on family literacy in various forms, family literacy in social-cultural contexts, family literacy within immigrant families, family literacy programs, and the implication of transformative learning in family literacy. Then I introduce multiliteracies as my theoretical lens. I elaborate on what multiliteracies are, the key components of multiliteracies pedagogy, and why it is important for family literacy.

In Chapter Three, I describe the methodology and methods I use in my research. I introduce the systematic literature review method and the steps that guide it. I elaborate on each step, including the research purpose, searching strategies, inclusion and exclusion criteria, screening procedures, data synthesis, and thematic analysis.

In Chapter Four, I present the findings of my systematic review of 17 studies. I answer my first and second research questions by presenting the findings using both deductive themes from theory and inductive themes from data.

In Chapter Five, I conclude and discuss my main findings along with my recommendation for future studies. I then outline the implications of transformative literacy learning for Chinese immigrant families and communities.

Chapter 2: Research Context and Theoretical Underpinning

In this chapter, I describe the original concept of family literacy, then introduce its various forms and social-cultural contexts. I discuss the gaps in the literature that call for further research and form the focus of my thesis. I introduce multiliteracies as the theoretical underpinning of the thesis and explain why I chose this theory. Finally, I elaborate on what multiliteracies means and review the key components of multiliteracies pedagogy.

Family Literacy

In 1983, Taylor introduced the concept of family literacy to refer to all types of informal literacy activities supported by families or communities in general. More recently, Rodriguez-Brown (2011) defined family literacy as the interaction between parents, families, and children at home and in the communities that support children's early literacy development. Today the term family literacy is used in three major contexts: (1) to describe literacy practices in families; (2) to describe a set of interventions related to young children's literacy development; and (3) to refer to a set of programs designed to support the literacy development of more than one family member (Britto & Brooks-Gunn, 2001; Caspe, 2003; Handel, 1999; Wasik et al., 2000).

Forms of Family Literacy

Taylor (1983) has suggested that print is one medium through which children master their surroundings and that print is embedded within diverse social practices that take various forms. For example, children not only read books and write letters, but they also read the label on a shampoo bottle or restaurant menus. Children reinvent language by scrawling words on paper to make their own meaning (Taylor, 1983). Even though a child may not yet understand the linguistic nature of the written word, he or she understands the purpose of the print (Taylor,

1983).

Kress (2005) has suggested adopting the *multimodal lens* to interpret children's text making. The multiplicity of modes, means, and materials that children use to make meaning may differ from an adult's conventional meaning-making (Kress, 2005). Also, forms of family literacy transmission have been perceived differently by different researchers. Gregory, for example, (2005) suggests that the interactions between children and their family members and extended communities provide both visible and invisible literacy learning opportunities. Shared reading practices with family members could be visible learning opportunities, while informal interactions and subconscious observations of others' daily literacy practices could be invisible learning opportunities. All these opportunities are different literacy transmission approaches that shape literacy development in children and other family members together (Gregory, 2005). Pahl (2004) has suggested that the interplay between home artifacts (such as drawing on the wall) and often-told narratives within families can be regarded as situated family literacy practices.

The Transmission of Family Literacy

Several different conceptual frameworks inform the transmission of family literacy. Van Ijzendoorn (1992), for example, took an intergenerational transmission perspective, conceiving family literacy practices as a one-way educational activity in which older generations transfer knowledge to younger generations (Bus et al., 1995; Kabuto, 2018; Taylor, 1983). In contrast, the "*transgenerational learning model*"(Kabuto, 2015, p. 45) (Kabuto, 2015) takes an asset-oriented perspective that respects all family members' *funds of knowledge* (Moll et al., 1992). This model views family literacy activities as ongoing, reciprocal literacy-developing practices that involve every family member (Kabuto, 2015). As all family members engage in family literacy activities, they shape and support each other's literacy learning.

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Transmission forms of family literacy are constantly changing to accommodate the everyday routine of both parents and children; as well, the involvement of siblings can have a considerable influence (Taylor,1983). There is an implicit link between parents' past literacy experience and their children's present experience (Taylor,1983). Parents tend to replicate the literacy experiences they had in their childhood with their children. For example, a parent might share with their children stories they heard when they were children themselves. On the other hand, a parent might deliberately provide alternative experiences they had missed in their own childhood. For example, parents who experience difficulties in reading and social humiliation around their reading ability do not want their own children to suffer from social pressures (Taylor, 1983).

Family Literacy in Social-Cultural Contexts

Taylor (1983) suggests that reading and writing activities in the home are socially embedded. She points out that children often resist school-related activities because the teaching materials are not socially meaningful for them. However, meaningful literacy activities are often present in their home contexts. Taylor (1983) also emphasizes that if present literacy programs and parent educational programs unduly focus on didactic language features, they "may miss the opportunity for reading and writing to become socially significant in the lives of both adult and children" (p. 88).

Family Literacy and Family Relations

Taylor (1983) has also suggested that literacy can bring significant changes to family relations. Literacy can be a medium to boost family relations by facilitating the sharing of mutual cultural backgrounds, values, and memories among family members, but it can also be a

"contrivance of the dissent" (Taylor, 1983, p. 83) that separates family members (Birman & Poff, 2011; Tseng & Fuligni, 2000). Because the acculturation process takes place at different speeds for different people, the gap in biliteracy skills among immigrant family members may bring further division (Costigan & Dokis, 2006). For example, younger-generation immigrants who have lower heritage language proficiency and older generation immigrants who have lower dominant language skills may face barriers to reaching a mutual understanding of cultural concepts and complex issues.

Family Literacy in Immigrant Families

Undeniably, families play an essential role in providing rich resources for immigrant children's biliteracy practices. Studies of bilingual programs (curriculum guided) and heritage language programs (non-curriculum guided) show that family support is vital for immigrants' biliteracy development (Chow, 2001; Du, 2017; Sun, 2016; Zhang & Guo, 2017), especially in heritage language learning (Du, 2017; Li, 2005; Mu & Dooley, 2015). Scholars have also reported that family factors that influence immigrant children's biliteracy development include the families' living and immigration experience (Curdt-Christiansen, 2009; Kabuto, 2018), the families' values and attitudes towards two languages (Du, 2015; Li, 2000), the parents' proficiency in both heritage language and mainstream language (Jia et al., 2016; Kabuto, 2018; Lao, 2004), the families' socio-economic status (Kabuto, 2018), the parents' educational backgrounds (Du, 2015; Li, 2000) and parenting styles, and ethnic language resource accessibility in the home context (Lao, 2004; Li, 2000). In addition, parents' expectations and aspirations about their children's future also influence how they support their children's biliteracy development (Chow, 2018; Kabuto, 2018).

Literacy activities in immigrant families are significant because they reflect families'

experiences, ideology, and aspirations for the younger generation (Kabuto, 2018). Some studies of literacy in immigrant families have examined how parents impart literacy knowledge to children (e.g., Kabuto, 2018; Li, 2005). However, only a small number of studies have focused on children's literacy growth through their interaction with other family members such as grandparents (e.g., Curdt-Christiansen, 2013; Gregory et al., 2004) and siblings (e.g., Taylor, 1983; Baghban, 2002; Gregory et al., 2004). It is also worth noting that parents may experience difficulties supporting their children's biliteracy development in the home context because of a lack of financial support (Snow et al., 1998), lack of coaching skills (Wasik et al., 2001), lack of linguistic, cultural, and social knowledge (Durán, 1996; Wasik et al., 2001).

Family Literacy Programs

A large number of studies have focused on family literacy programs. These programs are offered in four forms (CanLearn Society, 2018): 1. directly to both adults and children—programs in which parent and children participate together to improve their literacy skills; 2. directly to adults but indirectly to children—programs that help adults improve their literacy skills to support their children's literacy development; 3. indirectly to adults but directly to children—programs focusing on children's literacy skill improvement; 4. Indirectly to both adults and children—informal literacy activities in which both adults and children participate together, such as reading sessions in public libraries (CanLearn Society, 2018; Nickse, 1989).

Moll and Greenberg (1990) have suggested that family literacy programs should not only provide parents with materials and tools that can be used to help their children succeed in the school context, but they should also recognize parents' literacy skills in the target languages and heritage languages, and value and respect their cultural backgrounds. Additionally, parents' funds of knowledge (Moll et al., 1992) should be integrated into family literacy programs with

contextualized communication, resource materials, and books (Friedrich, Anderson, & Morrison, 2014; McNair, 2013). If literacy becomes socially significant in the lives of the parents, it is likely to become socially significant in the lives of the children (Taylor, 1983).

Various studies have explored literacy programs that support immigrant parents (Anderson et al., 2015; Baker et al., 1998; Jordan et al., 2000; Wagner et al., 2002; Zhang et al., 2010). For instance, Zhang et al. (2010) administrated a Chinese-instructed family bilingual intervention program within three Chinese communities in Toronto to help Chinese immigrant parents design their own biliteracy family activities. The findings suggest that long-term family intervention programs are needed. Such programs benefit children's literacy outcomes and parents' knowledge of family literacy education (Zhang et al., 2010).

Transformative Learning and Family Literacy

The traditional definition of transformative learning is that it is a process that leads to a profound shift in perspective, a shift in which habits of mind become more open, permeable, appreciative, and justified (Cranton, 2006; Mezirow, 2000). By "transformative literacy learning", I mean literacy learning that empowers immigrant families and focuses on supporting diverse students' literacy learning for better social justice. For example, Ochoa and Quiroa (2020) studied seven Mexican mothers who engaged in a transforming and empowering journey toward better understanding their identity as literate individuals who are capable of assisting the literacy learning of their peers and children.

Gaps Within Existing Studies

My extensive literature review has revealed gaps which could form the focus of future research:

1. No synthesis of knowledge about literacy practices among Chinese immigrant families has been attempted.

2. No interpretation of literacy practices using a transformative approach has been attempted with Chinese immigrant families.

My study will address these gaps. I will conduct a systematic literature review that synthesizes and analyzes reports of literacy practices among Chinese immigrant families. My review will summarize the different interpretations of literacy used in the studies and explore the implications of transformative literacy learning within the family context and other non-school contexts for Chinese immigrant families in Canada.

Theoretical Underpinning: Multiliteracies

Literacy traditionally refers to an individual's reading and writing capabilities (Cope & Kalantzis, 2009). Historically, becoming literate afforded opportunities for people to preserve ownership, wealth, and social status (Cope & Kalantzis, 2009). Literacy is also a tool used by bureaucracies to construct rules; it is a means through which an authoritarian's power can be exercised, and it is a medium for spreading religious faith (Kalantzis et al., 2016; Levi-Strauss, 1955).

Traditional literacy tends to "standardize and homogenize" the meaning-making process (Kalantzis et al., 2016, p. 20). Literate people are expected to write, spell, and pronounce words in the same way as other literate people (Kalantzis et al., 2016). Vocabulary and collocations are supposed to have the same meaning; sentence structure should follow unified grammar rules (Kalantzis et al., 2016). Even though people also make meaning through images, gestures, and sounds, written words are a privileged mode of meaning-making in many contexts (Kalantzis et al., 2016).

The term *multiliteracies* was coined to describe an expansion of the concept of literacy that arose in response to social changes in people's working, civic, and private lives. Multiliteracies scholars further proposed two layers of multiliteracies—*multilingual* and *multimodal* (The New London Group, 1996; Cope & Kalantzis, 2009; Kalantzis et al., 2016). Multilingual literacy refers to "increasing cultural and linguistic diversity" in different languages as well as within a single language (The New London Group, 1996, p. 60). Even speaking the same language, people may still find it difficult to understand others from different professional, national, ethnic, or subcultural backgrounds because they speak different "social languages" (Gee, 2004, p. 37). Multimodal refers to a "multiplicity of communication channels" (The New London Group, 1996, p. 60). Meaning-making has expanded from written representations to visual, audio, physical, gestural (understanding others' gestures or communicating with others by using gestures), and spatial representations (Cope & Kalantzis, 2009). However, "between the various modes, there are inherently different or incommensurate affordances as well as the parallel or translatable aspects of representational jobs they do" (Cope & Kalantzis, 2009, p. 179). The process of translation between modes is known as "synesthesia" (Cope & Kalantzis, 2009, p. 179). As our body sensations are integrated holistically, it is natural to represent meaning using synesthesia (Cope & Kalantzis, 2009). Many of our daily representations unconsciously involve multiple modes (Cope & Kalantzis, 2009). For example, we spontaneously speak with hand gestures or space our paragraphs in a paper to help others better understand our meaning. This systematic literature adopted multiliteracies as it celebrates the expanded definition of literacy.

The WHY of Multiliteracies

The languages we use to make meaning are changing—and they are changing in each of the three domains of our lives: our working lives, public lives, and private lives (life-world) (Cope &

Kalantzis, 2009; The New London Group, 1996). These changes gave birth to multiliteracies theory.

In Working Life. The way people work together and communicate has changed drastically (The New London Group, 1996). The old capitalism established a rigid top-down hierarchical system (Cope & Kalantzis, 2009; Kalantzis et al., 2016) The famous Ford assembly line needed only deskilled workers who performed single or limited tasks in the subdivided workplace. It is one of the reasons schools imparted only basic reading and writing skills as literacy education. Students were taught only the standard vocabulary, spelling, pronunciation, and grammar in school (Cope & Kalantzis, 2009; Kalantzis et al., 2016). Learners were limited to negotiating about authoritative texts with authoritarian teachers (Kalantzis et al., 2016).

Increasingly globalized and advanced economic environments facilitate trends towards "post-Fordism" or the "new capitalism." In new capitalist industries, "the horizontal relationship of teamwork" (The New London Group, 1996, p. 66) is replacing "the old vertical chains of command" relationship (The New London Group, 1996, p. 66). Management in new capitalist industries uses mentoring, training, and learning provided by senior and more capable colleagues; there is less use of top-down, direct orders from management (Senge, 1991). Under the new capitalism, customized products are replacing uniform products; "multiskilling" strategies are replacing the division of labour; and multiskilled workers who have flexible abilities to do complex and integrated work are becoming more competitive than deskilled workers (Cope & Kalantzis, 2015).

The development of new technologies not only promotes the use of iconographic texts and screen-based modes of interacting with automatic machines, it also changes the way people communicate with each other. Effective teamwork in new capitalist industries largely depends on

informal, oral, and interpersonal communication, or sometimes informal written forms such as email (The New London Group, 1996).

The contexts of new technologies, globalization, and cultural diversity promote a horizontal teamwork structure. This structure needs workers who can communicate actively, multimodally, critically, reflexively, and across diverse social languages (Kalantzis et al., 2016). Workers should have the ability to understand and engage in conversation, analyze and interpret multiple types of resources, engage in metacognitive reflection (i.e., ability to think about thinking), and join conversations with others from different social backgrounds (Kalantzis et al., 2016). Within this structure, workers need to "speak up" for themselves and "negotiate" with each other (Kalantzis et al., 2016, p. 46). Multiliteracies pedagogy aims to equip individuals with abilities that help them thoroughly and critically engage in their newly formed working environment (The New London Group, 1996). Multiliteracies pedagogy could also help create an environment that promotes a critical understanding of power relationships in the workplace. If all the workers are equipped with all these communications skills, a more productive and more egalitarian workplace can be nurtured (Cope & Kalantzis, 2009; Kalantzis et al., 2016) and perhaps a workplace that provides the possibility for all people to achieve success can be cultivated. Standardized and homogenized training for meaning-making in school, however, lacks socially meaningful materials (Cope & Kalantzis, 2009; Kalantzis et al., 2016) and may not provide enough scaffolding to cultivate the abilities needed in the new labour market. Socially meaningful literacy activities can nevertheless often be found in home contexts (Taylor, 1983).

In Public Life. Relationships between states and citizens are changing rapidly. In the strong nation-state era, literacy education was aimed at producing homogeneous people who could speak a standard national language and share a single national value (Kalantzis et al., 2016). In

the middle of the 20th century, government and its welfare programs began to shrink in size. Government deregulated policies that allowed industries and professional communities to develop their own operation standards (Kalantzis et al., 2016). This trend, called "neoliberalism" (Cope & Kalantzis, 2009, p. 171), turned education into something more like a market commodity than a national service for citizens (Cope & Kalantzis, 2009; Kalantzis et al., 2016). Lack of funding was another factor that forced national literacy education to return to basics, and to phonics as an "algorithmic procedure"(Cope & Kalantzis, 2009, p. 171). Meanwhile, the government expected the private education market to provide for the educational needs of people who can afford them (Cope & Kalantzis, 2009; Kalantzis et al., 2016).

Changes in people's public lives spawn both new restrictions and new opportunities for education (Cope & Kalantzis, 2009). On the one hand, these changes exacerbate education inequality and reduce the quality of education for many. The elite class easily takes advantage of high-quality educational resources that the poor cannot afford. On the other hand, self-governing structures are rising in the context of the world-wide web consortium. Everyone can be a professional and expert in one field or another. People share their knowledge, negotiate with each other, build consensus, and make decisions together on the Internet (Cope & Kalantzis, 2009). The Internet connects people across time, space, nations, and cultures.

The multiple layers of the self-governing community have gradually shaken the top-down relationship between government and citizen (Cope & Kalantzis, 2009; Kalantzis et al., 2016). Literacy pedagogies that previously promoted loyalty within nation-states no longer meet the needs of newly formed multiple layers of self-governing citizens. In this new decentralized government model—in this civic society—people tend to make reasonable decisions on their own (Cope & Kalantzis, 2009; Kalantzis et al., 2016). These changes in people's public lives call

for a new literacy pedagogy that promotes active and informed citizenship; a literacy pedagogy that regards learners as agents who take responsibility for their knowledge development processes; a literacy pedagogy that enables learners to negotiate differences in patterns of meaning-making within different contexts (Cope & Kalantzis, 2009; Kalantzis et al., 2016). Families as literacy learning contexts outside of the education system provide possibilities to mitigate education inequality under the trend of neoliberalism (Taylor, 1983). Various modes of family literacy have redefined what it means to be literate and have extended children's access to literacies.

In Private Life. New media technology has changed the way people engage in information creation and transition. Because new media value individual meaning-making, people are more likely to be content creators than spectators (Cope & Kalantzis, 2009; Kalantzis et al., 2016). For example, people would prefer to create their personal playlists rather than wait for TV programmers to create playlists for them. The development of new media technology gives people the freedom to select information and understand it from their own perspective (Cope & Kalantzis, 2009). Thus, people automatically engage in the practice of meaning remaking. As people analyze and create content, the content also reflects and unconsciously shapes people's experiences and constructs the multiple layers of their life-worlds and identities (Cope & Kalantzis, 2009). When these meaning remaking practices interweave with each other and become countless subculture communities, people face layers upon layers of differences in the workplace, in self-governing communities, and within personal life (Cope & Kalantzis, 2009; Kalantzis et al., 2016). Family literacy practices weave into children's daily lives providing rich social-cultural contexts in which children encounter countless meaning-making and remaking opportunities. These literacy experiences add up together to construct children's understanding

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of the world.

Conclusion of the Multiliteracies Rationale. Because diversity is an important factor in today's life-worlds, traditional literacy pedagogy is bound to fall short of engaging learners' agency and preparing them for the new domains of work, citizenship, and personal life (Cope & Kalantzis, 2009). With these changes, people require three abilities to deal with increasingly diverse life-worlds (Cope & Kalantzis, 2009): the ability "to navigate from one domain of social activity to another"; the ability "to articulate and enact their own identity"; and "the ability to find ways of entering into dialogue with and learning new and unfamiliar social language" (Cope & Kalantzis, 2009, p. 174). The goal of multiliteracies pedagogy is to provide people with these abilities—to create an environment in which to cultivate individuals who are comfortable with their own identities, who are "flexible enough to collaborate and negotiate with others who are different from themselves in order to forge a common interest" (Cope & Kalantzis, 2009, p. 174).

To sum up, the new global economic environment, new human connections, and new technologies that have emerged in people's working, public, and private lives have changed people's meaning-making and communication processes. Traditional literacy pedagogy no longer satisfies the social expectations of one's literacy ability. Multiliteracies pedagogy could be an alternative approach to literacy. Multiliteracies pedagogy is needed to respond to changing social conditions. My study uses multiliteracies as a theoretical lens to interpret literacy practices in the family context, in order to explore the implications of transformative literacy learning within the family context and other non-school contexts for Chinese immigrant families in Canada.

The WHAT of Multiliteracies

In order to meet the needs of contemporary literacy education, multiliteracies pedagogy

incorporates the advantages of five literacy pedagogies—didactic pedagogy, authentic pedagogy (Cope & Kalantzis, 2015), reflexive pedagogy (Cope & Kalantzis, 2015), functional pedagogy (Kalantzis et al., 2016), and critical pedagogy (Kalantzis et al., 2016). Multiliteracies pedagogy scholars believe none of these pedagogies alone is sufficient to support students' representing, communicating, and interpreting multilingual and multimodal meanings in daily life (Kalantzis et al., 2016).

Multiliteracies pedagogy seeks to create "a more productive, relevant, innovative, creative and even perhaps emancipatory pedagogy"(Cope & Kalantzis, 2009, p. 175). It aims to support individuals in two ways: to prepare individuals with multiple literacy skills to engage fully, critically, and actively in their working, civic, and personal lives; and to foster critical skills to enable individuals to design their social futures (The New London Group,1996). Multiliteracies scholars regard all forms of meaning representation as a dynamic meaning transformation process rather than a simple reproduction process (Cope & Kalantzis, 2009). In the pedagogy of multiliteracies, meaning makers can rid themselves of what they have been given as "representational conventions" (Cope & Kalantzis, 2009, p. 175). Instead, their roles as meaning creators and transformers can be fully respected (Cope & Kalantzis, 2009).

The central concept of multiliteracies pedagogy is *dynamic design* (The New London Group,1996; Cope & Kalantzis, 2009; Kalantzis et al., 2016). The word design not only refers to the "intrinsic structure or morphology" of content but also to "the act of constructing" it. (Cope & Kalantzis, 2009, p. 175; Kalantzis et al., 2016). The multiliteracies perspective promotes three aspects of design (The New London Group, 1996; Cope & Kalantzis, 2009; Kalantzis et al., 2016): *Available designs* is about people finding "meaning-making resources" (Kalantzis et al., 2016, p. 221) to convey cultural, contextual, and purpose-specific meanings. The resources can

be of diverse modes (such as linguistic, visual, audio, gesture, tactile and spatial mode [Gee, 1996]), genre (the style of texts (Kress, 2003)), and discourse ("the shape meaning-making takes in social institutions"(The New London Group, 1996; Cope & Kalantzis, 2009, p. 176; Kalantzis et al., 2016)). *Designing* is the act of meaning-making. It includes both the sense-making process for oneself (such as listening, reading, and viewing) and the process of communicating to the world (such as speaking, writing, and presenting) (Cope & Kalantzis, 2009). *The redesigned* is the world-transformation process through which people insert their personal interpretations into other's representations and gain new "insights", "expressions", and "perspectives" (Cope & Kalantzis, 2009, p. 178). These "redesigned" (Cope & Kalantzis, 2009, p. 178) meanings then become new available designs for other meaning-makers (Cope & Kalantzis, 2009; Kalantzis et al., 2016).

In this thesis, I take multiliteracies as a theoretical lens to examine how literacy practices are implemented and perceived in the literature; I analyze available designs, designing, and redesign in Chinese immigrant family literacy practices.

The HOW of Multiliteracies Pedagogy

The New London Group (1996) promote four multiliteracies pedagogical components: *situated practice, overt instruction, critical framing,* and *transformed practice*. Situated practice values individuals' multiple roles and the use of discourse in their meaning-making experience. Overt instruction builds on students' previous knowledge and scaffolds instruction to help them learn the metalanguage of design through direct transmission activities (such as drills and rote memorization). Critical framing helps students critically analyze the related social and cultural contexts of the design of meaning. Transformed practice encourages students to transform learned knowledge in social contexts and use it to design their ideal social futures (The New

London Group, 1996).

Multiliteracies scholars have also addressed *knowledge processes* (four orientations to teaching and learning literacy) through the concepts of *experiencing, conceptualizing, analyzing, and applying* (Cope & Kalantzis, 2015; Kalantzis et al., 2016).

Experiencing involves learning through real-life situations; it involves meaning-making that is contextualized through one's experiences, actions, and exposure to evidence and interests (Cope & Kalantzis, 2009; Gee, 2002, 20014; Kalantzis et al., 2016). *Experiencing the known* reflects learners' real-world experience*. Experiencing the new* requires learners to be immersed in unfamiliar actual experiences (such as places, situations or communities) or virtual experiences (such as texts, conversations or images) (Cope & Kalantzis, 2009, 2015; Kalantzis et al., 2016).

Conceptualizing is a learning process that generalizes abstractions to form concepts and synthesize them into theory (Cope & Kalantzis, 2015). Conceptualizing *by naming* refers to classifying things and naming them with abstract and summarized terms (Cope & Kalantzis, 2015; Kalantzis et al., 2016). Conceptualizing *by theory* is about drawing concepts together to make generalizations (Cope & Kalantzis, 2015; Kalantzis et al., 2016).

Analyzing involves examining the structural and functional relationships between learning elements (Cope & Kalantzis, 2015). Analyzing *functionally* examines the functional meaning of a piece of text, including the cause and effect and the underlying messages. Analyzing *critically* evaluates one's perspectives, intentions, and interests in the texts (Cope & Kalantzis, 2015; Kalantzis et al., 2016).

Applying involves learners in practicing "experiential, conceptual or critical knowledge" (Cope & Kalantzis, 2015, p. 21) in real life and learning something new from the practice

process (Cope & Kalantzis, 2015). Applying *appropriately* is about learners practicing their knowledge in conventional contexts. Applying *creatively* refers to learners expressing meanings by using their knowledge creatively and innovatively, most of the time in unconventional contexts (Cope & Kalantzis, 2015; Kalantzis et al., 2016).

The theory of multiliteracies has enabled me to understand literacy practices in Chinese immigrant families through the use of ideas such as the four multiliteracies pedagogy components (situated practice, overt instruction, critical framing, and transformed practice) and the knowledge processes (experiencing, conceptualizing, analyzing, and applying) (Cope & Kalantzis, 2015; Kalantzis et al., 2016).

Summary

Families play an irreplaceable role in providing heritage language resources for immigrant literacy learning. My extensive literature review identified two research gaps in Chinese immigrant family literacy practices: there is no synthesis of knowledge about literacy practices among Chinese immigrant families, and no study of Chinese immigrant families' literacy practices that adopts transformative approaches. My systematic literature review will address these gaps using a multiliteracies lens to analyze and synthesize existing studies of literacy practices among Chinese immigrant families in English-dominate countries. Also, my review summarizes the different interpretations of literacy used in the studies and explores the implications of transformative literacy learning within the family context and other non-school contexts for Chinese immigrant families in Canada. The next chapter will elaborate on the methodology I use to conduct my research.

Chapter 3: Methodology

The COVID-19 pandemic required an adjustment to my original research plans. Rather than interact with and gather data from families directly, I turned my attention to what could be learned from the literature to date. I focused on research that had been done on my topic, on summarizing and clarifying any gaps that existed in that research, and on considering further research that might be helpful.

Systematic Literature Review

The purpose of a systematic literature review is to provide theoretical background for future research, to explore the breadth of research on a specific topic, and to look for answers to practical questions within existing research (Okoli & Scahbram, 2010). A systematic literature review uses comprehensive and explicit methods to assemble, synthesize, and critically extract and evaluate evidence from previous studies in order to answer specific research questions (Fink, 2005; Last, 2001; Punch & Oancea, 2014). A systematic literature review helps to limit a researcher's personal bias because it follows an "explicit, transparent and replicable" protocol involving searching, screening, and analyzing (Punch & Oancea, 2014, p.166).

I reduced Okoli and Scahbram's (2010) eight steps for a systematic literature review to the following six steps which I used to guide my review:

1. Identify the purpose of the literature review.

2. Search the literature: Use controlled keywords to search the database.

3. Screen the literature: Introduce inclusion and exclusion criteria and detail the screening process.

4. Extract data from the studies: Systematically extract relevant information from each selected article.

5. Synthesize knowledge from the studies through deductive and inductive thematic analysis.

6. Report the findings: Organize the findings by themes and report with sufficient detail.

Purpose of the Literature Review

My literature review focused on Chinese immigrant families' biliteracy practices and experiences as reported in selected studies. I aimed to understand those literacy practices, to summarize the different interpretations of literacy evident in the studies, and to explore the implications of transformative literacy learning within the family context and other non-school contexts for Chinese immigrant families in Canada. The purpose of my review was to synthesize knowledge and inform diverse stakeholders including parents, children, teachers, family literacy program developers, and researchers (Punch & Oancea, 2014; Ritchie & Rigano, 2007; Yu, 2011).

Searching The Literature

On March 31, 2021, following the suggestions of two Western University librarians who specialize in systematic literature reviews, I identified "Chinese," "literacy OR biliterac* OR bilingual" and "home OR famil*" as controlled keywords to use in conducting my first search in the ERIC (Educational Resources Information Center) database, the world's most widely used database for education related literature. The results of this initial search yielded 380 sources which included 223 journal articles, 30 books, five dissertations and theses, 69 reports, 29 encyclopedia articles and reference works, nine conference papers, seven speeches and

presentations, and eight other sources.

I used "Chinese," "family literacy practices OR family biliterac* practices OR home literacy practices OR home biliteracy* practices" as controlled keywords for my second search in the ERIC database. The second search yielded 68 sources which included 54 journal articles, nine books, one dissertation, and four conference papers.

Screening Literature: Inclusion and Exclusion Criteria

To reduce the results of the ERIC searches to a manageable number, and to ensure selection of the most significant studies, I applied five screening criteria:

1. The studies were published since 2000 in peer-reviewed journals.

2. The studies used qualitative or mixed-methods approaches that provided qualitative data. (Qualitative data provides rich and contextualized information that helps me understand "participants' definitions" (Cohen et al., 2007, p. 461).)

3. The studies were conducted in native English-speaking countries. ("Core Anglosphere" countries include the United States of America, the United Kingdom (England, Scotland, Wales, and Northern Ireland), Canada, Australia, and New Zealand) ("Anglosphere," 2021). (These countries regard English as their dominant language with Chinese as a minority language. Selecting studies conducted in these countries may reveal implications for Chinese immigrant families in Canada.)

4. The studies focused on Chinese immigrant families or their family members. I define "Chinese families" as families with at least one parent or family member who has Chinese ethnic and cultural background. (This includes people from mainland China, Hongkong, Macao, Taiwan, and ethnic Chinese people in Singapore and Malaysia who speak varieties of Chinese languages or dialects as their heritage languages).

5. The studies used data collection methods that include and focus on literacy practices happening at home or in other family contexts such as family-run business settings.

Screening Process

I applied the five screening criteria one by one to all the sources. Figure 1 and Figure 2 show the selection protocol. 203 journal articles were published since 2000; 197 of them were peer-reviewed. Eight were not accessible via Western's online library system. I read the abstracts of the other 189 articles. If the abstract did not provide enough information to make a decision about inclusion, I obtained the article in full text to evaluate whether it met the other four screening criteria. 109 articles were excluded because they did not involve qualitative or mixed-method approaches; 26 were excluded because they were not situated in Anglosphere countries; 22 articles were excluded because they did not focus on Chinese immigrant families or their family members; 15 articles were excluded because they did not focus on literacy practices in home contexts. After applying all inclusion and exclusion criteria, 17 journal articles remained and 172 had been excluded.

Figure 1. Article Selection Process in the First Search

Uses "Chinese," "literacy OR biliterac* OR bilingual" and "home OR famil*" as controlled keywords search in ERIC database: (N=380)

191 articles were excluded:

● Books (N=30);

● Dissertations and theses (N=5);

● Reports (N=69);

● Encyclopedia and reference works (N=29);

● Conference papers and proceedings (N=9);

● Speeches and presentations (N=7);

● Other sources (N=8);

● Journal articles published before 2000 (N=20);

● Journal not peer-viewed (N=6);

● No access to the article (N=8)

Resource type and publication date: (N=380)

Abstract or full article screened: (N=189)

172 articles were excluded:
● Not a qualitative or mixed method empirical study (N=109);

● Not situated in a majority native English-speaking country (N=26);

● Not focused on Chinese Immigrant families or family members (N=22);

● Not focused on literacy practices in home context. (N=15)

Articles selected: (N=17)

27

Figure 2. Article Selection Process in the Second Search

Use "Chinese", "family literacy practices OR family biliterac* practices OR home literacy practices OR home biliteracy* practices" as controlled keywords search in ERIC database:
(N=78)

76 articles were excluded:

● Books (N=10);

● Dissertation (N=1);

● Reports (N=1);

● Encyclopedia and reference works (N=1);

● Conference papers and proceedings (N=7);

● Other sources (N=3);

● Journal articles published before 2000 (N=1);

● Journals without peer-viewed (N=2);

● Journals overlapped with Search 1 (N=50)

Resource type and date of publication
(N=78)

2 articles were excluded:
● Not situated in majority native English-speaking countries (N=1);

● Not focused on Chinese Immigrant families or family members (N=1);

Abstract
(N=2)

Articles selected:
(N=0)

Data Extraction and Data Analysis

First, I read through all the selected papers and identified all the words and descriptions that related to family practice, parents' perspectives on literacy, and researcher's interpretations. Then I applied deductive and inductive thematic analysis methods to identify and analyze themes. I define themes as patterns that capture important information related to research questions (Boyatzis, 1998; Virginia & Victoria, 2006). The deductive themes are generated from the multiliteracies theory, while the inductive themes emerge from the studies themselves (Boyatzis, 1998; Murray, 2003; Virginia & Victoria, 2006).

In order to determine how the practices and interpretations of literacy have changed over time, I numbered the selected articles from oldest to most recent. I started with the oldest articles using the pre-defined deductive codes and themes table (See Table 1) on the side. I used an online mind mapping tool to help me synthesize the codes and themes (See Figure 3). I highlighted texts with different colors to identify different pre-defined themes and codes (See Table 1). For example, I highlighted the texts related to the meaning-making process in red and texts related to situated practices in green. I analyzed the texts and noted the specific code on the right side of the margin. Also, I noted the article numbers and page numbers on the online mind mapping tool.

The deductive themes and codes listed in Table 1 were generated from multiliteracies theory (Boyatzis, 1998; Saldaña, 2015), the theoretical lens used to interpret the select studies. As noted in Chapter 2, the meaning-making process, the pedagogical components, and the concepts of multilinguality and multimodality are the main conceptual constructions of multiliteracies theory I used (The New London Group, 1996; Cope & Kalantzis, 2015; Kalantzis et al., 2016). These three themes, and codes led my deductive analysis process.

Table 1. Deductive Themes and Codes

Themes	Codes
Meaning-making process	Available designs (language, image, sound, gesture, touch, and space)
	Designing (representing other's ideas by the interpretative process of reading, listening, or viewing)
	Designing (communicating to others by writing, speaking, or making pictures)
	The redesigning (self-transformation to the world)
Pedagogical components	Situated practice (e.g., meaning-making in contexts)
	Overt instruction (e.g., the direct instruction of linguistic feature(s)
	Critical framing (e.g., underline meaning (historical, social, cultural, political, ideological, and value-centred)
	Transformed practice (e.g., transformative meaning-making to the world)
Multilinguality	
Multimodality	

Note: The themes and codes were generated from The New London Group, (1996); Cope & Kalantzis, (2015); Kalantzis et al., (2016)

Inductive Analysis. After identifying texts related to family practice, parents' perspectives on literacy, and researcher's interpretations, I found that some texts remained uncategorized—they did not fit any of the deductive themes and codes I had identified. By examining the main idea of these texts, I created new codes using the online mind mapping tool (Boyatzis, 1998) (Figure 3). I noted the code, simple examples, article number, and page numbers beside each code. Later I identified the most frequent codes as the inductive themes (Javadi & Zarea, 2016; Murray, 2003) (Table 2).

I also recorded the following primary information from the studies I reviewed to assist in identifying the inductive findings:

a) Research sites help me notice and define the possible findings that family literacy patterns are different across different countries.

b) Theoretical frameworks help me understand how researchers perceive literacy in their studies.

c) Reported literacy practice(s) help me answer my first research question: What are the reported literacy practices of Chinese immigrant families in the majority native English-speaking counties?

d) Family members involved in the practice(s) help me notice and define how different family members' involvement would or would not change the literacy practice(s) in the family context.

Table 2. Inductive Findings: Themes and Codes

Inductive Finding for	Inductive Themes	Inductive Codes
Family literacy practices	Family members' involvement	Interaction between parents
		Interaction between other family members

Perception of literacy	Researchers' perceptions	
	Parents' perceptions	Literacy and "play"
		Importance of children's literacy learning
		Expectation for children's literacy learning
		Literacy and capitals
		Literacy, power, and inequality
		Literacy and identity
	Children' perceptions	

Figure 3. The Mind Map for Organizing the Codes and Themes
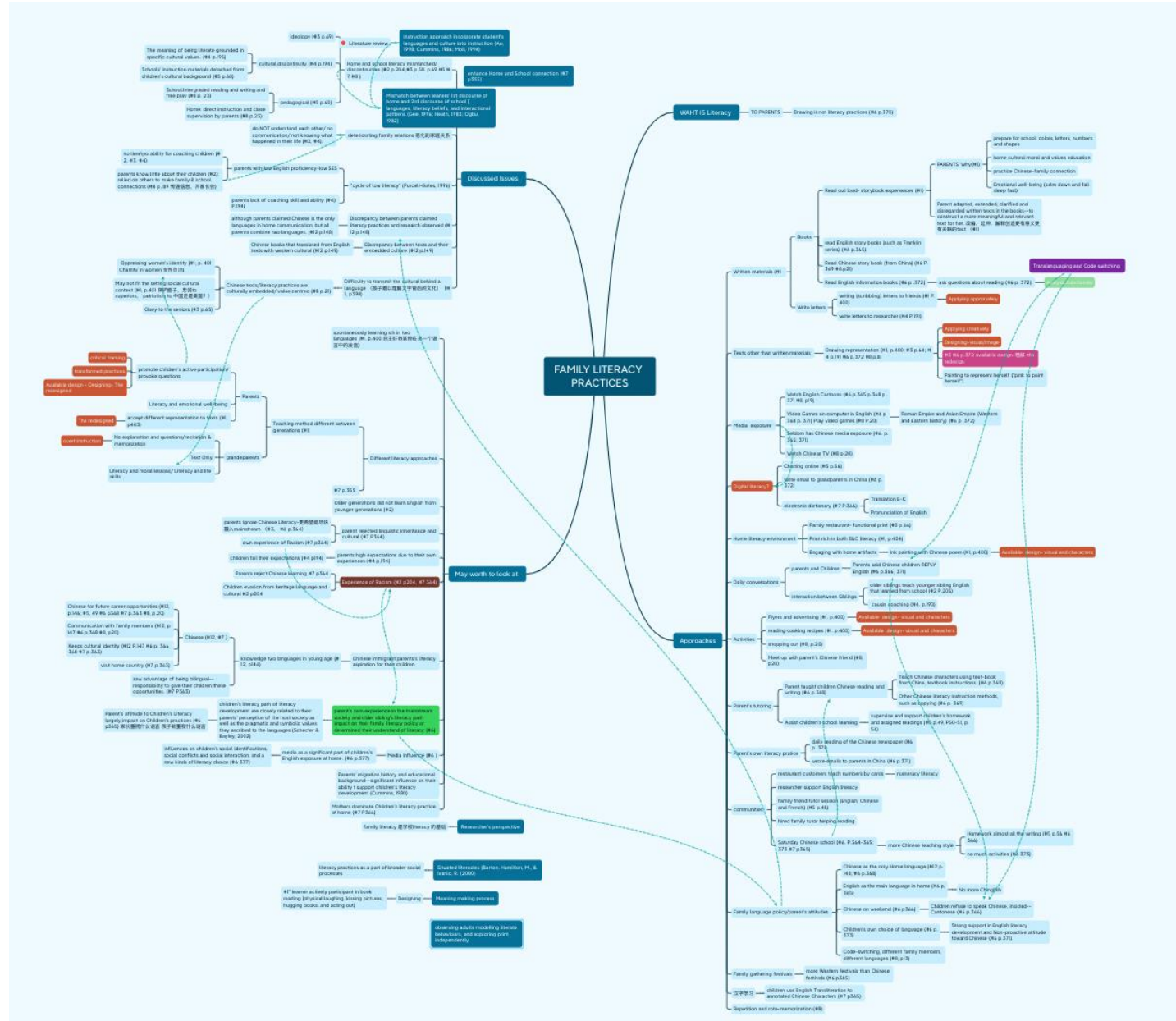
Summary

    I conducted a systematic literature review using an adaptation of Okoli and Scahbram's method (2010). The searching process in ERIC database yielded 458 of studies of which 17 met my inclusion criteria. I identified the deductive themes: meaning-making process, the

pedagogical components, multilinguality, and multimodality. I also identified the inductive

themes: family members' involvement, researchers' perceptions of literacy, parents' perceptions

of literacy, and children' perceptions of literacy.

<center>**Chapter 4: Findings and Discussion**</center>

In this chapter, I present the results of my analysis of 17 studies. This analysis answers two of my research questions:

1. What are the reported literacy practices (including English literacy practices, Chinese literacy practices, and bilingual literacy practices) of Chinese immigrant families in countries in which the majority of people are native English speakers?

2. How is literacy perceived in the literature?

Reported Literacy Practices of Chinese Immigrant Families

My findings draw on both deductive and inductive thematic analysis. The deductive themes include the three meaning-design processes and the four pedagogical components of multiliteracies theory. The inductive theme is family members' involvement of the family members in the studies.

Deductive Analysis Findings: Based on Multiliteracies Theory

The main concepts of multiliteracies theory guided my deductive analysis. As outlined in Chapter 2, the meaning-design process (Figure 3), the pedagogical components, and the revised four knowledge processes (Figure 4) are the main concepts of multiliteracies theory (Cope & Kalantzis, 2015; Kalantzis et al., 2016; The New London Group, 1996).

Figure 4. The Meaning-Design Process

(Available) Designs
Resources for meaning–found artefacts of communication, tools for representation and expressive materials that can be reworked as a new message prompt

Designing
Meaning-making work – reconstructing available resources for meaning for purposes of representation and communication

(The re-)designed
New available designs – traces of meaning that leave the designer and the world transformed

(From Kalantzis, Cope, Chan, & Dalley-Trim, 2016, p. 222)

Figure 5. Mapping the Original Multiliteracies Pedagogy Against the Revised Knowledge Processes

experiencing — the new

applying — creatively

experiencing — the known

applying — appropriately

conceptualising — by naming

analysing — functionally

conceptualising — with theory

analysing — critically

situated practice

transformed practice

overt instruction
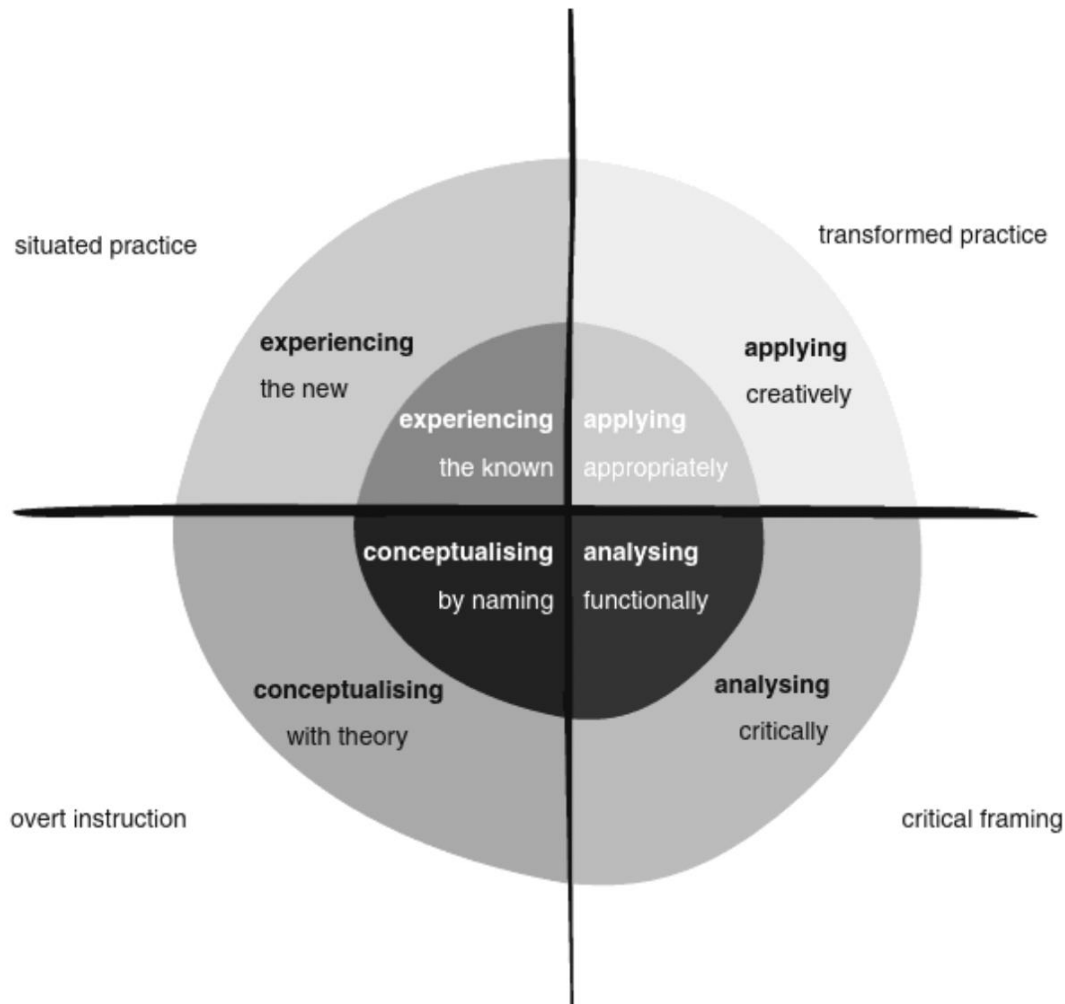
critical framing

 (Adapted from Kalantzis & Cope, 2015, p. 5)

For my systematic literature review I adapted the original multiliteracies framework of pedagogical components (i.e., situated practice, overt instruction, critical framing, and transformed practice) as analytical lenses instead of the revised four knowledge processes. *Knowledge processes* concern both learners' multiple ways of knowing (i.e., experiencing, conceptualising, analyzing, and applying) and the related pedagogical orientations (Cope & Kalantzis, 2009). For example, the knowledge process of *conceptualising* involves developing and synthesizing concepts. It also concerns the corresponding instructional approaches of

didactic teaching and mimetic pedagogy. The 17 studies I reviewed did not provide enough information for me to capture learners' multiple ways of knowing (Kalantzis et al., 2016). Only five studies presented scenarios of actual parent-child interactions and dialogues which provided examples of parents' instructional approaches and the implementation of their pedagogical orientation (G. Li, 2001, 2004; L. Li & Fleer, 2015; Qiu & Winsler, 2017; Wan, 2000; Zhao & Flewitt, 2020). Only one study described the interaction between children and family members (Fillmore, 2000). Eleven studies reflected parents' pedagogical orientations. Among them, ten studies documented parents' reflections on their family literacy experience. One study presented children's reflections on their family literacy experience. However, the studies I reviewed did not analyze knowledge processes or explain children's ways of knowing and related pedagogical orientations. Thus, rather than employ the knowledge processes, I adapted the four pedagogical components as deductive analytical lenses to help me understand Chinese immigrant families' home literacy practices.

Meaning-Making as a Design Process

Multiliteracies theory suggests a dynamic conception of meaning-making as a process of design (Cope & Kalantzis, 2009; Kalantzis et al., 2016; The New London Group, 1996). The word "design" refers to both the patterns in meanings and the processes of meaning-making (Cope & Kalantzis, 2009; Kalantzis et al., 2016; The New London Group, 1996). The meaning-design process includes available design, designing, and re-designing (Figure 1) (Cope & Kalantzis, 2009; Kalantzis et al., 2016; The New London Group, 1996).

Available Design. As shown in Figure 1, available design refers to available material, resources, and practices for meaning-making (Cope & Kalantzis, 2009; Kalantzis et al., 2016). In the reviewed studies, parents used four kinds of available designs to support children's literacy

development in the family environments, including books, media, technology tools, and literacy artifacts.

Book. Nine studies reported the use of books in Chinese and/or English to support children's literacy in the home environment (Chao & Ma, 2019; Hancock, 2006; Hu et al., 2014; G. Li, 2004, 2006, 2007; L. Li & Fleer, 2015; Mu & Dooley, 2015; Wan, 2000). However, Chinese parents take different approaches in their use of storybooks. For example, G. Li (2007) reported the mother asked her child to repeatedly read and recite paragraphs in English storybooks, as the mother believed repetition and rote memorization would help children learn English. In contrast, a mother in Wan's (2000) study adopted a different approach. She "adapted, extended, clarified, and disregarded written texts" in the storybooks "to construct a more meaningful and relevant text" for the child (p. 402). For example, the daughter replaced all the characters' names with her friends' names, and the mother deviated from the original text and followed the daughter's adaptation. The mother also accepted her daughter's interpretation of the storybook pictures, changing the original text from "Dad throws that baby high" to "Dad swings him," which reminded the child of her own experiences. Another active storybook reading example presented by Li and Fleer (2015) involved the father and the child reading an English language book in Chinese. For example, the father pointed at an English storybook picture and asked the child in Chinese: "看这个图。小朋友在做什么？"（Look, what is the child doing in the picture? Child: "她在喂那个，那个，那个，Rooster. (She is feeding the um, um . . . rooster.)" Father: "她在喂鸡哦！Rooster 是公鸡（She is feeding the rooster. Rooster is Gong Ji." The father used pictures rather than written words to help the child make meaning and engage in communication in the heritage language.

Three studies (Chao & Ma, 2019; G. Li, 2006, 2007) reported that parents followed Chinese

textbooks' instructions for teaching their children Chinese. In two studies (Chao & Ma, 2019; G. Li, 2006), parents followed the instruction in the Chinese textbook and other Chinese literacy instruction methods with which they were familiar, such as copying Chinese characters (G. Li, 2006). Multiliteracies theory suggests creating new meaning by integrating children's voices (Kalantzis et al., 2016). Chinese textbooks can provide children with available resources to design new meanings in Chinese. However, parents in the two studies adopted the overt instruction method in which parents asked children to replicate the found design by copying learned Chinese characters (Chao & Ma, 2019; G. Li, 2006).

Media. Eight studies discussed media as sources for children's available design for literacy development (Chao & Ma, 2019; Hu et al., 2014; G. Li, 2003, 2004, 2006, 2007; Mu & Dooley, 2015; Wan, 2000). Five studies reported using English cartoons and TV series as literacy resources at home (Chao & Ma, 2019; G. Li, 2003, 2004, 2006, 2007). Both American cartoons and TV series integrate multiple modes of meaning-making, such as a clip which contained scenario settings that convey visual meanings, characters' spoken lines with oral meanings, and characters' gestures and facial expressions (Cope & Kalantzis, 2009; Kalantzis et al., 2016).

 Of those eight studies, four reported that children play English video games to learn English (G. Li, 2004, 2006, 2007; Hu et al., 2014;). G. Li (2006) reported children playing English video games (such as *Roman Empire*, *Asian Empire* and *Ancient Egypt*) to learn English literacy and history. Parents encouraged their children to borrow more English video games from the public library. Playing video games could engage their visual, auditory, and tactile senses to help them understand the meaning of the game setting and engage in it (Cope & Kalantzis, 2009; Kalantzis et al., 2016). It is worth noting that five of the eight studies reported that children enjoyed using media materials as the available design for their literacy learning (G. Li, 2004, 2006, 2007; Hu

et al., 2014; Mu & Dooley, 2015). For example, Mu and Dooley (2015) reported that the parents introduced Chinese TV series to their children and often watched them together. The children enjoyed watching Chinese TV series and learning Chinese from them. Even without her parents' guidance she would find Chinese TV resources on Chinese search engines to watch herself.

   Digital Tools. Only two studies reported Chinese immigrant families using digital tools as the available design to support children's literacy learning (Hu et al., 2014; Zhao & Flewitt, 2020). Hu et al. (2014) reported that two mothers used "Dian Du Bi" (a pointing device that can read out the words from electronic books) to teach children Chinese and English. Zhao and Flewitt (2020) used WeChat (an online chatting application with social media features) to interact with children, distant family, and friends. Within WeChat, the children integrated multiple forms of meaning-making to communicate with others, including Chinese or English written communications, short real-time audio messages, visual modes such as emojis, pictures, and stickers (a combination of written language and image or animated pictures), and "virtual artifacts" (p. 273) such as digital red envelopes. When the children point Dian Du Bi to an English word or Chinese character in the electronic books, the digital pen pronounces the word or character. This reading tool helps children connect sounds and written forms of both languages. However, Hu et al. (2014) reported that parents strongly encourage children's use of Dian Du Bi to promote children's bilingualism. Using Dian Du Bi is still a traditional transmission teaching method that only teaches children about Chinese and English's linguistic features. In contrast, the use of WeChat (Zhao & Flewitt, 2020) encourages children to use multilingual and multimodal modes to make meanings. As Zhao and Flewitt (2020) argue, online interactions between children and others facilitate Chinese immigrant children's heritage language maintenance and cultural practices in a situated context.

Environmental Print. Two studies reported that environmental print supports children's Chinese and English literacy learning in real-life contexts (G. Li, 2001; Wan, 2000). Wan (2000) believes a home literacy environment in which children are surrounded by rich print-based materials such as Chinese calligraphy artworks and scattered English newspapers and flyers will provide children with many real-life opportunities to engage in reading and writing literacy practices in both languages. For example, Wan (2000) described the mother making soup, and the child was trying to help. The mother did not know how many ingredients to use, so she guided her child to read the cooking instructions with her. Similarly, G. Li (2001) reported parents used whatever resources they had in their family-owned restaurant to teach their child English letters, such as "Coke" on the beverage bottles. In these two studies, parents incorporated overt instruction into children's situated real-life contexts, so children incidentally learned more Chinese and English language and literacy knowledge. These examples echoed Cazden's (1992; 2006) suggestion: "immersion in rich literacy environments is necessary but not sufficient"; language and literacy teaching should combine both immersion and explicit teaching (Cazden, 1992. p. ix).

Designing and the Re-designed. As shown in Figure 1, designing refers to reconstructing available resources for the purposes of representation and communication (Cope & Kalantzis, 2009; Kalantzis et al., 2016). The result of designing is the re-designed. It often refers to "a tangible, communicated trace, such as an image, an object, an oral utterance or a written text" (Kalantzis et al., 2016, p. 223). Here I discuss how Chinese immigrant children use available resources to make meaning in diverse forms, including written, visual, oral, and online communication, and how the re-designed meanings become new, available resources for further transformative meaning-making.

Written Forms. Four studies (G. Li, 2003, 2004; Wan, 2000; Wei & Zhou, 2012) reported children's use of written texts for meaning-making and representation, such as writing a short letter to the researcher (G. Li, 2003), copying and writing Chinese characters and writing short compositions (G. Li, 2004), and scribbling English letters to their friends (Wan, 2000). Wei and Zhou's (2012) research provides details about how parents guided their child to write daily journals. They asked their child to recall her day and tell the parents the most meaningful event of the day in Chinese, later asking the child to translate her Chinese oral speech to English written texts. In the process of meaning-making, the child represents her daily experiences and uses the English vocabulary she learns to share her representation with others in the written form.

Visual Forms and Oral Forms. A total of six studies reported children using visual forms and oral forms to make meaning and represent themselves (G. Li, 2001, 2003, 2006, 2007; Wan, 2000; Wei & Zhou, 2012). Five studies reported children drawing pictures (G. Li, 2001, 2003, 2006, 2007; Wan, 2000), and two studies reported children using oral speech (Wan, 2000; Wei & Zhou, 2012). For example, a girl drew houses to express her wishes for her family to have their own house (G. Li, 2001); another girl used her favourite colour to draw a self-portrait (G. Li, 2007). Another girl made Chinese oral speeches to her parents to recall her day (Wei & Zhou, 2012).

In four of those six studies, however, researchers and parents implied that they prefer the written form of meaning-making rather than the visual and oral form. For example, two of G. Li's studies (2006; 2007) reported that children could draw pictures to interpret the stories they read but could not write something to explain it. In another of G. Li's (2001) studies, the researcher described the child scribbling something to imitate taking notes, and sometimes the child's scribble became letters. Li also reported the child proudly announcing that she will learn

ABCs in school. Parents regard the oral form of meaning-making as a fallback solution to practicing English literacy. For example, in Wei and Zhou's (2012) research, the child recorded her English journal entries on a tape recorder when she was not home and did not have the opportunity to write the traditional English journal her parents assigned as a daily practice. The parents also asked the child to read her journal aloud to detect spelling and grammatical errors. Even though the child made meanings orally, both parents and children regarded it only as a preparation practice to develop the child's written literacy knowledge and metalinguistic awareness. The parents (who were also the researchers) did not include oral literacy as a part of literacies because they believe literacy should be in written forms.

Online Communications. Three studies (G. Li, 2004, 2006; Zhao & Flewitt, 2020) reported that children had online communications with other people using their literacies knowledge to practice their Chinese and English language. G. Li (2006) reported that parents encouraged their child to write English emails to the child's grandparents as a simple English writing practice. Similarly, Zhao and Flewitt (2020) reported that the mother helped the child use Pinyin (a Romanized phonetic system based on the sounds of Mandarin Chinese) to type in Chinese on the phone to communicate with distant family members and friends. The Pinyin system transforms logographical Chinese characters into phonographic letters. However, Chinese pronunciation does not exclusively correspond to one Chinese character. In other words, there are a large number of homophones in the Chinese language, such as the pronunciation of "zuo" could mean "昨 yesterday" in the second Chinese tone; "左 left" in the third Chinese tone; and "do 做"，"as 作，"sit 坐""seat 座" in the fourth Chinese tone. These Chinese characters will appear when typing "zuo" on the phone. Unlike typing in English, using Pinyin to type Chinese requires both Chinese oral proficiency and recognition of the corresponding characters.

Of the 17 studies I reviewed, none reported children's re-designed process. Wei and Zhou (2012) described a child who re-created her previous meaning-making. She translated her Chinese oral expression to English written text as her daily journal. She also read her previous journal aloud to detect spelling and grammatical errors. The read-back activity provided the child with new "insight" to understand her previous meaning-making (Cope & Kalantzis, 2009, p. 178). The previous meaning-making joined the repertoire of available designs and provided a fresh opening for new designs (Cope & Kalantzis, 2009; Kalantzis et al., 2016).

Pedagogical Components

Here I present findings about Chinese immigrant families' literacy practices through the lenses of four pedagogical components of multiliteracies, including situated practice, overt instruction, critical framing, and transformed practice.

Situated Practice. Ten studies (Chao & Ma, 2019; Hu et al., 2014; G. Li, 2001, 2003, 2006, 2007; L. Li & Fleer, 2015; Mu & Dooley, 2015; Wan, 2000; Wei & Zhou, 2012) reported that Chinese families encouraged their children to make connections between their real-life experiences and meaning-making.

Six of the ten reported that parents encouraged children to engage their real-life experiences in family literacy practices (G. Li, 2001, 2007; L. Li & Fleer, 2015; Mu & Dooley, 2015; Wan, 2000; Wei & Zhou, 2012). For example, in Wan's (2000) active storybook reading, the mother adopted, extended, clarified, and disregarded written texts in the books to construct a more meaningful and relevant text for the child. The mother allowed the child to replace the characters' names in the book with her friends' names. And the mother gave the child time to role-play what the characters did in the book. The mother invited the children to interpret the behaviour of the characters, and reminded the children of their own experiences. In Li and

Fleer's (2015) study, the child makes sense of the new things she learned by making connections with her previous tactile experience. For example, when she was learning new Chinese words 绵羊 (sheep) and 羊毛(wool) as her father was reading a picture book with her, she went back to her room and picked up her wool jumper. She used her jumper to demonstrate the function of "wool" and prove her understanding of the Chinese word "羊毛 (wool)". As L. Li and Fleer (2015) argue, the experience of connecting the quality of the wool and her feelings about the warm wool jumper helped the child make meaning with the new Chinese word she learned in a real-life context.

Three of the ten studies reported that the family environment, informal family conversations, and family activities provided children with opportunities to connect their real-life experiences with literacy learning (G. Li, 2006; Mu & Dooley, 2015; Wan, 2000). As Wan (2000) argues, the home literacy environment allows the child to participate in life literacy events such as reading receipts and guiding the mother's cooking. Also, G. Li (2006) reported that parents believe celebrating western festivals could help children learn English in real cultural contexts. For example, parents facilitated their children's engagement in traditional Canadian festivals such as wearing green for St. Patrick's Day. These authentic literacy activities blended literacy learning with children's real-life experiences.

Four of the ten studies reported that Chinese immigrant families' communities provided children with opportunities to develop their language and literacy in real-life contexts (Chao & Ma, 2019; Hu et al., 2014; G. Li, 2003, 2006). Chao and Ma (2019) reported that parents believe that engaging in various local community activities in which their children are interested could help children contextualize their language and literacy development. For example, parents believe interacting with English-speaking people at libraries and museum events was

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"experiential in context" for children's English language and literacy learning (Chao & Ma, 2019, p. 410). Also, the parents believe that volunteering in the local Chinese school as a Chinese teacher helped them assist with children's English and Chinese bilingual and biliteracy learning. Children participating in and being immersed in those meaningful practices would be motivated to learn and use what they have learned in ways related to their own interests (The New London Group, 1996)

 Overt Instruction. Seven studies reported that parents took the overt instruction approach to support their children's literacy learning in family contexts (Hancock, 2006; G. Li, 2001, 2004, 2006, 2007; Wan, 2000; Wei & Zhou, 2012). Four studies indicated that the Chinese literacy practices in the home were mainly drilling exercises such as repetitively copying new Chinese characters and reciting ancient poems and paragraphs without connections to children's previous knowledge (Hancock, 2006; G. Li, 2004, 2006, 2007).

 Studies also show parents' creative use of overt instruction. For example, the mother in Hancock's (2006) study was not asking the child to memorize unanalyzed characters but helping the child develop morphological awareness of how Chinese characters are created. The mother broke down Chinese characters and described "snow"(雪) as a form of solid "rain" (雨) that can be picked up by hand ("彐"). The mother creatively combined imagination and pictorial instructions with her overt instruction. The mother's explanation of Chinese radicals reveals written Chinese as a logographic writing system. The major types of formations of Chinese characters are pictographs (象形) and ideographs （指事）, including compound ideographs （会意） and phono-semantic compounds （形声）. Knowing this concept, the child could categorize Chinese characters with the same radical and distinguish them by their meaning and sound. The mother aimed to develop the child's morphological awareness and accelerate the

child's Chinese literacy development.

Similarly, Wei and Zhou (2014) reported that parents intentionally incorporated children's funds of knowledge (Moll et al., 1992) into their overt instruction. For example, the parents considered the child's accumulated knowledge of Pinyin (a Romanized phonetic system based on the sounds of Mandarin Chinese). They explicitly taught their child how to distinguish syllables and phoneme segmentation in English vocabulary. When the child had difficulty spelling a word, the parents would exaggerate the word's pronunciation and encourage their daughter to figure out the spelling herself. Also, the parents encouraged the child to analyze the new English words and make connections between them rather than simply asking the child to memorize them. Considering the importance of phonograms in English, the parents collected words with similar pronunciations. They presented the relations of words to the child, demonstrated sentence examples, and explained the Chinese meaning to help the child connect the English word and its real-world usage in Chinese. By systematically categorizing English words, the child quickly remembered a set of new English vocabulary.

As in the examples reported in the studies, overt instruction by Chinese parents included not only direct transmission and rote memorization, it also included parent-guided analysis, classifications, and interventions based on children's funds of knowledge and scaffolded to help them make sense of the new knowledge (Moll et al., 1992; The New London Group, 1996).

Five studies reported that children were sent to Chinese schools that adopted overt instruction and assigned as homework drill practices such as copying Chinese characters and memorizing the pronunciation of Chinese characters (Hancock, 2006; G. Li, 2004, 2006, 2007; Mu & Dooley, 2015). Furthermore, all five studies indicated children's resistance to Chinese literacy learning in Chinese schools. For example, both G. Li (2006; 2007) and Mu and Dooley

(2015) reported that children complained that Chinese schools only provided overt instruction that focused on reading and writing in written Chinese, compared with their schools' English literacy learning that involved more activities such as drawing and free play.

Critical Framing. Of the 17 studies I reviewed, only Wan (2000) showed that the mother helped the child critically analyze the related social and cultural contexts in the storybook they were reading. The child asked her mother, "Can girls be emperors and presidents?" The mother affirmed the child's question by answering: "That's a good question. Yes, they can." And then the child asked a further question: "What is the girl president's name?" The mother elaborated: "England had a women prime minister called Margaret Thatcher. Cixi was kind of a woman emperor in China. I cannot think of any women president in America." The child said, disappointed: "That's not fair" (p. 401). The mother did not stop her child from asking questions; instead, she encouraged the child to think beyond the story they were reading and provided historical evidence to facilitate the child's critique of gender inequity. However, the discussion between the parent and the child stopped here, so we do not know the child's further thoughts or acts.

Transformed Practices. Transformative practices encourage children to apply what they learn from situated practice, overt instruction, and critical framing to other contexts or cultural sites. I did not identify in the studies I reviewed any findings to prove that children were able to transform practice as a result of Chinese immigrant families' literacy practices.

Multilinguality

All 17 of the studies I reviewed showed that all Chinese families used multiple languages in home contexts (Chao & Ma, 2019; Curdt-Christiansen, 2009; Fillmore, 2000; Hancock, 2006; Hu et al., 2014; G. Li, 2001, 2003, 2004, 2006, 2007; L. Li & Fleer, 2015; Mu & Dooley, 2015;

Qiu & Winsler, 2017; Wan, 2000; Wei & Zhou, 2012; Yu, 2013; Zhao & Flewitt, 2020).

Six studies reported that Chinese immigrant families mainly used Chinese in their family conversations (Hancock, 2006; Hu et al., 2014; G. Li, 2001, 2003, 2004; Yu, 2013). Either the parents wanted to support their children's home language development (Hancock, 2006; Hu et al., 2014), or the parents were confined by their own English language proficiency levels (G. Li, 2001, 2003, 2004; Yu, 2013). Two studies reported that family members mainly used English to communicate with each other (G. Li, 2006; Zhao & Flewitt, 2020) perhaps because the parents want the children to be immersed in a pure English environment (G. Li, 2006) or because the parents speak different heritage languages and are only able to communicate in English (Zhao & Flewitt, 2020). One bilingual mother who appeared to be highly proficient in English discussed the challenge of only using English in the home context (Yu, 2013). Yu (2013) reported that, theoretically, bilingual parents could choose to speak English or Chinese with their children as they wished. However, parents' actual language choices are limited by their accumulated social language knowledge. Some parents have no problem studying or working in English-speaking settings because professional conversations tend to be topically bound, predictable, and based on shared experiences. In contrast, their casual conversations tend to be about random topics with unpredictable phrases. These features limited parents' language choice when they communicate with children in daily conversations.

Five studies reported that children used different languages to communicate with different family members (Fillmore, 2000; Hu et al., 2014; G. Li, 2007; Qiu & Winsler, 2017; Zhao & Flewitt, 2020). For example, Fillmore (2000) reported that the older sister in one family is the only child who learned English and who maintains the heritage language; she translates for her family members when they need to communicate. Similarly, G. Li (2007) reported that children

consistently code-switch between languages, speaking Mandarin with their grandparents, Cantonese with their parents, and English with siblings.

Chinese immigrant families' different language use reflects families' values, beliefs, assumptions, traditions, religions, historical backgrounds, and other cultural factors (Schiffman, 2006). The different language use also supports Chinese immigrant family members in achieving their goals and strengthening their social standing (Curdt-Christiansen, 2009). For example, the mother in Qiu and Winsler's (2017) study speaks Chinese as her heritage language while the father speaks English as the heritage language. Both parents use their heritage languages only to communicate with their children because they believe Chinese and English language and literacy are equally important for their children's future development. In contrast, although the mother in Zhao and Flewitt's (2020) study used her Chinese heritage language to communicate with her children, the father did not consider it necessary for children to learn his heritage language, Portuguese, because they may never use it.

Parents hold different views about learning both Chinese and English language and literacy simultaneously. Some parents hold an asset perspective and believe children's Chinese language and literacy knowledge will help them learn English language and literacy (Hu et al., 2014; G. Li, 2006, 2007). For example, one parent believes children should have diverse language and literacy learning opportunities when they are young; the language and literacy skills in one language will benefit the other (Hu et al., 2014). In comparison, some parents hold a deficit perspective—they believe children's Chinese language and literacy skills will hinder children's English development (Curdt-Christiansen, 2009; Hu et al., 2014; G. Li, 2004, 2006; Yu, 2013). Hu et al. (2014), for example, reported on two parents who believe the Chinese language logic, sentence structure, and pronunciation are distinct from English. Learning the Chinese language

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will confuse children's English language and literacy learning. Similarly, G. Li (2004) reported on parents who speak only English to their children and promote the reading of English books because they want their children to learn "real English" rather than "Chinglish" (p. 365)

Multimodality

As discussed earlier, eight studies reported that children were exposed to more than one mode of meaning-making (Chao & Ma, 2019; Hu et al., 2014; G. Li, 2004, 2006, 2007; Mu & Dooley, 2015; Wan, 2000; Zhao & Flewitt, 2020). Six studies reported children were provided with both printed materials, such as books and environmental print, and media materials such as English cartoons and TV series as literacy resources at home (Chao & Ma, 2019; G. Li, 2004, 2006, 2007; Mu & Dooley, 2015; Wan, 2000). Adding to these two types of resources, Hu et al. (2014) and Zhao and Flewitt (2020) reported that parents supported children's literacy development by giving them time to interact with digital tools such as "Dian Du Bi" (a pointing device that can read out the words from electronic books) and WeChat (an integrated online chatting platform).

Five studies reported that children use and combine multimodal resources to express themselves (Chao & Ma, 2019; G. Li, 2003; L. Li & Fleer, 2015; Wan, 2000; Zhao & Flewitt, 2020). For example, Wan (2000) described a child who combined gestures (such as laughing, kissing pictures, hugging books, and acting out the story) and verbal communication (such as making comments, asking, and answering questions) to express herself during the storybook reading activities. Similarly, L. Li and Fleer (2015) reported a snapshot of a child making a connection between the meaning of the new Chinese word she learned "羊毛" (wool) and the use of wool by touching the material of her coat. Also, G. Li (2003) described a child who was not

fluent in either Chinese or English combining individual words, body language, gestures, and grunts to communicate with others. For example, he would turn on the water tap and say "drink" to let other people know he wanted water.

Researchers hold differing views about the affordances of children using multimodal materials to make meanings. For example, G. Li (2003) concluded that the child's combination of language fragments and gestures to convey meaning is a sign of "language difficulty" (p.192). Li and Fleer (2015) believe the combination of diverse modes enriches the child's "knowledge of the new Chinese vocabulary" (p. 1952). Researchers in these two studies regarded written and oral expressions as the preferred abilities, while other modes of meaning-making are tools to help children learn. However, Zhao and Flewitt (2020) regard all modes as equal resources for children to use to make meaning on WeChat. The researchers regard the combination of multiple modes as the "repertoire of linguistic and semiotic resources" (p. 278), including the written and oral forms of the Chinese and English language, visual modes of emojis, pictures, and stickers (a combination of written language and image or animated pictures), virtual artifacts such as digital red envelopes, and short real-time voice messages.

Inductive Analysis Findings: Family Members' Involvement in the Family Literacy Practices

Here I present my inductive analysis of Chinese immigrant families' language and literacy practices in the home contexts. I also discuss family members' involvement in these practices, including the interaction between children and parents, siblings, cousins, and grandparents.

Interaction With Parents. Nine studies reported that both parents support their children's literacy practices in-home (Chao & Ma, 2019; Curdt-Christiansen, 2009; Fillmore, 2000; G. Li, 2001, 2003, 2006, 2007; Qiu & Winsler, 2017; Wei & Zhou, 2012). For example, Qiu and Winsier (2017) reported that parents with different heritage language backgrounds adapted the "one-parent-one language principle," expecting to coach their children in their respective

heritage languages (p. 272). It is probably worth noting that six studies reported mothers were the predominant supervisors of children's literacy and language learning at home (Hancock, 2006; Hu et al., 2014; G. Li, 2004; Wan, 2000; Yu, 2013; Zhao & Flewitt, 2020). Wan (2000) included read-aloud practice between grandfather and children, but the other five studies discussed only the mother's participation in children's literacy and language learning at home (Hancock, 2006; Hu et al., 2014; G. Li, 2004; Yu, 2013; Zhao & Flewitt, 2020). Hancock (2006) especially noted that a mother with Chinese ethnic background who was born in an English-speaking country took the lead role in nurturing children and conducting 'family education' ("ka gao") (p. 366), which is "家教" in Chinese and means incorporating both literacy language education and moral education.

Interaction Between Siblings, Cousins, and Grandparents. Three studies reported interaction between siblings (Fillmore, 2000; L. Li & Fleer, 2015; Zhao & Flewitt, 2020), and one study (G. Li, 2003) reported interaction between cousins to help children's literacy development. Fillmore (2000) reported that the older sister played with her younger siblings and taught them the English she learned in school. Similarly, L. Li and Fleer described how the older sister loved to read stories to her younger sister who was only 18 months old. G. Li (2003) also reported an older cousin coaching a younger cousin on homework. Zhao and Flewitt (2020) reported that younger siblings intentionally observe and occasionally participate in their older siblings' online chats.

Only one study (Wan, 2000) reported intergenerational literacy activities between the grandchild and grandparents. These activities were presented as a comparison example to explain that literacy teaching methods and ideology differed between generations. "Parents adapted, extended, clarified, and disregarded written texts in the books they shared with [the child] in

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order to construct a more meaningful and relevant text" (p. 402). The grandparents read storybooks to the child to teach moral lessons, often ending with heavily moralistic and didactic questions. For example, the grandfather read Kong Rong and Pears (Zhou, 1994) to teach the child that respecting elders is a feature of good moral character. The story is about the youngest son picking the smallest pear and leaving the bigger pears for his older brothers and parents. After reading the story, the grandfather asked, "Would you like to be a good kid like Rong and leave big pears for grandpa and take small ones?" (p. 398). The child, however, did not capture the meaning behind the stories and responded, "I want to be a good girl, but I want to keep the big pear for myself, too" (p. 398). That only one study discussed intergenerational literacy activities between grandchild and grandparents suggests my literature review (Chapter 2) is accurate—only a small number of studies focused on children's literacy growth through their interaction with grandparents (e.g., Curdt-Christiansen, 2013; Gregory et al., 2004)

Findings of the Perception of Literacy in the Studies

Here I present findings relevant to my second research question: How is literacy learning perceived in the studies? The question is answered from the perspective of researchers, parents, and children.

Researchers' Perceptions

The authors of the 17 reviewed studies used various theoretical frameworks to conceptualize literacy—the sociocultural approach (e.g., Chao & Ma, 2019; Curdt-Christiansen, 2009; Hu et al., 2014; Li, 2006, 2007; Wan, 2000), social constructivism theory (e.g., G. Li, 2001, 2004, 2007), identity approach (e.g., Hancock, 2006), cultural-historical theory (e.g., L. Li & Fleer, 2015), habitus and human capital theory (e.g., Chao & Ma, 2019), and translanguaging and

multimodality theory (e.g., Zhao & Flewitt, 2020). It is beyond the scope of my study to compare and present the similarities and differences among these theories. How the authors presented their theories, however, helped me to understand whether they conceptualize literacy expansively such as multiliteracies theory does, or narrowly by focusing on print literacy (The New London Group, 1996).

I excluded six studies that did not reveal the researchers' perceptions of literacy (Fillmore, 2000; L. Li & Fleer, 2015; Mu & Dooley, 2015; Qiu & Winsler, 2017; Yu, 2013; Zhao & Flewitt, 2020). Two of these studies discussed only the children's oral language development in the home context, and the researchers did not mention the word "literacy" (Fillmore, 2000; Yu, 2013). The other four studies used language and literacy interchangeably without differentiating the two terms (L. Li & Fleer, 2015; Mu & Dooley, 2015; Qiu & Winsler, 2017; Zhao & Flewitt, 2020). The authors used "language learning" (Mu & Dooley, 2015, p. 503), "language development" (L. Li & Fleer, 2015, p. 1956) or "language proficiency" (Qiu & Winsler, 2017, p. 285), and "language and literacy practices" (Zhao & Flewitt, 2020, p. 267) to summarize all the literacy activities such as listening, speaking, reading, and writing activities, among children and family members. For example, shared book reading activities with the father were regarded as "language development" and "reading development" (L. Li & Fleer, 2015, p. 1956). Therefore, in these studies I can analyze only how researchers perceive language and literacy learning in general; I cannot extract researchers' specific perceptions of literacy. Notably, two of the four studies perceived that language learning is situated in children's life experiences and in multiple modes such as pictures and videos (L. Li & Fleer, 2015; Mu & Dooley, 2015). In these studies, children were asked to describe the pictures in an English storybook in the Chinese language. One father used pictures as a resource to facilitate children's meaning-making. The child related

the pictures to her life experience with warm wool jumpers (L. Li & Fleer, 2015). Similarly, in another study in line with the multiliteracies theory (The New London Group, 1996), Zhao and Flewitte (2020) conceptualized multiple semiotic resources (linguistic, visual, aural, embodied) as the integrated repertoire of meaning-making to support children's language and literacy learning. The researchers analyzed the use of integrated translanguaging and multimodal resources on the social media platform of WeChat, such as short real-time audio messages, and visual modes (emojis and pictures), to understand children's meaning-making. During the language and literacy learning process, the learner is the center of the discussion rather than how much language and literacy knowledge is learned. Even though authors perceive language and literacy as multilingual and multimodal, we could not discern how they conceptualize literacy.

In the remaining 11 studies, eight characterized literacy as referring to print-based reading and writing (Curdt-Christiansen, 2009; Hancock, 2006; Hu et al., 2014; G. Li, 2003, 2004, 2007; Wan, 2000; Wei & Zhou, 2012). Even though some researchers discussed children's speaking, listening, reading, writing, viewing, and representing abilities as language development in general, they only conceived of reading and writing as literacy abilities (Curdt-Christiansen, 2009; Hancock, 2006; Hu et al., 2014; G. Li, 2007; Wei & Zhou, 2012). In Chinese, language refers only to oral language (Cantonese or Putonghua), but literacy refers to reading and writing Chinese characters (Hancock, 2006). Notably, four of the eight studies noticed that children's meaning-making could engage multiple modes such as gesture, drawing, and oral speech, but the researchers did not regard these modes as a form of literacy (Hu et al., 2014; G. Li, 2003, 2007; Wan, 2000). For example, in Wan's (2000) read-aloud storybook activity, the girl was kissing and hugging pictures, acting out the sense, making comments, and asking questions. The meaning-making gestures, however, were regarded as active participation rather than a part of

literacy development. In addition, researchers regard children's exposure to non-book materials such as pictures, TV programs, and video games as language learning tools but not a form of literacy learning (Hu et al., 2014; G. Li, 2003, 2007),

Three studies recognized an extended definition of literacy and considered literacy to be multi-dimensional, multilingual, and multimodal (Chao & Ma, 2019; G. Li, 2003, 2006). These studies share some significant features of multiliteracies. For example, G. Li (2003) took learners' "oracy" (oral speeches) as an essential part of children's early literacy practice (p. 59). G. Li (2006) also regarded viewing activities such as watching English cartoons and playing English video games as a part of literacy practices in the home context. It is notable that in the introduction to her paper G. Li considers biliteracy equivalent to "Chinese/English reading and writing" (G. Li, 2006, p. 355), but in the later findings section she includes these viewing activities in the discussion of home literacy practices. Chao and Ma (2019) used the phrase "multi-dimensional literacy" (p. 408) to describe their situated language and literacy practices in multiple contexts in multiple forms. For example, the child mixed gestures and oral language to communicate with others at the parks. Parents also encouraged the child to engage in cultural and historical activities in libraries and museums and attend weekly Chinese literacy online courses.

In summary, of the 17 studies I reviewed, six were excluded from this discussion because I was unable to extract researchers' perceptions of literacy (Fillmore, 2000; L. Li & Fleer, 2015; Mu & Dooley, 2015; Qiu & Winsler, 2017; Yu, 2013; Zhao & Flewitt, 2020). Two studies perceive learners' language and literacy development as multilingual and multimodal (L. Li & Fleer, 2015; Mu & Dooley, 2015). Of the remaining 11 studies, eight conceptualize literacy as mere literacy that refers only to reading and writing of print-based material (Curdt-Christiansen, 2009; Hancock, 2006; Hu et al., 2014; G. Li, 2003, 2004, 2007; Wan, 2000; Wei & Zhou, 2012).

None of the studies conceptualize literacy as multiliteracies, but three took a broadened definition of literacy that expanded literacy learning from reading and writing to include speaking and viewing (Chao & Ma, 2019; G. Li, 2003, 2006).

Parents' Perceptions

Here I discuss how Chinese immigrant parents perceive literacy and what literacy means to them.

Literacy Learning and "Play": the Discrepancy Between Literacy Learning at Home and in Schools. Parents in eight of the 17 studies I reviewed regard literacy and language learning as related to explicit instructions on reading and writing, and to independent written homework (Chao & Ma, 2019; Fillmore, 2000; Hancock, 2006; G. Li, 2003, 2006, 2007; Mu & Dooley, 2015; Wei & Zhou, 2012). Parents in four studies blamed teachers for assigning less homework than the parents expected (Fillmore, 2000; G. Li, 2003, 2007; Mu & Dooley, 2015). Parents believe homework is essential to strengthening children's meaning-making process (Mu & Dooley, 2015). However, the homework they refer to is mainly drill and practice about the linguistic features of the target language—drills such as copying characters (G. Li, 2006) and practice in reading and reciting paragraphs (G. Li, 2007).

Parents in three studies believe there is a huge distinction between literacy learning, drawing, and playing (Hancock, 2006; G. Li, 2006, 2007). Parents perceive "drawing" and "free play" as "non-learning" and "non-academic" activities (G. Li, 2007, p. 23), and they gave them less priority at home. In comparison, the teachers in these three studies promote literacy learning through play, story reading, and drawing as beginning writing activities. The discrepancy in the perception of literacy learning between parents and schoolteachers impacts children's family literacy practices (Hancock, 2006; G. Li, 2006, 2007).

Among the 17 studies, eight reported a discrepancy between children's home and school literacy learning practices, but the parents themselves differed in their responses (Chao & Ma, 2019; Fillmore, 2000; G. Li, 2001, 2003, 2004, 2006, 2007; Wei & Zhou, 2012). The parents in four studies did not make any changes in response to children' family literacy learning practices (Fillmore, 2000; G. Li, 2001, 2003, 2004). Parents in the other four studies responded positively by changing their family literacy practice accordingly (Chao & Ma, 2019; G. Li, 2006, 2007; Wei & Zhou, 2012). For example, parents from three of G. Li's studies (2004; 2006; 2007) think schoolteachers are not providing enough homework that "focuses on explicit instruction on reading and writing and more independent" practices (G. Li, 2007, p. 23). Therefore, these parents are stricter with children's family literacy learning by providing more explicit instructions (such as teaching pronunciation and spelling of words) and giving more "academic" homework, such as reciting the English words from the storybooks and making sentences using the words (G. Li, 2007, p. 23). Parents in both studies asked their Chinese friends to address their confusion about Canadian schooling rather than directly communicate with schools (G. Li, 2006, 2007).

In contrast, parents in two studies collaborated with schoolteachers on their children's language and literacy learning (Chao & Ma, 2019; Wei & Zhou, 2012). The parents met with teachers to clarify their confusion about drawing to learn writing: the teacher encouraged children to draw pictures as part of the meaning-making process, then guided children to use writing to describe the meaning they had made. After the parents understood the school's literacy approaches, they started to respect and appreciate children's drawing. Similarly, Wei and Zhou (2012), as researchers who were also the parents in the study, suggested parents should "create a home literacy environment compatible with school and to implement parental involvement into

ongoing school instruction and homework" (p. 194).

The Importance of Children's Literacy Learning. All 17 studies reported that Chinese immigrant families supported their children's English literacy learning in diverse ways. Some parents supported children's English literacy learning by providing rich resources and opportunities in the home context (e.g., Chao & Ma, 2019; Hu et al., 2014; Qiu & Winsler, 2017; Wei & Zhou, 2012); some parents think children themselves should be mainly responsible for their own English literacy development (e.g., G. Li, 2006, 2007).

Eleven studies indicated Chinese families' aspiration to maintain Chinese literacy skills with their children and provided different pragmatic reasons (Chao & Ma, 2019; Curdt-Christiansen, 2009; Hancock, 2006; Hu et al., 2014; G. Li, 2001, 2004, 2006, 2007; Wan, 2000; Wei & Zhou, 2012; Yu, 2013). Six reported that parents believe Chinese language and literacy ability would bring their children better employment opportunities in the future (Curdt-Christiansen, 2009; Hancock, 2006; Hu et al., 2014; G. Li, 2004, 2006, 2007). Hancock's (2006) research explains one historical reason behind this notion: When China was a feudal society, literacy learning was restricted to a small group of males who read and memorized the Confucian classic, *Four Books and Five Classics,* as preparation for civic service examinations. That is why the root ideology behind the purpose of literacy learning is seen to be to strengthen employment opportunities. Parents in seven studies said the reason for ensuring children's Chinese literacy is to communicate with family members (Curdt-Christiansen, 2009; Hancock, 2006; Hu et al., 2014; G. Li, 2006, 2007; Wan, 2000; Yu, 2013). That idea echoed findings from other research that targeted other immigrant groups and their heritage languages (Guardado, 2010; Kouritzin, 2006; Suarez, 2007). Parents from four studies believe preserving their Chinese heritage language will help children keep their cultural identity when they are living in a multicultural

country (Curdt-Christiansen, 2009; Hancock, 2006; Hu et al., 2014; G. Li, 2006).

Parents' Expectations for Children's Literacy Development. Although Chinese parents'

expectations for their children's literacy development vary from family to family, 16 of the 17

studies showed parents focusing on literacy's linguistic features, such as oral expression (e.g.,

Hu et al., 2014; Mu & Dooley, 2015; Yu, 2013), and understanding the written materials (e.g.,

Hu et al., 2014; G. Li, 2006; L. Li & Fleer, 2015). For example, parents in a study by Hu et al.

(2014) expect their children to be able to communicate with family members and peers in

Chinese. Parents in two of G. Li's (2003; 2006) studies believe being literate means becoming a

scholar who can read classics such as The Encyclopedia Britannica (G. Li, 2003), or being able

to recognize the most used 2000-3000 Chinese characters and reading Chinese newspapers (G.

Li, 2006).

Literacy and Capitals. Seven studies reported that parents regard children's language and

literacy ability as cultural capital (Chao & Ma, 2019; Hu et al., 2014; L. Li & Fleer, 2015; Wan,

2000), economic capital (Chao & Ma, 2019; Curdt-Christiansen, 2009; G. Li, 2003), and social

capital (Chao & Ma, 2019; Yu, 2013).

Cultural Capital and Cultural Value. Cultural capital was defined by Bourdieu and

Passeron (1977) as knowledge and modes of thought with exchange values. Cultural capital takes

different social forms and is characterized by different classes and groups. Bourdieu and

Passeron (1997) described three forms of cultural capital: 1) "the embodied state" refers to long-

lasting dispositions of the mind and the body; 2) "the objectified state" refers to forms of cultural

artifacts such as books and pictures, which are the traces of ideology realization or critique;

3)"the institutionalized state" refers to the objectification of cultural capital, such as in academic

qualifications.

Four studies reported that parents believe children can build cultural capital by reading books and other literacy materials because the cultural values are embodied in those materials (Chao & Ma, 2019; Hu et al., 2014; L. Li & Fleer, 2015; Wan, 2000). However, in three of the four studies, the language and literacy learning materials are not coordinated with cultural values (e.g., Hu et al., 2014; L. Li & Fleer, 2015; Wan, 2000). For example, the grandfather in Wan's (2000) study read the Confucian value-centred story Kong Rong and Pears (孔融让梨) in its English translation, trying to let the child know that respecting elders is a great virtue. Similarly, Hu et al. (2014) reported children were reading translated Chinese books in which the written language is Chinese while the content is derived from western cultures; an example is the Chinese version of "Snow White" (白雪公主). Parents select Chinese translations of English books or English translations of Chinese books to read to their children rather than give them authentic Chinese or English literature, thus limiting their children's opportunities to gain a deeper understanding of Chinese and English literacy and cultural values.

Economic Capital. Three studies (Chao & Ma, 2019; Curdt-Christiansen, 2009; G. Li, 2003) reported that parents regard language and literacy as economic capital which can be directly converted to wealth (Bourdieu, 1991). For example, parents in Curdt-Christiansen's (2009) and G. Li's (2003) studies identify English language and literacy as a typical form of economic capital that can create better career opportunities, material wealth, and economic advantages. G. Li (2003) reported that parents who have limited English proficiency and low educational background cannot get well-paid jobs. They must work more hours to earn enough money to survive. They do not have time to learn and teach their children. As working-class parents, they wish their children could be literate in English to break the cycle of low literacy (Purcell-Gates, 1996). The immigrant parents hope their children can catch opportunities they

missed and thereby help the family break the cycle of poverty.

Parents also believe learning the Chinese language and literacy is an investment in the future that will bring economic advantages to their children's future lives (Curdt-Christiansen, 2009). Chinese parents believe that ability in multiple languages and literacies will provide their children with the possibility for economic empowerment and social advancement (Curdt-Christiansen, 2009).

Social Capital. Parents in two studies (Chao & Ma, 2019; Yu, 2013) regard a higher level of English language and literacy ability as social capital that could help children access more social resources in English dominant countries. For example, Yu (2013) reported that English language and literacy are required for children with autism spectrum disorder children to obtain quality therapy and intervention resource. Similarly, parents in Chao and Ma's (2019) study encouraged their children to engage with the community through libraries, museums, parks, and churches, and to make English-speaking friends. Parents believe interacting with English-speaking friends will increase children's social capital and provide children with "access to school and community socialization" (p.411).

Literacy, Power, and Inequality. Parents in six studies relate English and Chinese language and literacy to unequal power in educational and social contexts (Curdt-Christiansen, 2009; Hancock, 2006; G. Li, 2003, 2004, 2006; Yu, 2013). G. Li (2003) reported that the school identified a child with a low English language and literacy ability as a cognitively delayed student, so the parents enrolled the child in a special needs program. Curdt-Christiansen (2009) reported that parents' personal career development experiences indicated that, with the same educational background, minority language speakers could not have as ready access to equal job opportunities as native English speakers.. Children's experience in education and parents'

experiences in career markets implied that the English language and literacy empower people and create opportunities while the Chinese language and literacy do the opposite.

Of these six studies, three indicated that parents who have experienced discrimination are likely to have a "non-proactive attitude" toward heritage language learning and use at home (Hancock, 2006; G. Li, 2004, 2006). They believe learning Chinese hinders children's English development and integration into the mainstream community. For example, G. Li (2006) reported that parents were eager for their children to learn "real English" which would not have any accent or any "Chinglish" or "hybrid English" expressions (p. 365). They believe their children's English would be more authentic if their children did not learn Chinese, and that their children would feel less like "sojourners" (p. 364). These parents also believe higher English language and literacy ability would bring their children a better future, one that mainstream society embraces. A mother in Hancock's (2006) study revealed her own experience of racism and violence, a result of her being able to speak only Chinese when she started school. Because of her traumatic experience, she insisted that her children should not learn Chinese because, she said, it creates barriers to assimilation. However, this mother later realized the importance of maintaining her children's cultural and linguistic heritage and started to support children's Chinese literacy learning at home. Parent's shifting attitudes towards their child's heritage language and literacy learning reveals that language and literacy, power, and sense of identity are intertwined.

The power of the English language and literacy creates invisible barriers to Chinese immigrant families' heritage language and literacy maintenance. Also, it largely undermines Chinese immigrant families' ability to promote cultural transmission and socialization (Yu, 2013). When learning the English language and literacy provides clear economic, social, and

political benefits but learning the Chinese language and literary does not provide similar benefits, parents are prone to limit attention to maintaining the children's heritage language and literacy (Fishman, 1964; 2006)

Literacy and Identity. In five studies, parents see literacy as the identity marker for constructing, defining, and framing children's cultural identity (Curdt-Christiansen, 2009; Hancock, 2006; Hu et al., 2014; G. Li, 2006; Mu & Dooley, 2015). They believe that preserving children's Chinese heritage language and literacy will help children keep their cultural identity. For example, parents in a study by Mu and Dooley (2015) suggested that "the Chinese side" of child identity will constantly remind the child of her "embodied disposition rooted in cultural history and ancestral heritage" (p. 508).

For children, preserving the Chinese language and literacy and the embedded culture will provide a strong sense of belonging and identity confirmation, a tool to further understand themselves, and solid self-assurance rooted in their cultural background. For Chinese immigrant families, children maintaining Chinese language and literacy ability means preserving the channel to communicate and share mutual Chinese values with family members; it provides a medium to strengthen family relations.

Children's Perceptions

Only two studies (Fillmore, 2000; Mu & Dooley, 2015) reported children's perceptions of language and literacy. The children regard language and literacy as identity makers and economic capital.

The child in Fillmore's (2000) study regards language and literacy as an identity marker representing his self-image, his identity. When the child learned enough English, he stopped speaking his heritage language. When his family member speaks the heritage language to him,

even though he can understand it, he refuses to reply to anything using his heritage language. This ethnic evasion (Tse, 1998) represents children's self-image as being American, their desire to be embraced by the mainstream community.

One child in Mu and Dooley's (2015) study clearly regards language and literacy as economic capital. The child was rewarded with prestigious federal scholarships because of her high Chinese language and literacy proficiency. She determined to learn Chinese to get more economic advantage in the future.

Summary

The findings presented in this chapter answer two of my research questions. The findings reveal that Chinese immigrant families use various resources to support children's biliteracy practices, including books, media, digital tools, and environmental prints. Parents adopted situated practices and overt instruction as the main pedagogical approaches to guide children's biliteracy practices, and few parents encouraged critical thinking of the literacy materials they were using. The findings also reveal that most researchers conceptualize literacy as mere literacy. A few studies took a broadened definition of literacy that expanded literacy learning from reading and writing to speaking and viewing. Most parents related literacy learning to explicit instructions on print-based literacy such as reading and writing.

Chapter 5 Discussion of Findings, Implications, and Conclusion

In this chapter, I discuss the findings from the 17 studies I reviewed and provide recommendations for further research. I also identify implications of transformative literary learning for Chinese immigrant families and communities. Lastly, I conclude my systematic literature review.

This systematic literature review aims to seek answers to the following research questions:

1. What are the reported literacy practices (including English literacy practices, Chinese literacy practices, and bilingual literacy practices) of Chinese immigrant families in the majority of native English-speaking countries?

2. How is literacy perceived in the literature?

3. What are the implications for transformative literacy learning for Chinese immigrant families within the family context and other non-school contexts in Canada?

Reported Literacy Practices in Chinese Immigrant Families

In this section, I discuss findings from the 17 studies I reviewed regarding literacy practices in Chinese immigrant families, including the resources they used, the approach they applied, and the methods of family member engagement.

The Meaning-making Process

Chinese immigrant families used four main resources to support their children's literacy development: books, media, technology tools, and environmental print. Most studies reported that families used books in conventional ways—such as reading and reciting the text. A few families adapted the original text or used the picture next to the text to construct a more meaningful and relevant text for the child (L. Li & Fleer, 2015; Wan, 2000). Media resources,

including TV series, cartoons, and video games, were also used in family literacy practices (Chao & Ma, 2019; Hu et al., 2014; G. Li, 2003, 2004, 2006, 2007; Mu & Dooley, 2015; Wan, 2000). The findings suggest that digital tools are used to provide explicit instruction in biliteracy linguistic knowledge such as proper pronunciation (Hu et al., 2014), and to engage children in multilingual and multimodal resources to make meaning (Zhao & Flewitt, 2020). Only the earliest two studies reported that environmental print materials were used to support children's literacy development.

Taylor (1983) has suggested that print is one medium embedded within children's diverse social practices that helps children's literacy development. The print resources in the reviewed studies include books and environmental print. Books appear to be the most used resource to support children's literacy in the family context. With the development of information technology, however, Chinese immigrant families tend to engage media resources rather than environmental print in their family literacy practices, because media resources provide more options for diverse, abundant, and contextualized materials that meet children's needs and families' expectations of literacy development (Hu et al., 2014; Mu & Dooley, 2015). Many studies explored how parents used print-based materials to guide children's biliteracy learning in family contexts (e.g., G. Li, 2001, 2006; L. Li & Fleer, 2015; Wan, 2000). Less research focused on media resources and digital tools used in the family literacy context. As the minority group in English-speaking countries, these resources may be more easily accessed by Chinese immigrant families. It leads me to suggest that future research could focus on how media resources and digital tools are used to engage bi/multilingual learners in Chinese immigrant family literacy practice. Especially after the Covid-19 pandemic, future studies could also investigate how media resources and digital tools at home could be connected to a school's online courses to

impact Chinese immigrant children's literacy learning.

As well as using print materials to make meaning, several children were reported creating written texts to make meanings (G. Li, 2003, 2004; Wan, 2000; Wei & Zhou, 2012). Several papers reported children drawing pictures or making oral speeches to make meaning and represent themselves (G. Li, 2001, 2003, 2006, 2007; Wan, 2000; Wei & Zhou, 2012). However, most researchers and parents excluded these meaning-making methods from the idea of literacies learning because they believe literacy should be in written forms (G. Li, 2001, 2006, 2007; Wei & Zhou, 2012). Several papers reported children engaged in online communication either in English or Chinese, such as chatting online and writing emails (G. Li, 2004, 2006; Zhao & Flewitt, 2020). It is worth noting, however, that typing in Chinese only requires oral proficiency and recognition of the corresponding characters; it does not mean the children can write Chinese characters.

Many children used visual and oral forms to make meaning, but few researchers focus on understanding and exploring these forms of meaning-making. Future research could investigate whether the privileged status of written communication has changed (or not changed) since the onset of Covid-19. For example, future research could explore parents' retrospective storytelling about changes in their children's ways of meaning-making. Research questions could focus on whether multiple forms of meaning-making took place during the pandemic lockdown, and how the pandemic lockdown and online learning options changed children's ways of meaning-making in different languages.

Pedagogical Components

I use the four pedagogical components of multiliteracies, both multilingual and multimodal forms, as lenses through which to analyze the pedagogical approach that Chinese immigrant

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families apply. Situated practice and overt instructions are the main approaches these Chinese immigrant families used to orient their family literacy practices for their children. Most studies reported that children were immersed in situated literacy practices, and their parents took opportunities to help them connect real-life experiences to literacy knowledge. Children participating in and immersed in those meaningful practices would be motivated to learn and use what they have learned in ways related to their interests (The New London Group, 1996). Most of the studies also reported that Chinese immigrant parents deliberately created overt instructional learning opportunities to help children conceptualize the literacy knowledge they were learning. Some parents did not, however, make connections with children's prior knowledge (Hancock, 2006; G. Li, 2004, 2006, 2007). Instead, a few parents addressed children's funds of knowledge in drawing and phonetics (Hancock, 2006; Wei & Zhou, 2012). This finding indicates that overt instruction from Chinese parents does not focus only on direct transmission and rote memorization, as some researchers believe (H. Li & Rao, 2000; Taylor & Taylor, 2014). Chinese parents also use analysis, classification, and interventions based on children's funds of knowledge to scaffold sense-making with the new knowledge (Moll et al., 1992; The New London Group, 1996). This finding calls for future research to investigate how Chinese immigrant parents could intentionally engage children's funds of knowledge in their heritage languages in their family literacy practices.

Regarding critical framing and transformed practices, only one paper showed a parent encouraging a child to critically analyze the related gender inequity issues emerging from the storybook they were reading. But the paper did not address the child's further thoughts or acts about the issue, and I did not identify any findings in the studies I reviewed that could shed light on children's transformed behaviors as a result of Chinese immigrant families' literacy practices.

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The findings suggest that future research could explicitly explore Chinese parents' pedagogical approaches to support literacy learning at home, especially how parents and children address the literacy learners' cultural, linguistic, and semiotic repertoires.

Family Member Involvement

I defined family members' involvement in family literacy practices, including interaction with parents and interaction between siblings, cousins, and grandparents, as one of several inductive themes in my findings. These findings show that Chinese immigrant parents, especially mothers, play the primary role in supporting children's literacy development in the family context. Few papers reported that siblings and cousins helped younger siblings or cousins with literacy development. One study reported intergenerational literacy activities between a grandchild and grandparents as an example of how literacy teaching methods and ideology differed between generations (Wan, 2000). The difference reflects the zone of proximal development (ZPD) theory (Vygotsky, 1978) that Chinese immigrant parents are the most capable adults in the family context in supporting children's biliteracy development while older siblings and cousins are more knowledgeable peers who can provide scaffolding to help children reach their potential in literacy development. Further research focused on immigrant families' literacy practices could pay more attention to other family members' roles—such as those of siblings, cousins, and grandparents—in supporting bi/multilingual learners' literacy learning.

The Perception of Literacy in the Studies

I describe the perception of literacy represented among researchers and parents involved in the studies I reviewed. Few studies considered children's views, but future research could elicit children's perspectives, investigating how the family literacy practices they have experienced

influenced their perceptions of literacy.

Researcher's Perception of Literacy

Some researchers used "language" and "literacy" interchangeably without differentiating the two terms (Fillmore, 2000; L. Li & Fleer, 2015; Mu & Dooley, 2015; Qiu & Winsler, 2017; Yu, 2013; Zhao & Flewitt, 2020). Most researchers conceptualize literacy as literacy that refers only to reading and writing—that is, to print-based literacy (Curdt-Christiansen, 2009; Hancock, 2006; Hu et al., 2014; G. Li, 2003, 2004, 2007; Wan, 2000; Wei & Zhou, 2012), what might be called mere literacy. None of the scholars conceptualize literacy as multiliteracies, but three studies took a broadened definition of literacy that expanded literacy learning from reading and writing to speaking and viewing (Chao & Ma, 2019; G. Li, 2003, 2006). Future research could focus on how multiple forms of literacies are interwoven to affect children's ways of meaning-making.

Parents' Perception of Literacy

Most parents related literacy learning to explicit instruction on reading and writing—they understood it as print-based (Chao & Ma, 2019; Fillmore, 2000; Hancock, 2006; G. Li, 2003, 2006, 2007; Mu & Dooley, 2015; Wei & Zhou, 2012). Parents' expectation of children's literacy development is focused on linguistic features, oral expression, and recognizing written symbols. Some parents believe there is a difference between literacy learning, drawing, and playing (Hancock, 2006; G. Li, 2006, 2007). Researchers could conduct in-depth investigation into diverse families' perceptions of literacy as related to their cultural and educational experiences.

Parents' perceptions also suggest that parents regard children's literacy ability as cultural capital (Chao & Ma, 2019; Hu et al., 2014; L. Li & Fleer, 2015; Wan, 2000), economic capital

(Chao & Ma, 2019; Curdt-Christiansen, 2009; G. Li, 2003), and social capital (Chao & Ma, 2019; Yu, 2013). Parents believe these capitals can lead to their children acquiring better employment positions, economic advantage, and higher social status (Chao & Ma, 2019; Curdt-Christiansen, 2009; G. Li, 2003). However, some parents relate these capitals only to English literacy knowledge.

Parents also relate Chinese literacy to unequal power in educational and social contexts, inequalities that disempower Chinese immigrants and block their opportunities (Curdt-Christiansen, 2009; Hancock, 2006; G. Li, 2003, 2004, 2006; Yu, 2013). As a result, lack of English literacy creates invisible barriers to Chinese immigrant families' heritage literacy maintenance. Parents are prone to decrease attention to their children's heritage language and literacy maintenance because English literacy knowledge is seen as providing clear economic, social, and political benefits while learning the Chinese language and acquiring Chinese literacy does not provide similar benefits (Fishman, 1964; 2006). Future research could recruit second-generation immigrants as research participants and elicit their insider views about the cultural, economic, and social capital gained or lost in their school and family literacy learning.

Implications for Transformative Learning

The central concept of transformative learning theory focuses on connecting previous experiences and knowledge to the new knowledge created by critical reflection and critical review of their understanding (Cope & Kalantzis, 2009; Mezirow, 2012; The New London Group, 1996). Here I provide suggestions which can help Chinese immigrant parents and communities promote transformative learning opportunities for bi/multilingual learners.

For Chinese Immigrant Parents

For parents, the first action to take would be to discard the mindset that demarcates what literacy learning is and what it is not. Literacy practices are situated, multimodal, and multilingual. Children can learn daily while eating, dreaming, drawing, investigating—indeed, from anything imaginable. The second action to take would be to start asking children questions. Parents could ask children what they feel, what they are experiencing, and what they are confused about. Such questions could push children to make sense of what they have learned and experienced. Parents could also explore with their children questions such as "Why do you believe that?", "Why is that important to you?" and "What can you do about it?" These practices would help children learn in situated contexts, conceptualize their knowledge, think critically about their learning experiences, and aim for transformed practices.

For Communities

It is important to Chinese communities that they value their heritage literacy knowledge and relate it to cultural, economic, and social capital. As the findings show, Chinese immigrant families struggle in their literacy practices between heritage literacy maintenance and mainstream English literacy as they consistently negotiate the social-cultural, political, and economic powers associated with different languages and literacies. The Chinese immigrant community could promote family literacy programs that cultivate literacy learning contexts for equity purposes. For example, the community could provide transformative family literacy programs that engage Chinese immigrant parents in reflecting on their previous experiences of implied power relations in literacy learning and of acquiring or losing capital through learning

literacy. The programs could provide guided questions that help parents critically examine these issues and push them to act to change the realities.

For other ethnic communities, we should understand and respect any effort to promote Chinese heritage literacy learning and embrace the hybrid identities of Chinese immigrants in English dominant countries. For example, schools could provide an environment in which Chinese immigrant students felt welcome to use their first language knowledge as a resource for meaning-making in their schoolwork. Schools could nurture capable peers to scaffold other Chinese immigrant students.

Limitations

To keep the systematic literature review in a time-manageable manner, I only selected peer-reviewed articles in ERIC databases. Some articles related to my research topic could have been found in other databases or other document types, which would have impacted the study's conclusion.

As a master's level thesis, this systematic literature did not follow standard PRISMA guidelines because there is no strength analysis of the reviewed studies. I was the only researcher who made decisions in the literature searching, screening, selection, data analysis, and finding reporting process. It would be difficult to avoid my personal biases. However, to ensure the reliability and validity of my study, my supervisor Dr. Zheng Zhang met with me online weekly to verify my coding and reporting process.

Conclusion

Findings from my systematic literature review suggest that, for pragmatic reasons, Chinese immigrant parents use various materials, blended situated practices, and overt instruction as the

main pedagogical approaches to support children's biliteracy development in family contexts. My findings suggest that most researchers and parents conceptualize literacy as mere literacy; only a few researchers and parents use a broader definition of literacy that expands literacy learning from reading and writing to speaking and viewing. My systematic literature review points towards future research to investigate how multiple literacies and multiple resources could be used to support Chinese immigrant children's biliteracy development in family contexts. My findings also suggest that Chinese immigrant children's literacy learning is closely related to cultural, economic, and social capital, power relations, and inequity. My systematic literacy review refers to the importance of raising researchers' and Chinese immigrant families' awareness of promoting critical framing and transformed practices in family literacy practices which could lead to actions that change their social realities.

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