

Abstract:

There is ample research both, old and new, supporting the value of honoring one's home language in the classroom especially during the early years of primary school. Unfortunately, power, misinformation, and wayward pedagogies do not accept language as a tool for 'meaning-making' but instead claim it is only a mode of communication.

This action research explored the dimensions and implications of home language use in a Kindergarten classroom at Newton Elementary with a particular emphasis on Indo-Aryan languages such as Hindi, Urdu, and Punjabi. For the past 2 years, Punjabi has been the overwhelmingly primary language in my classroom and in the greater school community. The homogeneous nature of the students is a representation of the neighboring community of Newton in Surrey B.C.

This study focused on the introduction of Indo-Aryan multilingual books during our "Noisy Reading" sessions, inviting all parents, caregivers, and grandparents to participate in the literacy of their children. In addition to this, oral language activities using the resource "Talking Tables" was utilized with translation in Punjabi and Hindi by me during instruction.

These experiences suggest that the creation of a safe and caring environment that promotes and honors home language use in the classroom not only increases the self-esteem/worth of students; engagement and participation level; but it also

allows them to make connections in both languages that would be missing if English was the only method accepted for learning and communication.

Vignette:

As a little girl, I can remember being a small fish in a big sea. That is, in a sea of people that did not share my cultural background. However, I wasn't aware of this visible difference until it was brought to my attention time and time again. For all I knew, I was just like the other kids. I was keen on learning, making friends, and having new experiences. Until one day my inner self seemed to be quieted by my louder outer self. All of a sudden, my looks and my skin color trumped my true self. My peers saw me as different. And here it was, one of my greatest learning moments about identity. I wasn't like the other kids, in fact, I was considered different, and therefore inferior. My home life was to be kept separate from my school life if I was to fit in socially. What became acceptable was the assimilationist ideals to be a part of the mainstream society as quickly as possible. My culture was not affirmed; rather, it was discredited and unimportant. From here on out I was called out for speaking my own language, smelling like my own food, and frankly for anything else the kids could point out.

Fast-forward close to thirty years later, I find myself on the other side of the table. I now teach Kindergarten in a unique community of a high English Language Learner (ELL) population. Most of my students speak a first language that originates from the Northern regions of India. The majority of students speak Punjabi and I share this ability with them. There is a stark difference to my community of learners and

the community that I was educated in. My students are a part of a visible minority in Canada, but in our classroom share a similar cultural identity. They are, essentially, a majority in my classroom, a homogeneous majority. I felt I had arrived. I was put in this place to help my community feel proud, respected, important and educated.

The following is a journal entry from the beginning of my action research written on January 31, 2014. At this point, the students knew that I honored home language use in the classroom, but were unsure of how to approach this with me. I'm positive there were many reasons they were hesitant to speak Punjabi with me from pressures at home to expectations of what "English" schooling should be like. Most would tell on each other if they heard them speak another language to each other. "Ms. Sunner, so and so is speaking their language." I heard this all too often.

Astoundingly, roughly 30 years ago, this was the same tune being sung during my elementary school years. I was shocked to see how little has changed with regard to attitudes around primary language and minority populations.

Researcher's perspective, issues, purpose, context, define the study:

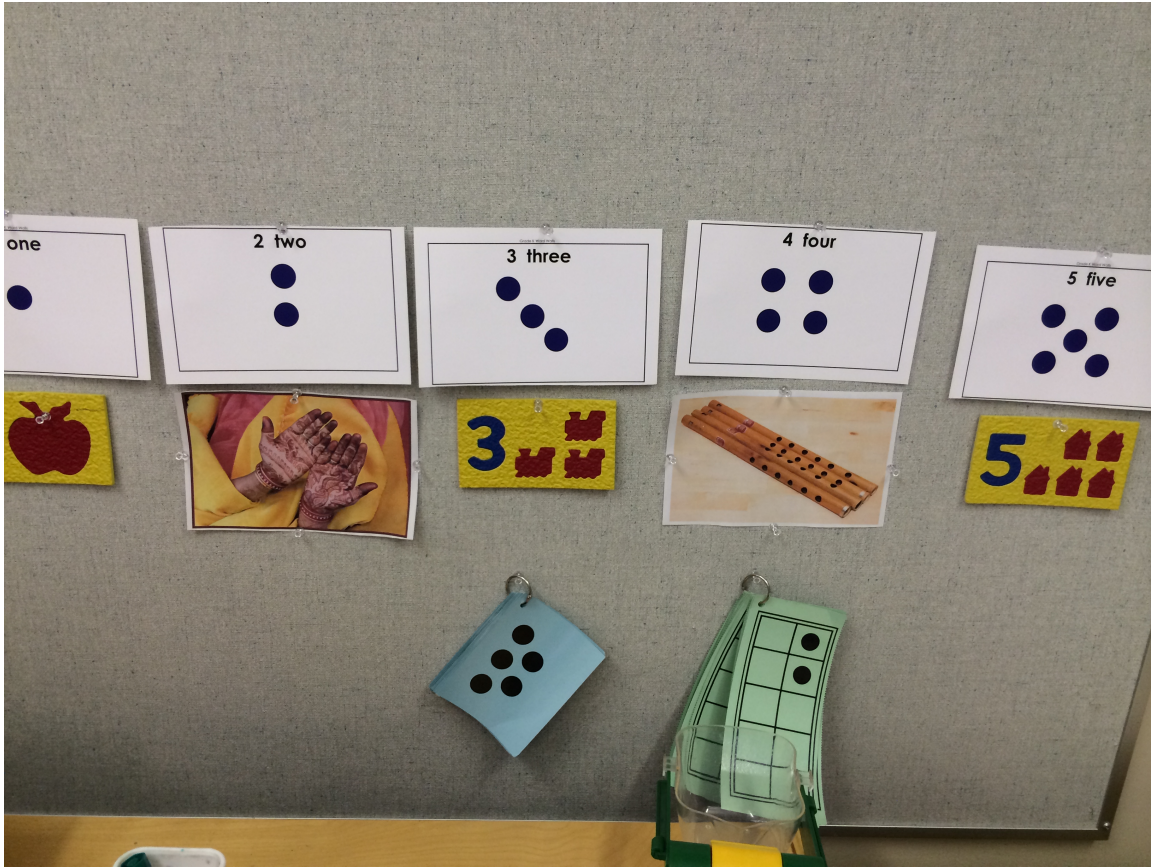
I believe primary language denial in the early years is the key to the missing piece in the low literacy skills that we are experiencing at Newton Elementary especially apparent from grades 3-5. Learning Support Teacher at Newton, Ms. Remy, reflects, "it's almost as if the students are unable express themselves clearly in either English or Punjabi. What happened here?" Indeed, I also wonder what happened. We exchange many ideas on a regular basis and many of them include queries as to how

we can help bridge this gap for the students. I know, for one, shaking out culture like a dusty rug will continue to produce students with little motivation, lack of engagement, and alarmingly low literacy skills in any language.

As an educator, I face many instances where I feel that I advocate for my families and students on many levels. In a school full of educated professionals, I know that deep-rooted feelings are still highly visible when it comes to any language other than English. I remember eating my lunch quietly in a staffroom when a teacher quipped, if only the students would stop speaking Punjabi to the poor boy, then maybe he would learn some English.

Interestingly enough, I find that many immigrant parents and English only supporting teachers shockingly share the same views when it comes to speaking home languages at school. I'm bewildered by the "success" of post-colonial, assimilationist ideals meant to rid people of their differences. I'm constantly reminded of this when Punjabi speaking parents tell their children do not speak Punjabi with your friends who share your language, or your teacher, who also shares your language. Instead, sit quietly and wait for English to take over. This perspective has been engrained into the minds and hearts of these parents. They are so accustomed to feeling subordinate to the mainstream that they are passing this down to their children. This research gave me a platform to discuss with parents what an important gift and learning tool primary language is. I spent the first weeks of my action research creating a space that was safe for all to feel welcome to be their true selves: in front of me, the school community and their children. I

remember feeling like a revolutionary, a rebel. Perhaps, the residue of post-colonialism still lingers inside of me.



Infusing cultural images on our mall wall. Four bamboo flutes and two henna hands.



Indian jewelry and scarves were placed in the dramatic play center. Students used the scarves as costumes and tablecloths.

Development of the issues:

We mustn't separate language from thought. Not only is language a mode of communication but, also a "cultural tool for thinking," based on the Vygotskian theory by the renowned theorist Lev Vygotsky (Natalia Gajdamaschko, Simon Fraser University, 2013). If we view language as a tool for thinking, we can safely ascertain that the denial of the use of primary or first language may be critically damaging to the student's development of inner speech. Since inner speech mediates thought, this, in itself, can be detrimental to the development of the ability to problem solve and develop conceptualized thinking. An excerpt taken from Holbrook Mahn's chapter (2003), "Periods in Child Development" from the book "Vygotsky's Educational Theory in Cultural Context" highlights the delicate nature of a child's

first language or tool for ‘meaning-making’ development and how it is completely dismissed upon entry into Kindergarten.

These students face the challenge of learning in situation in which their main device for making meaning, their native language, is not part of their new teaching-learning environment. The unity of the individual-internal and the social-external is severely disrupted at the very time when it is most needed in children experience a profound change in their social interactions. Their ability to grasp the concepts to which they are being introduced is sharply curtailed when those concepts are introduced in a language to which they are just gaining access. Using the students’ native language to help them develop conceptual thinking at the same time that they are learning to speak their second language has been proved to help second language learners reach and surpass academic standards in both languages (as cited in Mahn, 2003, p. 135).

Furthermore, the ELL standards and guidelines for British Columbia do value the importance of primary languages as integral to the acquisition of English in our schools. The documents emphasize, “[a]ttempting to replace another language with English is not in the best interest of the learner” (Principles of Effective Second Language Learning para 1). To further underline, the guide states clearly that “[r]esearch indicates that the more highly developed a student’s first language, the more success that student will have acquiring a second” (ELL: A guide for classroom teachers p. 7). This is a big step in the right direction for effectively teaching ELL students and quelling the myths many teachers view as truth in their pedagogies. For instance, a major roadblock in ELL instruction is the debate; if students speak their home language, they will impede their process of learning English. Many researchers have taken the time to debunk this age-old assimilationist myth. Professor Jim Cummins also stresses that “[o]ne of the most strongly established findings of educational research, conducted in many countries around the world, is that well-implemented bilingual programs can promote literacy

and subject matter knowledge in a minority language without any negative effects on children's development in the majority language" (1991, p.19).

Again Cummins eloquently describes this feeling in the following excerpt from his article:

To reject a child's language in the school is to reject the child. When the message, implicit or explicit, communicated to children in the school is "Leave your language and culture at the schoolhouse door", children also leave a central part of who they are-their identities-at the schoolhouse door. When they feel this rejection, they are much less likely to participate actively and confidently in classroom instruction. It is not enough for teachers to passively accept children's linguistic and cultural diversity in the school. They must be **proactive** and take the initiative to affirm children's linguistic identity by having posters in the various languages of the community around the school, encouraging children to write in their mother tongues in addition to the majority school language (e.g. write and publish pupil-authored bilingual books), and generally create an instructional climate where the linguistic and cultural experience of the whole child is actively accepted and validated (1991, p. 19-20).

"Not only does maintenance of L1 help students to communicate with parents and grandparents in their families, and increase the collective linguistic competence of the entire society, it enhances the intellectual and academic resources of bilingual students" (2000, p. 38). Transference of concepts from one language to another indeed presents a deeper understanding of that particular concept. In Imaginative Education theory as outlined by Kieran Egan, the term reflexivity is mentioned when language is used in different ways from humor to metaphor.

Aside from power relations in the debate to "allow" children the use of the first language at school:

There is also a communication problem to another group of opponents who are not overtly racist or xenophobic but have been 'disinformed' regarding what the research says. Typically, in the absence of any real understanding of

the research, these opponents revert to the common sense view that ELL children should be immersed in English as the self-evidently best way to learn the language (2000, p. 232).

Individuals harboring these sentiments are abundant in school systems. They are your colleagues, parents and administration. Further education on ELL practices are needed to bring these stakeholders up to speed in effective strategies and attitudes in instruction.

Presentation of data:

The action research during this study took the form of introducing “Multilingual Noisy Reading” in my classroom; adding cultural artifacts to my otherwise mono-cultural classroom; conducting “Talking Tables” with the added tool of translating in Punjabi and Hindi; and a frequent observation of how the added use of home languages in the Kindergarten classroom affected the students and their interactions with their teachers their peers.

At the early onset of my action research I utilized a prescribed oral language activity taken from the program “Talking Tables” (see appendix 1) and conducted this lesson with infusions of Punjabi language to test out initial reactions to my use of Punjabi during instructional time and what type of reactions were apparent in my students. Friday, January 31st at 9:30 am. This lesson focused on learning the names of fruits and vegetables in English. As I showed the students the colorful picture cards of fruits and vegetables there was plenty of teacher talk and students listening.

I introduced the word cantaloupe and showed them the picture card.

There was silence.

I then asked them if they knew the word for cantaloupe in any other languages? Silence.

I then said in Punjabi, “they call it a Karbuja.” The students erupted in laughter. One student covered her mouth and laughed into her hands. She thought this was the funniest thing ever!

Interestingly enough, throughout the day one female student, Neetu, asked me

Neetu: “Do you speak Punjabi?”

Me: “Yes, I speak it with your mom right?”

Neetu: “Yes”

Harnoor, another female student with very little coherent English approached me during dramatic play after I had wrapped a student in sari and said in Punjabi:

S: This girl has gotten married pointing to the student in the saree. “Es Kuri da veyya hogeya,” again an eruption of laughter.

ME: “She got married? Wow.”

So far, only these two girls, Harnoor and Neetu, have spoken Punjabi to me. The boys have yet to say a word in Punjabi.

Many things have changed since January, a few boys are willing to speak and interpret in Punjabi without hesitation. In fact, we say hello in many languages in the morning and four of my boys will greet me in Punjabi Manwar, Surinder, Shaan, and Gurraj. Two out of these four boys although have Punjabi as a first language, converse easily in English with myself and their peers. In fact, I would say that they prefer to use English over Punjabi in the classroom. They had no hesitations about using Punjabi with me as a greeting. A few still giggle when this happens and one of them really tests his comedy skills by greeting me cheekily with “Sat Sri Akal, Babaji,” which means hello Grandfather or wise one in the masculine form.

I wasn't ready for the outpouring of Punjabi that followed all my changes. A few of the girls wanted to speak to me in Punjabi and were curious about the changes. They usually laughed and giggled when they spoke to me in their languages. With each other, however, the students engage in Punjabi on a regular basis naturally. I can overhear them pretending to make "roti" with wet paper towels conversing about their make believe five children who are constantly hungry and eating. They continue to busily cook for their children in a huff.

I work with a highly collaborative team that includes a Learning Support Teacher, Mrs. Gail. Mrs. Gail volunteered to teach a "Talking Tables" lesson, which she is familiar with. She is a wonderful teacher and connects well with young children. The students in my class are already familiar with her and know that she is there to help us learn. Gail conducted this lesson in all English and did not encourage second language speaking. I told her to give this lesson the way she would normally run it in her classroom. I was very excited to exercise my role as a quiet observer in my classroom. I elected to use a tally grid to record student engagement, participation, and any responses that stood out to me. February 26th, the moment was here, and I reminded the students that I was wearing my princess crown that makes me invisible. Mrs. Gail was the teacher and they were to direct all their questions to her. I buckled down in my seat and was ready for action. What I noticed was that the children were engaged for the most part except for one child, Gurpreet. He is a unique learner who is quite young for his age. He is new to Canada and has very little English ability. Cognitively, many of my colleagues agree that his progress is well below the average of students in his age range. At the end of term 2 he was still

not meeting the requirements for Math or Language. I noticed during the lesson he was disengaged, refrained from looking at the teacher, and only raised his hand once to blurt out “banana” when the teacher was talking about beans. At times, Gurpreet turned his back to the teacher and played with anything his hands could come in contact with. My Urdu speaking student, new from Pakistan, Rehan, who just started Kindergarten in late December had his eyes on the teacher and only raised his hand once during the entire lesson. Rehan is quiet and reflective boy, although he has come a long way from December, I still struggle to try and meet all his needs. He often does not speak which is in line with emerging oral language in second language acquisition. Moreover, I noticed that children who are at the applying level of oral language in English had a very fast processing time and were able to raise their hand the quickest and offer a correct and thoughtful response. So much so, that I lost count of how many times they raised their hands in the first 10 minutes.

This lesson was not without its interruptions and bumps. We had a surprise visit from our new student with intense behavioral needs who distracted the students with his verbal outpourings and darting around the room. The grade sevens came by for an impromptu announcement about an upcoming spirit day and the office was looking for our Vice-Principal over our P.A. system. All in all, a great lesson with all the happenings of a busy, busy school.

Moving along, in contrast to the lesson that my colleague Mrs. Gail directed, I planned a similar lesson again using “Talking Tables” the only change being that I

now switched to the role of the teacher and encouraged home language use in my lesson and infused and translated in Punjabi/Hindi whenever I saw fit. I videotaped my lesson so I could switch to the role of the researcher and student at a later time. During this lesson, we sat in a circle on the carpet and I joined them at their level as well. I asked questions such as, name something green or name something you can drink. I translated to Punjabi after I posed my question in English.

ME: "Name something that is green" "haara rang" (green colour)

When I asked the question in English and then Punjabi about naming something that is green. I was surprised when reviewing the video that Rehan, raised his hand first and his response was "apple." Rehan was eager to showcase his knowledge and offered another response to the question; name something that is yellow or "peela rang" (yellow color). Rehan quickly raised his hand and proudly said "banana." Although Rehan was only responding to me in English, I believe he elicited those responses while connecting and translating in his home language.

I was also surprised when conducting the lesson and later when reviewing the video of Gurpreet's responses. His eyes were constantly on me and he appeared to be having fun with this lesson. When asked "what do babies eat" Gurpreet quickly blurted out "biscuit." Biscuit is originally a French term but is also widely used in Britain and therefore brought over during the colonization of India and has since been adopted as part of their vocabulary. It stems from the British influence on India during colonization. Gurpreet also went to make connections to the lesson using his home language. He stated "orange like neembu" neembu meaning lemon. I

also pointed to my head and said “what is on the head in the picture?” Gurpreet quickly responds “ser” meaning head in Punjabi. Although I meant for him to point out the chef’s hat in the picture shown, he responded to my gesturing toward my head. There were fewer eruptions of laughter as I trotted along switching back and forth from English to Punjabi. However, there was one instance where I used the word “santara” which means orange (the fruit) in Punjabi and little Harnoor covered her mouth and giggled in a fit, setting off the others. It was fun moment. For my Pashto speaker and Tagalog speaker, I encouraged them to offer their responses in their home languages and they refrained from doing so, choosing English as their mode of communication. These two children have yet to speak one word of their home language in the classroom. Although George, our Tagalog speaker has picked up some questionable Punjabi words that are impolite and has no hesitation in repeating those words to me if he hears one of his classmates use them.

In addition to the previous encounters as mentioned above, I continued with inviting parents, caregivers, and grandparents to our weekly ‘Noisy Reading’ sessions as a way to garner community in our classroom and link families to literacy. The only change I made to noisy reading was to include a range of multilingual books from the Indo-Aryan language families. This opened the door for many grandparents who are not literate in English, join in their grandchild’s classroom and make a connection to their school environment and home culture.



A Grandfather and Granddaughter enjoying our multi-lingual “noisy reading.”



A sample of our resources during “noisy reading” including multi-lingual books.

Rationale:

There is an apparent hole in the literacy of young ELL students in our school. This can be linked to the fashion in which young learners experience school for the first time. They are swept up into a world that is completely different from their home life. For many, Kindergarten, is the first time these students have been in the care of another adult who is not family. Add to that, an immersion into a new mode of communicating—English. These students come from a background of mainly Northern Indian languages and live in a community that caters to them in their home language from banking to the grocery store.

This action research provides a glimpse into my own practice of teaching at the Kindergarten level in classroom with a homogenous community except for a few students. Out of 19 children 17 speak a Northern Indian language at home such as Punjabi, Hindi, or Urdu. The two children who are excluded in this count also have a home language of Tagalog and Pashto. The majority of the children speak Punjabi fluently. I can recall a moment where I felt stricken early in September when just getting to know my students and establishing our routines. I reminded the children that we encourage “Noisy Reading” every Thursday where your families can come join us for shared reading. Neetu says to me plainly:

Neetu: “Ms. Sunner, my parents can’t come to reading and my Grandma doesn’t know how to read English”

Later after introducing Multilanguage books, the same child chimed in,

Neetu: “You have Punjabi books?”

Me: “Yes, of course”

Neetu: “I will ask my Grandma to come to read. She can read Punjabi!”

She was bouncing with excitement, her weight shifting from one foot to the other, and indeed, Grandma has attended two sessions since then and chose to read in Punjabi.

I knew that something had to change and that what Neetu was feeling was unacceptable. This, and my childhood memories of schooling, planted the seed for this action research.

The change/Assertions:

I'd like to reflect on an important finding that stood out to me in my research. I found the most difficult part of this research was creating a space that allowed students and their families to feel comfortable engaging in their home languages. On many instances, I noticed students' eruptions of giggles when I spoke in my home language to them. They thought I was being humorous. I found as time went by, the giggles and silliness calmed down. Ms. Remy, who was introduced earlier in this research, came to me and said: "Ms. Sunner, I encouraged students to speak their home language in a small group situation and the children were very hesitant. When they finally chose to speak a word of Punjabi, the giggle fits would not stop!" I remember this day clearly, and assured Ms. Remy that feeling uncomfortable with language and culture is normal in the beginning and students have become accustomed to distinguishing their home life from their school life. Laughter, at this age, is a way of coping with new situations. All of sudden, this is new territory for the students. I find that children need to be exposed to other languages on a regular basis and in an organic fashion. There is much to be said for displaying the languages prevalent in our school on the walls, validating their culture by including posters with students from their ethnic background, and having readily available multi-language texts for students and parents to enjoy.

I came across an excellent research project that took place in Toronto that involved a multiliteracies pedagogy approach to including home languages during

instructional time. What I found impactful was the concept of creating a 'third space' (with reference to Homi Bhabha) (Lotherington et al, 2008, p. 127) for language for these students of many different language backgrounds. Unlike my class that is mainly homogenous in make-up, conversely, the Toronto classes were heterogeneous when it came to languages spoken by the families involved. I think this a vital point in the instruction of ELL students whether they share a common language or not. Educators and students' alike need to be provided with a space in classroom situations to explore their world through the lens of all languages relevant to them. This can only aid in promoting more engaged, active, vibrant and successful students.

As the course of this research continued, I noticed that students such as Rehan and Gurpreet ease into their role of a student and make natural connections to their world in both English and Punjabi. For Gurpreet, these connections were not apparent until he felt comfortable with the use of his main cognitive tool of language to naturally guide his learning. I was very impressed with the quality of Gurpreet's connections to his work through both languages. Rehan, has also had success with the addition of home languages in the classroom, but in a very different fashion. He is open to me translating our lessons into Punjabi/Hindi, but chooses not to respond in Urdu (similar to both previous languages). However, after I pose a question in one of home languages, Rehan is quick to raise his hand and offer a response. When given the lesson solely in English, Rehan is often disengaged and less enthusiastic to raise his hand. This is the same for Gurpreet as he struggles with focus throughout the

day, but perks up when lessons include his home language. I find that he is having fun, making connections, and eager to respond in these situations.

Throughout this action research more questions have come to the forefront. Our administration and colleagues have mentioned the value of taking this entire approach to new heights in our school. We are beginning to discuss what a dual language Kindergarten could look like at Newton. I think this an incredible opportunity to discuss with many heads the need for programs that value and promote diversity and language.

Closing Vignette

“He said that if culture is a house, then language was the key to the front door; to all the rooms inside. Without it, he said, you ended up wayward, without a proper home or a legitimate identity.”

Khalid Hosseini, *And the Mountains Echoed*

Appendices:



THEME :
FRUITS AND VEGETABLES
UNIT 1 - LESSON 3

PHONOLOGICAL SKILL
review of generating rhyme

1

CHANT ACTIVITY

One banana, two bananas,

Three bananas, four

Five bananas, six bananas,

Seven bananas, more

Do the chant, or portions of the chant, a few times in each session so students can work on memorizing it over time.

Materials:

Fruit & Vegetables
Picture Cards (Set A)
Roll - a - Rhyme Dice
Same - Different
Picture Cards
(Fruit & Vegetables Set)

2

AUDITORY ACTIVITY

Play **Name Something** with the following prompts. Students may call out their ideas or you can call names out to solicit individual responses.

Name something green that you can eat. *Name something a baby would eat.*

Name something you can drink.

Name something red that you can eat.

Name something that is chewy.

Name something you need to peel before eating.

Name something that is crunchy.

Name something yellow that you can eat.

3

VOCABULARY ACTIVITIES

1) Picture Cards: Before playing any games with the cards, the teacher should review each item so the students have a chance to hear and say the name of each item. Choose 5 or 6 cards from the list below and play:

avocado
banana
carrot

broccoli
watermelon
kiwi fruit

orange
lettuce
onion

F-9



VOCABULARY ACTIVITIES *continued*

Follow the Leader: Arrange the cards, face up, in a grid in the middle of the table. The teacher silently points to two cards, and the student(s) must name the objects in the order indicated. The teacher can point to three or four objects as the students get the hang of the game, but the order indicated by the teacher must be maintained.

Surprise Sentences... Deal one vocabulary picture card to each student **FACE DOWN**. Starting with the teacher, take turns flipping over your card while saying the following sentence:

"I always eat _____."

Insist that each child uses a complete frame sentence each time. Play several rounds.



PHONOLOGICAL AWARENESS ACTIVITIES (review of generating rhyme)

Roll - a - Rhyme: The teacher starts by rolling one rhyme die and generating a rhyme for the picture that faces up. The die is passed to the next player. This player rolls and provides a rhyme for the next picture that turns up. Continue around the table. Change to another die after a few turns.



FLUENCY ACTIVITY

Same-Different Picture Cards (Fruit and Vegetables Set)

Show the students both picture cards and study them carefully. Point out something that is the **same** in both pictures. Then have each student tell something that is the **same** about both pictures.

Next, point out something that is **different** in each picture and ask the students to do the same. Allow each child a chance to find something that is **different**. Introduce this frame sentence if you think students are ready for it:

"I spy with my little eye something that is the same/different"

Play another round using this frame.

Appendix 2 Informed Consent

Informed Consent for Minors: SIMON FRASER UNIVERSITY

Project: **The Use of Home Languages in the Classroom and its Link to Literacy**

Principal Investigator: **Shelley K. Sunner (604)-720-8227**

Supervisor: **Dr. Mark Fettes (778)-782-4489**

Contact Information: **Faculty of Education, Simon Fraser University**

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For more information on Imaginative Education please visit our **website** at **www.ierg.net**

Dear parents and students,

I am collaborating in a study that involves Newton Elementary School in Surrey, BC alongside Simon Fraser University. Ms. Kennett, our Principal at Newton, is aware of this research study and I look forward to sharing the results with her. I would like to ask your permission to share information from our classroom with other teachers and researchers. This will help us identify the best ways of working with students and help improve educational practices in our school.

This project involves analyzing the literacy levels of our school and finding innovative and culturally sensitive ways in which to increase the acquisition and use of English at school and beyond. Research indicates that the use of home languages in the classroom leads to greater success in the acquisition of a second language. With this in mind, I would like to invite the use of students' primary language into the classroom. Parents and students are welcome to share their home language and cultural stories in our classroom to promote a greater acceptance of multilingualism. This approach is expected to increase students' emotional satisfaction in learning, foster intellectual development, creativity, self-confidence, and improve literacy levels. Research activities may include observations and videotaping classrooms, interviews and group discussion with students, and analysis of reflective writing and other work samples.

The project is focused on the potential of all students to learn and to do well in school. Although students may choose not to participate in interviews or videotaping, we think they will enjoy the research experience and may even benefit from it, in terms of increased awareness of their educational needs and preferences, and a greater sense of participation in classroom decisions.

Any personal data that is collected during the study, in the course of researchers' interaction with students, will be kept confidential and will not be used for any purpose, within the limits of

professional ethics. Images and descriptions of classroom activities will not identify students by name, unless permission is explicitly given by the student and parents.

Simon Fraser University and those conducting this study subscribe to the ethical conduct of research and to the protection at all times of the interests, comfort, and safety of participants. This form and the information it contains are given to you for your own protection, your child's protection and to ensure your full understanding of the procedures, risks, and benefits of the study.

Questions, concerns or complaints regarding this research may be communicated to the classroom teacher, to the principal investigator named above, or to:

Kris Magnusson, Dean of Education

8888 University Way, Simon Fraser University, Burnaby, BC, V5A 1S6

778-782-3148

**CONSENT BY PARENT / GUARDIAN
TO ALLOW PARTICIPATION IN A RESEARCH PROJECT**

**EDUC 904 Fieldwork in Imaginative Education
(Simon Fraser University)**

I have received and understood the Study Information Document, and have discussed it with my child, and consent to my child's participation in the activities described.

Please print the following information:

Name of Parent, Guardian or other: _____

who is the (**relationship** to student): _____

of

student's first name: _____

student's last name : _____

This consent applies while my child is a member of the

Grade ____ class with _____ in _____.
(teacher's name) (school)

Parent/Guardian Signature: _____

Date (use format MM/DD/YYYY) : ____/____/____

I also consent to my child appearing in photos or videos of class activities which are shared with teachers and researchers outside the school district and on the project website. I understand that my child will not be identified by name and that these images will focus on the positive achievements and abilities of the students and their engagement in learning.

Parent/Guardian Signature _____

Date (use format MM/DD/YYYY) : ____/____/____

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