ANISHINAABEMOWIN PANE: A QUALITATIVE EXPLORATORY CASE STUDY

OF AN INDIGENOUS LANGUAGE IMMERSION REVITALIZATION PROGRAM

by

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Abstract

The indigenous Anishinaabe language of the Great Lakes region of the United States and Canada is dying and considered moribund. If great efforts are not made now this ancient language could become another extinct language losing with it the knowledge and culture that it carries with it. This qualitative exploratory case study discovered the relationship between adult learners in an Anishinaabe indigenous immersion language program and second language (L2) curriculum development and instruction and how that relationship impacts the effectiveness of the program in the process of language revitalization. Several questions drove the research study: (a) How do the program goals and objectives align with the learners' reasons for attending an Anishinaabe adult immersion language program?, (b) How do the administrators and an instructor think the curriculum is aligned with learners' goals and objectives and support learners success in second language acquisition?, (c) How does the curriculum reflect concepts of andragogy adult learning theory, natural approach second language acquisition theory, and immersion model language revitalization models?

A thorough review of the literature concerning andragogy adult learning theory, the natural approach second language acquisition theory, immersion model language revitalization models, program evaluation, and curriculum development constructed a better understanding of how each component relates to the adult Anishinaabe language immersion program. Curriculum documents, classroom observations, and participant interview comprised the data for analysis. The findings uncovered a misalignment between the learner goals, objectives, and reasons for attending the program and the program curriculum goals and objectives. The administration appears to be aware of this

misalignment but solutions have not been development and implemented. This research

provides an in-depth look into one program, but more study is needed to understand how

adult indigenous language immersion programs can be effective and how best to address

the learner needs.

Dedication

This research is dedicated to all those who carry the Anishinaabe language, especially

Barbara Nolan who has dedicated her life to ensuring the survival of this ancient

language.

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CHAPTER 1. INTRODUCTION

Introduction to the Study

Anishinaabemowin, Anishnabemowin, Anishnaabemwin, or Nishnaabemwin, depending on the dialect, is the language of an ancient people of the Great Lakes region of the United States and Canada. Similar to the stories of many other languages throughout the world, if effort is not put forth now to save the language, it will become extinct (Fishman, 2002; Nettle & Romaine, 2000).

The Anishinaabe are not alone in their quest for language survival. Effort is being made throughout the United States, Canada, and the world to revitalize many indigenous languages such as Hawaiian (Slaughter, 1997), Mohawk (Richards & Burnaby, 2008; Richards & Maracle, 2002), Navajo, Arapaho, and Karuk (Hinton & Hale, 2001), as well as the Maori (Grenoble & Whaley, 2006), Australian Aboriginal languages (Tsunoda, 2006), and Catalan and Basque of western Europe (Johnson & Swain, 1997). The languages listed above are in various states of health for survival, with the more successful being the Hawaiian and Maori, but all will have a similar path to extinction without sustained revitalization and maintenance programs (Fortune & Tedick, 2008; Hinton & Hale).

This qualitative exploratory case study is designed to understand the impact of components of an Anishinaabe indigenous language immersion program on revitalization and learner success, from the perspective of the administrators, learners, and an instructor who are deeply involved in the program. For the sake of consistency, instead of *students*,

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learner or *learners* has been used throughout the dissertation, as it aligns more strongly with the selected literature.

Background of the Study

Adult native learners of various ages and backgrounds are enrolling in Anishinaabe language (Anishinaabemowin) courses in northern Great Lakes communities. Courses have been developed, such as the summer Anishinaabemowin teacher's institute, and the most recent adult Nishnaabemwin Pane program has been developed as a result of language loss and a desire to revitalize a dying language (Bay Mills Community College, n.d.). Community programs not affiliated with secondary education can also be found, such as an evening program open to all community members held once a week, and lunch time courses modeling the evening program (Sault Ste. Marie Tribe of Chippewa Indians, 2008). Immersion instruction is used in one particular program with much attention from other Anishinaabe communities, and individuals involved with revitalization efforts in the Great Lakes. The program is considered the first of its kind for indigenous language instruction for adults. The Anishinaabe, having little or no model to follow related to adult indigenous immersion instruction, could benefit from research to understand the relationship between learner goals and objectives and curriculum development and instruction (Kiely, Sandmann, & Truluck, 2004). A better understanding of the learners participating in adult indigenous immersion language instruction will facilitate the development of learning opportunities

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and experiences designed to meet their goals and objectives and perhaps save a dying language (Fishman, 1991; Knowles, Holton, & Swanson, 2005).

The Anishinaabe have endured over 400 years of continuous exposure to foreigners (Warren, 1984). Initial language shift began when the French traders and missionaries entered communities for commerce and religious conversion. Intermarriages soon followed with Anishinaabe women and their children being raised to speak the new language. Even though the language was in the preliminary stages of shifting from stage 1 on Fishman's (1991) Graded Intergenerational Disruption Scale (GIDS) where the language is spoken in all situations for communication, it would take several generations before a significant change would occur moving the language to a moribund status destined for extinction.

Early settlements in Sault Ste. Marie, Michigan in the United States, as well as its sister city across the St. Mary's River in Canada became a hub of early commerce (Newton, 1976). French, English, and other foreign immigrants settled the region to capitalize on the fur trade, fishing, and timber industries. The large influx of Europeans changed the region and the Anishinaabe were forced to make a choice of retaining their culture and language or survival, which meant assimilation into society.

Their means of subsistence had been taken and many Anishinaabe, in order to survive, denied their heritage in order to work within their new societal structure, essentially becoming assimilated to the dominant culture (Adams, 1995; Schmalz, 1991). The Anishinaabe language was lost in many families at the turn of the 20th century; the height of European immigration and settlement in the Great Lakes region (Newton,

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1976). But this would not be the most significant catalyst to the process of language loss. The advent of missionary boarding, or residential, schools played a significant role in ensuring the demise of the language and culture of the Anishinaabe, as well as many other indigenous people throughout the world (Adams; Reyhner and Eder, 1989; Schmalz; Smith, 2004; Warren, 1984).

The Anishinaabe who attended boarding schools from the late 1800's up into the mid 1950's and 1960's would become members of the generational gap, shifting the Anishinaabe language into a moribund language and on the path to extinction. The generation attending the boarding schools seldom would return home, and pass on the language to their children; as it was the objective of the encroaching culture, the American and Canadian European dominated societies, to destroy the culture and language of the Anishinaabe within them, before they returned home (Adams, 1995; Schmalz, 1991). Within one generation the amount of language loss would push the Anishinaabe into an area of critical awareness of becoming an extinct culture with an extinct language. Through the constant encroachment of settlers, and the goal of the dominant society to *educate* native children, the language of the Anishinaabe would face a devastating threat to its survival. Even with the advancement of colonization, due to the remote locations of the Anishinaabe, and perhaps their resilience, there still remained a sizeable population of speakers, approximately 23,000 between the United States and Canada, who could revitalize the language throughout communities of the Anishinaabe (Ogunwole, 2006; Valentine, 1994).

The revitalization movement for the Anishinaabe language and culture began in the late 1960's and early 1970's through a realization of what may become of the Anishinaabe if they lose the language and their cultural identity, often called an awakening (Lane, 1996). It was also an awakening to reverse the disastrous effects of linguistic and cultural genocide. The need to maintain cultural identity became paramount for many Anishinaabe communities. Traditional ceremonies were being conducted and attended more in communities from central Ontario, Canada, to northern Minnesota in the United States. A component necessary for identity is the language and those of the late boarding school generation began using the language again (Crystal, 2002; Grenoble & Whaley, 2006; Nettle & Romaine, 2000).

Currently the northern Michigan community in the eastern Upper Peninsula offers several language programs and classes. The tribal community college offers the Nishnaabemwin Pane Immersion program, the summer Nishnaabemwin Language Institute, as well as general introductory course offerings in the Anishinaabe language (Bay Mills Community College, n.d.). The Sault Tribe of Chippewa Indians offers evening and lunch Anishinaabe language classes free of charge. All of the programs mentioned are for adults. The need to better understand language revitalization processes and effective instructional strategies for this target group is necessary to improve on existing efforts to save the Anishinaabe language.

Statement of the Problem

An indigenous language, Anishinaabemowin, is dying; considered moribund
using the Graded Intergenerational Disruption Scale (GIDS) developed by Fishman
(1991). An adult Anishinaabemowin language immersion program has been created to
revitalize the indigenous language in the northern Great Lakes region. The vision
statement and philosophy is to Noondamang (hear), Bzindamang (listen), Nsastamang
(understand), and Giigidang (talk) Anishinaabemowin (Bay Mills Community College,
n.d.). Presently, a significant increase in advanced level speakers has not been observed.
Much needs to be done in order to understand the adult administrators, learners, and
instructor perspectives of the components of the Anishinaabe immersion program and its
effectiveness in keeping the Anishinaabe language from becoming extinct.

It is not known how the adult Anishinaabe language immersion programs goals
and objectives align with individual learners' personal reasons for attending the classes
offered. In addition it is not known how the administrators and instructor think the
curriculum is aligned with learners' goals and objectives and support learners' success in
second language acquisition. Nor is it known how the curriculum reflects concepts of
adult learning theory *andragogy*, natural approach second language acquisition theory,
and immersion model language revitalization models.

Rationale or Theoretical Framework

It is not known how the personal goals and objectives of adult second language
(L2) Anishinaabemowin learners are described and how second language curriculum

development and instruction in the adult Anishinaabe language immersion program is designed and constructed for the purpose of indigenous language revitalization. Andragogy (Knowles, 1978; Knowles et al., 2005), the natural approach second language acquisition (SLA) theory (Krashen & Terrell, 1998; Long, 2007; VanPatten & Williams, 2007), and indigenous language revitalization with emphasis on immersion models (Grenoble & Whaley, 2006; Reyhner, Cantoni, St. Clair, and Yazzie, 1999; White, 2006) are cornerstones to realizing how adult learners goals and objectives relate to second language (L2) curriculum and instruction (Jensen & Sandrock, 2007; Krashen & Terrell, 1998) in this indigenous community college setting. Through exploration and discovery perhaps more can be learned about what is being done to save Anishinaabemowin and what may be done in the future to help other indigenous and heritage languages pressed to extinction.

Carlson (2005) in his dissertation on adult experiences in learning a second language identified the adult learning theory andragogy worthy of future research to better understand its connection to adult second language learning. The term *andragogy* has not been found in research concerning adult indigenous language revitalization and teaching. Adults as a focal group in indigenous language revitalization research in general are few (Richards & Burnaby, 2008; Swain & Lapkin, 1989). This study provides a foundational building block with supported literature to understand the core principles of each focal area from which an understanding of the relationship between adult learner goals and objectives and second language (L2) curriculum development and instruction can be made.

Knowles (1968; 1978) was the primary theorist in the United States, for the adult learning theory andragogy, with further support of andragogy coming from Holton and Swanson (Knowles et al., 2005), and Merriam (2001a; 2001b; Merriam, Caffarella, & Baumgartner, 2007). Knowles is known as the scholar who brought andragogy to the academic front in the United States even though it had been known in Europe and introduced by Savicevic, a Yugoslavian educator, to an American audience in the 1960's (Rachal, 2002). Andragogy focuses on six assumptions of the adult learner and suggests recognizing these assumptions to better support the learner. The six assumptions are the learners' self-concept; the role of the learners' experiences; readiness to learn; orientation to learning; motivation; and the need to know. In essence, recognizing and understanding the assumptions may facilitate learning for the adult. The Anishinaabe immersion language program is for adults, and understanding adult learning theory will assist in better understanding the relationship of the adult learner to the curriculum of the program.

Krashen and Terrell (1998) provide insight into the natural approach second language acquisition theory based on Krashen's (1988, 2003) five hypotheses of second language acquisition. A sub-component being the monitor model theory (Gregg, 1994) of Krashen is the building block for the natural approach theory. The monitor model assumes all second language acquisition occurs with the use of an internal monitor filtering the second language coming in and going out (Krashen, 1988). One aspect of the theory purports an individual with an over active filter, keeping language from coming in and going out, disrupts fluid conversation and meaning in the second language. The

natural approach is about acquiring and speaking a second language much in the same way children acquire their first language, naturally. Through a brief review of the Anishinaabe adult immersion program Web site, the four components of their vision or theory for becoming a speaker of the Anishinaabe language is hearing, listening, understanding, and then speaking, which follows the natural approach theory model of Krashen and Terrell. Understanding the theory of the natural approach model will be critical in understanding the relationship it has to the Anishinaabe adult immersion program.

The third component of the theoretical framework for this case study is the immersion model for indigenous language revitalization. The immersion model as a revitalization model for adult learners does not have a single leading theorist to draw from (Fortune & Tedick, 2008). In light of this limitation, understanding will be developed from many different sources within the field of language revitalization.

The fourth component includes program evaluation. Guba and Lincoln (1989) view program evaluation as a responsive constructivist evaluation focusing on issues, concerns, and claims of the stakeholders of the given situation. They use the term "fourth generation evaluation" to differentiate their design from the earlier designs of evaluation from simple statistical measurement, to description, and judgment based on statistical data (Guba and Lincoln, p. 50). Aligning with the constructivist-based inquiry design to understanding issues and concerns; their belief is that evaluation is best when it is constructed collaboratively with all stakeholders. Although this case study is not a program evaluation in terms of success and failure, there lay a sense of evaluation as it is

a qualitative exploratory case study to understand the intricacies of the Anishinaabe adult immersion program.

The final basis for the rationale and theoretical framework of this proposed case study involves curriculum development. Curriculum and instruction has already been included with the content areas of adult learning theory, natural approach, and immersion instruction in the literature review, but much can be gained from understanding the role of curriculum development to enhance learning, or in this case study the acquisition of a second language (Jensen & Sandrock, 2007). The curriculum and curriculum development are the building blocks to any successful program (Oliva, 2005). Recognizing the components of sound curriculum development allows educators to assess student needs, make appropriate adjustments to the curriculum, and enhance the effectiveness of the academic program (Butler & McMunn, 2006; Stiehl & Lewchuck, 2002; Wiggins & McTighe, 2005). For this proposed case study it is important to understand the components of effective curriculum development to identify how and in what ways the curriculum relates to the learners needs in the adult Anishinaabe language immersion program.

<div align="center">Purpose of the Study</div>

The purpose of this study is to discover the relationship between adult learner goals and objectives in an Anishinaabe indigenous immersion language program and second language (L2) curriculum development and instruction and understand how that relationship impacts the effectiveness of the program in the process of language

revitalization. The research is designed to draw from the participants their described and perceived goals and objectives. Their thoughts and opinions will be used to develop understanding between the curriculum development and instruction process within a language revitalization program and how they are aligned with the learners own motivation and goals for participation in the program.

The participant responses along with observations and a review of curriculum source documents will be utilized to determine issues related to and implications for second language (L2) curriculum development and instruction based on the literature of andragogy adult learning theory, second language acquisition (SLA) theory, more specifically the Natural Approach of Krashen and Terrell (1998), indigenous language revitalization, and second language (L2) curriculum development and instruction.

Research Questions

Several questions will drive the research for this case study:

1. How do the program goals and objectives align with the learners' reasons for attending an Anishinaabe adult immersion language program?

2. How do the administrators and an instructor think the curriculum is aligned with learners' goals and objectives and support learners success in second language acquisition?

3. How does the curriculum reflect concepts of adult learning theory, natural approach second language acquisition theory, and immersion model language revitalization models?

Significance of the Study

The phenomenon of adults learning a moribund indigenous language is occurring in a small community in the northern Great Lakes. This qualitative exploratory case study will add to a small but growing field in the area of andragogy and second, or foreign, language research; as well as the more finite group involved with saving the worlds dying indigenous and heritage languages (Grenoble & Whaley, 2006; Tsunoda, 2006).

Indigenous languages throughout the world are dying off at an alarming rate (Dalby, 2003; Fishman, 1991; Walsh, 2005). Anishinaabemowin is the heritage language of the Anishinaabe people of the Great Lakes region and is considered a moribund language on the Graded Intergenerational Disruption Scale (GIDS; Fishman). The cultural significance and importance of saving a dying language is well documented (Bauermeister, 1998; Fishman; Freeman, Stairs, Corbiere, & Lazore, 1995; Johansen, 2004; Reyhner et al., 1999). This study is important for anyone concerned with indigenous language loss and revitalization, as it will assist in adding to the knowledge base about adult learning theory, indigenous second language acquisition, and curriculum development and instruction in an indigenous adult immersion language program.

Definition of Terms

The following terms will be used operationally in this study:

Anishinaabe.	The singular form describing the indigenous people of the upper Great Lakes region, also known as Ojibwe, Odaawaa, and Boodewaadimi (Rhodes, 1993).
Anishinaabemowin.	The language of the Anishinaabe (Nichols and Nyholm, 1995).
Immersion.	A method of second language instruction used to facilitate second language acquisition. The method is distinguishable in that the instruction is entirely in the target language with no translation or majority language used to communicate meaning (Fortune & Tedick, 2008).
Indigenous.	A group of people known through oral or traditional history to be the original inhabitants of a geographic region before foreign or European settlement, often associated with colonization (Smith, 1999).
Language revitalization.	The process to increase the number of speakers and where it is being used (Grenoble & Whaley, 2006).

Assumptions and Limitations

The assumptions for this case study are that the case study is an in-depth look into one Anishinaabe adult language immersion program, and not a critical analysis of immersion programs as a whole. It is also assumed the results may or may not be replicated in other studies of similar design. The generalizability of the case study is assumed to be low due to the unique nature of the program and the low number of indigenous or heritage language immersion models in other areas (Leedy & Ormrod, 2005; Yin, 2003). This is not to assume there are no generalizations. Yin points out that there is generalizing of theories. For this case study it is assumed any generalizing is theoretical and not a generalization to a particular population or adult language program outside the case study.

A significant limitation to the study is the close relationship the researcher has with the topic and the program. The ability to be objective by analyzing data and drawing conclusions based on the academic literature and data collected from the participants and curriculum materials, and not subjective in creating conclusions based on feeling due to the personal relationship with the Anishinaabe language, and the adult immersion program is a limitation (Duff, 2008). He has been a learner of the Anishinaabe language for over 15 years and was a former learner at the Anishinaabe adult language immersion program identified for this case study. The researcher understands this limitation and has designed the research protocol to combat the potential subjectivity which may surface.

Nature of the Study

The intent of this qualitative exploratory case study case study will be to develop an in-depth understanding of a unique Anishinaabe adult language immersion program. The program is unique in its design as it is considered the only one of its kind for the Anishinaabe language based on informal conversations with program staff. The case study methodology will include interviews of participants in the program in order to take a critical look into the inner workings of this Anishinaabe adult language immersion program from the perspective of the administrators, learners, and the instructor with an analysis of curriculum documents to triangulate the data. Foundations of andragogy, the natural approach second language acquisition theory, and indigenous language immersion models will be used to analyze connections to the curriculum and instruction of the Anishinaabe adult language immersion program.

Organization of the Remainder of the Study

The organization of the remainder of the study is a look at the literature in chapter 2 with emphasis on adult learning theory, natural approach second language acquisition theory, and immersion model language revitalization models. Each will be connected to understanding their relationship to curriculum and instruction in an adult indigenous language immersion program. Curriculum development and program evaluation will conclude the literature review in order to provide an in depth understanding of the language immersion program relative to key aspects of educational models. Chapter 3 describes the research methodology being utilized to conduct the case study research. A

description of the selected design and rationale are included with details regarding the

delivery of the case study research. Chapters 4 will be a presentation of the data that is

collected. Analysis will be included with a presentation of results. Chapter 5 will

conclude the study and provide a summary and conclusion to the research with

recommendations relative to what was found in the results of the study.

CHAPTER 2. LITERATURE REVIEW

Introduction

The goal of the literature review is to provide foundational knowledge in the areas of the adult learning theory andragogy proposed by Knowles (1978); the natural approach second language acquisition theory of Krashen and Terrell (1998); and language revitalization, from a basis of language shift to development of programs (Fishman, 1991; Grenoble & Whaley, 2006). The literature review may be more expansive than is customary for case study-qualitative research, but is necessary to provide the full scope of what is to be studied (Creswell, 2005). Literature could not be found which bridged the three concepts provided here, and in essence signifies the unique status of the study and its value to a small but growing field of research on indigenous language revitalization. Two additional sections are added, program evaluation and curriculum development, to strengthen the understanding of the necessity to conduct the proposed case study research.

Adult Learning Theory – Andragogy

History-Background of andragogy

Adult education or adult learning in the academic sense has been around since the time of ancient Greek, Asian, and indigenous philosophers, such as the Anishinaabe people, throughout the world began speaking to other adults in the hopes of acquiring new knowledge (Gutek, 2004; Merriam et al., 2007; Warren, 1984). The Socratic method

of dialogue, for example, came from the Greek philosopher and adult educator Socrates, while the custom of passing ancient knowledge of hunting and survival skills can be linked to many indigenous cultures including the Anishinaabe (Knowles et al., 2005; Warren). The focus for this section is not on adult learning and education theory as a whole, but a focus on one context within the discipline; the adult learning theory of andragogy.

Andragogy, the art and science of leading adults and helping them learn, was first defined in the 19th century by a German educator and is derived from the Greek *aner* meaning adult male, and *agogus* or leader of (Knowles, 1978; Knowles et al., 2005; Mohring, 1989). Mohring (1989) and Savicevic (1991), provide an excellent analysis of the term and its historical development in Europe.

It is believed the first use of the term *andragogy* was by a German educator, Alexander Kapp, in 1833 (Knowles et al., 2005; Merriam et al., 2007). As a result of the influence of Johan Friedrich Herbart, a German philosopher who disagreed with the concept of andragogy, the term was ignored for nearly a century until it was again used by another German academic, Eugen Rosenstock (Knowles et al.). Andragogy would not find its way into American education until the 1960's when a Yugoslavian educator, Dusan Savicevic, used the term at a Boston University workshop (Knowles, 1978; Knowles et al.). Until this time, adult learning theory was a discipline without a term to represent it. Pedagogy, the art and science of leading children or helping them learn, was used extensively up until this time for both children and adults. From here, adult

education would be distinguished from its counterpart in the concept of the art and science of leading children and adults in learning.

Malcolm S. Knowles is considered the father of andragogy as a discipline in the United States (Merriam et al., 2007). He opened the academic world in America to Savicevic's *new* term of adult learning with an article published in *Adult Leadership* titled "Androgogy, not Pedagogy" (Knowles, 1968; Knowles et al., 2005). Knowle's spelling would be corrected later but his article would open the door to andragogy as a discipline within adult learning and education.

The core concepts of andragogy were not solely created by Knowles; he reformed and modified his assumptions from previous ideas. The foundations of leading scholars before him would help create the original four assumptions, and later the final two.

Eduard C. Lindeman, with a 1926 release of work titled *The Meaning of Adult Education*, would be the first to focus on how adults learn. Lindeman's work generated five early assumptions: (a) Adults are motivated to learn as they experience needs and interests that learning will satisfy, (b) Adults' orientation to learning is life-centered, (c) Experience is the richest source for adult's learning, (d) Adults have a deep need to be self-directing, (e) Individual differences among people increase with age (Knowles et al., 2005, p. 40).

Cyril O. Houle, a University of Chicago scholar and researcher, 25 years later found three categories to classify the adult learner: (a) The goal-oriented learner, (b) The activity-oriented learner, (c) The learning-oriented learner (Knowles et al., 2005). From this concept and the foundations of Lindeman a new focus in adult learning began to

emerge. Knowles would use these early ideas to construct his own set of assumptions, and make a call to distinguish between the process of adult learning and the way children learn. Although Houle would later disagree with Knowle's concepts, these assumptions are used today as the basis for andragogy as a theory of adult learning (Brookfield, 1986; Davenport & Davenport, 1985; Knowles et al.). It would take further study and collaboration for Houle to come to defend andragogy in terms of Knowles assumptions (Merriam, 2001).

The concepts of andragogy had been widely studied and evolving throughout the 1950's in Europe, but the United States was not moving at the same pace in terms of andragogy as a field of study (Knowles, 1978). It would be the work of Knowles that would bring "[t]his theory, 'model of assumptions' (Knowles, 1980, p. 43), or 'system of concepts' (Knowles, 1984, p. 8)," to the academia of America (Merriam et al., 2007, p. 85). The next section will identify and describe these assumptions of adult learning theory called andragogy.

Core concepts of andragogy

As introduced in the previous section, the core concepts developed by Knowles have their roots in previous understandings and ideas of adult learning. The core concepts of andragogy were released in stages. The first four would initiate andragogy as an adult learning theory, with the final two to be added later and complete the view used today (Merriam et al., 2007). This section will identify and describe each concept. It will provide a foundational understanding of andragogy as a theory, which later will be used in application to understand the implications for curriculum and instruction.

The andragogical model includes six assumptions which were developed in stages. The following are each core concept with a description:

1. The learners' self-concept. The core concept of this aspect involves the learners' awareness and inner consciousness of learning as children (Knowles et al., 2005). What Knowles describes is a person who has transitioned from the child and dependent learner, to the adult self-directed learner (Knowles, 1978; Merriam et al., 2007; Yoshimoto, Inenaga, & Yamada, 2007). The assumption is an adult will feel inhibited to learning in an adult setting if the instructor resorts to methodology designed from a pedagogical perspective. Knowles recommends instruction be modified from the pedagogical framework of dependency and incorporate the andragogical form of self-directed independent learning (Knowles; Knowles et al.; Merriam et al., 2007)

2. The role of the learners' experiences. The concept of using the learners' experiences in their learning defines this part of the andragogical model. It is assumed adult learners bring a wealth of life knowledge and experience to their learning environments and it is important for the instructors to tap into those experiences to enhance and promote learning (Knowles et al., 2005; Zmeyov, 1998).

3. Readiness to learn. The readiness to learn implies the adult is more able and willing to learn what they need in order to assist them in adjusting to life's changes (Knowles et al., 2005). If an adult is at a point in their life they require a new skill or in the case of this study, trying to save their heritage

language, they will seek to develop skills to meet their goals. The assumption

implies the adult is more willing to learn when it is meaningful to them to

learn the new skill.

4. Orientation to learning. The fourth concept targets how learning may relate or

impact issues and tasks currently in the adults' life. The distinction from

children is education typically has children learning tasks based on subject

material; whereas adults, under this assumption, require more "task centered

or problem centered" learning opportunities (Knowles et al., 2005, p. 67). The

problem centered theory is not new. The origins in education date back to the

work of John Dewey and his emphasis on using the learners' experiences to

create meaningful learning opportunities to fulfill a complete act of thought

(Gutek, 2004). Adult learners within the andragogical model need to be

orientated to the learning task in a way they see value in what they are

learning. They might ask, "How can this learning activity help me today, or

with my problem?"

5. Motivation. Motivation as a concept or assumption in the andragogical model

was added following the first four. Knowles added this one nearly ten years

after the first four were developed. The basis of motivation deals with

extrinsic and intrinsic factors. The theory maintains adult learners have

motivations such as job promotions or increase in salary, as well as an

increase of self-esteem or overall comfort of living (Knowles et al., 2005).

6. The need to know. This concept was the last of the assumptions by Knowles (Knowles, 1990; Merriam et al., 2007). The need to know is in reference to the adult learner needing to be consciously aware of why they should know the material. The assumption of this concept is the learner will be more adept at acquiring new skills and knowledge when they know definitively the reason. It is similar to the orientation to learning, but more direct to information building. Orientation is seeing value in learning material. Needing to know is in line with bringing about an awareness of something previously not known and the need to learn because of this deficiency.

Current understandings and direction of andragogy

The current understandings and direction of andragogy are mixed and lack consensus in adult education (Merriam et al., 2007; Rachal, 2002). Although other theories have gained prominence in adult learning andragogy still has a niche in the field of adult education (Merriam, 2001b). However some scholars have argued against viewing andragogy as a theory at all such as Pratt (1993). Pratt's claim is based on not having substantial evidence through research to support andragogy as a proven model for adult learning.

Rachal's (2002) insight views andragogy as a theory which may be considered situational, but could benefit from a standardizing of its definition. The belief is learner environments and situations may call for various modifications to the andragogical model. The fundamental aspects should be adhered to, but have the capability of being

adjusted to fit facilitators or learners needs (Rachal). This flexibility is what has led to the current debate; a lack of sound consistency in the integration of andragogical methods.

In terms of connecting foreign or second language acquisition research and andragogy, little has been done (Carlson, 2005). Its use in mainstream education is more prevalent (Kiely et al., 2004; Ozuah, 2005; Yoshimoto et al., 2007), but as pointed out in Davenport and Davenport (1985), and more recently Rachal (2002), there is still no consensus on andragogy as a theory of adult learning. This study is not intended to build consensus, but merely to consider the current understandings of andragogy in relation to adult learning within an indigenous immersion language program.

Implications of andragogy for curriculum and instruction

The implications of andragogy for curriculum and instruction must be taken in context. As Rachal (2002) found by observing over a dozen different studies of andragogy, the lack of consensus as to a clear andragogical design for curriculum and instruction opens the door to interpretation by the instructors. In terms of foreign language (FL) or second language acquisition (SLA) Carlson's (2005) dissertation work, which focused on adults' experiences in a foreign language program, provides some basis for developing an understanding of the role of andragogy as a role in planning curriculum and instruction for adult learners.

The educators' role is to take into consideration the six assumptions of andragogy while facilitating the learning process of adult learners (Carlson, 2005; Glitterman, 2004). The intent of integrating the core concepts of the andragogical model into the development of curriculum is for purposes of differentiating the course of instruction

from what may be used with children and incorporate the concepts more associated with

adult learning (Carlson; Yoshimoto et al., 2007). The implications for curriculum and

instruction based on the fundamental principles of andragogy it seems are going to

depend significantly on the learners attending the language program. The six assumptions

of the andragogical model provide guidelines for the facilitator, but there is no consensus

as to how those assumptions need to be interpreted for a given situation (Merriam et al.,

2007; Pratt, 1993; Rachal, 2002).

The Natural Approach Second Language Acquisition Theory

The natural approach is a theory of second language acquisition based on five

hypotheses of acquisition (acquisition and learning, natural order, the monitor, the input

or comprehensible input hypothesis, and the affective filter hypothesis) created by

Stephen Krashen (Krashen & Terrell, 1998; VanPatten & Williams, 2007). The natural

approach implies a core set of variables are central to second language acquisition for

both children and adults (Krashen & Terrell). It is implied by Krashen and Terrell,

understanding and organizing learning with respect to the hypotheses will increase the

likelihood of second language acquisition. The following will describe how the natural

approach emerged as a theory, its core concepts, and how it may impact curriculum and

instruction.

History-Background of the natural approach second language acquisition theory

The second language acquisition theory emerged in its present form from the work of Stephen Krashen and Tracy Terrell (1998). During an informal conversation with several representatives of the adult Anishinaabe language immersion program Krashen had referred the natural approach more as the work of Terrell than himself (Personal communications Stephen Krashen, Detroit conference, October 2005). Unlike andragogy discussed in the previous section, the natural approach does not have a history steeped in the work of scholars coming before Krashen and Terrell. Krashen utilizes a theory of first language acquisition by Noam Chomsky to build a framework for second language acquisition, which includes the language acquisition device, known as LAD (Krashen, 1988; Pinker, 1994). This connection is relevant to the history of the theory as Krashen views his model as the tool to feed the language acquisition device (Krashen and Terrell, 1998).

As a theory, the natural approach bridges the gap from a theoretical assumption of second language acquisition, to a model for use in the classroom (Krashen & Terrell, 1998). Krashen's initial five hypotheses model evolved with Terrell's adaptation to how the natural approach is implemented for classroom use. The development of the natural approach utilized the five hypotheses, first created in the early 1970's, as building blocks for constructing a recommended course for classroom teachers and curriculum directors to follow (Krashen & Terrell; Lightbown & Spada, 2006; VanPatten & Williams, 2007). Educators in second language classrooms were now being given a model to follow which focused on the natural acquisition of language, much the same as infants acquire their

first language. The model is also known as the monitor model in literature and it is not without its detractors (Gregg, 1994; Long, 2007; Mitchell & Myles, 2004). Long includes a detailed analysis of the debate, which at the heart is the ability to construct empirical data through research based on the model (2007). Scholars have argued the model is too difficult to create empirical data, thus it lacks relevance to the field as a theory (Gregg; Long).

Although there are detractors, White (1987) insists that Krashen's hypothesis should not be discarded based solely on its deficiencies, rather there should be a focus on developing a more accurate understanding of input in terms of second language acquisition. Other researchers have considered the issues of the input hypothesis and sought to build a better understanding of language acquisition not only in terms of input (Mackey, 2007) but output (Muranoi, 2007; Swain, 2005) as well. Krashen's theory may have shortcomings, but it is apparent his work in second language acquisition has sparked debate and research studies which have added to a more thorough understanding of how individuals acquire and communicate in second languages.

This study is not to examine the relevance of the natural approach, or monitor model, as a true theory of second language acquisition. The goal is to provide foundational knowledge of the theory in order to understand how the natural approach fits within the framework of the adult indigenous immersion program. The next section provides the foundational basis by detailing the five hypotheses and their core concepts which construct the natural approach to second language acquisition.

Core concepts of the natural approach second language acquisition theory

The natural approach is based on five hypotheses. The five detailed here are used as a collective whole to construct the natural approach as a working theory of second language acquisition. The following are each hypothesis with a brief description of its core concepts:

1. The acquisition-learning hypothesis. The first hypothesis is recognizing the differences between acquisition and learning the second language. Acquisition "is the 'natural' way to develop linguistic ability, and is a subconscious process", where learning "is 'knowing about' language, or 'formal knowledge' of a language" (Krashen & Terrell, 1998, p. 26). The key distinction of the two is between the subconscious acquisition of language and the conscious learning about the language (Mitchell & Myles, 2004).

2. The natural order hypothesis. The natural order hypothesizes the second language "grammatical structures are acquired (not necessarily learned) in a predictable order" (Krashen & Terrell, 1998, p. 28). The natural order does not make a claim that all learners will acquire the same structures in the same order, but there is a predicted order of acquired structures.

3. The monitor hypothesis. This hypothesis brings forth a mechanism Krashen views as an internal editor of speech production (Krashen & Terrell, 1998; VanPatten & Williams, 2007). The monitor theory assumes "that conscious learning has an extremely limited function" in terms of speech production in the second language (Krashen & Terrell, p. 30). The monitor, or editor, of

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speech is what censors the output of the second language. The critical

component of the monitor hypothesis is for the acquirer engaged in speech

production in the second language to become an optimal monitor user

(Mitchell & Myles, 2004). The monitor process is to monitor what speech is

produced and should be used to ensure speech is understood; too high of a

user and speech is not spontaneous and reduces fluency. Too low of a monitor

and the speech is not comprehensible to the listener.

4. The input or comprehension hypothesis. The input hypothesis as it was

originally presented is not considered the comprehension hypothesis, as

Krashen believes comprehension "is a better description" then using input

alone (Krashen, 2003, p. 4). The basis of this hypothesis is the second

language being acquired must be comprehensible to the acquirer (Krashen &

Terrell, 1998). What is comprehensible? The theory presumes the acquirer

must be exposed to language that is a little beyond the level already

comprehensible; described as $i + 1$, or input just one level beyond the current

acquired base (Krashen, 1988; Krashen, 2003; Krashen & Terrell). The

instructor though is said to project a *net* , that is the process of speaking at

levels below and above the current understanding of the learner and the $i + 1$

"will usually be covered automatically" (Krashen & Terrell, p. 33).

5. The affective filter hypothesis. The last hypothesis in the model is related to

the monitor in terms of level of use. The monitor requires the optimal level of

use for appropriate speech production, whereas the affective filter requires the

optimal level for acquisition to occur (Krashen & Terrell; Mitchell & Myles, 2004). The affective filter is a construct of affective variables; the learner's attitude, their self-esteem; and overall anxiety levels are considered affective variables. According to the affective filter hypothesis those with a low anxiety level and a positive attitude are more receptive to the comprehensible input than those with high anxiety and low confidence (Krashen & Terrell; Mitchell & Myles).

The five hypotheses used in connection with one another form the theoretical basis of the natural approach to second language acquisition, also known as the monitor model (Krashen & Terrell, 1998; Mitchell & Myles, 2004). Each plays a role in filling what Noam Chomksy has referred to as the language acquisition device, or LAD (Krashen, 2003; Lightbown & Spada, 2006). The LAD is a concept Chomsky produced regarding first language acquisition which assumes all children carry a capacity for language and grammar rules; it is just a matter of filling the device through meaningful interactions (Pinker, 1994). Krashen has brought forth the idea the LAD exists for adults as well, and applies the principles to the natural approach, or monitor model (Krashen 1988).

Current understandings and direction of the natural approach second language
acquisition theory

The current understandings and direction of the natural approach have not changed in terms of Krashen's ideas, other than a terminology adjustment from input to comprehension. As suggested earlier, there are critics of the theory, and even question its

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basis for a theory at all (Gregg, 1994). Long (2007) provides an overview of the criticism and also shows that most scholars have moved on from the monitor model.

The direction of the natural approach appears to be kept alive by a small number of individuals who see Krashen's work as an integral aspect of second language acquisition (Natural Approach Web site, 2008). Most view Krashen's model as essential in the growth of second language acquisition as a field of research (Mackey, 2007) but not a current theory of considerable consideration (Gass & Selinker, 2001; Long, 2007; Mitchell & Myles, 2004).

Again, this study is not to debate the empirical basis for the theory to be viewed as a theory or one of considerable importance. The emphasis is on understanding its theoretical framework to better understand how it fits within the structure of the adult indigenous immersion program. The next section analyzes the possible connections the natural approach may have in terms of curriculum and instruction.

Implications of the natural approach second language acquisition theory for curriculum and instruction

The implications of the natural approach to curriculum and instruction can be linked to each of the hypotheses presented earlier. The following lists the hypothesis followed by a brief analysis of its implications for the classroom.

Acquisition-learning hypothesis. The clear distinction between acquisition and learning must be made in a program utilizing the natural approach (Krashen & Terrell, 1998). The focus is on activities which feed the acquisition machine, or more clearly the language acquisition device. The program developers and instructors must make a

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conscious effort to design activities which foster the best possible opportunities for acquisition to occur and look at learning as only a minor aspect of the overall program (Krashen & Terrell).

Natural order hypothesis. Allow errors to occur and let the natural order of acquisition to follow its path. This is emphasizes the order of grammatical structures. Krashen and Terrell (1998) are critical of correcting learners in the early stages of second language acquisition.

Monitor hypothesis. Emphasize to the learners the optimal monitor level to fit the desired outcome. In speech production, the monitor must be low and emphasis on grammar rules are reduced unless they have been fully acquired by the learner (Krashen & Terrell, 1998). When producing written work, pre-developed oral presentations, or completing homework the learner may increase their use of the monitor as it does not interfere with spontaneous communication.

Comprehensible input hypothesis. Provide acquisition opportunities for ample amounts of comprehensible input to occur. Acquisition is said to occur naturally when the learner is engaged in activities which provide input at, below, and a level above their current level; distinguished as $i + 1$. Brown and Palmer (1988) provide recommendations for applying Krashen's input hypothesis and use the term "Listening Approach" to distinguish it from the natural approach. Their methods and materials for classroom instruction adhere to the principle of the learner simply focusing on listening and not producing speech (p.2).

Affective filter hypothesis. Create a learning environment which allows the affective filter to be reduced for optimal acquisition. But Krashen and Terrell (1998) admit "no method will be totally successful in eliminating the affective filter" (p. 59).

Krashen and Terrell (1998) include discussion of the role of aptitude, first language, routines and patterns, individual variations, and age differences. An individual's aptitude within the natural approach is not seen as an advantage because aptitude is aligned with conscious learning and not subconscious acquisition (Krashen & Terrell). A classroom using the natural approach is more concerned with acquisition activities and not learning activities, hence the elimination of aptitude for learning as a variable for acquisition (Brown & Palmer, 1988). The role of the first language can create situations where the monitor is used more than recommended. Krashen and Terrell see this as falling back on the grammar rules of the first language. This occurs in their view when there is too much emphasis on early speech production. It is important to emphasize, the natural approach does not require speech production until the learner is ready, especially at early stages. The issue of routines and patterns continues the goal of staying clear of grammar instruction or activities aligned with addressing structures in a patterned sequence (Krashen & Terrell). Programs using the natural approach are to stay clear of designing curriculum which would focus on building acquisition through structured linguistic patterns (Brown & Palmer, 1988). To do so would contradict the theoretical assumptions outlined in the natural approach model. Acquisition, it is believed, can not occur through the repetition of designed activities focused on language patterns and grammatical structures.

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The last two variables include individual variables and age differences. The point of including these two variables is due in part because Krashen and Terrell see them as issues curriculum developers and language instructors must address when designing programs. For example, what educational background are learners coming from? Are the participants more visual and kinesthetic learners? Are the participants elderly adults or young adults? These are just a few examples of individual variables and age differences the curriculum developers and language instructors will need to address following the natural approach model.

In a natural approach program individual variation of learners is identified and activities are created to allow each variation of learner to increase their acquisition levels. Krashen and Terrell use the example of the low monitor versus the high monitor user. The low user is intent on communication and acquisition with no emphasis on grammatical accuracy, whereas the high user is focused on ensuring they understand the grammar rules used in particular speech (Krashen & Terrell, 2008). Although the prescribed model is to keep the monitor use optimal, the natural approach program will provide opportunities to account for individual variations within the acquisition environment.

The age differences are listed to draw attention to what may seem obvious. Older learners will be interested in different topics then younger learners, and when designing comprehensible activities attention must be paid to what may interest the learners (Krashen & Terrell, 1998). Another aspect is recognizing the adult learner as having a higher capability of learning grammatical rules and structures, which in turn creates the

possibility for a higher affective filter. Emphasis on steering away from the activities which would activate the affective filter, such as focusing on grammar and form instead of comprehension, is necessary in the natural approach classroom (Krashen & Terrell).

In summary the natural approach model assumes learners are either acquirers of the second language or learners of the second language. Acquirers are filling their language acquisition device with the components necessary to participate in spontaneous speech production. The natural approach classroom creates an environment to provide adequate comprehensible input; reduces the affective filter; encourage optimal use of the monitor; allows for error correction to occur naturally; and adheres to the principle acquisition is not learning. It is these theoretical understandings which will be examined within the framework of the adult indigenous immersion program.

Language Revitalization

Language revitalization for this study implies the process for which programs are developed for the purposes of saving endangered languages (Fortune & Tedick, 2008; Tsunoda, 2006). More specifically, the revitalization program in this study uses the immersion model which has seen success in other revitalization efforts, but few involve adults (Fortune & Tedick; Maracle, 2001). The following will provide a brief history and background of language revitalization in general, and then focus more specifically on the immersion model for revitalizing an endangered indigenous language.

History-Background of language revitalization

In introducing the history and background of language revitalization there must first be an understanding of how and why a language has reached a state requiring it to become revitalized. In the case of most indigenous languages throughout the world, the encroachment of a new linguistic group with a different culture is the root to what some scholars term a language shift (Crystal, 2002; Fishman, 1991; Nettle & Romaine, 2000). Language shift, a term coined by Fishman (1991), is a process in which a language transitions from one used throughout a community to one spoken only by a handful of elder speakers, or even one which has become extinct. Fishman's scale known as the Graded Intergenerational Disruption Scale, or GIDS, provides the basis for recognizing the level of which a language is shifting from stage 1: widely used, even in some higher educational settings, to a stage 8: only spoken by a handful of elder speakers in isolated pockets. The scale allows for an assessment of language status, but how does a language make this transition from a widely used means of communication to one spoken only by a handful of elders and in need of revitalization?

When a new linguistic body encroaches on another established language, the new language, in many cases, eventually takes over the everyday communication of the former language (Crystal, 2002; Nettle & Romain, 2000). The Anishinaabe language provides an excellent example of how this transition might occur. For the Anishinaabe of the Great Lakes region it was not just the linguistic transition, but the cultural shift which came with it that has lead to its shift from a stage 1 language to stage 7 or 8 moribund status on the GIDS scale (Fishman, 2001). It must be noted, it is difficult to determine

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with empirical evidence the language is definitively in stage 7 or 8. The conclusion is based on observation data from over twenty years of interactions within the Anishinaabe communities of the Great Lakes region. What is documented is the progressive encroachment on the Anishinaabe people.

Many Anishinaabe communities, all within the territorial boundaries of Canada and the United States, adhere to the belief that their homes and communities are Anishinaabe country. Tied to their sovereignty as a distinct nation, divided by past colonization, is the fact they speak a distinct language. The importance of maintaining sovereignty would in turn be associated with their ability to maintain and in many cases revitalize the use of their language. Significant steps to bring awareness and revitalize the Anishinaabe language would take another ten to twenty years after the initial surge of cultural awakening in the late 1960's and 70's. The initial steps to revitalize and pass on the language would prove to be insufficient in reversing language shift. It would take examples from other indigenous communities to set an example to follow for the Anishinaabe to build their own program.

Revitalization efforts to reverse language shift have been occurring throughout the world in varying languages from the Maori in New Zealand, Frisian and Catalan in Europe, and Hawaiian and Mohawk in the United States and Canada to name a few (Fishman, 1991, 2001; Grenoble & Whaley, 2006; Hinton, 2001a; Reyhner et al., 1999). The success of the Maori and Hawaiian programs demonstrate models of revitalization and reversing language shift others strive to implement in their own communities (Grenoble & Whaley; Johansen, 2004; Slaughter, 1997). Using the few success stories as

beacons of hope to save dying languages, many communities implement similar

strategies in hopes of reversing language shift and saving their language, culture, and

heritage from extinction (Grenoble & Whaley; Nettle & Romaine, 2000). The next

section will provide a more detailed view of the successful indigenous immersion models

that are used in language revitalization.

Indigenous immersion models for language revitalization

Indigenous immersion models used in language revitalization efforts trace their

origins to the work of the early French immersion program in St. Lambert's, Quebec in

the 1960's (Fortune & Tedick, 2008; Richards & Burnaby, 2008; Warner, 1996). These

first examples of immersion instruction were a result of parents wanting their children to

be bilingual speakers of French (Swain & Johnson, 1997). The success and growth of the

early programs spread throughout North America leading to the adoption in indigenous

communities, such as the Hawaiian, Mohawk, and Maori (Fortune & Tedick; Grenoble &

Whaley, 2006; Swain & Johnson).

The Maori and Hawaiian early immersion programs, beginning in the early

1980's have produced a reverse in language shift and have been encouragement for the

Anishinaabe, Blackfoot, Mohawk, and Navajo to achieve the same success

(Bauermeister, 1998; Benton & Benton, 2001; Hale, 2001; Richards & Burnaby, 2008).

The difference between the early programs and the program of this study is age. The

successful programs of the Maori and Hawaiian's are early immersion for pre-school age

and early elementary K-5 age children. The program of this study is an adult immersion

program and the Mohawks are the only other program found to draw comparisons

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(Maracle, 2001; Richards & Burnaby, 2008; Richards & Maracle, 2002). The idea of transposing the early immersion model to adult learners is supported by research which has shown adult learners can achieve similar successes "but they can also accomplish this learning in a shorter period of time than can younger learners" (Swain & Lapkin, 1989, p. 150).

The first Mohawk adult immersion program began in the late 1990's in hopes of reversing language shift and reclaiming their heritage language (Maracle, 2001; Richards & Burnaby, 2008). The program model used is much the same as a child would follow in a school year. Adult learners enrolled begin in September and meet five days a week, following an all day school pattern, and ending in June (Richards & Burnaby, 2008; Richards & Maracle, 2002). There are extra hours added to provide additional hours of language interaction throughout the summer months.

Changes were made early in the programs development in response to learner needs. The program adopted grammar instruction to build a foundational basis for the first half of the program and moved to conversational, or immersion, instruction for the remainder (Richards & Maracle, 2002). The program changes lead to a change in terms. Intensive language program is used to describe the grammar based model, which then transitions to full immersion (Richards & Burnaby, 2008).

The history of indigenous immersion programs is not limited to North America or the more widely known Maori and Hawaiian people. Catalan, Basque, Welsh, Sami, and Frisian are just a few of the many indigenous languages currently involved with revitalization and reversing language shift (Artigal, 1997; Arzamendi & Genesee, 1997;

Fishman, 2001; Lie, 2003). History for adult indigenous immersion programs is still being written and will hopefully add to the understanding of reversing language shift and revitalizing languages in danger of extinction. The next section explores the implications for curriculum and instruction; a key component in saving dying languages (Grenoble & Whaley, 2006).

Implications of adult indigenous immersion programs for curriculum and instruction

It is difficult to assess the implications of adult indigenous immersion programs on curriculum instruction due to the limited literature on the subject. Indigenous languages such as the Anishinaabe and Mohawk struggle with the creation of curriculum materials due to the lack of a literary history of the languages (Freeman et al., 1995; Richards & Maracle, 2002). The use of materials in the immersion programs will depend on the instructors approach to immersion and learner needs (Richards & Maracle). If the program is intending on following a truly immersion approach, emphasis on the oral communicative process will be central to instruction (Hinton, 2001b).

The principles of academic language instruction include proficiency standards, assessments, and course evaluations (Jensen & Sandrock, 2007). Indigenous language revitalization is about reclaiming and saving a culture, heritage, and language that binds people to their ancestral roots (Grenoble & Whaley, 2006). The early immersion programs of the Maori, Hawaiian, and Mohawks use the language to instruct the learners in their core academic subjects, but the adult programs are simply concerned with language acquisition and not acquiring subject material (Maracle, 2001; Slaughter, 1997). This is not to say acquisition of the language, culture, and heritage is not central in early

programs–on the contrary. The early immersion programs were created to save the language via the children, and academics is acquired with the language. The difference is the adult programs are not concerned with academics. The sole purpose is to keep their language alive. This leaves a large space for interpretation in terms of curriculum development and instruction.

The majority of language teachers are not trained in teaching a language to adults wishing to acquire a second language. This was the case in the adult program for the Mohawks (Richards & Maracle, 2002). The lack of fundamental skills in language acquisition, teaching methodology, and second language curriculum development often leave the instructors confused in what to teach, how to teach, and how they should progress through the acquisition cycle (Grenoble & Whaley, 2006; Hinton, 2001c; Richards & Maracle). Hinton emphasizes distinguishing between linguistic training and pedagogical training. Training to pass on a language requires teaching methods in order for others to acquire their language and not just learn about the language. The natural approach described earlier utilizes concepts parallel to the communication-based instruction recommended by Supahan and Supahan (2001), as well as the model design of the adult Mohawk program. The goal of acquisition is central to the communication-based instruction and the natural approach. The difficulty for instructors is constructing acquisition opportunities to foster acquisition in the immersion environment with respect to learner needs. This is the central point emphasizing the need for training of the instructors who are teaching the indigenous languages (Grenoble & Whaley). Dr. Fortune reiterated this need of training for instructors, which would in turn help make

revitalization efforts more successful using the immersion model (T. Fortune, Personal

Communications, February 15, 2008).

Program Evaluation

Stake (2004) views program evaluation as a responsive evaluation focusing on

issues, concerns, and claims of the stakeholders of the given situation. Guba and Lincoln

(1989) used the term responsive constructivist evaluation to describe the form in which

the evaluation is actually being carried out and are expanding on Stake's original concept

of responsive evaluation to draw more focus on the constructivist form to evaluate. They

use the term fourth generation evaluation to differentiate their design from the earlier

designs of evaluation from simple statistical measurement, to description, and judgment

based on statistical data (Guba & Lincoln). Aligning with the constructivist based inquiry

design to understanding issues and concerns; the belief is that evaluation is best when it is

constructed collaboratively with all stakeholders.

The responsive constructivist evaluation requires the stakeholders to confront

their issues and concerns through inquiry based design, such as interviews, and reach a

consensus on constructing solutions to the concerns (Guba & Lincoln, 1989; Lynch,

1996; Stake, 2004). The approach allows each individual stakeholder to confront issues

and concerns and allow them to change their opinions and ideas based on the responses

of others. This interaction between the program evaluator and stakeholders on the issues,

and constructing solutions, is the essence of the design. The concept is that the evaluation

is not as a pass or fail measure, or good or bad grade, the design is about discovering an

issue or concern of a program and creating solutions to eliminate the issue or concern (Guba & Lincoln; Lynch; Stake).

For this proposed case study the issue or concern is that the Anishinaabe language is dying. Little or no development of new speakers to pass on this heritage language of the Anishinaabe people has been observed. A qualitative exploratory case study is proposed to address this concern by seeking out the stakeholders within the Anishinaabe adult language immersion program and inquiring about aspects seen as issues and concerns specifically within the program and perhaps discover new concerns from the stakeholders. The proposed case study is not about measuring, simply describing the faults, or making judgments of the program, staff, students, or school it is affiliated; it is about understanding this unique Anishinaabe adult language immersion program. Responsive constructivist evaluation seeks to understand the issues and concerns from the stakeholder perspective and not subjecting biased judgmental opinions about the success or failure of the program (Guba & Lincoln, 1989; Stake, 2004). It is important for researchers, or evaluators, to adhere to this strict ethical code to better address the needs of the program.

Although this case study is not a program evaluation in terms of success and failure, there lay a sense of evaluation as it is a qualitative exploratory case study to understand the intricacies of the Anishinaabe adult immersion program. Program evaluation in terms of uncovering what was previously not known has the potential to improve on the previous design of a particular program, but only if the recommendations from the conclusions are integrated into the program, such as the French immersion

programs of Canada for grades K-12 (Guba & Lincoln, 1989; Paulston, 1996).The

qualitative nature of the inquiry is a human evaluation, as the researcher will need to

evaluate and interpret the ideas and thoughts of the subjects interviewed (Guba &

Lincoln, 1989; Lynch, 1996). The roots of Guba and Lincoln's understandings are

constructivist in nature and tie to the point, program evaluation is as necessary as learner

assessment or teacher evaluation being used to address weaknesses and develop methods

for improvement within the classroom (Brooks & Brooks, 2001; Genesee & Upshur,

1996).

Beretta (1992) and Lynch (1996) both point out that there has been little research

or focus on evaluation in terms of second language programs. In order for learner needs

to be met and communicative competence achieved there must be evaluative tools in

place. Genesee and Upshur (1996) provide a foundation for evaluation within the

classroom with the focus on using assessment tools to evaluate whether or not learners

are meeting the objectives of the course curriculum. Direct use of evaluation to improve

the quality of instruction and success for second language learners is recommended, and

appears to be underutilized.

Curriculum Development

This section is to stress the importance of having sound and effective curriculum

development based on academic research for academic programs to be successful.

Although a section on curriculum and instruction has already been included with the

content areas of adult learning theory, natural approach, and immersion instruction much

can be gained from understanding the role of curriculum development to enhance

learning, or in this case study the acquisition of a second language (Jensen & Sandrock,

2007).

Curriculum development is the process of creating a sequence of learning

experiences for learners to gain new knowledge regardless of the academic content

(Oliva, 2005). In developing the curriculum, or what the learner is to gain in new

knowledge, specific outcomes need to be identified to guide the curriculum development

process (Stiehl & Lewchuck, 2002). Wiggins and McTighe (2005) add that the

curriculum also includes a set of "performance standards" the learner is to meet, which

could be considered outcomes, and drives the development of future curriculum

development based on the assessments and evaluations of those learners (p. 6). The use of

performance standards learners are to achieve, and effective assessment methods, will

increase learner performance and allow the program evaluators or administrators to adjust

the curriculum to meet the changing needs of the learners (Butler & McMunn, 2006; Van

den Branden, 2007).

Authentic assessment methods, such as an oral proficiency activity where the

learner must complete a set of interactive exchanges in the target language, or a writing

project with prescribed learning tasks the learner must complete, are used to determine

whether they are meeting the performance standards (Butler & McMunn, 2006; Shrum &

Glisan, 2000; Van den Branden, 2007). Wiggins and McTighe (2005) clarify the use of

assessment methods, or tools, as various methods utilized to determine whether learners

are meeting the performance standards. In essence, curriculum is developed with specific

levels of achievement for learners to meet. Instructors deliver the curriculum using various methods of instruction, while also incorporating assessment tools, or evaluation mechanisms, to determine whether or not the learners are meeting the desired achievement levels. The results of the learner assessments then cycle back and adjustments are made to develop curriculum to meet the changing learner needs.

Similar to general education where the goal is to acquire academic content, the second language classroom requires an equal amount of evaluation and assessment in order to enhance acquisition of the second language (Genesee & Upshur, 1996; Jensen & Sandrock, 2007; Lynch, 1996; Oliva, 2005; Van den Branden, 2007). Recognition of achievement and identification of weaknesses are necessary in terms of the learners, or for this proposed case study the learner, and the instructors, if an academic program is to achieve success (Butler & McMunn, 2006; Danielson & McGreal, 2000; Oliva).

As pointed out in the previous section regarding the French immersion programs of Canada, they could not have achieved such global recognition for second language acquisition without sound program evaluation (Paulston, 1996). In fact, Paulston points out, "most of the present studies…are essentially evaluation research" (p. 189). This lends support for the proposed case study research here, in that this research is necessary in order to improve the effectiveness of current programs.

Summary

Five components have constructed the literature review with three being the core of the review. Foundational knowledge of the adult learning theory andragogy proposed

by Knowles (1978), the natural approach second language acquisition theory of Krashen and Terrell (1998), and the formation of language revitalization from the analysis of language shift to adult immersion programs (Fishman, 1991, 2001; Grenoble & Whaley, 2006; Richards & Burnaby, 2008) have been the critical aspects of the literature review. Each section provides a basis for understanding each components history in development, the core concepts, and possible implications for curriculum and instruction. This case study is to consider each of these components in relation to the adult indigenous immersion program and how each may or may not play a role within the programs' design and delivery of curriculum and instruction. More precisely how each may or may not relate to the adult learners' goals and objectives with respect to what is known of andragogy, the natural approach second language acquisition theory, and language revitalization. Program evaluation and curriculum development are necessary components in recognizing the needs of the stakeholders, and implementing sound solutions for the improvement of the second language program (Guba & Lincoln, 1989; Lynch, 1996; Stake, 2004). The addition of the last two components of the research is to strengthen the proposed case study; realizing its necessity in adding to the academic knowledge of the field, and perhaps to the revitalization efforts of other indigenous languages.

CHAPTER 3. METHODOLOGY

Introduction

The methodology chapter presents the overall research design of the study from

the formulation of research questions to the analysis of the data. It is important for any

study to provide a detailed explanation of the plan to ensure validity and reliability (Duff,

2008; Merriam, 1998; Yin, 2003). The following is a detailed account of the

methodology proposed to conduct a single case study of the Anishinaabemowin adult

indigenous immersion language program at a tribal community college. The situation is

the Anishinaabe language is dying. An adult Anishinaabemowin immersion program has

been created to save the Anishinaabe language. Due to the intricacies of understanding

the learners' goals and objectives within the program, the case study model for research

was chosen as the best to discover the learner perspective (Yin, 2003).

The Research Problem

An indigenous language, Anishinaabemowin, is dying; considered moribund

using the Graded Intergenerational Disruption Scale (GIDS) developed by Joshua

Fishman (1991). An adult Anishinaabemowin language immersion program has been

created to revitalize the indigenous language in the northern Great Lakes region. The

vision statement and philosophy is to Noondamang (hear), Bzindamang (listen),

Nsastamang (understand), and Giigidang (talk) Anishinaabemowin (Bay Mills

Community College, n.d.). Presently, a significant increase in advanced level speakers has not been observed. Much needs to be done in order to understand the adult administrators, learners, and instructor perspectives of the components of the Anishinaabe immersion program and its effectiveness in keeping the Anishinaabe language from becoming extinct.

It is not known how the adult Anishinaabe language immersion programs goals and objectives align with individual learners' personal reasons for attending the classes offered. Nor it is not known how the administrators and instructor think the curriculum is aligned with learners' goals and objectives and support learners' success in second language acquisition. In addition it is not known how the curriculum reflects concepts of adult learning theory *andragogy*, natural approach second language acquisition theory, and immersion model language revitalization models.

Research Questions

Several questions will drive the research for this case study:

1. How do the program goals and objectives align with the learners' reasons for attending an Anishinaabe adult immersion language program?

2. How do the administrators and instructor think the curriculum is aligned with learners' goals and objectives and support learners success in second language acquisition?

3. How does the curriculum reflect concepts of adult learning theory, natural

approach second language acquisition theory, and immersion model language

revitalization models?

Research Design

The research design will be a qualitative exploratory case study. The uniqueness

of an adult indigenous immersion program trying to revitalize the dying language of the

Anishinaabe people warrants the intimate analysis a qualitative case study design offers

(Duff, 2008; Merriam, 1998; Yin, 2003). The unit of the proposed case will consist of a

specific adult indigenous language immersion program and include participation by only

those individuals within the tribal community college program. Exploration of the adult

indigenous immersion program through qualitative participant interviews, observations of

the course during class sessions, and curriculum document analysis will be included in

the qualitative exploratory case study design process (Creswell, 2005; Yin).

Qualitative research

Qualitative research is described as a method of inquiry designed to gather in-

depth descriptive data (Creswell, 2005; Mackey & Gass, 2005). Qualitative research is an

inquiry into a particular phenomenon, such as the Anishinaabe adult language immersion

program, to better understand the phenomenon from the perspective of the participants

involved (Creswell). The tools of inquiry are often open ended questions within an

interview protocol with participants to elicit their point of view an understanding of the

phenomenon (Leedy & Ormrod, 2005). A researcher then analyzes the participant

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responses to construct meaning based on the literature relevant to the research topic. The final step is developing general conclusions from the data which may or may not be generalized to other similar phenomenon (Creswell).

The decision to use qualitative tools is best when the intent is to provide detailed insights of an area from the viewpoint of the participants within a naturalistic setting (Guba & Lincoln, 1989; Merriam, 1998). The naturalistic setting for this qualitative exploratory case study is the Anishinaabe adult immersion language program at a tribal community college. Several methods of data collection including in-depth interviews, observations, and analysis of curriculum documents are all seen as characteristics of the qualitative design (Leedy & Ormrod, 2005; Merriam). Those characteristics are also seen as essential tools when the intent is to build "[e]*mic perspectives*" of a particular phenomenon, in this case the adult Anishinaabe immersion language program (Mackey & Gass, p. 163; Merriam).

Seliger and Shohamy (1989) point out though, there is "no set of standard designs or procedures [in qualitative research] such as exist in experimental research" (p.121). The process of qualitative research is seen as an exploration of a given case, and each case offers new and unique circumstances which need to be adapted to by the researcher (Creswell; Merriam).

Denzin and Lincoln, cited in Duff (2008), see qualitative research as a means of getting "a better understanding of the subject matter at hand" (p. 27). The subject matter for this qualitative study is within the adult Anishinaabe language immersion program, more specifically within the administrators, the learners, an instructor, and curriculum

documents. Getting a better understanding of the adult Anishinaabe language immersion program is necessary in terms of adding to the body of knowledge concerning indigenous language revitalization, and effective practices in adult second language learning and acquisition.

Qualitative research in the field of linguistics, pointed out by Duff (2008), has been minimal, but has grown along with the social sciences use of the method. Too often, the linguistics academics as well as general academia has relied heavily on the quantifiable data retrieved from quantitative studies (Duff). Mackey and Gass (2005) provide detailed definitions of qualitative research, one of which has already been quoted in the opening paragraph to this section. A qualitative study includes a natural or holistic representation of a relative few participants using cyclical or open-ended processes to acquire a rich detailed description of the research topic, and perhaps include ideological positions (Mackey & Gass). This qualitative exploratory case study of an Anishinaabe adult language immersion program will utilize the tools of qualitative inquiry to meet the definitions cited above and perhaps create a social change in the field of indigenous language revitalization.

Exploratory research

The research design uses an exploratory approach. Although Creswell (2005) describes exploratory in terms of a mixed-methods design, he also points out the exploratory method uses qualitative means to gather data. Exploratory design is used to explore a given phenomenon or case to develop better understandings of the unknown (Duff, 2008).

This research will explore an Anishinaabe adult language immersion program at a tribal community college. Yin (2003) emphasizes the differences between exploratory, descriptive, and explanatory designs based on the types of questions asked. The exploratory design will incorporate "'what' questions" during their research in some cases (Yin, 2003, p. 5.). For this research, the use of *what* questions are not used within the pre-selected questions, but may be utilized as a follow up question to gather qualitative data; using both meets the qualitative exploratory parameters, but also the qualitative case study design (Duff, Yin). The choice in using this design is when the researcher is trying to uncover the unique perspectives and understandings of a current event, individual, or particular program to develop generalizations regarding the "particular individual, program, or event" (Leedy & Ormrod, 2005, p. 135). One might choose this design when they want to understand their particular topic with detail from the perspectives of the participants, or when there is little understanding previously known about the event, individual, or program (Yin). As Yin points out, sometimes exploration is necessary to uncover what is not previously known or thought to exist. In this exploratory case study, the exploration of the Anishinaabe adult language immersion program will take place to uncover understandings of the program from the viewpoint of the administrators, learners, and the instructor, with supporting evidence from curriculum documents and classroom observations.

Case study research

Qualitative exploratory case study design is an analysis of a case or bounded system which in this proposal will be a specific Anishinaabe adult language immersion

program (Creswell, 2005; Duff, 2008). Although some argue about the vary nature of case study as a design, methodology, or method (VanWynsberghe & Khan, 2007), the components of case study research allow for an in-depth understanding of the particular bounded system (Leedy & Ormrod, 2005; Mackey & Gass, 2005; Merriam, 1998).

In order for the research design to qualify as a case study, Yin (2003) describes five components as important: (a) Study questions, (b) Propositions, if applicable, (c) Unit of analysis, (d) Logic which links the data collected to the propositions, and (e) Criteria for the interpretation of the data or findings. Using Yin's (2003) criteria, the first component, study questions, is met by the type of questions being asked. The questions are exploratory case study in their approach, using both *how* and *what* questions to understand the perspectives of each of the selected administrators, learners, and instructor within the adult indigenous language immersion program.

The second component, propositions, is not known and Yin (2003) points out, they may not be applicable for some case studies, especially for those wishing to explore a relatively unexplored area of study. A proposition is an assumption about the topic being studied. For example, the adult learners are attending the Anishinaabe adult language immersion program because they are getting intrinsic benefits. This is a proposition about the learners attending the program, but this case study is not exploring this one aspect, therefore it is not included as a proposition. The fact this proposed case study is exploratory allows for the propositions to not be included, but still meet the criteria of case study design (Yin). Although there are no propositions, there is purpose, and Yin sees purpose as a necessary component when the propositions are eliminated.

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The general purpose for this qualitative exploratory case study is to better understand an Anishinaabe adult language immersion program at a tribal community college.

VanWynsberghe and Khan (2007) as stated earlier, argue case study is not a methodology, design, or method of research, but rather a way in which the unit of analysis is "being discovered or constructed" (p. 9). The unit of analysis is considered the "phenomenon for which evidence is collected" (p. 6), which is adults attending the adult Anishinaabe language immersion program. The boundaries for this case study are the adult Anishinaabe language immersion program including all the adults involved in the program.

The last two criteria as defined by Yin (2003) are not as well developed in case study design as the others. The emphasis and understanding of the two is that they lay the foundation for analysis and interpretation of the data collected (Yin). Analysis of the adult Anishinaabe immersion language program will not be done to elicit the researchers' perspective, but to allow the perspectives of the participants to emerge naturally (Guba & Lincoln, 1989). The fact there will be no propositions; a link to the propositions will not be made. But the purpose is established, and within the purpose regarding the administrators, learners, and an instructor, a link from the data to the purpose can be made. Developing a better understanding of an Anishinaabe adult immersion program is the purpose and linking data to the purpose of understanding will enable an interpretation of the findings, Yin's last component.

The criteria for interpreting the findings are essential and for this qualitative exploratory case study, but Yin (2003) points out "the current state of the art does not

provide detailed guidance on the last two" (p. 28). The criteria for interpreting the findings for this research will be that the data relates to the experiences and perspectives of the administrators, learners, and an instructor relevant to the research questions. Also, the same standard applies for the analysis of curriculum documents relevant to the Anishinaabe language immersion program.

Semi-structured interviews

Qualitative research will often use interviews with human subjects as a means of gathering data (Creswell, 2005). The interview protocol in qualitative research may include structured, semi-structured or open-ended, or unstructured questions (Creswell; Leedy & Ormrod, 2005; Merriam, 1998). Merriam describes semi-structured interviews as somewhere between the two ends of formal structured interviews, such as you would find in a survey, and the informal unstructured interview with no predetermined questions. Semi-structured interviews use both open-ended questions and those which are targeted at a specific area of focus, such as, *What are the learners' reasons for attending the Anishinaabe adult language immersion program?* The question is open ended in that it will elicit variable responses depending on the learner, but it is also focused specifically on the topic of the learners' reason for attending the program. Another question asking the learner about the number of years they have attended the language program is more structured and a specific amount of time will be the assumed response. The latter question is not open-ended but may be useful in understanding the opinions of the learner. The two examples describe the semi-structured protocol used in qualitative research design.

Although Merriam sees the unstructured interviews as exploratory, using Yin's (2003) criteria for exploratory case study design, the semi-structured interviews will be exploratory. The semi-structured interview protocol will allow for the responses to meet the criteria for data collecting and analyzing, but they will also allow for freedom to explore new ideas and areas as they develop from the administrators, learners, and the instructor (Mackey & Gass, 2005). The importance of allowing for freedom to respond openly by the interviewees may elicit new ideas not previously identified before the research began.

Document review

Reviewing relevant documents such as curriculum materials is also a qualitative research design methodology and will be used for this proposed study (Creswell, 2005). Document review is the process of gathering relevant information from public or private materials such as course syllabi, course descriptions, curriculum maps, and lesson plans, to better understand the program, individual, or event being studied (Creswell; Merriam, 1998). Document review in qualitative research design also enables triangulation of the data by creating another source of data other than interviews from the administrators, learners, and instructor (Duff, 2008; Merriam; Yin, 2003).

This qualitative exploratory case study will utilize document review to assist in developing understandings of the curriculum and design of the Anishinaabe adult language immersion program. A review will consist of reading the curriculum materials of the program such as the course syllabi, course description, and any other material relevant to the curriculum of the program. The document review will not include the

analysis of learner data unless there is relevance to the research questions and/or the curriculum.

Triangulation of data

The process of triangulation of data is essential in building validity in the findings of the research (Creswell, 2005). Triangulation is the act of gathering data from multiple sources to support the findings of the research (Merriam, 1998). Triangulation for this case study is done by conducting interviews with administrators, learners, and one instructor, as well as from a review of documents relevant to the curriculum and design of the Anishinaabe language immersion program, with classroom observations providing support. The interviews provide three points of view regarding the research questions, and the curriculum documents will add a fourth dimension to further support the triangulation and increase the validity of the findings (Creswell; Duff, 2008; Mackey & Gass, 2005). Observations will be scripted to record as much detail as possible solely to capture the learning environment of the participants and offer insight to the programs' instructional delivery.

Validity and reliability

Validity in terms of case study design depends on the type of case study (Yin, 2003). Construct validity, internal validity, external validity, reliability are seen as the barometer to gauge the quality of the research design (Yin). This case study is most concerned with internal validity the data describing the program accurately; external validity, the information can be used in other programs, or in other terms it is

generalizable; and lastly reliability, which emphasizes the ability of the research design to be replicated in another setting (Duff, 2008; Merriam, 1998; Yin).

Internal validity is met through appropriate instrumentation tools and triangulation of the data (Merriam, 1998). Increasing the validity of the research study, peer review of findings will be conducted by a dissertation committee to ensure conclusions or accurate. The last component to enhance internal validity is the reporting of researcher biases. In this study two biases exist, the first is the researcher had been a part of the adult Anishinaabemowin immersion program for two years prior early in its inception; second the researcher is familiar with the administrators, instructors, and many of the learners within the program. The last bias is the personal commitment and philosophy of the researcher in wanting the Anishinaabe language to survive and not become an extinct language. Although these biases may exist a diligent effort will be made to not let them enter into the collection, analysis, and interpretation of the data. Peer review of the research through its construction will decrease the risk of these biases impacting the research (Merriam, 1998).

External validity, or generalizability, is met only in terms of second language programs utilizing the adult immersion model as described for this case study research (Merriam, 1998). Generalizability is already an issue in single case study design, but it should not be a deterrent from conducting similar research (Yin, 2003). Indigenous and heritage languages throughout the world are dying and revitalization efforts are taking place in various locations, perhaps their programs could be replicated from this study and future research conducted based on this case study (Crystal, 2002; Fishman, 2001;

Grenoble & Whaley, 2006). The generalizability of this study is limited also in that there are a small number of participants for the study (Creswell, 2005). This should be taken in context. The adult Anishinaabe language immersion program is a unique program with no similar program to compare within the Great Lakes region, and has less than 50 enrolled participants. Few adult indigenous language programs exist, but they may benefit from the findings and perhaps initiate future programs to begin in communities faced with similar indigenous and heritage language loss. Generalizations should be made for programs with similar circumstances, where indigenous or heritage languages are being revitalized, and more specifically those initiating adult programs.

In order to meet the reliability test, the methodology of the research design must include instrumentation which can reasonably be replicated and similar results found by another researcher conducting the same study (Merriam, 1998; Yin, 2003). The participants' responses may vary, but the reliability of accessing their experiences through the interview process will be consistent. The instrument for collecting participant interview data will be a predesigned set of interview questions reviewed by experts in the field of research. Reliability has a greater chance of success when the instrument is consistent, which for this case study, the instrument for the interviews will be the same for all learners (Creswell, 2005). The administrators and the instructor will have a similar protocol of questions, but theirs will reflect their experiences from the administrator or instructor perspective. Reliability is also increased through the triangulation of data as described for increasing internal validity (Merriam). Triangulation is achieved through

the collection and analysis of not only the participant interviews, but also the curriculum source documents, and classroom observations.

Summary of research design

In summary, the qualitative exploratory case study design is being proposed for this study because of the unique aspect of the adult indigenous immersion language program. No other adult program of this nature is known to exist as an equal, and only a relative few are known in loose comparison (Richards & Burnaby, 2008). The methodology of qualitative exploratory case study design is necessary to generate an in-depth understanding of the administrators, learners, and the instructor perspectives through interviews, observations, and a review of curriculum documents (Creswell, 2005; Duff, 2008; Guba & Lincoln, 1989; VanWynsberghe & Khan; Yin, 2003). The research design selected is seen as the appropriate method for exploring the inner thoughts and feelings of the adult Anishinaabe immersion language program from the perspective of the administrators, learners, and instructor at a level other research designs may not offer.

Setting of Study

The setting for the case study is an adult Anishinaabe immersion program administered through a tribal community college in the upper peninsula of Michigan. The program utilizes two sites to deliver their program, one on the campus of the community college and another just over 100 miles away in a small community in the northern lower

peninsula of Michigan. Each location is within the larger community of the Anishinaabe people on and off federal reservations in northern Michigan.

The Anishinaabe people are known to reside from Minnesota and Manitoba to the west, and Michigan and eastern Ontario to the east (Warren, 1984). The traditional oral history of the Anishinaabe speaks of a great migration from the east and the Anishinaabe dispersing along their route until they reached their final stop in northern Wisconsin (Warren). The Anishinaabe will participate in this case study are the direct descendents of those who took part in the migration many centuries earlier.

Sampling Procedure

The sampling procedure will include both purposive and random sampling methods in selecting participants for interviews. The population will include administrators, learners, and an instructor from the adult Anishinaabe language immersion program at a tribal community college. Two administrators, six learners, and one instructor will be selected to take part in the proposed case study.

Population

The population used for this case study consists of adult male and female learners enrolled in the adult Anishinaabemowin language immersion program at a tribal community college as well as the director and associate-director of the program, and at least one teacher/instructor. It is understood all participants are adults but their age is not known at this time. The demographics will include native Anishinaabe participants in the

program. The goal is to address the population within the adult indigenous immersion program at the local tribal community college.

Sampling Method

The sampling method will be both purposive sampling and random sampling. Purposive sampling is the process of specifically identifying the subjects being utilized for the research study, such as identifying the administrators and instructor to be interviewed (Creswell, 2005; Latham, 2008). Purposive sampling, or direct selection, is seen as an effective tool for eliciting significant data relevant to the study when it is deemed unfeasible to interview all the participants (Latham; Yin, 2003). Random sampling will be used to select the male and female learners. Random sampling is the process of randomly selecting participants as to allow each participant an equal opportunity for selection (Creswell; Leedy & Ormrod, 2005). The administrators and the instructor will be selected using purposive sampling and the learners will be selected using purposive and random sampling. If more than three male and three female learners are wishing to participate, they will be given pseudonyms on a piece of paper and randomly selected from a hat or container until the desired slots of three male and three female are filled.

Participants in the proposed research will be native Anishinaabe and will be adults at least 18 years of age and older. The Anishinaabe adult language immersion program is open to all adults interested. There are no prerequisites for entry into the program (Bay Mills Community College, n.d.). It has been known through previous communications that non-native individuals have enrolled and participated in the program. Participants are

considered to have reached various levels of education, and a standard of accomplishment or attainment is not a requisite for participation in the study.

Sample characteristics

The sampling characteristics are that the participants must be a native adult Anishinaabe learner in the Anishinaabe language immersion program willing to participate in the case study. The participants representing the administrative side of the program are all native Anishinaabe individuals. One male director, one female associate-director, and one female instructor are the selected administrative staff targeted for interviews during the case study. The associate-director may also be utilized as an instructor as she carries the title of both associate-director and lead instructor. The administrative team is selected to offer the necessary insight into the program from the administrator and instructor perspective. The two individuals are the only administration for the adult language program and by default selected to represent the administration. All individuals have been involved with Anishinaabe language revitalization in various capacities for many years and are considered integral aspects of the Anishinaabe language immersion revitalization effort.

Sample Size

Six learners and three administrative/instructor staff will be interviewed for this case study. Three male and three female learners will be selected as a participant. The director, co-director, and at least one instructor will be utilized to represent the administrative side of the program. The sample size has been kept low as it would not be

feasible to interview all learners within the Anishinaabe language immersion program.

Purposive sampling is viewed as an appropriate tool for eliciting data in qualitative

exploratory case study designs and useful when time is a factor in completing the case

study, and/or when particular participants have the potential to yield the most valuable

data (Leedy & Ormrod; Yin, 2003). Guba and Lincoln (1990) encourage a broad scope of

data sampling in order to more fully describe the understanding within a given case. The

small sample size may be seen as a limitation, but due to the size of the program, the

relative small sample size is not seen as a hindrance (Yin).

Once all participants are identified, the traditional custom of offering tobacco

(semaa) will be conducted in accordance with Anishinaabe protocol for requesting the

service of another for an important endeavor. The offering of semaa is a bond made

between two people to recognize the importance of what is asked and what is requested

by the individual in need (Densmore, 1979). It also is considered a bond with the creator,

the spiritual concept of a higher being or God according to the Anishinaabe.

Instrumentation

The instrumentation for this case study will include sets of pre-planned questions

to be used in an approximate one hour semi-formal interview with the administrators,

learners, and one instructor. There will be flexibility to allow for exploration of thoughts,

opinions, and ideas from each of the participants. The questions for the interviews (See

appendix A – Administrator Interview Questions, B – Instructor Interview Questions, and

C – Learner Interview Questions) will be developed specifically for this case study and

not taken from predesigned questions. There construction will be reviewed by experts in the field of academic research (See appendix D – Field Experts) with attention given to their validity in relation to the problem statement as well as to the identification of any possible bias in the wording of the questions.

<div align="center">Data Collection Procedures</div>

In-depth interviews with adult native learners within the program will constitute the primary data collected (Leedy & Ormrod, 2005; Merriam, 1998). Interviews with the program directors and lead instructor will also be used to draw baseline knowledge of the current instructional philosophy, methodology, and issues concerning second language curriculum development and instruction in an adult immersion program. On site class observations will be used to understand the environment and setting of the learners and also provide an in depth understanding of the instruction in practice, but they will not be used to evaluate subject participation. Utilization of curriculum documents such as course syllabus, curriculum materials, and course descriptions via the Internet and tribal college catalog will be included to create a triangulation of data in terms of the program structure (Creswell, 2005; Yin, 2003). The administrators and the instructor will be selected using purposive sampling and the learners will be selected using random sampling. If more than three male and three female learners are wishing to participate, they will be given pseudonyms on a piece of paper and randomly selected from a hat or container until the desired slots of three male and three female are filled.

The first step of the data collection process will be to get permission from the tribal community college school president to contact the program director and associate director, followed by permission from the directors to speak to the learners of the adult Anishinaabe language immersion program. Once permission is gained for both a meeting will be set to introduce the researcher to the learners in the program. A brief introduction by a program representative will be used to introduce the learners to the researcher and the proposed case study. After the introduction, a more detailed description of the study and its purpose will be given with the goal of instilling an eagerness to participate by the participants.

The data collection procedures for this case study, as listed above, will be conducting an analysis of curriculum materials and in-depth interviews with administrators, learners, and an instructor from within the program; class observations will be used to support understandings of the other data. The curriculum materials will be reviewed first to provide background knowledge of the Anishinaabe language program followed by the interview protocol. Conducting the review of curriculum documents first will allow for possible follow up questions with administrators, learners, and the instructor regarding the curriculum.

Analysis of curriculum documents such as course syllabus, curriculum materials, and course descriptions via the Internet and tribal college catalog and classroom observations will be the first data collection procedures. Curriculum documents such as the course syllabus or syllabi and related curriculum materials will be retrieved to understand the goals and objectives of the program for the adult Anishinaabe language

immersion program. Information related to the goals and objectives of the program will be documented using handwritten notes or a laptop computer with a word processing program and will be used to triangulate with data from the interviews with participants and the administrative personnel as well as the classroom observations.

Classroom observations will be conducted to develop a more precise understanding of the setting, atmosphere, culture, and climate of the Anishinaabe adult immersion program. It is important to capture the setting accurately to interpret possible details and experiences of the interviewees (Merriam, 1998). Observations are also important to analyze the natural setting of the program from a firsthand encounter, which adds to the validity and reliability of the data reported concerning the setting (Merriam). Observations will be conducted by scripting the events of a class from the beginning to the end. The scripted data then will be condensed into field notes, which is the process of recording events which occurred during a given amount of time providing enough detail to construct meaning of the setting and surroundings, and the dialogue which occurred during the event (Creswell, 2005; Merriam). Notes on general appearance such as classroom size, furniture, and seating will also be noted to add description and detail to the overall knowledge of the Anishinaabe adult language immersion program.

The learners will contribute the bulk of the data collected. A group of three male and three female participants will be identified and selected. A group meeting will be conducted with the participants to explain in more detail their role as a participant and what the case study involves. A discussion of how the case study may provide insight into the program for revitalizing an indigenous language, and how this may connect to

helping other programs will be expressed. Semaa will be given to each of the participants to honor the Anishinaabe custom and protocol of requesting a special service from each of them.

Once the formal overview is conducted each participant will be scheduled for an interview. The initial intent is the interviews will last for approximately one hour, but if the interview requires further discussion to clarify thoughts and ideas it will continue until the participants feel they have fully expressed their thoughts or ideas. The interviews will be conducted individually, one-on-one, with each participant. The interviews will take place either on-site, at the tribal community college where the classes are held, during a break from a scheduled immersion weekend class or at a public location deemed comfortable for the participant; this may be at a business, library, or other suitable public location agreed to with the consent of the participant.

The interviews will be recorded using a laptop computer. The interview will be logged in a secure folder on the laptop for further use. The participant will be informed of the purpose for the audio device as a tool for recording accurate accounts of their answers. The reliability and validity of answers are increased through the use of such devices as opposed to hand scribed notes where meaning can be lost due to inaccurate note taking (Merriam, 1998; Yin, 2003).

The interview process will begin with introductions and a brief explanation of the questions and time frame the interview will be conducted. Each participant, administrators, learners, and instructor will be asked if they have any questions or concerns, at which time those concerns will be addressed and a remedy sought. Once all

concerns have been answered the interview will begin and will continue until all pre-planned questions are finished. The interview will follow the script of questions, but if a participant feels the need to expand on any aspect of the questions on their own, they will be free to do so. Such exploration may render new and valuable data and understanding of their perspective and experiences within the program (Duff, 2008; Gruba & Lincoln, 1989; Yin, 2003). At the conclusion of the interview, the participant will be thanked for their assistance and reminded that follow up questions may be necessary after the data has been analyzed in order to clarify understanding, or address a certain issue that has arisen through the interviews. The process for interviews will be repeated for both the administrators and the instructor interviews. Due to the small number of interviews from the administrative and instructor perspective it will be encouraged to conduct the interviews on-site unless the participant requests an off-site location. Once the interviews have been transcribed the transcriptions will be brought back to the interviewees for review and possible additions or revisions to their original ideas.

<center>Ethical Issues</center>

Ethical issues viewed as a critical element whenever human subjects are utilized as participants in research (Leedy & Ormrod, 2005). This qualitative exploratory case study will be using human subjects as the primary source of data and they are the focus of the research. To ensure ethical standards are being followed, the following sections describe precautions taken to protect the individual subjects throughout the research

study as set forth by requirements of the Internal Review Board; the governing body responsible for ensuring all ethical standards are met for the research.

Informed consent

Permission from the tribal college president will be received before contact will be made with administrators from the Anishinaabe language immersion program. Permission from the administrators will be received before contact will be made with the learners and one instructor from the program. Each of the participants, administrators, learners, and instructor will sign an informed consent letter to participate. No individual is required to participate. It is important for each participant to understand their results will be used for the purpose of this study and not an evaluation. The participants will be given the informed consent letter during the first introduction by a representative from the Anishinaabe language immersion program. Detailed clarification of the informed consent document will be conducted once participants choose to take part in the case study research.

Privacy

The identities of administrators, learners, and the instructor will be confidential and anonymous. Pseudonyms will be used to match interviews with the participants to increase anonymity. The results of the research study will be published, but the name or identity will not be revealed. In order to maintain confidentiality of the records, pseudonyms will be used on the interview transcripts rather than names. The researcher will keep all data secured in a locked safe when not in his possession, and all computer

data files will be pass-protected. Data will be kept locked in a safe place for seven years as required by the university and then destroyed. No stored data will have identifying names on it.

Confidentiality

All participants will be assured the confidentiality of their responses. Interviews will be conducted using a laptop computer. Classroom observations and notes from a review of the curriculum documents will be handwritten. Computer data files will be pass protected, and notes will be kept in a locked security box through the duration of seven years and then destroyed. No stored data will have identifying names on it.

Data Analysis Procedures

Once all three sources of data are retrieved an analysis will be conducted to identify themes and/or emerging ideas. Data analysis will be conducted through reading all learner interview responses and interviews with the administrators, and one instructor, and reading and analyzing curriculum documents such as curriculum materials, course syllabus, course description, and related material as deemed informative to understanding or describing the adult indigenous language immersion program. Creswell's (1998) recommendation for data analysis in qualitative case study design will be used as an outline to organizing the data. It will be important to organize details to produce specific facts about the case, which builds the picture of the program. Categorizing and coding the data to discover patterns or relationships will be necessary in order to construct meaning

relative to the literature. Data were coded using side margin notes with one or two word titles. The titles were then highlighted with tabs for quick reference to be used in building an analysis of the data.

The interpretation of single instances, known as direct interpretation (Creswell), from curriculum documents will assist in developing meaning from the data collected. Single instances are when data are pulled from a particular source and analyzed "without looking for multiple instances" (Creswell, p. 154). Finally conclusions will be formulated and perhaps develop generalizations regarding implications to second language curriculum development and instruction in an adult indigenous language immersion program (Leedy & Ormrod, 2005). The conclusions will be with respect to andragogy, natural approach second language acquisition theory, and the language revitalization immersion model. Generalizations are a limitation to the study due to the single case design and the unique nature of the program, but not seen as a detriment to providing new knowledge (Duff, 2008; Mackey & Gass, 2005; Yin, 2003).

Summary

Without an exemplary methodology design the case study research will not be considered worthy of acceptance in the field of scholarly literature (Yin, 2003). The explanation provided for this single qualitative exploratory case study design displays the goals and objectives, and what procedures will be utilized to meet them. Validity and reliability are met through appropriate research design description, data collection procedures, and interpretation and analysis of the collected data (Duff, 2008; Merriam,

1998). Due to the unique status of the adult indigenous immersion language program generalizability is limited but should not be seen as deterrent from future program development in other moribund language communities.

CHAPTER 4. DATA PRESENTATION AND ANALYSIS

Introduction

Anishinaabemowin is the language of the Anishinaabe people of the Great Lakes region of North America and it is dying. An adult Anishinaabe language immersion program was created to keep the language alive. It is not known how the adult Anishinaabe language immersion program's goals and objectives align with individual learners' personal reasons for attending the classes offered. Nor it is not known how the administrators and instructor think the curriculum is aligned with learners' goals and objectives and support learners' success in second language acquisition. In addition it is not known how the curriculum reflects concepts of andragogy or adult learning theory (Knowles et al., 2005), natural approach second language acquisition theory (Krashen & Terrell, 1998), or immersion model language revitalization models (Fortune & Tedick, 2008; Maracle, 2001). A better understanding of these concepts may assist current or future adult programs in program development, curriculum development and instruction for second language immersion programs, and others involved in the field of language revitalization. This chapter presents a detailed analysis of the data to address the issues described above.

Qualitative data were collected to develop a critical understanding of the adult Anishinaabe language immersion program. Triangulation of the data was achieved through classroom observations, curriculum source documents such as course syllabi, and

administrator, instructor, and learner interviews. The resulting data are presented in the

following order: Classroom observations, curriculum source documents, administrator

interviews, instructor interview, and learner interviews. The results are then organized

and presented as it relates to the research questions.

Presentation of Data

The following is a presentation of the collected data from the qualitative

exploratory case study of an adult Anishinaabe language immersion program. The data,

collected from classroom observations, curriculum source documents, and participant

interviews are arranged to provide a holistic view of the program. The classroom

observations provide a view of the Anishinaabe language immersion program in action.

The curriculum source documents allow for a more thorough understanding of the

curriculum and its goals and objectives. The data presentation concludes with an in-depth

description from each of the participant interviews with respect to the selected interview

questions.

Classroom observations

Five classroom observations, conducted over several weeks, took place to

discover possible connections to the research questions and develop an understanding of

the setting and interactions between the instructor and the learners. Three observations

were conducted during a weekend program as part of the adult Anishinaabemowin

language immersion program, and two were conducted during the week day class

periods. The observations were conducted by scribing while the instruction was occurring. Scribing involved writing down as much as possible everything that was being observed during a selected time period; for this study it was a one hour class session. The scribed data were developed using a pen and notepad. Each of the observations were recorded in the same manner. The scribed notes were then read and compared across each observation that was conducted. Similarities and differences were identified and highlighted in order to identify any themes that emerged form the data collected as a whole. The following is a description of the setting to better understand the surroundings of the program. A synthesis of the weekend course observations are immediately after the narrative on the setting of the program followed by the observations from the weekday courses. The course observations are presented in the form of descriptive narratives summarizing the observations made during both weekend and evening classes.

The Setting.

The weekend and weekday immersion courses are held in a newly constructed building owned by the tribal community college. The building is located on what the college refers to as its west campus. Driving into the site you enter a dirt road with thick woods on either side with a large wooded hill facing you as you drive. The dirt road continues straight for approximately a thousand feet then turns to the left. Several other new buildings are seen to the left and the large wooded hill to the right. Another five hundred feet or so and you enter the dirt parking lot of the large building housing the adult Anishinaabemowin language immersion program. To the right about a hundred feet from the building is a ceremonial lodge with smoke coming out from the fire inside the

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lodge. Several people were gathered outside smoking cigarettes and enjoying a coffee while visiting.

The building is large, approximately one hundred feet long and approximately one hundred feet wide. It has a brown exterior with large field stone along the bottom and large wood long columns that hold up the roof as you approach the front doors. Entering you see a large room with a fireplace to the left and small kitchen area across from the entry doors. A few tables and chairs are spread about and a couple of recliner chairs and soft seats are closer to the fireplace. A small classroom is to the right then you pass into a short hallway and enter the large conference style room which houses the weekend immersion classes.

Several rows of long narrow tables are set up in a semi-arc with various seats behind most of the tables. There is one table to the left where the instructors are sitting and an easel at the front with an area between the tables for instructors to move about. Four large bay windows are facing the students and to the right of some and gives a view of the heavy northern woods.

A weekend immersion course.

The class begins with most of the learners already sitting in their seats and the instructor taps a bell announces in the Anishinaabe language that class is beginning. The instructor immediately starts into a story while several more learners are still filling into the empty seats. She is very descriptive in her hand movements as she is telling her story to the students. Approximately 20 learners are attending this session and most are acutely listening and observing the instructor. Several learners are doing beadwork while

listening and looking up periodically. The instructor continues to tell her story and stops to draw various pictures on the easel while talking. She stops at random points of her story and is asking questions to the learners. Only a few answer questions and there is no direct questioning to any learners. Those who answer are random as well and they always answer, or verify parts of the story, in English; none of the learners responded in the Anishinaabe language to any of the questions that were asked during the three weekend observations.

The instructor continues with the pattern of telling a story using various inflections in her voice, hand gestures, body posture and movement, drawing pictures, and using props. The animation of the instructor is to elicit better comprehension for the learners and it was observed when the learners do not comprehend the meaning or follow properly the instructor repeats what was told. This process of retelling and providing further clues to the meaning will continue until there is general understanding by the learners. From this point the instructor continues with the story following the same pattern as described above. The story continued for approximately 45 minutes at which the instructor concluded the story with a summary and more questions the learners answered in English. After a brief interaction during the summary the instructor then announced the break in the session and learners dispersed for a ten minute break.

The other two observations for the weekend immersion course were identical to the first in regards to the process of story telling, using various methodologies to elicit comprehension, and random points of oral assessment to monitor the learners general knowledge of what is being told. Although all of the instruction is in the Anishinaabe

language, all of the answers from learners were given in English. Learning the reason for the learners responses in English came from the interview process and the analysis of the curriculum documents, which will be described later. The next observations to be described came from attending the week day course.

The weekend and week day courses are all a part of the adult Anishinaabe language immersion program. The weekend classes are 8 credit courses and the week day courses are 6 credits and learners have the option to register for one or the other, or both. The week day courses are held in the same location as the weekend course but in different rooms; the conference room was not used for instruction.

The weekday immersion course.

The week day course is broken into two sections running simultaneously with one another. One group is in the commons area that has the fireplace and small kitchen as you enter the building. The other group is in the small room to the right as you enter. The groups are separated into low and high comprehension learners, with those in the middle choosing on their own which they would like to attend. The low comprehension learners are typically new to the program and have had little or no exposure to the Anishinaabe language. They are beginners and are just becoming familiar with the immersion style of instruction and learning a second language.

The other group of learners are considered to have a high level of comprehension and are typically those who have been in the program for several years. The exceptions are learners who are new but have had a great deal of exposure outside the course. They may be elders or younger learners who grew up hearing the language, or perhaps spoke

the language themselves as a child but have not used the language since that time. The first observation for the week day course was conducted with the group of newer learners.

The beginning of the class was very similar to the beginning of the weekend course. The instructor called attention and began telling a story. Most learners were already seated while others sat down shortly after, or when they were able to get to the building. There were approximately 15 learners in this group and most appeared to be listening attentively. The instructor continued her story using the same methods of instruction as was observed during the weekend course with the exception of her intent at slowing down her description of parts of the story. The instructor would repeat parts and use various means of describing and demonstrating to ensure the learners comprehended the meaning. The learners were asked questions and responded with answers in English. Once it was established students were following the story correctly the instructor continued. This involved more hand gestures, drawing pictures on the easel and flip chart, using props, and other movements to enable comprehension. The instruction continued for approximately 45 minutes and then provided a brief summary of the story and asked general questions of the learners. The responses were given randomly by different learners. When the summary was concluded the instructor acknowledged they would have a break for approximately ten minutes. The learners then dispersed for the break. After the first week day course observation it was clear to the observer that the format used in the weekend and week day courses are the same, with the exception of some deliberateness on the part of the instructor to ensure the learners are interpreting the

meaning correctly. The next observation was made during a session with the high level comprehension group.

The high level comprehension group was smaller than the other group, with only nine learners present for this observation. The instructor called attention to the learners at the beginning and began asking them some questions about the previous story they had just heard. The instructor asked several questions with learners responding in English. Then the instructor began the next story planned for this session. The process of instruction was nearly identical to that followed during the immersion weekend course.

The story was told in the same manner as the others that were observed during the other sessions; with lots of hand gestures, body language, drawing pictures, and general props to aid in comprehension. One aspect did begin to stand out as the instruction continued; the instructor had more frequent random stops to check for comprehension than what was observed in other sessions. The learners seem to respond somewhat quicker than in other observations. All of the responses by learners during these checks for comprehension were in English.

The process of telling the story using the same techniques as described earlier was carried out for approximately 45 minutes. At the conclusion the instructor asked questions to the learners for several minutes to discuss the story and learners responded with various answers to what was being asked. After the questioning was done the instructor informed the learners of the break time and learners dispersed for the break.

It was clear after all of the observations, the process of instruction and interaction with the learners is nearly identical for the weekend course and the two sessions of the

week day course. It was shared later by one of the interviewees that the methodology observed is carried out in the same manner for all of the courses that constitute the six year adult Anishinaabe language immersion program. The instruction is carried out completely in the Anishinaabe language, and the instructors do not speak English at any point to the learners, even during the break time. The learners are not asked directly to answer any of the questions that are asked and are not pressured to answer. The responses from learners are random and are freely given by those wishing to share their understanding. And the instructors make every means possible of ensuring the learners are comprehending aspects of what is being told through the telling of stories.

The next section is an analysis of the curriculum documents which provides some understanding of why the instruction is carried out in the manner it is. It also provides insight into how the learners' reasons for attending the program are connected to the objectives of the program.

Curriculum source documents

This section describes the curriculum source documents related to the adult Anishinaabe language immersion program. Course syllabi, learner assessment documents, program description from the college course catalog, program information on the college Web site, and a program overview handout were used to construct an analysis of the curriculum for the program. Documents were gathered via the Internet and through direct communication with the program administrators. The course syllabi were delivered electronically through email while the course catalog, learner assessment documents, and program overview were hand delivered hard copies.

Program Overview.

The first documents reviewed were the program overview, the college catalog, and the school Web site. It appeared the Web site had not been updated to reflect the new six year diploma program as it listed just the four year model, but other information was listed to help better understand the adult immersion program. The first aspect described on the Web site is the vision statement which simply provides four words in the Anishinaabe language: *Noondamang*, *Bzindamang*, *Nsastamang*, and *Giigidang* (Bay Mills Community College, n.d.). These four words provide the direction for the program. Their meaning is: *To hear*, *To listen*, *To understand or comprehend*, and *To speak*. The vision of the program is guided by the belief that learners must first hear the language then build the capacity to listen, which leads to comprehension and finally speaking (Bay Mills Community College, n.d.). This was not listed in the catalog but is considered an essential component to understand the adult Anishinaabe language immersion program.

The community college catalog lists the program as a six year diploma program and is described as being "designed to develop the Nishnaabe language learner's ability to understand the content of fluent speakers' speech and to respond to that speech appropriately" (Bay Mills Community College, catalog, 2008–2010, p. 53). Learners also have the opportunity to "attain a high level of listening comprehension and eventually the ability to spontaneously produce speech" (p. 53). One must complete 38 courses of instruction in order to receive a diploma. Two of the courses are academic content courses taught in the Anishinaabe language. One academic content course is an introduction to second language acquisition, and the other is a course on immersion

education. They are designed to educate learners, and new instructors who may take the courses, in the area of second language acquisition and the immersion model for teaching. Although handouts and materials are all printed in English the instruction is entirely in the Anishinaabe language. Considering both sources, the catalog and the Web site, the program descriptions provide the understanding that learners have the opportunity to develop comprehension and then produce spontaneous speech (Bay Mills Community College, n.d.; Bay Mills Community College, catalog, 2008 – 2010).

The program is also guided by principles for both the instructors and the students (See Appendix F) as presenting in the program Web site. The significant theme for both the instructors and the learners' guiding principles is that the learner will not be forced to speak the Anishinaabe language until they are ready to do so. The instructors will not pressure the learner to speak and when they speak they will not be corrected on grammatical errors of speech production. The correction will take place only if the learner is misstating something factual about the topic of discussion. Another theme for the instructors is that they will make every effort to enable comprehension for the learners. Understanding the vision for the program as one must first hear the language, then listen before comprehension is attained, the guiding principles foster the structure to achieve this objective.

Course Syllabi: Descriptions, Evaluation/Assessments, and Objectives.

The next set of documents that were examined was the course syllabi which included course descriptions, course objectives, and evaluation or assessment criteria. Learner assessments are oral and written. Oral assessments are story summaries which

the instructors ask learners to identify components of the story. The instructors ask the oral assessment questions in the target language, but the responses by the learners are given in English. This is conducted verbally by the instructors at the end of a story and learners respond verbally to the questions asked. This oral assessment was observed in each of the observations and students responded to the questions in English. The other assessment is a learner self-assessment rubric to identify their level of comprehensions. This is done periodically with no set time frame or schedule. Learners are free to identify how they perceive their level of understanding, but the assessment is not used for grading purposes. It appears the self-assessment is more of a tool for the instructors to determine the level of comprehension of the learners. They then would have the ability to modify the level of instruction to fit the comprehension level of the learners.

The course syllabi describe learner evaluation and grading as being based on participation and attendance (75%) and oral comprehension quizzes (25%). The same criteria was observed for all courses listed in the program with the exception of the two academic content courses, which included a mid-term and final exam constituting 10 and 15 percent of their total grade respectfully. The mid-term and final are written exams and although instructors continue to speak the Anishinaabe language, the exam itself is in English and responses are completed in English.

To analyze the course descriptions each were copied and pasted into a new word document. Once all course descriptions were listed including the course number, title, and objectives, each were read and similarities and differences were noted in the margins. After all notes were completed the analysis was conducted. The course descriptions

varied little from the first year course offerings to the sixth year course offerings. The first year offerings describe each course as first exposing the learner to the language and than building their comprehension levels through the instructor's skill of primarily story telling. The major difference found was in the aspect of learners demonstrating their high level comprehension skill through translation of what is being told in the stories. Each course, except the two academic content courses, follows the pattern of building comprehension skill through various methods of instruction but primarily the use of story telling. The course objectives followed a similar pattern of consistency from beginning to end.

The same procedure was conducted to analyze the course objectives as was done for the course descriptions. Five major themes were found to exist within the course objectives. Each of the courses for the adult Anishinaabe language immersion program have the following main objectives:

1. Learners developing listening skills and comprehension of the Anishinaabe language.
2. Learners recognizing sounds of speech.
3. Understanding meaning through the instructor's tone of voice, gestures, and situational clues.
4. Learners have the opportunity to respond in English or in the Anishinaabe language.
5. Extracting specific information from what is being told to the learner.

A sample of the specific course objectives from a year one, three, and six course indicates the progression of learning expectations students will address as they progress through the program. The table lists the course name, year the learners will participate in the course, and the objectives of that course.

Table 1

A Sample Comparison of Anishinaabe Language Immersion Program Course Objectives from Year 1 to Year 6

Course	Objectives
Basic Immersion I Year 1	1. Develop their listening skills and attempt to bring meaning to what they hear.
	2. Recognize the sounds of speech that represent specific objects and ideas.
	3. Achieve understanding by using all available sources of information, including the immersion instructor's tone of voice, gestures and situational clues.
Intermediate Immersion II Year 3	1. Develop their listening skills and attempt to bring meaning to what they hear.

Table 1 *continued*

A Sample Comparison of Anishinaabe Language Immersion Program Course Objectives

from Year 1 to Year 6

Course	Objectives
Intermediate Immersion II Year 3	2. Recognize the sounds of speech that represent specific objects and ideas.
	3. Achieve understanding by using all available sources of information, including the immersion instructor's tone of voice, gestures and situational clues.
	4. Follow and understand narrations and presentations and begin to respond appropriately to questions either in English or Nishnaabemwin.
Advanced Immersion VII Year 6	1. Develop high comprehension listening skills and begin to interact with instructors by responding to specific questions.
	2. Extract specific information from continuous speech appropriate to their level of language competence.

Table 1 *continued*

A Sample Comparison of Anishinaabe Language Immersion Program Course Objectives

from Year 1 to Year 6

Course	Objectives
Advanced Immersion VII Year 6	3. Achieve understanding by using all available sources of information, including the immersion instructor's tone of voice, gestures and situational clues.
	4. Follow and understand narrations and presentations and begin to respond appropriately to questions either in English or Nishnaabemwin.

The above list of course objectives demonstrates the consistency from year one to year

six in the immersion program. During the weekend immersion course observations year

one learners were receiving the same instruction as the year six learners. Essentially the

same instruction was being given to learners regardless of their status in the language

program.

Curriculum Source Documents Summary.

The collection and analysis of the curriculum source documents provided some fundamental insight into the adult Anishinaabe language program. It became clear the program direction is guided by the vision of first hearing the language, then listening, which leads to comprehension and finally spontaneous speech production. This vision is supported by the guiding principles for both the instructors and learners. The guiding principles foundation is that the instructors will utilize all means necessary to enable comprehension and not pressure any learner into speaking before he or she is ready. The emphasis on the learner choosing when to speak was described as a necessary component to reduce the anxiety of the learner; in essence, not put pressure or stress that they have to speak, which in theory keeps their affective filter small to allow maximum comprehension. The theory is based on the Natural Approach to second language acquisition described in the literature review and assumes if the affective filter is kept small, the learner is more apt to acquire the language they are listening to (Krashen & Terrell, 1998).

Participant Interviews

This section will describe the data collecting process for the interviews as well as the responses to the interview questions. The participants are two administrators, one instructor, and six learners. The interviews were conducted over a one month period and completed on site at the adult Anishinaabe language immersion program. The selection of the learners was conducted through random sampling. There are only two administrators and each was interviewed. The instructor was chosen by an administrator. There are three

instructors for the program, one is also an administrator and was interviewed as an administrator. The director of the program chose the instructor due to her experience in the program. The instructor selection is aligned with the purposive sampling methodology described in the research design. The learner interviews were conducted first followed by the instructor and the two administrators.

The researcher was introduced to the participants by an administrator and he provided a general overview of what was being presented before the learners were selected. This was conducted prior to the start of one of the program's immersion weekend course sessions. The learners were provided information about what it means to participate in research and the researcher explained his purpose and intent for seeking their assistance. Participants were allowed to ask questions but none were presented. Learners were asked to put their names on a sheet of paper if they were willing to be considered for the research and those names were put into a hat. Another learner drew the names of six learners, three males and three females out of the 20 who submitted their names for participation. Once all the slots were filled no other names were drawn and the remaining slips were stored by the researcher. Learners who were chosen were asked to accompany the researcher, individually, to another classroom to conduct the interviews. The learner interviews began with the females and followed by the males.

Each of the participants was given a small cloth tobacco tie to follow procedural custom of the Anishinaabe culture. The offering of tobacco demonstrates the sincerity of asking for their service and the appreciation for what they may offer. It is also recognition that the exchange is a bond observed by the creator and considered significant and

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binding (Densmore, 1979). The interviews were recorded using a voice recording program on a laptop as well as a digital hand held recorder for back up. The participants were provided a brief overview of what their interview would include and allowed to ask any questions before the recording took place.

Learner Interviews.

The learner interviews included three male and three female. The interviews followed a semi-structured protocol with prepared questions (see Appendix C). The interviews were coded with the pseudonyms of Inini bezhig (male 1), Inini niizh (male 2), Inini ninswi (male 3), Ikwe bezhig (woman 1), Ikwe niizh (woman 2), and Ikwe ninswi (woman 3). Each learner supplied biographical information to identify age, educational experience, and number of years in the program.

Inini bezhig is a 62 year old male with a two year associate's degree from a community college. He is been in the program for six years and is part of the original group that registered for the first adult Anishinaabe language immersion program courses. Inini niizh is a 54 year old male with a grade 10 education and is a new learner having only been in the program for two months. Inini ninswi is a 58 year old male with a grade 12 education and is beginning his second year in the program. Ikwe bezhig is a 48 year old female and has a bachelor's degree from a four year university. She has been enrolled for six years in the program and is also part of the original learners. Ikwe niizh is a 50 year old female with a General Education Diploma with some college credits. She is also a six year learner and part of the original group. Ikwe ninswi is a 36 year old female with two college diplomas. She is just beginning her second year in the program.

The interviews lasted no more than one hour per learner and the digital audio files were saved and then transcribed by a transcribing agency. The transcriptions were then read several times to identify themes to the responses and develop understanding with relation to the research questions. A summary of each individual interview is presented below with a discussion of the themes that emerged from them following. The results in terms of how the responses relate to the research questions will be included after the complete presentation of data from the interviews.

Ikwe-bezhig

Ikwe-bezhig is a sixth year learner in her late 40's and has spent several years prior to the immersion program trying to obtain a command of her Anishinaabe language. She brings experience to the program from not only other Anishinaabe language programs, but also traditional foreign language programs taught at university. This prior experience may have played a role in her experiences in the Anishinaabe language immersion program as she states, she "had a hard time just having faith in the immersion method, and just letting [her] mind go and just listen." She relates her prior traditional learning in foreign languages as a possible block to this unique approach. Her discomfort was transformed over time into a belief that "this is the best way to acquire a second language, whatever the language might be."

She went on to describe a personal experience her family encountered while traveling in Europe that distinguishes the natural approach from grammar based course work. She explained that "they [her husband and small children] picked up the other language and their understanding grew, in some ways better and faster than my

understanding…because I had that school learning environment…ingrained in my own way of trying to learn." The school way she is referring to is the grammar based instruction she encountered while in university. It was verified through observations, a review of the curriculum, and instructor and administrative interviews that the curriculum is non-traditional in nature meaning that there are no text books, handouts, or reading and writing assignments for learners to follow. The slow transition of accepting the natural approach immersion style was supported by her intent for enrolling in the program.

The core foundation of why she is attending the Anishinaabe language immersion program is to pass the language on to her children or anybody else willing to learn and keep the language alive. Her mission in enrolling is personal in nature as she recalls her grandparents, and especially her grandfather, who lived with her for a time growing up "and his first language was Anishinaabemowin." From there she felt the language was "just something [she] was always feeling like [she] wanted to know." Her personal family experience has lead her to becoming a devoted and dedicated learner of her Anishinaabe language.

The dedication she exhibits fueled by her goal to becoming a fully fluent speaker of the Anishinaabe language. Over six years that goal has not changed, but she did explain her attitude has in when accomplishing her goal may be achieved. She thought acquisition and speaking would come much sooner. The speed of acquisition and speaking she feels is tied back to the earlier ideas of her traditional foreign language experience and having to release those behaviors and attitudes about second languages and allowing the natural approach to take its course.

One aspect she felt could be changed or modified is the aspect of learners

continually answering the instructor's questions in English. As she states "if we do know

the Anishinaabe answers, give the Anishinaabe answers" and she includes herself in this

frustrating aspect. The understanding is that "if we [the learners in the program] continue

like that, [*sic*] we're not going to be using the language as much as we could, and that

will slow down our progression to becoming speakers." Regardless of when her speaking

skills develop to fluency, it is apparent that she is willing to continue on this path until it

materializes. She has released the pressure of learning as fast as she can, in spite of the

frustration described above, and now focusing on letting the language happen naturally.

Ikwe niizh

Ikwe niizh is another sixth year student but unlike Ikwe bezhig she does not have

university experience in a second language. She describes the program as "a loving,

caring, [and] supportive environment" which through the efforts of the instructors brings

about healing or the learners. The healing she refers to is her belief in that the

Anishinaabe people taking part have lost some of their identity by various means and by

attending the program the learners can "just listen, and share, and be Anishinaabe." The

researcher asked Ikwe niizh to expand on this concept of being Anishinaabe and she

explained "that [the] language is what makes us Anishinaabe. Our ceremonies, and

traditions, and different things that we do…without [the] language...we're just brown

people doing things."

Ikwe niizh went on to describe a story of a young man who was ridiculed by other

Anishinaabe while attending a powwow gathering, which is a social activity to sing and

dance. They felt he wasn't Anishinaabe because he didn't sing and dance, but he was taking part in ceremonies and other events to establish his identity, which included the language. This she felt made him more Anishinaabe then those who only took part in the powwow gathering. It should be clarified, she was not putting down powwow gatherings, only pointing out the struggles that young people within their own culture are facing when establishing their Anishinaabe identity. Through her explanation it is understood that much of the internal struggles of identity could be by-passed with the growth and use of the Anishinaabe language. The growth for her then reverts back to the healing processes of the language, which in her opinion could be utilized through the health services of respective indigenous communities.

Although Ikwe niizh emphasized the healing aspects of the language her reasons were more spiritual in nature. Her "main reason was to pray and have a better relationship with Creation." She feels her ability to pray in her language establishes a stronger identity and without the language the strength of her relationship to Creation would not be as strong and meaningful. Ikwe niizhs' view of simply wanting to pray in her language did not change her ultimate goal from that of Ikwe bezhig, and that is to become a fluent speaker.

Ikwe niizhs' goal is not seen as attainable due to being a sixth year student and her acknowledgement of not knowing if there will be an expansion to the program. She explained that she would "not be able to get 2,000 hours" of comprehensible input, but it was not going to stop her from pursuing instructors or speakers on her own. This dedication as she puts it comes from a desire to be fluent, but also the fact that she has

just "put too much time and effort [in] to just quit because the program's ended." She displays the passion of accomplishing her goal despite the uncertainty of the program.

Ikwe niizh did not feel her goal had changed over time, but she explained that the environment has changed. She feels the program changed in terms of providing a more supportive learning environment when they "learned what [their] responsibilities [were supposed to be] as a student, and the teachers didn't pressure [them] to answer in the language if [they] didn't want to." The pressure of speaking before she was ready was lifted for her and she felt she could relax more within the learning environment. Previously they had skits, as she described them, or short scenarios that they were required to produce speech in context. She felt these activities put too much pressure on them before they obtained enough skills to interact in this form.

She attributes a large part of this change to the instructors becoming more aware of the natural approach immersion model of teaching. Her request to other programs is to ensure the instructors are properly trained in the appropriate methodology for second language acquisition to occur naturally. Ikwe niizh pointed out that other programs are starting up and "calling themselves immersion programs, but they're not immersion. They're still–maybe 50 percent immersion, still 50 percent grammar and English instruction." The lack of change in those other programs she attributes to the long engrained methods of those teaching and their resistance to change. It is her belief if other programs capitalize on the program design and immersion model at their program that they "have hope" in saving the Anishinaabe language.

Ikwe ninswi

Ikwe ninswi is a new learner having just completed her first year and beginning her second, but she is not new to the Anishinaabe language. She is in her mid 30's and comes from a family in which both her parents are fluent speakers but had not passed the language onto her to enable speech. She states that she can comprehend nearly all of what the instructors are saying but does not yet have a command of speaking the language. Being able to speak the Anishinaabe language fluently with her family and pass on her language to others is the reason she is attending the language immersion program. She wants to be a part of bringing the language back in her community due to the number of elders who are passing on who still speak the Anishinaabe language.

Her first impression of the program was "like [she] was coming back home." The program has been "relaxed" which makes coming to the classes two days per week and one weekend a month real enjoyable. Another description she used was "Right off the bat, it was that love, gentleness, kindness" that makes the learning environment more relaxed. Ikwe ninswi did point that the program focuses more on acquisition versus learning and was explained early for new learners to adjust to the natural approach immersion model of teaching. One her favorite aspects are the stories. Hearing the language and the stories instills a sense of "pride."

Her goals from start have not changed a great deal as she points out, she just wants "to hear as much of the language as [she] can, and to learn from the stories that are being told." Although she feels she is already "mooshkin–full" in terms of acquisition "a long time ago" she is anxious to being speaking soon. She feels capable to use the

language more but catches herself from using it when the teachers are asking the learners questions. As she states, she feels ready now to "let [herself] speak the language more" with the instructors during the sessions.

Inini bezhig

Inini bezhig was the first of the male interviews and is a sixth year learner in his early 60's, and as he describes it he "was part of the original crew" that started in the program. He was the only interviewed learner who is originally from the community the adult Anishinaabe language immersion program is based. All other interviewed learners' original home communities are from other locations.

Inini bezhig was put into an orphanage at the age of five and then to foster care, and as he explains, life after high school he became "a professional drunk a lot of years." He then went into the service in the early 1970's which only lasted a couple of years. His unfortunate upbringing and early adulthood lifestyle changed in 1980 when he quit drinking and started living a sober life. It was shortly after his life changing ways that he went back to his home in upper northeastern Michigan. His first visit to his community since he was a small child prompted him to retire and move with his family back the area. Upon his return he soon became reconnected to his Anishinaabe ancestry.

Inini bezhig's reconnection brought him to enroll in the Anishinaabe language program and from its early beginnings he describes the experience as a gift to understand and also a healing. The feeling of being Anishinaabe for him opened the door to healing. His intent upon entering the program was to be able to speak the language and pass it on

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to his children and grandchildren, but in the process more came from his participation as he explains:

> Coming from that orphanage upbringing, there was healing to be done with that also. It's a combination of healing, and coming home, and not having to prove anything to anybody. It's between my Creator, and myself, and my people – becoming one of.

The belief that healing occurs as a result of hearing the language was suggested by Ikwe niizh. Although he entered the program with the goal and intent of becoming a fluent speaker and passing the language on to others, he showed a great deal of emotion when sharing how the language has helped his own identity as an Anishinaabe person which fostered the healing he described.

Inini bezhig did not feel his goals had changed from the start of the program through his sixth year, but he did explain there were more selfish reasons early on. He explained that in the beginning he may have felt taking part was more for him to understand "what it is to be Anishinaabe" is about, but there was always the intent of passing the language down. Now he has extended those goals of passing the language down to include others and not just his family. He hopes to help programs that deal with alcoholism or other similar types of programs that involve Anishinaabe people from similar situations.

As a sixth year learner he expressed a great joy in being able to comprehend what is being expressed by the instructors in the stories. He connects now with being Anishinaabe and what that means because the language, "it makes the whole–my whole

world picture richer." Although he does not speak the language fluently yet, he connects to the culture and his ancestors by comprehending the language with the hope his speaking will come.

Inini niizh

Inini niizh is in his mid 50's and unlike Inini bezhig he has just begun the program. He has been enrolled for approximately two months at the time of the interview. He is the first learner to be interviewed that did not have some sort of schooling past high school or a general education diploma equivalent and brings another unique perspective to the Anishinaabe language immersion program.

Inini niizh could not expand on his experience in the program having only been enrolled for two months, but he did relate that the program "is good [and he] like[s] it." He did point out that attending the program fit for him in regards to time because he older but it may not be for other "students [who] are working and got other things to do." The ease of attending and the environment have been good for Inini niizh.

Similar to other learners he explains his reasons for attending the program is "to hopefully learn [his] language; maybe pass it on to my kids, my grandkids, [others maybe] their kids." He explained that the Anishinaabe language is not really spoken in his community that is just across the St. Mary's river on the Canadian side of the border. He wants to bring it back to his community, but not as a teacher. As he points out, "I'm not in to be[ing] a teacher or anything. I'd just like to carry on a conversation maybe." Being new to the program his goal of speaking and bringing it back to his community has not changed in the two months he has been enrolled.

Inini ninswi

Inini ninswi is a second year learner in his late 50's from Canada. He was quick to point out that his prior educational experience led to apprehension about enrolling in the program.

He recalls one experience in grade six when his teacher acknowledged him and other Anishinaabe classmates as "savages." He continued with his recollection of that event:

> You're uncivilized until you were Christianized. Hold on here…You call me a pagan. You call my friends' savages – some Christianized – uncivilized, and you guys hung your own God on the other side of the ocean, and you come over here and you call me a pagan and a savage? I don't think so.

The resentment is evident in his voice as he recalled this event as though it happened yesterday. The ridicule as he explains continues today and is perhaps the only negative aspect of the language program. The resentment is not created by the language immersion program, it is the fact that he has to travel across the border into the United States to attend the program. Inini ninswi is considered a North American aboriginal citizen, which has he explained that he is supposed to have free access to both sides of the border. This is not the case in his experience and it is "the only bad think, [he] find[s], about coming over…is being humiliated at the border every time [he] come[s] across." Although the resentment of early experiences, and current border crossing interactions linger, it does not sway is general view of the program.

Inini bezhig sees the adult Anishinaabe language immersion program as "real positive" and especially "enjoy[s] the companionship of the other students." The instructors make him feel wanted and very welcome, which makes the experience comfortable. Not losing sight of his intent, he wants "to create a better way of life for [his] children and [his] grandchildren." As he relates, "you can't explain your own way of life unless you really understand the language." The instructors foster the understanding by "learn[ing] at your own pace and not [being] pushed, and pushed, and pushed, and pushed, and pushed." Inini bezhig sees this aspect of letting the learner grow at their own pace as being model of teaching that "is superior to anything that [he has] ever seen." Another aspect that makes learning comfortable for him is the instructors are his "own people." Relating back to his prior educational experience, being able to trust and believe in the instructors appears to be an integral part of his feeling comfortable in the learning environment in order to attain his goals.

Inini bezhig has stated he wants to create a better life for his family through the acquisition of the language. For him this has already begun as he sees the ability to "introduce [himself] in the ceremonies" and be recognized by his ancestors as a key step in building and maintaining his Anishinaabe identity. His goal once acquisition is achieved is to not only pass on the language to his family but to help promote or set up similar programs that would support revitalization of the Anishinaabe. The battle to save the language for him also means that the social struggles his people have endured may have a stronger voice during future negotiations with the government. Inini bezhig described this by stating, "A nation isn't really a nation unless it has its own language."

The importance, as Inini bezhig recalls, of the Anishinaabe to retain and pass on the language then carries with it the connection to their future existence as a unique and distinct nation of people.

The goal over the course of one year into the second has not changed for Inini bezhig, he still sees becoming a fluent speaker as the goal, but also helping other programs in his community. He feels the program is helping him achieve his goal by offering a program that understands him as an Anishinaabe learner. It is being conducted in a way he feels the elders had already showed him. They would "keep your ears open…growing up–telling us to open our ears and listen." There was no need to ask a lot questions because the answer would come to you, maybe not today, but it would eventually come to you as you need it. This patience in acquiring knowledge and learning he relates to the Anishinaabe language immersion program and a significant aspect of why he finds it more suited to his learning than was found in his previous experiences. He sees it as working and learning "with unity" and "getting back to sharing again."

Learner Interviews Summary.

The learner interviews went well and there were no impeding issues that hindered the participation of the learners. Each response was clarified with the learners to ensure their meaning and intent of their answer in order to authenticate their meaning. The interviews were transcribed and read several times over; each time adding more comments in the margins and highlights to their responses to generate themes and significant points. The following are five themes and/or significant points that emerged:

1. The reason for attending the adult Anishinaabe language immersion program is to pass on the Anishinaabe language.

2. Another reason for the learners attending, and their primary goal while in the program, is to become a fluent speaker of the Anishinaabe language.

3. The learners believe that attending the program develops a sense of being Anishinaabe; it establishes a stronger identity.

4. The approach to learning, or acquiring, the language is comfortable and non-threatening.

5. The process of learning their Anishinaabe language is healing

The first two themes are the cornerstones that emerged from the interviews and were expressed by all six of the interviewees. The other three could be considered sub-themes or significant points certainly worth emphasizing, although not expressed by all the interviewees. Four of the six interviews acknowledged that establishing their Anishinaabe identity was as aspect of learning their language. The process of learning the language as being healing was expressed specifically by Inini bezhig and Ikwe niizh, whereas five of the six specifically stated the program was a comfortable learning environment.

Instructor interview.

The instructor interview followed the same protocol as the learner interviews. The instructor is provided the pseudonym Kinoomaage. She is in her late 40's and has a grade 11 education with some university level course work completed. She has been a part of the immersion program for about five years. She has also been involved with teaching or

curriculum development for Anishinaabe language programs for over 20 years in various capacities. Kinoomaage completed an eleven question interview with nine of them following the semi-structured interview format.

The overall experience of Kinoomaage in the adult Anishinaabe language immersion program "is great." She felt because "[teaching] it's very natural and very easy for [her]" it made it easier to enjoy the time she has working in the program. Making her instruction "interesting" so the learners and her do not get bored was seen as an important aspect to ensuring her experience would be good. Although, it was pointed out that instructing was also very draining and described it as "like somebody who's doing spiritual work…You're so drained because it's just giving of yourself so much–the inner spirit of yourself." The draining she felt was not seen as a negative experience, but one that she must pay close attention and take care of her physical health due to the drain it does put on her. Getting the learners to achieve their goals for her is exhaustive not only physically, but mentally, and spiritually.

In regards to the learner goals Kinoomaage explained "there's one ultimate goal, and that's to be able to have the students speaking the language." Her answer was somewhat surprising considering all of the curriculum source documents that included an aspect of goals and/or objectives of the adult Anishinaabe language immersion program did not specify speaking as the ultimate goal.

The role Kinoomaage has in terms of determining content and the scope of the program to achieve the goal was answered under the interpretation of what role she has in terms of instruction, or what she does specifically in the class. Content for her is what

actually is being taught in the classroom. The scope is how long or how in depth she may take a particular topic. She described that legends are used "to do teachings and give cultural information" for most of the instruction, but she pointed out that the "advanced class is all non-fictional." For example it was observed during her instruction in the advanced class that she had used contemporary places and people to tell a story. During an immersion weekend she was observed providing both styles of stories. Kinoomaage is responsible for content and scope of her instruction but not the overall program design.

Kinoomaage believes the program goals and objectives are aligned with the reasons for attending. There was hesitation in mentioning some may have initially entered for monetary gain due to tribal educational stipends that are awarded for attending college classes. But she was quick to follow up that the few that started the program under those reasons change quickly and "they can't get away from the language program…so they're right in line with the all the objectives and goals. They want to be here." (Researchers note: The researcher did not encounter any individuals from the random sample of learners that expressed a monetary reason for initially entering the program.)

In terms of curriculum, Kinoomaage clearly emphasized that there is no curriculum in her opinion. She has not seen a curriculum other than what she described as her "private notes, books, [and] whatever." She did not express this lack of a curriculum as a hindrance for the learners. In fact, Kinoomaage felt not having a curriculum per se allowed her to adapt to the needs of the learners as they develop. Her belief is grounded in that their "way of learning [allows the changes]…if you see your students have a need

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or an interest in certain areas, you incorporate that right away while it's interesting to them, not after the matter." This relates to her earlier remarks regarding her experiences within the program as being good, and it is partly due to making the instruction interesting for her learners. The opportunity to change as a need arises for Kinoomaage appears to be a driving force in ensuring the instruction can remain relevant and interesting for the learners. This may not be possible in her opinion if there were a formal written curriculum for each course.

Although Kinoomaage expressed that there is not a curriculum for the program, her ideas of supporting learners' success involves her instruction on a daily basis, which is considered the curriculum for her as an instructor. The number one success for Kinoomaage is "because the curriculum/instruction is interesting to the student. Interest means retention." The example she used was about learners acquiring vocabulary for word that describes paper–mazina'igan. The learners could learn what the word paper is but for her that is not interesting for the learners. To make it interesting and support the success of the learners she provides more detail.

For example, in her description, she continued to explain that if she starts from the beginning when the tree was just a seed and provide all the details on how the tree evolved then the students find that more interesting. The next step for kinoomaage is then to talk about early paper, like "maybe how scrolls were used" and develop a deeper connection to paper from its beginning. The use of deeper meaning for kinoomaage ensures that the vocabulary and meaning "becomes embedded inside of them spiritually." The idea expressed here is that deeper connection provides interest and interest leads to

acquisition, which in turn theoretically leads to acquisition and success for the learners in the program.

When asked if there were any problem areas that would impact learner success, the first significant issue for kinoomaage was "the age of students that are coming into the program." She does not feel there are enough young people entering the program. The average age of the learners selected for the interview is nearly 52 years old; the oldest being 62 and the youngest at 36 years of age. Kinoomaage feels there needs to be more young people entering or recruiting to bring them to the program.

Another area of concern was the different levels of comprehension found in the classes and making the next step to speaking the Anishinaabe language. She used the example of one learner who may understand nearly 100 percent of what is spoken to her but she is not speaking the language. This learner will be in the same room during an immersion weekend class with learners who comprehend very little. The obstacle then becomes how to help this learner who has high comprehension skills.

Kinoomaage offered a few possible solutions but the foundation of her ideas revolve around establishing outside the classroom. She used the term language nest to describe a place that would enable those high comprehension learners to be in a smaller group and have the opportunity to practice their speaking. To clarify, language nest using her definition is a place where several speakers are active and speaking in a normal environment such as a community center, their home, or shopping. It is a place that the speakers would use the language for everyday interaction. It is this language nest, or something similar, that Kinoomaage sees as a necessity for learners to continue on and

become successful speakers of the Anishinaabe language. Also mentioned in her ideas of what could be used as a catalyst to speaking is possible mentorships with other fluent speakers of the Anishinaabe language. This would entail designated learners to partner with a fluent speaker and spend time in natural settings one-on-one to build confidence in speaking. The theory of both examples is that the learner would feel less nervous in a smaller group and they could practice their speaking skills in a safe environment.

An issue or concern which is tied to developing or expanding the program to include these ideas revolves around compensation. It was expressed that due to the time it takes to develop such a plan the instructors would need to increase their compensation. The plan would not be an immediate goal but a five to ten year plan and even a twenty year design for the program. Kinoomaage suggestion to achieve such a goal would require a larger amount of communication between all the stakeholders.

Kinoomaage related a successful part of the adult Anishinaabe language immersion program is the guiding principles. Although not specifically stated in the principles, she felt the importance of the instructor "to have love, kindness, and gentleness with all [their] students, and to be interested in not only how they feel in the classroom, but how their home life is" is the foundation to the principles. Ikwe ninswi supported this aspect in her interview when pointing out one of the main points she likes about the program is the aspect the instructors bring "love, gentleness, and kindness" to their teaching. Again, this principle is not specifically stated, but it appears to be inherently imbedded within the philosophy of the program instructional model.

Kinoomaage summarized her thoughts by adding that if the instructor takes care of the student, not just with their struggles as a learner, but their life as a person, then they will be successful, which makes the program successful. It is within this understanding of making the learner feel good and get them in a comfortable place that the instructor will have success with the learner acquiring the Anishinaabe language, and again making the program itself successful.

Kinoomaage included two main points in her closing; one is that the language must be brought into the homes if it is to survive, and two is that there needs to be more resource materials developed, especially computer based for kids to learn. Kinoomaage stressed a point that she learned from her elders and that if someone wants to learn the language they must start in the home. This connects to her point in question 9 concerning problems in the program. She feels there needs to be more done from at the infant level with families in their homes if the language is going to be acquired and passed on at a more rapid rate than it is now.

The other point of developing more resource materials was related to more technology based applications for new learners to access. She felt that young learners are so connected to computers today that new materials for the Anishinaabe language must be more computer based if they are to have an impact on them using them to learn the language. Clarification was made in the interview and the instructor emphasized the need for such materials and also added video web cams could be a possibility for new learners. The foundation of her point is that the materials must be computer based, whether it is a

language program, CD, DVD, Web cam, or other type of media using computers which will capture the attention of the younger learners.

Instructor Interview Summary.

Five central points were stressed in the instructor interview. First that the guiding principles are the cornerstone to ensuring the learners are successful. Although not stated in the principles, her point was supported by one of the learners who reiterated the same thoughts about what was a positive aspect of the program. The second was her understanding that learners are there to be speakers but the program goals do not emphasize this within the course objectives or the program overview. The third was the healing and spiritual property of the language. When she described this point it was clear that her belief in the language to heal is sincere and needs to be made known to administrators, instructors, learners, and all stakeholders involved with language revitalization. The fourth significant point was that more needs to be done in the homes of those whishing to learn the Anishinaabe language. She felt it important that if the language is to survive it must make its way into the homes and be used on a daily basis. The last point was that there needs to be computer based resource materials developed for learners to access. She stressed that all avenues of computer based materials must be explored and developed must get underway immediately.

Administrator Interviews.

The administrator interviews were conducted using the same protocol as the learner and instructor interviews with the exception that the questions were changed to

align with data related to the administrators. Two interviews were conducted, one with the director of the adult Anishinaabe language immersion program and the other with the co-director who also is the lead instructor for the program. The co-director was not the interviewee for the instructor interview. The pseudonyms of Ogimaa-bezhig and Ogimaa-niizh are used for the administrator interviews. The following is a presentation of the interview data for the administrator interviews.

Ogimaa bezhig

Ogimaa bezhig is the director of the adult Anishinaabe language immersion program. He has been involved for over six years as he was in on the conceptual framework of the program. The experience he brings to the program in terms of working in tribal communities is not matched by many. He has actively been involved with various tribal programs for over thirty years and is very familiar with the inner workings of tribal governments, tribal law, health programs, and what is involved with working with tribal communities. Ogimaa bezhig has been studying the Anishinaabe language for over ten years and although he is an administrator for the program, he is also a learner. For this interview he is answering the questions as an administrator, but it is difficult to say for certain whether his experiences as a learner may influence some of his responses.

From the programs beginning he viewed the experience as generally positive. One aspect he pointed out was the flexibility the tribal community college has maintained "in letting [them] modify and change the program as needed." This has been instrumental, as he explains, because the language immersion program is unique and has never been done before using this structure. The changes are made accordingly by "continually assessing

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feedback, and student needs, and student input." It is believed if the flexibility did not exist the program would not be able to make the necessary changes to meet the needs of the learners.

Ogimaa bezhig pointed out during the interview that the use of the term learner is not used in the program, but rather acquirer. The concept relates to the difference between learning the Anishinaabe language and acquiring the language using the natural approach to second language acquisition. With this in mind, he is quick to add the program "make[s] no claim of being able to produce speakers, but [they] can get people to the point in which they can function as an autonomous acquirer in a fluent community." Although there is no claim to fluency, the "overarching goal [of the program] is to try to maintain the interests of the adult acquirer in pursuing a level of fluency in the language." His role as an administrator to keep them coming back has been to simply provide "broad advice in terms of what seems to be appropriate and material that seems to hold the students' interests." The emphasis he points to for the program though is on comprehension and not speaking the language. The program has the structure and capability to help an acquirer reach a level of comprehension to "maybe 90 percent." From this level of comprehension it is believed the learner will then have the ability to produce spontaneous speech if they are comfortable.

Ogimaa bezhig explained that reaching the level of speaking learners what to achieve is a substantial time commitment. This he explains is addressed with the learners when they enroll. The "program itself…will not get them to the point of being able to be a speaker, but [it] can prepare them for that eventuality given the right circumstances."

The goals he described not only being met in terms of language but what he referred to as "subset kinds of goals." One in particular is the persons' desire to enhance or regain their cultural identity and the language program achieves this simply by the instructional model of immersion and the stories used to deliver the language.

Although learners may acquire the cultural identity Ogimaa bezhig refers to, the language still does not reach the goal of producing the fluent speaker that learners seek. Ogimaa bezhig sees there is support for success though. The fact that speech is not forced until learners are ready enables them to not feel pressure while acquiring the language, which provides a safe and comfortable learning environment. He sees that model as an important aspect to sustaining the longevity of the program, which is also the most successful aspect in his opinion. The reality that the language immersion program has existed for six years brings hope to maintaining the program for the future. The difficulty, or obstacle, though is in being able to produce speakers.

The area of improvement he described is being able to continue the model but deliver it in less time. He understands the commitment learners endure while attending and believes the program could reach a higher level of success if the program could be reduced and still meet learner needs. It appears though from the observations and learner interviews that the fluency learners seek is not materializing. Ogimaa bezhig sees a need to not only cut the time from six years to maybe three, but also offer expanded programming to foster the development of speech within the learners. In order to achieve these goals he explained that well trained instructors are needed and financial resources will need to be secured to compensate those instructors. The idea of a mentor/mentee

model was suggested, but he reiterated that the mentor still needs to receive compensation due to the amount of hours it takes to reach a strong level of fluency. In fact, the administration did set up the opportunity for a mentor/mentee relationship but the learner did not continue after the first few weeks of the program.

Overall, Ogimaa bezhig sees the adult Anishinaabe language immersion program as a model for success. Its continued success will rely on obtaining and retaining the qualified instructors it takes to run such a program. In the United States, he estimated only one or two communities have the ability to achieve this goal without recruiting fluent speakers from other locations, and no communities in Michigan were deemed viable unless they recruited outside their area. Ogimaa bezhig did emphasize that the model being produced is hope that the language has the potential to being saved, but will require much more work to see this through to fruition.

Ogimaa niizh

Ogimaa niizh has been involved with the program for over six years as well, and helped with its development and implementation. She is in her early 60's and been involved with language teaching, language programs, or other programs related to tribal communities for nearly 40 years. Before formally beginning the interview she was quick to point out the use of learner versus acquirer as did Ogimaa bezhig in terms of how to address those who are enrolled as students. This belief stems back to the overall design being "guided by Stephen Krashen's work in second language acquisition."

Ogimaa niizh described her experience as an administrator as one that involves addressing learner needs, monitoring instructional practices, fulfilling course evaluations,

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and constantly seeking new ways to improve the program as a whole. Although she used details more fitting for describing her role as an administrator, it was believed she wanted to express what she experiences as an administrator. Through her facilitation she tries to assist the learners in reaching their goals.

The goals of the program as she described are "to get the student to a point where they are 90 percent understanders." From this point it is "the students' responsibility, if they have that drive, to go beyond that." The program brings the students comprehensible input time close to 2000 hours, which appears to be the mark they strive to reach to foster the high level of comprehension. Due to program restrictions in structure, they can not assist the learners in going beyond that amount. The program as she describes brings them to the point of speaking but the development of fluency can only be reached beyond the hours that the program offers.

Ogimaa niizh described her role in designing and developing content for the program as all encompassing. She emphasized that all instruction and delivery of content "must be comprehensible input." The importance of learners building their comprehension is the foundation of all courses. She wants the learners to be constantly acquiring new language each time they are engaged in a course. To do so the instructors must adhere to the guiding principles and not put pressure on learners to speak before they are ready, and always foster a safe learning environment. She used the terms "love, gentleness, and kindness" to describe what must be felt in the classroom to create the ideal learning conditions. This is also in her belief the most successful aspect of the program, that the learners are not threatened or "put on the spot." The instructors are told

to "watch out for any blocks that might be in the way as far as the student is concerned."

These blocks are anything that would impede comprehension, from sickness to just

nervousness, or undue stress related to their personal life. She feels it is important to

monitor those attributes of the learner to foster success.

Ogimaa niizh described the curriculum as the courses that constitute the language

immersion program. There are no written materials. As she explained the courses do not

have a specific curriculum within them. The curriculum is the progression from year one

to year six through each course and attaining the 2000 hours of comprehensible input

time. The need to reach this number of hours is pulled from their experience and research

into second language acquisition and their understandings of the theory of the natural

approach provided by Stephen Krashen. As learners progress through the courses,

Ogimaa niizh sees the program meeting their goals and objectives by provided the format

to enable high levels of comprehension and the possibility of spontaneous speech.

It was explained that the curriculum fosters this success in comprehension not

only by creating the safe environment, and providing the necessary hours, but by

adhering to the rules of the theory of Krashen's natural approach to second language

acquisition. Success is achieved by ensuring that each student comprehends the meaning,

but she pointed out, the assessment of learner comprehension is very difficult and she is

constantly seeking new ways to improve on this area. It is perhaps the most significant

area in need of improvement. This concern is overtaken more so when she describes her

feeling of not having the learners become speakers.

The program is a six year program but learners only reach a high level of comprehension. She feels there needs to be more in terms of assisting them in reaching the goal of becoming a fluent speaker, which the program does not have the capabilities of doing under the current format. Ogimaa niizh felt conflicted though because she sees the need to get learners speaking but it is difficult because they can not force speech before the learner is ready. As she points out, she could achieve this one on one or in small groups, but not in the larger format they utilize currently. She used the term master apprentice to describe a possible extension to the program that could foster speech production but this was not in consideration at this time. She also thought a full-time program would also enable the speech production because the program could add to the 2000 hours already attained by the learners. This too was merely a suggestion and not under development.

A great deal was discussed during the Ogimaa niizh interview. It was clear from her thoughts and opinions that more needs to be done to assist the learners in reaching their goal of becoming fluent speakers. The program brings the learner to the point of high comprehension, but what helps them cross the bridge to becoming speakers? The speaking component does not appear to be in place and the lack of producing fluent speakers is critical to the existence of the Anishinaabe language. Ogimaa niizh made a closing comment that to assist in fostering more time or a means of learners accessing materials that instructors need to be put on full time. This would enable "more time to develop things that they need and make the program more interesting…more hands-on stuff, and developing resources they need." The program does not include writing and

reading, so the resources are not necessarily clear, but she felt the extra time of planning and developing would enhance the program and make it more successful.

Administrator Interviews Summary.

The administrator interviews uncovered several points of interest, but one aspect stood out to significant in relation to the research questions. The understanding that the program goals and objectives are designed to foster a high level of comprehension of the Anishinaabe language and not speaking came as a surprise. Considering the learners' intent for attending the program is to become fluent speakers it was surprising that the program design carries the learner to high comprehension, but does not have an extension to make the bridge to speaking. It was expressed something needed to be done to achieve this, and it is not the intent to just create comprehenders. They clearly want the language to survive, but the current design does not bring the learner to the level of conversational fluency and needs to be addressed. The bridge to speaking became apparent with the instructor and at least one learner. This emerging theme was addressed in follow up questions.

Follow-Up Questions.

A goal of this research is to develop a deep understanding of an adult Anishinaabe language immersion program at a local tribal community college. The interview data has provided a significant portion of that insight, although there emerged two issues that weren't address in the first interviews. The first is to understand what it would mean to these individuals to save the Anishinaabe language from dying. It is clear they want their

heritage language to survive and not become extinct, but it was not asked what this would mean to them individually. In order to more fully understand the dynamics of this program it needed to be addressed. The second question was created to identify and understand the emerging theme of what will it take to make the bridge from being a high comprehender of the Anishinaabe language to a speaker of the language.

The second set of interviews were conducted several weeks after the first and all but two of the participants were available. An administrator and one female learner were not available for the follow up questions. The researcher informed the learners that two questions would be asked and should not take more than ten or fifteen minutes unless they felt they had more to share regarding the two topics. The interviews took place at the same location as the first and each were completed in five to ten minutes. The following is a presentation of the data for the follow up questions.

Question 1: What would it mean to you to save the Anishinaabe language from dying?

The learners responded to this question with three main points emerging. The first is the language would be carried on to another generation; saving the language means the children will be speakers and carry the language on. The second is that saving the language would mean saving the Anishinaabe identity for the children, but also the adults. The identity would be carried not only now in the present, but "in the spirit world" as one learner pointed. The emphasis of being able to communicate with ancestors was important to this identity that would be created. The last point is that saving the language would mean the culture of a people is carried on. One learner emphasized that "to keep

[the Anishinaabe language] from dying means you are able to live in balance with the creation around you–you are able to maintain and carry on that knowledge that comes from the culture…keeping values [and] beliefs" of that culture alive by keeping the language alive.

The instructor Kinoomaage response to this question was similar to the learners' responses. Saving the language for Kinoomaage "would mean our people and their identity would be saved...ceremonial beliefs. The spirituality of what makes us Anishinaabe people wouldn't die; it would live. [It] makes us connect from this world to the next world."

Only one administrator was available for the follow up question. This administrator felt that saving the language "would mean a society maintains its whole…wholeness." It was described that "we would only be half a culture if we don't have our language." In essence, a whole culture would be saved from extinction if the language survives. On a personal level this administrator also felt that it would mean they have left a legacy; they "have left the language with the Anishinaabe people."

The response from the participants creates an understanding that saving the language would mean more than just saving a language. They not only save a language from extinction but an entire culture. This also establishes a strong sense of identity for all those who carry on the Anishinaabe language for future generations.

Question 2: What do you feel is needed to make the bridge to speaking Anishinaabemowin at the end of the program?

The learner responses to this question were not consistent in the way they responded to other questions. Each had a different perspective of what is needed to make the bridge to speaking Anishinaabemowin. The responses from some appeared to be more a general thought of what would be needed to save the language, not necessarily what the program can do to make the bridge. It was clarified that the question involves the adult Anishinaabe language immersion program and the responses were clarified that a suggestion would be to bring in younger ones within the program. Other suggestions included having access to more fluent speakers to speak with and perhaps conducting field trips to fluent communities for learners to practice their speaking. The field trip could include an opportunity for learners to be housed with fluent speakers so they are immersed in the Anishinaabe language in a natural setting. One learner expressed the notion that they "feel like we need another program for speaking." This individuals' experience taking other second language courses built a belief that there must be a time to practice speaking if they are going to make the transition from comprehension to speaking. The other suggestion was that they as learners may have to use "personal time tracking down speakers and just do it [that way]." Each of these suggestions relates to the understanding more hours are needed regardless of what type of model may be introduced.

The instructor answered the question with a similar understanding as some of the learners. Kinoomaage responded that their needed to be the creation of "language nests to hear the language." The description of the language nest would be a place learners could attend that they would hear the language spoken by several or more speakers all the time.

This could include a community center, a day care, or other similar place that the language would be used to communicate naturally. After the development of these locations, there would need to be further support through various media such as newspapers, radio, and television programs that support the language. Clarification was made regarding the program but it was explained that these suggestions are what is needed to make the bridge to speaking.

The administrator initially reiterated the point that the "goal [of the program] is not to create speakers, [which is] due to time." For the learner to make the bridge, they will "need to go and find a fluent speaker to help them with what they need to complete that cycle." The administrator felt that something could be put in place to achieve the goal within the program if the college were to create an opportunity for smaller groups, either one on one, or in groups of four to work with a speaker. This model was not seen as viable from the administrators' perspective because of a college requirement of having ten enrolled students per class in order to conduct a course. The solution was not known to the administrator, but it was felt if such a model could be added to the existing program that a bridge could be built to take learners from comprehenders to speakers of the Anishinaabe language.

Presentation of Data Summary

The adult Anishinaabe language immersion program is considered unique in that no other is known to exist that resembles its structure and format. The presentation of data looked at several different aspects of the program to develop a critical understanding

of its design and delivery. Classroom observations, a review of curriculum source materials, and participant interviews were conducted to construct a holistic view of this unique adult Anishinaabe language immersion program and set the stage for an analysis of the data. The next section puts the data in perspective with the research questions by providing a critical analysis and discussion of what has emerged from the data.

Data Analysis

Data analysis in case study research is considered a challenging endeavor due to a lack of predesigned models of "making sense out the data" (Merriam, 1998, p. 193; Yin, 2003). The first step in completing the data analysis was to construct a case study database from the observations, curriculum source documents, and participant interviews (Merriam; Yin). Once the database was developed the material was then analyzed to develop meaning and understanding of the case evidence (Creswell, 2005; Yin). Analysis followed Creswell's structure of analyzing and interpreting qualitative data. This involved constructing a detailed description of the case by coding important data, constructing general themes or concepts, and presenting the information in an unbiased and objective manner.

The first two research questions were posed in order to better understand the program from a participant and curriculum level. The next question focuses on understanding how the curriculum reflects concepts of andragogy or adult learning theory (Knowles et al., 2005), natural approach second language acquisition theory (Krashen & Terrell, 1998), and immersion model language revitalization models (Fortune & Tedick,

2008; Grenoble & Whaley, 2006). Another aspect of the research questions has been to integrate the findings with relation to concepts of curriculum development and program evaluation. The three questions will constitute a significant portion of the data analysis. The literature review has provided the foundation for understanding these concepts and the data analysis will seek to understand what each mean to the program and language revitalization as a whole. The accumulated data as presented has been disaggregated and reorganized as it addresses each of the original research questions and serves to inform an understanding of the issues they pose.

Research Question 1: How do the program goals and objectives align with the learners' reasons for attending an Anishinaabe adult immersion language program?

Data from several sources were used to provide information that would lead to an understanding of the issue posed in the question. Analysis of curriculum source documents, specifically the program overview, found in the college catalog and on the school Web site, and course syllabi was conducted first followed by participant interviews. The interviews with the administration and the instructor completed the triangulation of data to develop a complete picture of what the program goals and objectives are for the immersion program. The next step was to analyze the responses to the learners with regard to their reasons for attending the program. Once each part had been completed it was then possible to construct a response to the research question.

The goals and objectives of the program it was found depended on the source of information. The college catalog describes the program design as being able to develop the "learner's ability to understand the content of fluent speaker's speech and to respond

to that speech appropriately" (Bay Mills Community College, catalog, 2008–2010 p. 53). And also adds the learner "can attain a high level of listening comprehension" which could lead to spontaneous speech (p. 53). This was found to be relatively consistent with the course syllabi as all of the courses listed developing listening comprehension skills as a goal, but there was not mention of actually producing speaking skills.

The administrators supported this understanding of developing comprehension as both stressed the program does not create fluent speakers, it is designed to help a learner reach a high level of listening comprehension which could lead to spontaneous speech production, "given the right circumstances." They both emphasized the program does not force speech production and that it goes against the philosophy of the program to do so. One administrator went on to explain that this philosophy or structure is modeled after the natural approach developed by Krashen and Terrell (1998) and the program adheres to the hypotheses of the second language acquisition theory.

The instructor provided a different perspective by adding that she believed the goals and objectives were "to be able to have the students speaking the language." This would appear to be contradictory in nature as the source documents and the administrators showed that the goals of the program are not to speak, but to develop high comprehenders of the Anishinaabe language. But putting language revitalization in perspective and understanding the central tenant of any revitalization effort is to save the dying language, which require the learners to become speakers at some point (Grenoble & Whaley, 2006).

The learners' goals and objectives were revealed during the interview process, and clearly their intent is to be fluent speakers of the Anishinaabe language. They desire to have the ability to pass on the language to others, whether this be family, friends, or others simply wanting to learn. Considering it has been found that the goals and intent of the program are to develop high comprehension levels and not necessarily fluent speakers, it would appear that there is a lack of alignment between the program goals and objectives and those of the learners. The assumed misalignment does not however appear to affect the overall feelings toward the program as learners all showed support for the positive experience the program has afforded them.

After an analysis of all sources of data it was determined the goals and objectives of the adult Anishinaabe language immersion program are to facilitate a high level of comprehension for the learners. According to Ogimaa bezhig, the learners' high level of comprehension could then enable them to produce spontaneous speech under the right circumstances.

Research Question 2: How do the administrators and an instructor think the curriculum is aligned with learners' goals and objectives and support learners' success in second language acquisition?

There is an inconsistency in understanding of what constitutes a curriculum and therefore a lack of correlation between the understanding of the administrators and the instructor in regard to how the curriculum is aligning with the learners objectives. The administration views the curriculum as the overall progression of courses through the program. The content of those courses does not change from course to course with the

exception of the two academic content classes. The understanding is that the language is what is being transferred and it is the process and methodology of delivery that are important. The other important concept is to assist the learner in reaching 2000 hours of comprehensible input time with fluent speakers. The program course design enables the learner to approach the target hours necessary to produce spontaneous speech. From this understanding the administration believes the curriculum does align with the learners' goals and objectives.

The instructor provided a different interpretation. Kinoomaage emphasized that a curriculum does not exist. It was explained earlier that there is not a belief that a lack of a written curriculum hinders learning. In fact, the instructor felt it was actually more advantageous for the learners to have the freedom to adapt to their needs more readily without the binding of a set curriculum. The question though is whether the instructor believes the curriculum is aligned with the learners' goals and objectives. The answer is not clearly defined from the data. Kinoomaage does not believe there is a curriculum which leads to a possibility that the curriculum does not align with the learners' goals and objectives. The other alternative is that the curriculum for kinoomaage is what she does in the classroom, and for her the belief is she is meeting their goals and objectives by what she teachings. Kinoomaage stressed the importance of keeping the instruction interesting. The interest of the learners then helps demonstrate that the curriculum, or what this individual is teaching, meets their goals and objectives for attending the program.

Also included in the research question is revealing how the administrators and instructor feel the curriculum supports the success of the learners in second language acquisition. The administrators and instructors both feel that the curriculum supports the success in second language acquisition, but not in any one particular way. The administrators express the belief that the curriculum supports learners' success through the delivery of the language using the natural approach teaching philosophy for second language acquisition. The proof for one administrator is in the fact that the learners keep coming back and want more of the language. Ogimaa niizh explained that the emphasis on acquisition in itself is supporting success because the programs sole purpose is to facilitate the acquisition of the Anishinaabe language using the natural approach model. The other component that supports the success of the learner in second language acquisition is the safe and nurturing environment of the program. It was observed through classroom observations that the participants appear to be very comfortable in their surroundings. Lots of laughter was heard at various points in the instruction or during their break periods, and several of the learners referenced the comfort of the environment as a positive aspect of the program. The administrators of the program expressed the firm belief that this aspect is crucial to ensuring the learners are successful in the program. The understanding is that without the safety and security in a loving and gentle environment the learners will not be afforded the opportunity for success.

The instructor emphasized that the curriculum supports learner success by keeping the instruction interesting. The example of providing a holistic description of paper, from seed to finished product, is what is making the instruction interesting

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according to kinoomaage. She described the belief that so long as the instruction is interesting the learners will be retaining, or acquiring, the Anishinaabe language, and thus supporting their success as learners in second language acquisition.

Upon further examination of both the administrators responses and from the instructor it does not appear either directly address the issue of the curriculum itself ensuring the success of the learners. Clarification was given during the interview process of the term curriculum, essentially the process of how the delivery of instruction through the progression of learning experiences in their respective courses ensures the learners are acquiring the Anishinaabe language (Jensen & Sandrock, 2007; Oliva, 2005). The participants responses were firm with pointing out the *curriculum* does ensure success through the interesting instructional topics and methods, as well as providing the learners with comprehensible input in the target language.

Research Question 3: How does the curriculum reflect concepts of adult learning theory, natural approach second language acquisition theory, and immersion model language revitalization models?

The curriculum is the all encompassing sequence of learning experiences for learners to gain new knowledge (Oliva, 2005). Within the sequence of experiences a curriculum will typically have specific outcomes or standards that need to be met by the learners (Stiehl & Lewchuck, 2002; Wiggins & McTighe, 2005). In order to determine whether the learners have met the desired standards or outcomes there needs to be appropriate assessment methods within the curriculum. The assessment outcomes will then enable the administrators and the instructors to make adjustments to the curriculum

based on the needs of the learners (Butler & McMunn, 2006). This provides the foundation for understanding the term curriculum for general educational settings and does not significantly change for second language courses.

The goal of general education is typically to acquire academic content such as math, science, and social studies. The goal of most second language courses is to acquire and become a speaker of the second language. Curriculum defined for the second language classroom will not change because there still needs to be a sequence of learning experiences, standards or outcomes, and assessments for the learners. It just means those experiences, standards or outcomes, and assessments will be developed specifically to address what is needed for the learners to acquire and speak the second language (Jensen & Sandrock, 2007). The remainder of this section will address how the curriculum as defined above reflects concepts of adult learning theory, the natural approach second language acquisition theory, and immersion model language revitalization models.

The curriculum and concepts of adult learning theory

Knowles et al. (2005) provide an andragogy in practice framework for analyzing whether learners are engaged in the andragogical principles while learning. The framework is also used to determine whether "andragogical principles fit a particular situation" (p. 157). Their model uses a check list to identify whether the principle fits for a particular learner and how the principle relates to individual and situational differences, specifically subject matter, the individual learner, and the situation. The model also considers the goals and purposes for learning relative to the individual, the institution, and society. This research is considering the curriculum of the adult Anishinaabe

language immersion program as a whole and how it may reflect concepts of the adult

learning theory andragogy. Because the focus is narrower, the complete model

framework for learner analysis is not used; rather a portion is utilized to draw

understanding of how the curriculum relates to concepts of andragogy. The six concepts

or principles of andragogy are listed here with discussion as to how the curriculum may

or may not reflect concepts of andragogy. Before constructing understanding of how the

curriculum reflects concepts of andragogy the curriculum needed to be analyzed and

understood.

It was found through observation, curriculum document analysis, and participant

interviews that the curriculum is not well defined in terms of detail and scope. As was

stated by an administrator and instructor, there is no curriculum per se other than the

course syllabi and what is described in the course catalog and description online. One

administrator referred to the curriculum as just the courses, while the instructor stated

there was no curriculum. Although there was little in terms of written curriculum, the

details from data obtained provide enough understanding to make some general

observations of how the curriculum reflects concepts of andragogy. The following will

list the six core principles of andragogy and identify how each may or may be reflected

within the adult Anishinaabe language immersion program curriculum.

1. The learners' self-concept. This principle recognizes the need for adults to

   take more control of their learning. As described in the literature review, the

   learner must be more self-directed and independent in their learning

   experiences to meet the objectives of this principle (Knowles et al., 2005).

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The curriculum does exhibit a small amount of independent or self-directed learning by instructing learners to seek out other Anishinaabe fluent speakers in order to increase their listening hours. This was found in the course descriptions listed as lab hours, but not until the year five course Advanced Immersion III (Bay Mills Community College, course syllabi, n.d.). It was included through the end of the six year program. The use of the term lab hours within the description refers to additional hours a learner will spend outside of the instructional time. This signifies some independent learning time and would fit into the aspect of the learners' self-concept (Knowles & Associates, 1984; Knowles et al., 2005). The term lab hours and any connection to independent learning is not found in the other source documents, but was referenced in one of the administrator interviews. Ogimaa-bezhig explained that the administrators and instructors try to encourage the learners to "enter into a master/mentor kind of relationship with a first speaker." This would take place outside of the instructional time frame and be considered independent. Ogimaa-bezhig did share that one learner had followed up on the suggested learning opportunity but did not continue past one month.

The curriculum did not exhibit any other self-directed learning opportunities. From this understanding it would appear the curriculum bares little reflection of the learners' self-concept. This may be due in part to the philosophy of the program which emphasizes that the learner must first listen

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and acquire the language before engaging in speech production. Also, there is no reading and writing done within the program which eliminates opportunities for self-directed study without a fluent speaker being present.

2. The role of the learners' experiences. It is unclear with any certainty how the curriculum reflects this andragogical concept. One aspect may connect to this concept and that involves the use of story telling and skits within the curriculums instructional model. In nearly all of the course descriptions this instructional method is listed as the primary means for providing the comprehensible input to the learners (Bay Mills Community College course syllabi, n. d.). This was verified through observations and the instructor interview. A possible understanding is that the stories may have a personal connection to the learners by describing an event they either have taken part in or know a great deal about. This would tap into their experiential knowledge base and perhaps allow for more general connections to learning or acquiring the language at that particular time because they have a personal experience that connects to the topic used in the skit or story. A stronger reflection of the principle would constitute more general interaction with the learners to analyze their experiences and then build learning opportunities that target the strengths the learners bring to the program (Knowles, 1984; Knowles et al., 2005). The learner interviews uncovered a wide range of educational backgrounds from four year universities to general education diplomas. This

coupled with the life experiences each brings could foster unique learning opportunities based on a particular learners experiences (Knowles).

3. Readiness to learn. The readiness to learn implies the adult is more willing to learn to adjust to life's changes, but also when learning has more meaning to them (Knowles, 1980; Knowles et al., 2005). The curriculum reflects this principle inherently because the curriculum focus is on learners acquiring the Anishinaabe language. The curriculum documents all specified that the courses were conducted in the Anishinaabe language. The learners' reasons and goals for attending and being in the program are to become fluent speakers and save the Anishinaabe language. The curriculum is based on creating the opportunity for them to acquire the language, which fosters a possibility to produce spontaneous speech.

    The observations supported this understanding as each session was conducted entirely in the Anishinaabe language and learners were engaged in trying to comprehend what the instructor was saying. The learners are eager to achieve this goal because they are at a point in their lives that they realize the Anishinaabe language could die if something is not done to save it. Acquiring a new skill to adjust to life's changes is a core principle of the readiness to learn concept (Knowles et al., 2005). The change is that their heritage language is dying. Their adjustment is that they can either watch it die and try to cope with that loss or acquire the new skill, comprehending, and then work toward speaking the language, which will save it from extinction.

4. Orientation to learning. The orientation to learning principle means that the learning experiences will be designed to foster a life-centered element (Knowles et al., 2005). The learners experience must make or have some connection to their lives in order for it to have meaning. The curriculum reflects this concept similar to the third principle. The fact the curriculum is built to foster acquisition of the Anishinaabe language assumes that it is meaningful, due to the learners' reasons and goals for attending the program. The instructional methods of using story telling and skits are meaningful and reflect this concept by recognizing the topics of the stories and skits. Kinoomaage, the instructor, shared a point of when she instructs that she wants it to be meaningful. She used the example of talking about paper and instead of just saying paper she may talk about how that paper came to be, from the time the tree was a seed all the way through its life cycle until the paper was made and appeared on the desk of the learner. This develops a complete picture for the learner and puts paper in perspective with their knowledge of creation; a concept considered important to some Anishinaabe as stated by Ikwe niizh.

Kinoomaage also mentioned that she tries to put cultural teachings within the lessons to enable cultural and/or spiritual connection for the learners. Most of the learners made note that the Anishinaabe language holds a spiritual connection that helps them with their identity as an Anishinaabe person. The learning opportunities described by the instructor foster the

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opportunity for the learners to make meaningful connections because they acquire the language which in turn enhances their spirit and identity as Anishinaabe.

5. Motivation. The basis of this principle is that the adult learner is motivated intrinsically and extrinsically (Knowles et al., 2005). Intrinsic motivation could be an increase of self-esteem or comfort of living. Extrinsic motivation refers to such things as an increase in salary or a job promotion. The learners motivation based on the interviews are intrinsic in that they see a need to increase their identity through the language, but there also is an extrinsic aspect. The extrinsic component would be their wish to help with other programs once they have completed their coursework and become more competent in the Anishinaabe language.

   The curriculum reflects this principle in that its purpose is to help learners acquire the language. The fact they attend the program and are involved with acquiring the language builds their identity as Anishinaabe people, but it does not meet the second component of helping other programs once they are finished with their coursework. It has been observed and verified through participant interviews that the program does not produce fluent speakers. The motivation of saving the Anishinaabe language is there but it does not appear that it is truly being achieved due to the lack of fluent speakers being produced. New speakers would enable new programs to be developed and create more new speakers to pass on the heritage language. The

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curriculum then is meeting the learners' motivational goals only part way. They build their comprehension but are still lacking the skill to speak the Anishinaabe language and it is not due to a lack of motivation.

6. The need to know. The final andragogical principle is the need to know. It is understood that adult learners need to know why they are learning something before they actually take part in the learning process (Knowles et al., 2005). This principle may not seem as important for the adult Anishinaabe language immersion program because it is already understood the learners know the answer to why. The learners explained in their interviews that they want to be fluent speakers. They don't want the language to die. They want to help other programs. They want to learn in order to achieve these goals which also answers why they need to take part in the learning activities.

The curriculum may not meet this principle in that the learning activities to achieve their goal of speaking are not being met. The learners are there to become speakers but the curriculum does not display a strong component of speaking. The administrators also have stated the program is not built to produce speakers, but simply produce high comprehension which could lead to speaking. The learners are clear on why they are learning what they are in each of the courses, to acquire and speak the Anishinaabe language. The question may be why they are using the process observed, analyzed in curriculum documents, and discussed with the participants to acquire and be able to use the Anishinaabe language. At least one learner

stated they had apprehension and at times felt they should be speaking more due to previous experiences in other programs. This would seem they question why they are learning in the manner they are and would show a disconnection to the andragogical principle of the need to know (Knowles, 1990; Knowles et al., 2005). It should be noted, not all felt this way, but it was mentioned and does relate to the curriculum and how it reflects, or rather, does not reflect closely to the need to know principle.

In summary it can be shown that there are some concepts within the curriculum that reflect the andragogical principles. It is clear the learners are motivated. They know why they are learning what they are. They have a clear readiness to learn the Anishinaabe language. There does lack the self-concept, or self-directed learning opportunities, and it did appear the learners' experiences were being utilized. There was some orientation to learning but this too was minimal. The reflection of the six principles of andragogy could be observed in the curriculum source documents, classroom observations, and through the participant interviews but in a manner which may not be considered strong and forthright. It is not clear if more could be determined in regards to the curriculum. The small amount of curriculum source documents and information regarding the curriculum makes it difficult to make any further conclusions.

The curriculum and concepts of the natural approach second language acquisition theory

The natural approach second language acquisition theory is the cornerstone to the philosophical foundations of the adult Anishinaabe language immersion program. The administrators pointed at that the program model utilizes the natural approach theory to

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guide their instruction methods and course design. The theory is based on the five

hypotheses of Krashen (1998) and is integral to the formation of the program according

to the participant interviews. This section will analyze how each of the five hypotheses is

reflected within the curriculum of the adult Anishinaabe language immersion program.

Krashen's first hypothesis is the acquisition-learning hypothesis. Acquisition-

learning identifies the difference between acquiring a second language and learning a

second language. Acquisition refers to the natural process of acquiring the language as a

person does when they acquire their first language naturally and subconsciously

(Krashen, 1988). Learning refers to the conscious act of formally trying to learn about the

second language (Krashen).

The acquisition-learning hypothesis is reflected throughout the curriculum of the

adult immersion program. The course descriptions, guiding principles of instructors and

learners, the program overview, and the participant interviews all emphasize that the

programs is focused on the learner acquiring the Anishinaabe language. In fact one

administrator corrected the researcher in the use of learner because they see the student as

an acquirer and not a learner. The curriculum is designed to foster the natural acquisition

of the Anishinaabe language by providing the learner the means to listen to the language

without grammar rules or short memorizing of dialogues to practice. It is stated

throughout the materials that the instructor uses only the Anishinaabe language and will

provide the opportunity for the learner to acquire the language naturally (Bay Mills

Community College, catalog, 2008–2010; Bay Mills Community College, course syllabi,

n. d.). Several of the learner interviews pointed out that this natural approach of just

listening and not having to consciously due work was a positive aspect of the program and felt it was more in line with the Anishinaabe beliefs. Inini ninswi also made reference to the differences in regular schooling and his struggles but felt this form of learning was natural and comfortable.

Although Krashen or the natural approach is not explicitly stated in the curriculum source documents it is widely understood that the natural approach is the theoretical foundation of the program. The term immersion approach or "total immersion" is used (Bay Mills Community College, catalog, 2008–2010, p. 53), to describe the second language acquisition methodology. The immersion approach is emphasized as the method to acquire the second language as opposed to learning the second language. Classroom observations verified the immersion method and acquisition appeared to occur and was identified when learners were asked to identify parts of a story or skit. The acquisition though was demonstrated in comprehension and not speaking as all the responses heard during the observations were given in English and not in the Anishinaabe language. The acquisition-learning hypothesis assumes the language is acquired naturally and then spoken naturally (Krashen & Terrell, 1998). The observations demonstrated acquisition, but there were no examples of speaking the Anishinaabe language naturally.

The second hypothesis is the natural order hypothesis and assumes that second language has a predicted order of grammatical structures that are acquired naturally (Krashen, 1988). The curriculum does not reflect concepts of this hypothesis. The analysis of curriculum source documents did not mention aspects of grammatical

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structures to focus on from year 1 to year 6. The curriculum course objectives focused on ensuring the learners were given the opportunity to acquire the Anishinaabe language but did not specify grammatical structures to focus on given the hypothesis assumes they will acquire them in a given order. Perhaps the order of acquiring the grammatical structures of the Anishinaabe language are not known, but it was clear the curriculum did not reflect concepts of the natural order hypothesis.

The monitor hypothesis is the third in the natural approach hypotheses framework. This hypothesis describes the theory that there exists an internal editor or monitor that is used when speech is produced (Krashen, 1988). The idea is to have an optimal monitor, one in which enables accurate speech production but does not hinder the spontaneous flow of a fluid conversation (Krashen & Terrell, 1998). Interruption in the fluidity of the conversation could impact meaning and is seen as an over active monitor; one that pays too close attention to the grammatical structure of what is being produced and not the meaning or gist of what is intended to be spoken.

The curriculum does not reflect concepts of this hypothesis because the curriculum does not integrate components of speech production. It is mentioned that the learners have the opportunity to interact with their instructors in the Anishinaabe language when they feel comfortable to do so, but none of the learners used the Anishinaabe language during the observations. An analysis of their use of the monitor could only exist if they were trying to speak the language, but this did not occur. The curriculum does not encourage speech until the learner is comfortable, and after

observing sixth year learners still not using the Anishinaabe language it is not clear how or when the monitor hypothesis would be reflected in the curriculum.

The fourth hypothesis is perhaps the most widely observed concept reflected in the curriculum, it is the input or comprehension hypothesis. The curriculum describes courses and objectives that will provide the learners with comprehensible input. This hypothesis functions on the basis that second language learners will acquire the language naturally when they are given comprehensible input (Krashen, 1988). The comprehensible input is described as language that is just one step above the current comprehension level of the learner. It is also views as $i + 1$, or input + one step above their current comprehension level.

The instructional philosophy maintains that the learners are provided comprehensible input. The learner who completes all of the coursework will reach between 1500 and 2000 hours of comprehensible input, as referenced by the administration. The difficulty is ensuring the $i + 1$ theory of comprehensible input is being achieved (Krahnke, 1994; Krashen & Terrell, 1998; White, 1987). Ogimaa-niizh stated that building better tools for assessing comprehension are necessary to gauge the level the learners are at; without knowing their levels it is difficult to make the assumption that they are within the optimal comprehensible input range. During the weekend course observation there were over 30 learners in the room and it was noted that there were year one learners and sixth year learners. Understandably, it can be seen as a difficult task to ensure each learner is hearing language that is one step above their comprehension level all at the same time in the same room. Even though this dilemma

exists, it was clear that the curriculum does reflect this hypothesis in that it is striving to achieve the goal of always providing comprehensible input through large quantities of the language to aid learners in acquiring the language using the natural approach process (Krahnke, Krashen & Terrell).

The final hypothesis is the affective filter hypothesis. This hypothesis is similar to the monitor hypothesis with the difference being that this refers to information coming into the learner as oppose to speech coming out (Krashen, 1988). The affective filter hypothesis describes a theory that language passes into the learner through a filter. If a person has an affective filter that is not optimal it will hinder that flow of information, or in essence hinder the comprehensible input for the learner and not fill the language acquisition device (Krashen & Terrell, 1998). The affective filter is impacted by different variables such as the learners' attitude, the anxiety the course setting or instructor may put on them, and the overall self-esteem and confidence of the learner (Krashen). A person with a low affective filter is believed to acquire the second language more naturally and fully because the language is not being blocked on its way into the subconscious (Krashen).

The curriculum reflects concepts of this hypothesis as well. The curriculum documents, participant interviews, and observations all demonstrated the goal of ensuring the affective filter of the learner is as low as can be to foster acquisition. The observations demonstrated a comfortable learning environment and the learners made reference to this within their interviews. One of the underlying guiding principles of the program is to instill love, gentleness, and kindness and was emphasized by one of the learners and an

administrator. This helps lower the anxiety of the learner which in turn lowers their affective filter; theoretically increasing their opportunity for comprehensible input and second language acquisition (Krashen & Terrell, 1998).

The data shows the adult Anishinaabe language immersion program does reflect concepts of the natural approach second language acquisition theory, but not all. Three of the five hypotheses are reflected in the program philosophy, design, and curriculum; acquisition-learning hypothesis, the input-comprehension hypothesis, and the affective filter hypothesis. There are two hypotheses, the natural order and monitor that are not visibly reflected in the curriculum. It has been discovered that the program builds high levels of comprehension for learners and there is no component or emphasis on speaking. The lack of a speaking component negates the monitor hypothesis as it is strictly concerned with speech production (Krashen, 1988). The natural order could be reflected if the curriculum demonstrated a distinct pattern of learners acquiring grammatical structures of the Anishinaabe language, but this was not found in the document analysis, observations, or participant interviews.

The curriculum and concepts of immersion model language revitalization models

The immersion model for language revitalization involves using the target language as the medium of instruction regardless of the subject matter or content (Grenoble & Whaley, 2006). This may be done for content courses such as the second language acquisition theory course at the adult Anishinaabe language immersion program, or non-content courses such as the general language courses of the same program. Immersion models vary from early immersion targeting pre-K to grade 5, or

late immersion targeting middle or high school students. This research involves late immersion but for adult learners with the sole purpose being to pass on the Anishinaabe language to the learners.

The curriculum of the adult program reflects concepts of immersion model language revitalization models in one significant way, the Anishinaabe language is used exclusively for all of the courses. The importance of using the Anishinaabe language for all verbal communication is evident in the program overview, course descriptions, guiding principles, classroom observations, and was emphasized by the administration and instructor. It is difficult to draw comparisons of other models because little exists in terms of literature regarding adult language immersion programs, with even fewer involving adult indigenous language programs (Richards & Burnaby, 2008). The only program found in the literature was an adult Mohawk immersion program at the Six Nations (Richards & Burnaby).

The adult Mohawk program design is different than the Anishinaabe program in a few ways. The Mohawk program is an all day program following the length of a normal September to June school year with enrichment courses available in the summer (Richards & Burnaby, 2008). The Anishinaabe program has courses two days per week for no more than three hours a session, with weekend courses once a month and providing approximately ten hours of instruction per day. Another significant difference is the use of an introductory grammar course that the Mohawks incorporated to provide a foundation for learners to build upon. The Anishinaabe program includes two academic content courses to build understanding about second language acquisition theory and

immersion model education. Although they are both delivered in the Anishinaabe language they do not focus on grammatical structure as the Mohawk program described.

The two programs are structurally different in their design, but do share a key ingredient. The main point is that they both use the indigenous language as the medium of instruction, which is the premise of immersion models regardless of whether it is early or late immersion. After a thorough analysis of the curriculum documents, class observations, participant interviews, and a review of the literature regarding immersion models, the adult Anishinaabe program curriculum meets the criteria for an immersion model program (Fortune & Tedick, 2008; Grenoble & Whaley, 2006). It reflects this concept with respect to other immersion revitalization programs in that the sole medium of instruction is the target language and learners are acquiring the second language through this methodology.

Summary

This chapter has summarized the data findings to better understand the adult Anishinaabe language immersion program. Data were collected and analyzed using qualitative case study methods such as scribed classroom observations, a review of curriculum documents, and participant interviews. The data presents a holistic view of an adult Anishinaabe language immersion program with an analysis of how its curriculum reflects concepts of andragogy adult learning theory, the natural approach second language acquisition theory, and immersion model revitalization models. Chapter 5 will

present a summary, conclusion of results, and considerations and recommendations based

on the qualitative exploratory case study.

CHAPTER 5. SUMMARY, CONCLUSIONS, RECOMMENDATIONS, AND

IMPLICATIONS

Introduction

This chapter concludes the qualitative exploratory case study research of an adult Anishinaabe language immersion program. The preceding chapter presented a detailed and descriptive presentation and analysis of the data. This chapter will summarize the research study, present the findings and conclusions, offer recommendations for current practice as well as future programming, and present the implications in terms of language revitalization programs.

Summary of the Study

This was a qualitative exploratory case study of an indigenous language immersion program at a tribal community college on the border of northern Michigan, U.S.A. and Ontario, Canada. The Anishinaabe language is the ancestral language of the Anishinaabe people of this region and their language is dying. It has been found that many of the world's indigenous languages are threatened or on the verge of extinction (Harris, 2007; Nettle & Romaine, 2000). To combat this language shift (Fishman, 1991) in this community a unique language immersion program built on the language acquisition theory of Krashen (1988) and the natural approach to second language acquisition of Krashen and Terrell (1998) was created.

Utilizing a qualitative case study design (Merriam, 1998; Yin, 2003), this research provides an in-depth understanding and analysis of the community language immersion program within the context of andragogy adult learning theory (Knowles et al., 2005), the natural approach second language acquisition theory (Krashen & Terrell, 1998), and immersion model indigenous language revitalization (Fortune & Tedick, 2008). Responsive evaluation (Stake, 2004), or responsive constructivist evaluation as identified by Guba and Lincoln (1989), is incorporated into the recommendations to better understand how this form of evaluation may address learner needs and perhaps enhance learner success in the program (Lynch, 1996). Curriculum development is also included in the discussion of the results that follows as a critical component of the recommendations as it is seen as a vital component in any program involved with the acquisition of knowledge through learning experiences (Jensen & Sandrock, 2007; Oliva, 2005). Participant interviews, curriculum source documents, and classroom observations constituted the qualitative data collection measures and provide the basis for data analysis (Merriam, 1998).

Summary of Findings and Conclusions

This section will provide a summary of the findings to the case study research and present conclusions to each of the research questions. This study sought to better understand an adult indigenous language immersion program. Within this framework the data collection and analysis was conducted with respect to several foundations of the literature review. Data were analyzed in relation to andragogy adult learning theory

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(Knowles et al., 2005), the natural approach second language acquisition theory (Krashen & Terrell, 1998), and immersion model language revitalization models (Grenoble & Whaley, 2006). The following presents the findings of the data analysis with relation to the literature.

Research Question 1: How do the program goals and objectives align with the learners' reasons for attending an Anishinaabe adult immersion language program?

The learners' goals and objectives, or reasons for attending, are to be fluent speakers of the Anishinaabe language. This was clearly uncovered during the participant interview process. They desire to have the ability to pass on the language to others, whether this be family, friends, or others simply wanting to learn. The goals and intent of the program were found to be to develop high comprehension levels and not necessarily fluent speakers. This poses a lack of alignment between the program goals and objectives and those of the learners. The assumed misalignment does not however appear to effect the overall feelings toward the program as learners all showed support for the positive experience the program has afforded them.

After an analysis of all sources of data it was determined the goals and objectives of the adult Anishinaabe language immersion program are to facilitate a high level of comprehension for the learners. Their high level of comprehension could then enable them to produce spontaneous speech under the right circumstances. The aspect of inevitably producing spontaneous speech under the right circumstances perhaps allows for the prospect that the learners' intent on speaking the Anishinaabe language could materialize. The classroom observations analysis showed that learners have the

opportunity to respond to questions, but those responses were in English and not in the target language; and not all learners responded during the instructional dialogue.

Research Question 2: How do the administrators and instructor think the curriculum is aligned with learners' goals and objectives and support learners success in second language acquisition?

This research question uncovered discrepancies in the term curriculum and what it means to each of the participants. The inconsistency in understanding of what constitutes a curriculum created a lack of correlation between the understanding of the administrators and the instructor in regard to how the curriculum is aligning with the learners' goals and objectives. The administrators and instructor do not directly address the issue of the curriculum ensuring the success of the learners. Clarification was given during the interview process of the term curriculum, essentially the process of how the delivery of instruction through the progression of learning experiences in their respective courses ensures the learners are acquiring the Anishinaabe language (Jensen & Sandrock, 2007; Oliva, 2005). The participants responses were firm with pointing out the *curriculum* does ensure success through the interesting instructional topics and methods, as well as providing the learners with comprehensible input in the target language.

The other component of this question is asking how the administrators and instructor feel the curriculum supports the success of the learners in second language acquisition. The administrators and instructors both feel that the curriculum supports the success in second language acquisition, but not in any one particular way. They explained that the emphasis on acquisition in itself is supporting success because the programs sole

purpose is to facilitate the acquisition of the Anishinaabe language using the natural approach model. The other component that supports the success of the learner in second language acquisition is the safe and nurturing environment of the program. The administrators of the program firmly believe that this aspect is crucial to ensuring the learners are successful in the program. The instructor emphasized that the curriculum supports learner success by keeping the instruction interesting. She believes that so long as the instruction is interesting the learners will be retaining, or acquiring, the Anishinaabe language, and thus supporting their success as learners in second language acquisition.

One crucial aspect missing from this analysis is the assessment process to ensure success. Ogimaa niizh explained that assessing comprehension was an area of concern. If assessment for comprehension is an area of concern, learner success, which is the acquisition of the Anishinaabe language, can not be accurately verified (Jensen & Sandrock, 2007). Assessment is a critical component for verification of learning in education regardless of the academic subject (Wiggins & McTighe, 2005). Without assessment, adjustments can not be made to the learning experience, i.e. instructional methods or curriculum, to meet the needs of learners based on the outcomes of their assessments (Genesee & Upshur, 1996; Jensen & Sandrock). Reliable assessments will provide the instructors and curriculum developers with the necessary data to ensure whether or not learners comprehend the meaning of the second language, which in turn verifies whether they are successful (Genesee & Upshur; Krashen & Terrell, 1998). The curriculum then can be properly evaluated based on the learner assessment data, which

creates a reliable assessment of learner success that is quantifiable instead of subjective (Butler & McMunn, 2006; Paulston, 1996). Evaluation based on assessment data then will lead to modifications in the curriculum, if desired, to meet the learner needs.

Research Question 3: How does the curriculum reflect concepts of andragogy adult learning theory, natural approach second language acquisition theory, and immersion model language revitalization models?

As described above it was difficult identify the curriculum meaning as it was understood differently between the two administrators and also the instructor. Using their interpretations and from the curriculum document analysis conclusions are made. The curriculum does reflect several concepts of andragogy adult learning theory.

The first principle of andragogy, the learner self-concept, was found only through one aspect of the curriculum, the recommendation to seek out other fluent speakers. The learner self-concept refers to curriculum which allows the learner to access new knowledge independently (Knowles et al., 2005). Ogimaa-bezhig pointed out during the interview that they encourage the learners to seek out master-apprentice relationships with fluent speakers, but as he added, only one student had followed up on this request and they only attended for a month. The master-apprentice program if followed through is conducted outside the scope of the program and therefore not integrated into the curriculum as a requirement. The curriculum also does not utilize any reading, writing, or other forms of media which could foster independent learner and thus limits the opportunities for the curriculum to reflect this andragogical concept (Knowles et al.).

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It is unclear whether the curriculum reflects the second andragogical concept, learner's experiences. The instructor explained that she develops the storytelling topics on her own the night before or earlier in the day before she arrives to class. The observations did not identify a skit which would have specifically connected to the learners. They were general experiences or stories to develop comprehension and it appeared the focus was on providing the necessary comprehensible input. Kinoomaage did point out she tries to make the stories interesting and tries to incorporate a cultural teaching in some stories, such as her holistic process of describing paper from seed to paper.

The last four principles of andragogy are more clearly reflected in the curriculum than the previous two. The curriculum reflects a readiness to learn as it fosters a safe and nurturing environment while also providing the means for learners to acquire the Anishinaabe language. There is an inherent readiness to learn from the participants as they all demonstrated a deep passion for saving their heritage language. There is an orientation to learning as well because the curriculum is delivered solely in the Anishinaabe language. The learners see the value in what they are learning immediately and the curriculum delivers massive amounts of exposure to the Anishinaabe language. The curriculum reflects the fifth principle, motivation, as it provides both intrinsic and extrinsic benefits to the learners. Intrinsic factors were identified through the learner interviews as an increase in cultural identity, self-esteem, and a general healing which occurs through the exposure and acquisition of the Anishinaabe language. The extrinsic factors were found to be the goals of learners to pass on the language to others through

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various programs or means, so long as the Anishinaabe language stays alive. The final

principle, the need to know, is inherently known by the learners as the sole purpose of the

program is to revitalize and pass on the Anishinaabe language. The curriculum reflects

the principle by conducting all instruction in the target language.

The curriculum reflects three of the five hypotheses that make up the natural

approach second language acquisition theory. The natural order hypothesis and the

monitor hypothesis are not reflected in the curriculum due to the emphasis on listening

and not speech. The natural order and monitor hypotheses are observed through speech

production and without a clear component of developing speech production within the

curriculum it can not be reflected (Krashen, 1988; Krashen & Terrell, 1998). The other

three hypotheses are well grounded within the curriculum and are the foundations from

which the program is built.

The acquisition-learning hypothesis is reflected through the distinction of

focusing on the acquisition of the Anishinaabe language and not *learning* the language.

Krashen (1988) distinguishes between learning and acquisition and the adult Anishinaabe

language immersion program is concerned with acquisition. The curriculum documents,

observations, and participant interviews all emphasized that acquisition is paramount,

while learning is not a tenet of the curriculum. In fact at one point in both of the

administrator interviews the researcher was corrected in the use of the term learner; they

refer to the students as *acquirers* as opposed to learners emphasizing the distinction

between acquisition and learning.

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The comprehensible input, or input, hypothesis is perhaps the most influential aspect of Krashen's theory that is reflected within the curriculum. The input hypothesis focuses on the learner receiving comprehensible input that is one level ahead of their current understanding (Krashen, 1988). The curriculum reflects this concept, but it was found that comprehension is not easily assessed, and is in fact an area in need of improvement as identified in the Ogimaa niizh interview. Another factor is identifying with some certainty the instruction is within the $i + 1$ range. It is clear the learners are provided large quantities of exposure to the Anishinaabe language, but exposure does not necessarily translate to comprehension (Brown & Palmer, 1988). Krashen explained the instructor must project language that casts a net allowing the learner to hear language they already have acquired as well as that beyond their current level. This was also the recommendation of Brown and Palmer with emphasis solely on listening. Empirical evidence gathered through classroom observations suggests Krashen's (1988) $i + 1$ hypothesis is being proven by the learners answering the comprehension check questions correctly. It is clear from this evidence the comprehensible input concept is reflected throughout the curriculum and is a pivotal aspect of the language immersion program.

The last hypothesis, or concept, the affective filter component of Krashen's five hypothesis theory of second language acquisition is also reflected in the curriculum. The affective filter hypothesis maintains that learners will acquire a language more readily when their filter is at its lowest (Krashen, 1988). This simply means the learners should be as comfortable as possible when learning, with little or no anxiety about hearing or taking part in activities in the target language. The majority of the learners made special

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reference to the comfortable environment the language program maintains for its participants. There is no pressure to produce speech and therefore no anxiety about saying something incorrectly. Learners are not put on the spot to answer questions or take part in activities. As one administrator pointed out there main goal is to just listen to the language. Ogimaa niizh added that they try to instill love, gentleness, and kindness throughout the program. This relates to Krashen's (1988) affective filter theory in that the learners can feel comfortable about their learning environment and allow comprehension to occur naturally.

The final component of this research question is how the curriculum reflects concepts of immersion model language revitalization models. The term immersion refers to the form of instruction which is solely in the target language (Fortune & Tedick, 2008; Hinton, 2001b). The curriculum reflects concepts of the immersion model by ensuring the instruction is conducted in the target language L2 without the use of the learners' first language L1. Throughout the course descriptions it was identified the Anishinaabe language is used exclusively in all courses (Bay Mills Community College, course syllabi, n. d.). Ogimaa niizh referenced that the instructors stay in the target language throughout any interaction with learners whether it be during a break between course sessions or out in the community. The adherence to maintaining the target language as the sole means of communication emphasizes the commitment to the immersion concept of instruction for language revitalization (Grenoble & Whaley, 2006). Classroom observations verified both the data from course descriptions and the participant interviews that the instruction is maintained in the Anishinaabe language. At no point

during the observations did the instructors use English, the learners' first language, as a form of communication.

It is clear the target language is used, but one aspect not utilized that is identified in other revitalization immersion programs is the use of materials in the target language (Richards & Burnaby, 2008; Richards & Maracle, 2002; Slaughter, 1997). The Anishinaabe language immersion program does not incorporate reading or writing. This would eliminate one aspect of Krashen's theory of comprehensible input, it may come from reading literature as well as from verbal instruction (Krashen, 1988). One aspect that hinders the program from following Krashen's input theory is the access to adequate materials in the target language. The curriculum does not utilize written materials, or any other forms of media to enhance comprehension. It is not clear whether they will develop these resources, but it was acknowledged that future developments such as computer based media may be a useful tool to assist learners in increasing their immersion exposure time.

Recommendations

The following section will provide recommendations for practice and future research based on the findings from this qualitative exploratory case study. The recommendations for practice are purely suggestions to consider for implementation based on the research and literature. Recommendations for future research will address the need to expand and explore upon the areas this study did not reach.

Recommendations for practice

The first recommendation for practice is the implementation and use of a sound program evaluation tool, or tools, to guide future course and program planning and instructional design. The use of responsive constructivist evaluation, also considered naturalistic evaluation (Lynch, 1996), may provide an effective means for gathering adequate data to guide the future direction of the adult Anishinaabe language program (Guba & Lincoln, 1989; Stake, 2004). Decision making to meet the needs of the learners, or stakeholders, in second language education is essential and must utilize sound assessment and evaluative procedures to be considered valid (Alderson, 1992; Genesee & Upshur, 1996; Lynch, 1996). The responsive constructivist approach is recommended due to the naturalistic design and emphasis on all stakeholders having a voice in the process (Lynch). The use of such designs could foster improvements in understanding learner needs more readily and initiate future adjustments to the curriculum and/or instructional design based on their needs.

The next recommendation is to modify the instructional design of the language immersion program based on the understandings of the natural approach second language acquisition theory (Krashen, 1988; Krashen & Terrell, 1998). The first modification could be made immediately and that is the use of two instructors for all instructional purposes. The use of two instructors fosters the communicative exposure necessary for learners to receive maximum comprehensible input under the input-hypothesis (Brown & Palmer, 1988; Krashen & Terrell; Palmer, 1996). The observations revealed that only one instructor provided the learners with comprehensible input in the target language during a

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lesson. Interaction between instructors was observed but not for extended periods of dialogue to enhance the input in the L2 for the learners. The second component of this recommendation is the construction of resource materials, i.e. reading, for an increase in comprehensible input, but also to utilize the andragogical concept of self-concept (Knowles et al., 2005; Krashen & Terrell). The use of reading materials could provide additional hours of comprehensible input which may foster additional acquisition, while also allowing learners to take ownership of their acquisition of the Anishinaabe language.

The final recommendation for practice is to modify the curriculum to incorporate a speaking component for the adult Anishinaabe language immersion program. Through qualitative exploration it was discovered that the curriculum does not align with the learners' intent or goals and objectives to become fluent speakers. The curriculum and program is designed to create high comprehension levels, with the opportunity to produce spontaneous speech under the right circumstances. Therefore the recommendation is to construct a speaking or output (Swain, 2005) component to the program in order to facilitate the oral competence the learners seek. The participants provided some recommendations of their own including small groups of speaking focused activities; field trips to more natural settings with fluent speakers to engage in discussion; master-apprentice opportunities that would be incorporated within the program; language nests; and computer based materials to practice speaking are some of the suggestions. The master-apprentice method it was found is available, but is not an aspect of the program. The recommendation would be to include the master-apprentice as a specific aspect of the program to enhance second language output. The evidence supporting output and

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interaction within the second language classroom suggests the use of speaking activities in order to increase the acquisition of the second language while also building the oral proficiencies necessary to become conversational fluent in the L2, which is the intent of the learners attending the program (Mackey, 2007; Mitchell & Myles, 2004; Muranoi, 2007; Swain).

Recommendations for future research

When this research began it was difficult to determine what research design to follow and what to actually seek understanding about. Through the tedious effort of trial and error, and mentor collaboration, the topic was narrowed and a design developed. It was underestimated the amount of time it would take to collect, compile, analyze, and interpret all the data. With some diligence the task was completed, but not without leaving with a sense there was more work and more research that needed to be done.

This research has uncovered some interesting and unique aspects of the adult Anishinaabe language immersion program, but much can be gained from future research. Due to the scarcity of research involving adult indigenous language programs it would appear any research could be useful and worthy provided the research design, implementation, analysis, and reporting meet the standards of quality research. Palmer (1996) acknowledges that it would be "interesting to discover whether such a population of students exists" (p. 159) that Krashen's (1988) input-hypothesis and the natural approach could be tested more thoroughly than was done during their eight month experimental German course at the University of Utah. Such a population does exist and it would be interesting to discover new understandings of Krashen's theory of second

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language acquisition within the parameters of an adult indigenous language immersion program. Other research involving the output hypothesis (Swain, 2005), or interaction hypothesis (Long, 1980) are closely linked to the input hypothesis of Krashen (1988) and could serve to better understand each theory with dedicated learners of the adult Anishinaabe language immersion program.

The importance of adding to the knowledge base in the field of second language acquisition would be considered secondary to the importance of revitalizing the heritage language of these learners. The solution is to administer future research projects in order to facilitate the survival of the Anishinaabe language. Long (2007), though, points out with "60 theories, models, hypotheses, and theoretical frameworks" the field of second language acquisition abounds with differing view points (p. 4). The proposed recommendations for future research here would capitalize on what the learners are interested in most, becoming fluent speakers. And with the strong influence of Krashen's (1988) theory, it makes sense to utilize two other theories which are in strong connection to his original, that being the comprehensible output theory of acquisition of Swain (2005), and Long's (1980) interaction theory of acquisition (Mackey, 2007; Mitchell & Myles, 2004; Muranoi, 2007). Only with future research will there be a better understanding than what is presented here of the adult Anishinaabe language immersion program and the means to save a dying indigenous language.

Implications

The last sentence of the previous section adds weight to what will be shared in terms of implications. The ancient language of the Anishinaabe people is moribund (Fishman, 1991) as described by the administrators of this adult language immersion program. If efforts are not made on a continual basis to seek and implement ways of revitalizing and saving this language it will become, like many other language of the world, extinct (Crystal, 2002; Harrison, 2007; Nettle & Romaine, 2000). Some of the participants of this study have shared what it would mean to them to save there language:

Inini bezhig

"[I would] like to hear one of my grandchildren speak to me in my language."

Inini niizh

"It would mean "the next generation will be able to keep on going."

Inini ninswi

To save the language, it "would give my kids and grandkids an identity. It would mean when I die and go on to the spirit world I could introduce myself in my language and have my identity."

Ikwe bezhig

"To keep [the language] from dying means you are able to live in balance with the creation around you…you're able to maintain and carry on that knowledge that comes from that culture…[it is] keeping values and beliefs" of that culture; the Anishinaabe culture.

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Ikwe ninswi

"It would mean keeping something very special…something from grandmothers and my parents and passing it down and keeping [the language] within the home and in the community. It scares me it might get lost if I don't speak it and pass it down."

Kinoomaage:

To save the language, "It would mean our people and their identity would be saved. The spirituality of what makes us Anishinaabe people wouldn't die, it would live. [Saving the language] makes us connect from this world to the next world."

Ogimaa niizh

Saving the Anishinaabe language from dying, "It would mean a society maintains its wholeness. Language is part and parcel of a culture; we would only be half a culture if we don't have our language. We would be saving a whole culture from being extinct. For me personally, I have left a legacy. People when they get older wonder what they are leaving behind…I have left the language with the Anishinaabe people."

From the testimony above it is clear what the implications are for the participants with regard to the Anishinaabe language. It is anticipated this research will facilitate

future growth and understanding of indigenous language revitalization in hopes of saving the irreplaceable treasures of the world's indigenous cultures.

At the beginning of this research the goal was to better understand an adult Anishinaabe language immersion program. What was discovered was more than just an in-depth understanding with respect to the literature. It was discovered how important the Anishinaabe language is to the people and how much more work there is left to be done to help save this ancient language. Much was learned through this process and it is hoped this research will benefit others who are involved with language revitalization, or are considering initiating a language revitalization effort.

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APPENDIX A. ADMINISTRATOR INTERVIEW QUESTIONS

Administrator Interview Questions

Biographical Data:

Administrator pseudonym: _____

Male/Female _____

Introduction Script: Before we begin the interview, could you tell me a little about yourself?

1.   Could you tell me what the highest level of education you've attained prior to becoming involved with the immersion program? _____

2.   How many years or how long have you been involved with the Anishinaabemowin adult immersion program? _____

Semi-structured interview:

3.   Describe your overall experience as an administrator for the Anishinaabemowin adult immersion program?

4.   What are the goals, as you understand them, for the adult immersion program?

5.   What role do you have in terms of determining content and the scope of the program?

6.   How are the program goals and objectives aligned with the learners' reasons for attending the program?

7.   Describe how the curriculum is aligned with learners' goals and objectives?

8.   How does the curriculum support learners' success in second language acquisition?

9.   What do you think is the most successful aspect of the program?

10.   What area do you feel needs improvement or is an area of concern for the

      program?

11.   Is there any other information regarding your experience as an administrator in

      the immersion program that we have not discussed and you would like to add?

APPENDIX B. INSTRUCTOR INTERVIEW QUESTIONS

Instructor Interview Questions

Biographical Data:

Instructor pseudonym: _____

Male/Female _____

Introduction Script: Before we begin the interview, could you tell me a little about yourself?

1.   Could you tell me what the highest level of education you've attained prior to becoming involved with the immersion program? _____

2.   How many years or how long have you been involved with the Anishinaabemowin adult immersion program? _____

Semi-structured interview:

3.   Describe your overall experience as an instructor for the Anishinaabemowin adult immersion program?

4.   What are the goals, as you understand them, for the adult immersion program?

5.   What role do you have in terms of determining content and the scope of the program?

6.   How are the program goals and objectives aligned with the learners' reasons for attending the program?

7.   Describe how the curriculum is aligned with learners' goals and objectives?

8.   How does the curriculum support learners' success in second language acquisition?

9. Are there any problem areas for student success? If so, what do you feel they are?

10. What do you feel is the most successful part of the program?

11. Is there any other information regarding your experience as an instructor in the

immersion program that we have not discussed and you would like to add?

APPENDIX C. LEARNER INTERVIEW QUESTIONS

Learner Interview Questions

Biographical Data:

Learner pseudonym: _____

Male/Female _____

Introduction Script: Before we begin the interview, could you tell me a little about yourself?

1.   Would you mind telling me your age? _____

2.   Could you tell me what the highest level of education you've attained prior to entering the immersion program? _____

3.   How many years or how long have you been in the Anishinaabemowin adult immersion program? _____

Semi-structured interview:

1.   Describe your overall experience as a learner in the immersion program?

2.   What are your reasons for attending the Anishinaabemowin immersion program?

3.   What are your goals as a learner in the immersion program?

4.   If you have been in the program more than one year, how would you describe your goals at the beginning when you started and what they are now today?

5.   Is there any other information regarding your experience as a learner in the immersion program that we have not discussed and you would like to add?

APPENDIX D. FIELD EXPERTS

Academic Field Research Experts

Martin Reinhardt, Ph.D.:   CEO, Reinhardt & Associates

Ann Rowland, Ph.D.:   Dissertation Committee Member – Capella University

APPENDIX E. REQUEST LETTERS

Bay Mills Community College President Request Letter

Chris Gordon

██████████████████

11/25/08

Mr. Michael Parrish, President
Bay Mills Community College

████████████████

Dear Mr. Parrish,

I am requesting your assistance, as the President of Bay Mills Community

College, to contact the Nishnaabemwin Pane Adult Immersion Director and Associate-

Director. I am a doctoral student in the school of Education at Capella University and

conducting a research study, titled Nishnaabemwin Pane: The Anishinaabe Language

Always – A Case Study, to discover the relationship between adult learner goals and

objectives in an Anishinaabe indigenous immersion language program and second

language (L2) curriculum development and instruction.

With your assistance I will be able to contact and conduct research within the

program at BMCC to better understand Anishinaabe language revitalization. The research

is subject to a review of the Internal Review Board at Capella University and I must

adhere to the rules and regulations of subject research. I assure you all measures will be

taken to ensure the integrity of BMCC is maintained. Each participant will be asked to

sign a copy of the "Informed Consent" form that follows before taking part in my

proposed study.

This case study provides a unique opportunity to develop an understanding of adult indigenous language revitalization through immersion instruction. No other study of this kind is known to have taken place, and what will be learned may be valuable to all indigenous communities seeking to revitalize their languages.

I appreciate your time and look forward to the opportunity to work with your staff and students for this case study.

Sincerely – Miigwech,

Chris Gordon

Chris Gordon

████████████████
████████████

12/11/08

Ted Holappa, Director
Barbara Nolan, Associate-Director and Instructor
Bay Mills Community College

█████████████

Dear Mr. Holappa and Mrs. Nolan,

I am requesting your assistance, as the program director and associate-director, to access the Nishnaabemwin Pane Adult Immersion Program administrators, instructors, and students. I am a doctoral student in the school of Education at Capella University and conducting a research study, titled Anishinaabemowin Pane: The Anishinaabe Language Always – A Case Study, to discover the relationship between adult learner goals and objectives in an Anishinaabe indigenous immersion language program and second language (L2) curriculum development and instruction.

With your assistance I will be able to contact and conduct research within the program at BMCC to better understand Anishinaabe language revitalization. The research is subject to a review of the Internal Review Board at Capella University and I must adhere to the rules and regulations of subject research. I assure you all measures will be taken to ensure the integrity of the Nishnaabemwin Pane Adult Immersion Program is maintained. Each participant will be asked to sign a copy of the "Informed Consent" form that follows before taking part in my proposed study.

This case study provides a unique opportunity to develop an understanding of adult indigenous language revitalization through immersion instruction. No other study of this kind is known to have taken place, and what will be learned may be valuable to all indigenous communities seeking to revitalize their languages.

I appreciate your time and look forward to the opportunity to work with you and your students for this case study.

Sincerely – Miigwech,

Chris Gordon

Chris Gordon

████████████████

12/11/08

Aaniin Anishinaabemowin Learners and Potential Participants,

I am requesting your assistance, as a Nishnaabemwin Pane Adult Immersion student. I am a doctoral student in the school of Education at Capella University and conducting a research study, titled Anishinaabemowin Pane: The Anishinaabe Language Always – A Case Study, to discover the relationship between adult learner goals and objectives in an Anishinaabe indigenous immersion language program and second language (L2) curriculum development and instruction.

With your assistance I will be able to conduct research within the program at BMCC to better understand Anishinaabe language revitalization. The research is subject to a review of the Internal Review Board at Capella University and I must adhere to the rules and regulations of subject research. I assure you all measures will be taken to ensure the integrity of the Nishnaabemwin Pane Adult Immersion Program is maintained. If you decide to participate you will be asked to sign a copy of the "Informed Consent" form that follows before taking part in my proposed study. There is also a list of frequently asked questions following that you should read carefully before deciding whether you wish to participate.

This case study provides a unique opportunity to develop an understanding of adult indigenous language revitalization through immersion instruction. No other study of

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this kind is known to have taken place, and what will be learned may be valuable to all

indigenous communities seeking to revitalize their languages.

I appreciate your time and look forward to the opportunity to work with you and

for this case study.

Sincerely – Miigwech,

Chris Gordon

APPENDIX F. GUIDING PRINCIPLES FOR INSTRUCTORS AND STUDENTS OF

THE ADULT ANISHINAABE LANGUAGE IMMERSION PROGRAM

Guiding Principles for Immersion Instructors

- The instructor will speak only Nishnaabemwin to the student(s) and to other speakers.

- The instructor will make repeated, varied and reasonable attempts to facilitate the student's understanding and comprehension of what is being communicated in Nishnaabemwin.

- The instructor will continually assure the student that listening in and of itself is crucial to Nishnaabemwin acquisition.

- The instructor will never force a student to speak Nishnaabemwin.

- The instructor will respect that it is the student's decision *when* and *whether* to speak Nishnaabemwin.

- The instructor will never publicly correct or criticize a student's attempt at speech production.

- If a student produces speech that is *grammatically* incorrect, the instructor will continue as if the student made no mistake in speech production.

- If a student produces speech that is *factually* incorrect, the instructor will restate correctly what the student was trying to say.

- The instructor will continually assess the comprehension level of the student and make reasonable attempts to adjust the level of speech to accommodate the student.

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Guiding Principles for Immersion Students

- The student will listen attentively to the instructor while fully understanding that active listening leads to comprehension, that comprehension eventually leads to speech production, and that this process will be difficult until the student has actively listened to an immersion instructor for at least 2,000 hours.

- The student will make every effort to understand what the instructor is trying to communicate and will not become discouraged when unable to comprehend.

- The student will make reasonable efforts to increase their hours of active listening.

- The student will make a good-faith effort to minimize their use of English in attempting to communicate.

- The student will respect the wishes of other students that do not want to hear English, and will refrain from using English when communicating with those individuals during class time.

- The student is solely responsible for the decision of *when* and *whether* to speak Nishnaabemwin.

- The student fully recognizes that their capacity to understand what is being said in Nishnaabemwin will exceed their ability to speak in Nishnaabemwin.

- The student will never criticize other students, nor publicly correct another student's speech production.