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Using Cultural Cognition for Learning English: A Mexican Immigrant Family's Perspective

Cherri Louise Brown
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Walden University

College of Social and Behavioral Sciences

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Walden University
2016

Abstract

Using Cultural Cognition for Learning English:

A Mexican Immigrant Family's Perspective

by

Cherri Louise Brown

MBA, New York Institute of Technology, 2008

BA, Mount Holyoke College, 2001

Dissertation Submitted in Partial Fulfillment

of the Requirements for the Degree of

Doctor of Philosophy

Education Psychology

Walden University

October 2016

Abstract

The research problem focused on the 11 million Mexican immigrant families in the United States who speak little or no English. Their stated needs for English literacy, socioeconomic and academic success, and the increasing calls for xenophobic legislation throughout the nation indicated a need to investigate alternative pedagogies to compel positive social change through language fluency. In this case study, Mexican immigrant second-language learners and their descendants were asked how they wanted to learn English and if using native culture as a learning tool would help in achieving their literacy goals. Prior researchers had not asked those questions. Three adults from a 3-generation Mexican immigrant family living in Florida gave interviews to address this gap. The participants, 2 of whom were native Spanish speakers, were recruited via a Facebook call for participation, and interviews were conducted by telephone. Cultural theory served as a conceptual framework for understanding the relationship between culture and language, and for interpreting and respecting participants' articulations of their experiences and opinions. Analyses of interviews and language background questionnaires were completed using pattern matching and SPSS, respectively. The key finding was that participants agreed a cultural pedagogy would be helpful in learning English. A recommendation is made to implement an experimental teaching study using cultural pedagogy as its framework. Achieving positive social change begins with removing the barriers of cultural language discrimination and allowing immigrants to reach their stated goals without loss of their cultural heritage.

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Dedication

For the amazing BHG (my husband), our children, and grandchildren who have always been the reason behind my focus on any mission. This dedication also belongs to my mom, Alma Louise Naughton Shaw, who role modeled self-motivation and perseverance in so many ways, in ways on roads that I have yet to cross. Together they all bring laughter and love, the most important aspects of our human experience.

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Chapter 1: Introduction to the Study

While the extant literature is replete with teaching and learning strategies for second language (L2) learners (Rubin, 2012), little information is available about how best to learn from the learner perspective, especially for Mexican immigrants and/or their adult descendants who represent the largest immigrant population in the United States. My study was not about teaching cultural diversity in a classroom; instead, it was about using native culture, particularly native Mexican culture, as a teaching tool. That is, I sought to challenge pedagogies that, while recognizing cultural diversity, do not use that native culture to teach a target language. I used cultural theory to develop the conceptual framework for my study, and to understand the relevance of culture to language learning. Through my research, I had hoped to confirm my study's premise and to present findings that would describe one three-generation Mexican immigrant family's experience with learning English.

The findings provide evidence that may prove useful for future investigation about using cultural theory for language learning, despite suggestions to the contrary by L2 researchers and teachers. The findings may also provide inspiration and motivation for positive social change through potential experimental and pilot studies using cultural theory as *pedagogy* for L2 learners. The research and findings I generated from this case study also fill a gap in the extant literature on English language learning amongst Mexican immigrants and their adult descendants in the United States. My research and findings provide interview responses from adult members of one three-generation family

regarding their beliefs, feelings, and thoughts about their family's experiences with learning English.

I used two interview questions posed to participants to establish whether using personal native cultural experience and history as learning tools would be or would have been helpful in learning English. Two of the three participants in my study were native Spanish speakers and descendants of Mexican immigrants to the United States. Cultural experience and personal cultural history may exert a significant influence as a “vital component of competent and active citizenship” (Smith & Riley, 2009, p. vi), especially for the over 11 million immigrant families who speak little or no English in their homes within the United States (Han, Lee, & Waldfogel, 2012; Kominski, Shin, & Morotz, 2008). The majority of these immigrants are from Mexico (Ennis, Ríos-Vargas, & Albert, 2011; Passel, Cohn, & Gonzalez-Barrera, 2012; Tórréz, 2012).

Because adult L2 learners may need additional and adaptive cognitive skills (Auerbach, 1996, 2009; DeKeyser, 2013; Herschensohn & Young-Scholten, 2013; Ionin, 2013; Marinova-Todd & Lightfoot, 2013), cultural theory (Smith & Riley, 2009) supported by the psychology associated with language cognition and its cultural connections (Chomsky, 1997; Lantolf & Appel, 1994; Talmy, 1995), gave rise to the idea of cultural cognition for adult L2 learners (Egan & Gajdamaschko, 2003; Kozulin, Gindis, Ageyev, & Miller, 2003). Rhodes (2013), for instance, has championed cultural cognition as a means of including “the learners’ native cultures into the classroom environment” (p. 3). Cultural cognition may have at its origin, a neurological connection

as shown in functional magnetic resonance imaging of the brain (Stowe, Haverkort, & Zwarts, 2004).

Talmy (1995) introduced a neurological perspective about the origin of cultural behaviors with a “cognitivist analysis of the transmission and maintenance of culture” (para. 1). Tomasello, Carpenter, Call, Behne, and Moll (2005) described, “share[d] psychological states” (p. 675) between members of communities as “skills of cultural cognition” (p. 676); thus in my study, I described cultural correlations to learning English as *culturocognitive* in nature.

My study would not have been complete without a keen awareness of the contextual conditions (Yin, 2014) that immigrants face in the United States. Thus, a review of current and past immigration enforcement and legislative actions revealed that, at their core, legislative efforts continue to target the Mexican immigrant population within the United States (Arizona v. United States, 2012; Chomsky 2007; Diaz, Saenz, & Kwan, 2011; Hagan, Rodriguez, & Castro, 2011; Higham, 2002; Rosenblum & Brick, 2011). Immigration reform is working its way through the United States legislative system at all levels of government. The proposed United States Senate Bill 744 (USB744) would have allowed immigrants who were residing in the United States without legal documents to obtain citizenship through a series of prerequisites passed the Senate on June 27, 2013, but it died in the House of Representatives (United States Senate, 2013; Wolgin, 2015). Among the requirements of this bill was one that stated, “Applicants would also have to show that they ... meet English proficiency requirements

(or be pursuing a course of study in English)” (Immigration Policy Center, 2013, p. 5, para. 1).

Traditional (standard) L2 pedagogy in the United States focuses on language acquisition supported by teacher authority and learner compliance (Burns & Joyce, 2008; Ionin, 2013; Simpson, 2011), repetition and memorization (Graham & Walsh, 1996), and replacement of cultural identities associated with language (Canagarajah & Wurr, 2011; Henry et al., 2009). Sociocultural (Bandura, 2002; Bown & White, 2010; Lantolf, 2000; Lantolf & Appel, 1994; Lantolf & Poehner, 2011; Mahn & Reiersen, 2012; van Compernelle & Williams, 2013) and learner-centered (Fagan, 2008; Weimer, 2013) pedagogies combine language and vocabulary acquisition, though have continued to concentrate on the target culture alone and with limited success (as measured by test scores and program completion) among the Mexican immigrant adult population in the United States (Boulter, 2012; Fagan, 2008). Coady and Huckin (1997) and Schmitt (2000) emphasized the importance of language and vocabulary acquisition to bridge the gap between native culture and target culture. Ma (2009) and Rubin (2012) have suggested that a variety of pedagogies and strategies was indispensable for individual need in L2 learning.

I consider English proficiency for the Mexican immigrant population an important contributor to positive social change primarily because of its positive effect on their socioeconomic stability (Bacallao & Smokowski, 2013; Jiménez, 2010), and the academic success for children of parents who speak no English in their homes (Jiménez, 2010, 2011). Learning English is the most often cited desire from Mexican immigrants in

surveys and interviews (Dowling, Ellison, & Leal, 2012; Jiménez, 2010, 2011; Tse, 2001).

Social change, while always contextual, often involves a larger frame of interaction and reference. Underlying my study's context is a history of systematic marginalization of the native Mesoamerican that began with the Spanish invasion of Mexico (Acuña, 2000). Exclusion continues in a polemic manner from the *nativist* culture in the United States in its sociopolitical and legislative processes (Betz, 2013; Fogelman, & Kellstedt, 2012; Griffith, 2013; Higham, 2002; MacMullan, 2010; Suárez-Orozco et al., 2011).

The results I obtained from personal interviews with members of one Mexican immigrant family may help language instructors develop additional paths for English language instruction. The potential social implication of using native culture as an additional flexible pedagogy for L2 literacy adds another layer to the breadth of literature on L2 learning. Use of native culture as part of the learning toolkit can also benefit immigrant language learners by helping them attain a personal definition of success within a dominant and sometimes hostile native culture in the United States (Acuña, 1996, 2000). For example, using native Mexican culture and personal experience in English language instruction can give parents additional communication skills to help them attain socioeconomic stability (Jiménez, 2011). It may also help parents initiate or increase participation in their children's education by using a common language (Fernandez, 2013, Jiménez, 2011). Using native culture in language instruction can also be a significant contributor in helping defend against xenophobia within the United States

(Beirich, & Potok, 2009; Janks, 2013; Liddicoat, 2013; Martin, & Daiute, 2013; Post & Rathat, 1996). All participants in my study agreed that using native culture and personal experience to learn English would be a good idea.

In the remainder of this chapter, I discuss the historical background and specific background of my study. Next I offer the problem statement, outline the purpose of the study, and present the qualitative research questions. I then discuss the conceptual framework and nature of the study, provide definitions of key terms, and address the study's assumptions, scope, delimitations, limitations, and significance. I then provide a summary of the chapter that segues to Chapter 2, the Literature Review.

Historical Background

To help with understanding the significant number of Mexican immigrants to the United States and/or their descendants who speak little or no English, I provide here a brief review of the relationship between Mexico and the United States. Yin (2014) emphasized the importance of a study's setting noting, "Indeed, one of the strengths of case study research is its ability to examine contextual conditions to the fullest extent that might appear relevant" (p. 214). Those conditions for the participants in my study are rooted in the history and original lands of the Mesoamerican peoples, and histories of racism and xenophobia in the United States (Acuña, 2000; Balderrama & Rodriguez, 2006; Haney-López, 1996; Huntington, 2004a, 2004b). The structure of anti-Mexican racism has extended beyond its colonial roots when the United States took lands belonging to Mexico and displaced Mexican landowners. These imperial roots have transformed into anti-immigrant sentiment, and have created the social and public self-

fulfilling prophecy that goes far toward explaining the dynamics of ethnic and racial conflict in the America of today” (Merton, 1948, p. 176). In this sense, the importance of racism to participants’ experiences cannot be underestimated or understated (Acuña, 2000; Balderrama & Rodriguez, 2006; Betz, 2013; Chomsky, 2007; Diaz et al., 2011; Fernandez, 2013; Griffith, 2013; Haney-López, 1996; Huntington, 2004a, 2004b; Jiménez, 2011; Paredes, 2009; Rudman, 2003).

For recent Mexican immigrants as well as generations of Mexicans who were born during the pre-and post-U.S. annexation of the Mexican territories vis-à-vis the U.S.-Mexican War, 1846-1848, racism is most evident in two prominent aspects of the social and legal domains. The first involves social and legal profiling of Mexicans (Aguirre, Rodriguez, & Simmers, 2011; Chavez, 2013; Covarrubias & Lara, 2013; Fischer, 2013; Huntington, 2004a, 2004b; Romero, 2011; Valdez, Padilla, & Valentine, 2013). The second involves an increasing and restrictive wave of immigrant legislation at the state level (Massey & Pren, 2012) which resulted in a United States Supreme Court case in which Arizona questioned the right of federal law to take precedent over state law (Arizona v. United States, 2012). Acuña (2000) wrote that “racism ... erases the past; it creates a colonial mentality where color limits the capacity for greatness” (p. 40). Mexican immigrants and Chicana/Chicano Americans are people whose racial roots reflect historical greatness, notably in the domains of language and mathematics, and whose abilities have been debased by a history of colonialism. They remain a target of racism, especially during periods of economic downturns (Acuña, 2000; Alaniz & Cornish, 2008; Muñoz, 2007).

Background

Learning a new language has two traditional and competing learning categories, language and vocabulary acquisition (Coady & Huckin, 1997; Ma, 2009; Schmitt & McCarthy, 1997). The L2 literature is replete with studies that have a language acquisition focus relevant to measurable academic outcomes, particularly for public school students (Slama, 2012). From the body of language acquisition and immigrant *assimilation* literature, I found repeated references were found that involved family members in English language learning (C. Suárez-Orozco et al., 2011; Dixon et al., 2012; Jiménez, 2011; Slama, 2011; Suárez-Orozco, & Todorova, 2008; Waterman, 2007; Waterman & Harry, 2008), characterized as social capital (Nawyn, Gjokaj, Agbényiga, & Grace, 2012). Family member participation L2 research has focused on vocabulary versus language acquisition, in a small part because of the contextual and cultural meaning, as well as life experience and knowledge that adults attach to particular words and words within phrases (Ma, 2009; Meara, 1997; Otto, 2010; Schmitt & McCarthy, 1997).

From the body of vocabulary acquisition research evolved sociocultural (Bown & White, 2010; Egan & Gajdamaschko, 2003; Kozulin et al., 2003) and learner-centered (Fagan, 2008; Weimer, 2013) theories that combined language and vocabulary acquisition with social and cultural needs relevant to the target language. Both have been shown to improve L2 outcomes, though they remain traditionally structured (Fagan, 2008; Weimer, 2012). Adult L2 programs, however, have the potential to provide

immigrants with their stated needs if all factors that influence the L2 life experiences become part of the learning program (Ryan, 2010; Verkuyten & Martinovic, 2012).

Native context and culture appear often in L2 learning literature because they reflect L2 life experiences (Bown & White, 2010; Castro & Bohórquez, 2006; Dougherty, 2007; Fagan, 2008; Guy, 1999a, 1999b; James, 2001; Lantolf & Appel, 1994; McLoughlin & Oliver, 1999; Vygotsky, 2012; Waterman & Harry, 2008). In fact, Ma (2009) reiterated a need for cultural meaning in the teaching of vocabulary acquisition for L2s stating, “a shared vocabulary ... allows [people] to create a shared culture” (p. 85, para. 2). Application, however, continues to encounter objection, in part because of the subjective nature of how culture is defined and described (Byrd, Hlas, Watzke, & Valencia, 2011). Because my research focused on the Mexican immigrant population within the United States, understanding the experience within this population was essential to improving learning outcomes.

Over 60% of Mexican immigrants believe that learning English is important to their future, and they have reported that they could understand and speak English, though with limited range (Passel et al., 2012; Taylor, Lopez, Martínez, & Velasco, 2011). However, despite federally funded programs of over \$500 million in grants to organizations such as Adult Basic Education English for Second Language Learners (ABE), more than one-third of those who enrolled did not complete the full program (Center for Applied Linguistics [CAELA], 2010).

Recent research has shown that contrary to the general political discourse, Mexican immigrants highly value learning English (Dowling et al., 2012). However,

absent from the extant literature is research taken from direct interviews with adult Mexican immigrants and/or their adult descendants within the United States that asked how they feel they could best learn English, or how they feel about using their native culture as a teaching tool. This absence is notable because interviews with adolescents seem to indicate that there is a need for understanding how their parents can best learn English (Bacallo & Smokowski, 2013; Knight et al., 2009). Often mentioned, though not directly studied, is what effect using native culture as a cognitive approach to learning English might have among L2 adult learners (Amstutz, 1999; Auerbach, 1996; Barber, 2013; Gay, 2010; Guy, 1999a, 1999b; Ma, 2009). Barber (2013) argued for future research to include native culture within the cognitive protocol. Rudman (2003) recommended, “Researchers should use qualitative methods to understand the motivations and emic perspectives of the minority and majority groups” (p. 30). Use native culture to aid in understanding context within a target language (Dougherty, 2007), maintain a continuous mindfulness of the learner’s native culture (Genc & Bada, 2005), and include native and target culture in L2 learning (Castro & Bohórquez, 2006). Dixon et al. (2012) further acknowledged the L2 learner’s need for native culture inclusion, and found that “the sociocultural perspective in particular would champion the inclusion of culture in L2 programs” (pg. 47).

My research filled a gap in the extant literature by directly asking a three-generation family who were first-, second-, and third-generation descendants of immigrants from Mexico for their individual and family perspectives about learning English (Amstutz, 1999; Gay, 2010; Guy, 1999a, 1999b). The first and second

generations were native Spanish speakers and learned English in the United States. Additionally, I asked the family if using their native cultural experience and personal cultural history would be, or would have been helpful as a learning tool for *English literacy* (learning English) (Dogan, 2013; Guy, 1999; Halverson, 1985; Ionin, 2013; Ilevia, 2000; James, C. , 2001, James, M. 2000; Ryan, 2010; Tseng, 2002).

My study fulfills a need in scholarly research for an understanding of the adult L2 Mexican immigrant and descendant learners' perspectives about learning English in ways that can meet their personal need(s). Of particular interest to me was exploring and adding to the extant literature which has indicated that including native culture can positively influence English literacy for the adult L2 learner.

Problem Statement

Immigrants and their non- or limited English-speaking descendants need a way to exchange information in the language of the communities in which they choose to put down new roots (Beckhusen, Florax, Graaff, Poot, & Waldorf, 2012; Nawyn et al., 2012). In the United States, emphasis on language instruction is placed on English literacy for the children of immigrants. However, if language instructors and policy makers want the children of our immigrant population to learn English, then they must help their families learn to understand and use English effectively for their need(s). Family and individual literacy in English provides the most important way for immigrants in the United States to layer their culture and experiences onto the culture of their chosen country (Auerbach, 2009; Nawyn et al., 2012; Nieto, Rivera, Quiñones, & Irizarry, 2012).

Further, of the more than 11 million immigrant families in the United States who speak little or no English at home (Han et al., 2012; Kominski et al., 2008), at least 16 million are children and 23% are age 18 years and under (Jiménez, 2010, 2011). Nearly 75% of all immigrant families are native Spanish speakers, predominately Mexican (Jiménez, 2010, 2011). As Martin and Daiute (2013) have noted, the distance between psychology and language studies has narrowed because the socioeconomic stability of immigrant families has become increasingly dependent upon the ability to communicate successfully for their needs (Jiménez, 2011). This is especially important for the academic success of school-age Mexican immigrants (Schofield et al., 2012). Thus, Spanish-speaking adult L2s have increasingly become the focus of researchers using socio- and culturocognitive approaches (Bown & White, 2010; Castro & Bohórquez, 2006; Wood, 2011).

Researchers have found that sociocognitive pedagogy in L2 programs emphasizes the reciprocity of similar social characteristics, and has resulted in an increase in literacy over the traditional paradigm of learning by memorization and repetition (Bown & White, 2010; Yu, 2011). Yet, others have shown that that approach did not significantly contribute to overall English literacy success, socioeconomic stability, parent participation in a child's education, or a necessary defense against xenophobia (Fernandez, 2013; Henderson & Berla, 1994; Jiménez, 2011; Waterman, 2007). Sociocognitive researchers have continued to cite a need for further study of the perspective of the learner, as well as the influence of an adult learner's personal and cultural experience (Bown & White, 2010; Castro & Bohórquez, 2006; Coryell, Clark, &

Pomerantz, 2010; Goyal, Choubey, & Yadav, 2011; Jiménez, 2011). Halverson (1985), an early advocate of cultural inclusion, suggested that target language culture be used as a learning tool for the L2 learner. Nearly two decades later, James (2001) provided an original framework and reason for the importance of culture to a nation's unity and socioeconomic stability, and offered a guide for continued research from a culturocognitive perspective. I wanted to hear directly from the learners how their native cultural experience and history was or was not relevant to their English language learning. The inclusion of native culture can provide an additional learning and teaching strategy for immigrants both as individuals and within their family structure. This inclusion is particularly important for the Mexican immigrant population as its members seek to maintain their cultural identity, acculturate to achieve socioeconomic stability, participate in their children's education, and defend against xenophobia within the United States (Auerbach, 1991, 1996; Bandura, 2002; Barber, 2013; Dougherty, 2007; James, 2000, Nawyn et al., 2012; Vygotsky, 2012).

Schoefield et al. (2012) suggested dyadic culturolinguistic fluency as a means of improving family relations and student success, but did not mention using native culture as a means of developing culturolinguistic fluency. Further evidence of an increase in cultural understanding and English fluency comes from Gonzalez, Borders, Hines, Villalba, and Henderson (2013) whose research findings showed ways to better counsel *Latino* students and encourage parents to participate. Though again, their focus was on learning the target culture. Thus, I worked to fill previously noted research gaps in individual and family English literacy research with the Mexican immigrant population in

the United States by collecting the participants' personal experiences and perceptions (Auerbach, 1991, 1996; Bandura, 2002; Barber, 2013; Bown & White, 2010; Nawyn et al., 2012).

Underlying my main research question was what influence, if any, the inclusion of native culture in L2 learning has on an immigrant's path to a personally defined, goal-oriented, and successful acculturation/assimilation (Henry et al., 2009). The personal history and cultural meaning found within words from a learner's native language alongside words they need to know, understand, and articulate in English can provide an additional construct for this population's stated needs in learning (Chomsky, 2007; Tse, 2001).

Purpose of the Study

My purpose for this qualitative case study was to explore participants' personal experiences, feelings, and thoughts about learning English by using a focus group interview with members of one three-generation Mexican immigrant family and/or their descendants in the United States in order to investigate the use of native culture in teaching and learning English. Previous researchers introduced and/or examined several approaches to L2 learning, most recently emphasizing sociocognitive, and culturocognitive approaches with emphasis on the nonnative culture and its language (Bandura, 2000, 2002; Bown & White, 2000; Yu, 2011). Canagarajah and Wurr (2011) cited a need for new strategies to help with the multilinguistic needs of an increasingly mobile global community. Using native culture in the classroom, while not a new phenomenon, can motivate L2 students to acculturate into the new culture versus as a tool

to learn the L2 (Lantolf & Poehner, 2008; Mahn & Reiersen, 2012; Rhodes, 2013; van Compernelle & Williams, 2013). Previous researchers have also specifically asked study participants for their experience, feelings, and thoughts about learning their native language within a nonnative community in the United States (Hashimoto & Lee, 2011), although the participants were Japanese families. Borrero and Yeh (2010) used a socioculturoecological approach to ask urban public high school students “about which specific ecological contexts” (p. 573) were helpful in achieving academic success with English literacy. In that study, Spanish was not the native language of a majority of the students. However, prior to my study, no researchers had made direct inquiries in the Mexican immigrant community of English learners (immigrants and/or their adult descendants) regarding their experience, feelings, and thoughts about learning English within the United States.

Research Questions

Research Questions

1. What can be learned about L2 English literacy and its cognitive relationship with native culture from three generations of one Mexican immigrant family?
2. In what ways has learning English been available to the family in question?

Questions to Respondents

1. In what ways has learning English been available to your family?
(¿En que manera se les ha facilitado el aprendizaje del idioma Inglés?)
2. How can native Mexican culture help in achieving literacy in English?

(¿En que forma podría la cultura Mexicana asistir en el aprendizaje del idioma Inglés?)

Conceptual Framework

I used Smith and Riley's (2009) cultural theory as the conceptual framework for this qualitative, case study approach to L2 literacy (learning English). To my knowledge, no other researchers have used cultural theory as a theoretical basis for language learning research. I contend that future researchers can benefit from this single focus on cultural theory for literacy. English literacy theories have been described as lacking an exact definition and intimately related to the dominant societal characteristics (Auerbach, 1991). Smith and Riley's (2009) cultural theory provides an understanding of how personal cultural experience and history can influence an immigrant's potential success with L2 literacy. Specifically, the Mexican immigrants and/or their adult descendants require a variety of ways to reach an often-stated goal of English literacy (Dowling et al., 2012; Jiménez, 2010, 2011; Lopez & Gonzalez-Barrera, 2013; Taylor et al., 2012; Tse, 2001).

I supplemented Smith and Riley's (2009) theory with Talmy's (1995) work on cultural cognition. In his study, Talmy explored how the brain processes cultural information, and in turn, how that information affects behavior and is communicated. Further, over the past two decades, many Vygotskian scholars have viewed L2 learning as a cultural phenomenon (Lantolf & Appel, 1994; Lantolf, 2000; Lantolf & Poehner, 2011; Vygotsky, 2012). Together, these theories provided a framework for me to address a gap in the L2 literature characterized by an absence of studies that directly ask Mexican

immigrant and descendant learners what worked best for them (Barber, 2013; Castro & Bohórquez, 2006; Dixon et al., 2012; Rhodes, 2013). Therefore, cultural theory, based in large part on a shared cultural cognition with language as the communication tool (Smith & Riley, 2009; Talmy, 1995; Tomasello et al., 2005), offered a suitable approach to explore how this population had, expected, or wanted to learn English. I wanted to know if the participants' native culture would offer a way to introduce the target language and its social relativity (Dudley & Brown, 1981).

Cultural theory holds that using native cultural artifacts, signs, and symbols that are similar or equivalent to those in the receiving culture can help in achieving literacy (Smith & Riley, 2009). In addition, Vygotsky's (Lantolf & Appel, 1994) work on language, zone of proximal development, and scaffolding are relevant to the L2 learner within a cultural context (Rubin, 2012). Cultural context is of particular interest for researchers when investigating the usefulness and viability of native culture as a further construct for Mexican immigrants and/or their descendants living in the United States to learn English. In fact, the participants agreed on the usefulness of native culture for English language learning.

In Chapter 2, I provide a succinct summary of the history of cultural theory and its relevance for understanding language as a shared cultural experience and cognitive function. The summary indicates ways in which Mexican immigrants and/or their descendants, can use their culture as a construct for realizing personal goals within their adopted culture.

Culture affects and is affected by how individuals and groups socially interact (Smith & Riley, 2009). Talmy (1995) proposed that social interaction and cultural cognition linked across all cultures and that both are transmitted mainly by language. I asked participants to share their personal stories about learning a second language (English) within a cultural structure different from their native Mexican culture. As participants shared their stories, I expected that some mention of native Mexican culture would surface to allow for an additional discussion of how that cultural component might have helped or would help them with language learning.

Nature of the Study

I used Yin's (2014) qualitative case study format. Its value is in its direct approach to answer the underlying research questions and the questions asked of the family participants. The underlying research questions were: (a) What can be learned about L2 English literacy and its cognitive relationship to native Mexican culture from three generations of one Mexican immigrant family, and (b) In what ways has English learning been available to the family in question. The questions I asked of the family participants were: (a) In what ways have learning English been available to your family? and (b) How can native Mexican culture help in achieving literacy in English? These questions focused on how they learned or expected to learn or improve their English, and thus aligned with Yin's observation that the case study approach is useful for answering "how" and "why" questions. Because of my need to understand how best to present English to the dominant L2 population within the United States, a case study approach offered an appropriate methodology to investigate two literature gaps. Those gaps

involved exploring, from the learner's perspective, individual and family literacy, and the potential for using native culture as a part of a learning program.

Further, because this population is the dominant L2 population in the United States (Lopez & Gonzalez-Barrera, 2013) and has historically experienced a high dropout rate from adult L2 classes despite free federal government programs (Workforce Investment Act, 1998), the case study and focus group (Stage & Manning, 2003) offered me an appropriate approach to explore one family's experience over three generations.

Data Collection

I collected data collection from interviews with participant family members via telephone and transcribed the audio recordings. While I had arranged for an interpreter to attend the interview, the participants stated that they did not need and did not want an interpreter. The interpreter learned English and Spanish simultaneously and is fluent in both languages. The interpreter and I would have met prior to the interview session via telephone with the family members. After the introductions, a date would have been set to interview the family at their convenience and in the location of their choice their home for an in-home interview, landline or cellular calling services with or without a video feed via video cam, or a public library with a private room. I would have paid all costs involved with the interview.

Data analysis. Yin (2014) succinctly stated, "Analyzing case study evidence is especially difficult because the techniques still have not been well defined" (p. 132). Yet because this case study and focus group approach concerned one multigenerational family, I used Yin's inductive strategy. Using Yin's suggested pattern matching analysis

gave me an opportunity to discover expected generational similarities and/or differences in L2 English literacy, and filled the need for internal validity. Yin further suggested that this type of analysis was preferable in cases where similarities or differences were expected. I sought to find similarities in some context between the expected results (mention of native culture), and findings from the participants' stories. Following the question, which asked participants how native Mexican culture could help in achieving literacy in English, responses could have associated with earlier responses to the question about the ways in which participant family members learned or were learning English. Thus, Yin's pattern matching analysis offered an appropriate way to analyze the data.

Although one family cannot represent a larger population, the case study approach helped me address the gap in the adult L2 literacy literature by learning about the personal experiences of participants. Consideration of such personal histories may be beneficial to future literacy programs. Additionally, these personal perspectives might indicate how the use of native culture in English literacy programs affects the individual learner. I undertook my research to help provide personal perceptions about how the learners felt they could best learn, and to demonstrate the value of using native Mexican cultural artifacts, signs, and symbols in the future study of adult Mexican immigrant English literacy.

Operational Definitions

Assimilation/Acculturation: Assimilation and acculturation have similar and yet dissimilar meanings. The meaning of assimilation in herein falls within two distinct descriptions from Brown and Bean (2006). The first meaning is cultural or classic

assimilation and dates to the early 20th century when immigrants to the United States were expected to replace their original sociocultural characteristics with that of the dominant culture. The second meaning is described as the aggregate of assimilation descriptions post 1964, when sociologists began to attribute assimilation to the personal experiences of multiracial and multiethnic immigrant populations and their multicultural heritage.

The aggregate assimilation description gained new meaning as acculturation within the decades following the 1970s. Gibson (2001) stated that immigrant populations choose to layer their new sociocultural environment into their personal sociocultural experience rather than limit themselves to their cultural origins or that of their new country.

Thus, throughout my study and unless otherwise noted, assimilation refers to the early concept of replacing native sociocultural experience with that of the dominant culture. Acculturation, unless otherwise noted, refers to the layering of cultures as a right of choice by immigrants to the United States.

Brief case study, in-depth interview: Yin (2014) described the in-depth interview, in part, as “resembl[ing] guided conversations rather than structured queries” (p. 110). While the term “in-depth” might appear incongruous with the word “brief,” Yin suggested that interviews using open-ended questions were in line the 90 minutes allowed for in my study (p. 111).

Chicana/Chicano: In the context of this study, these terms are gender specific. Their meanings, by the nature of this study, are identity definitions offered by the study's participants (American Psychological Association, 2010).

Construct: In the context of second language learning, this term refers making meaning from observations (Chapelle, 1998, p. 33).

Culturocognitive theory: Culturocognitive combines the foundations of cultural theory from Smith and Riley (2009) with Tomasello et al.'s (2005) description of how culture is the expression of cognitive functions. Thus, culturocognitive in this study represents the sum of how the learner applies their beliefs, feelings, and thoughts about their cultural experience and history to a new environment and language.

English literacy: Auerbach (1996) stated that language learning is contextual to a culture (p. xv). In my study, two ideas helped to form my definition of English literacy. The first involved the socioeconomic and legislative needs and/or requirements proposed in the United States, and the second was how the study participants defined English literacy according to their personal needs and wants. Auerbach (1995) placed L2 literacy within the context of the family and the need to negotiate their language needs. English literacy (the multidefinitonal approach) is akin to family literacy for the purposes of this study (with family defined as immediate members living together or in close proximity).

EuroPuritan: The term EuroPuritan describes descendants of or persons aligned with 16th century Puritan moral and religious beliefs and values.

Language broker: Weisskirch (2008) described a language broker as a translator, specifically a child, who aids Mexican American adults with limited or no English communication skills.

L2, Second language learner: For the purpose of this study only, I identify the L2 learner as a person whose native or first language was Spanish, specific to Mexico, and whose second language is English, specific to the United States.

Latino/Latina (male and female, respectively): In my study, I use the terms “Hispanic” and “Latino/Latina” to align with the definition provided by the United States Government (The White House, 2013, para. 61).

Mexican American: For this study, the term used to identify Mexican American is taken from Caldera, Velez-Gomez, and Lindsey (2015). The authors described the Mexican American as born in or descendants of family born in Mexico pre-and-post the Treaty of Guadalupe. Noted also is that the term Mexican American can be interchangeable with the term Chicano/Chicana as determined by the individual (Muñoz, 2000).

Mexican immigrant: Any native Mexican and/or their descendants who chose to work and/or live in the United States post the Treaty of Guadalupe-Hidalgo (1848), when Mexico’s territorial land, now covering six of our Southwestern states, was annexed by the United States (Acuña, 2000).

Nativist/nativism: For this study, I define nativism as an organized discrimination against immigrants and/or their descendants from Mexico (Head, 2013). The nativist movement within the United States comes from some members of its EuroPuritan

descendant citizenry (Dizikes, 2010; Fernandez, 2013; Galindo, 2011; Griffith, 2013; Schrag, 2010; Tse, 2001).

Parent: A primary caretaker in a child's home who may be a biological, adoptive, or foster parent, or other immediate family members who is a legal custodian of a child.

Pedagogy: In the context of this study, pedagogy falls into two categories, standard and flexible. "Standard pedagogy" most often refers to educational instruction based on some type of quantifiable measurement, such as that proposed by Darling-Hammond (2008) or outlined in Sherrington's (2014) table comparing standard versus progressive pedagogies. Sherrington's table (Comparisons and Differences, para. 5) cites the traditional or standard teaching pedagogy as "conservative, capitalist (individualist)" (title column, row 1), and the teacher's position as "the authority figure and source of knowledge" (column 2, row 2). In my study, I also identified a more flexible concept of pedagogy using Smith, M.'s (2012) concept of pedagogy as a caring and sharing learning adventure

Racism: I define racism as, "the ideology that people of color are inherently, genetically inferior to whites of European stock" (Alaniz & Cornish, 2008, p. 36), and as a social and legal construct (Haney-López, 1996).

Sanctuary city: While there is no legal definition for sanctuary city, Moffett (n.d.) described it as a location where immigration laws may go unenforced by local law enforcement officials.

Assumptions

Case study is an appropriate approach when “why questions” exist, the “researcher has little . . . control over behavioral events,” and “the focus of the study is contemporary” (Yin, 2014, p. 2). Case study protocol aligned well with my assumptions, research questions, control with respect to the interview itself, and the current sociopolitical and economic focus on learning English for immigrants and/or their descendants in the United States, particularly for those with native Mexican familial roots. With these precepts in mind, I assumed that participant family members had varying abilities with English literacy, ranging from little or no English at home to fluency in reading, writing, and speaking English (Hagelskamp, Suárez-Orozco, & Hughes, 2010; Kominski et al., 2008; MPI, 2011; Suárez-Orozco, Suárez-Orozco, & Sattin-Bajaj, 2010). Further, I assumed that the volunteer family was willing to be self-motivated and to complete the interview in its entirety (Chiesa, Scott, & Hinton, 2012; Jimenez, 2011).

All of these assumptions were necessary to conduct this study because the Mexican immigrant population over the past few generations has shown an increase in English literacy and an increase in the number of Spanish-speaking families who want to retain and speak their native Mexican Spanish (Krogstad, 2016; Lopez & Gonzalez-Barrera, 2013). I assumed that a three-generation family likely would have mixed feelings and opinions about English literacy, and that some of them may have been among those who need additional constructs to learn English. However, while the

interviewees expressed mixed feelings about English literacy, none stated a personal need for additional constructs.

Scope and Delimitations

The research questions were unassuming and direct, though because of the nature of qualitative interviews, open to subjective interpretation. I chose the Mexican immigrant population because it is the largest population of immigrants in the United States (United States Census Bureau , 2012). Their history of marginalization as a minority race (Acuña, 2000; Balderrama & Rodriguez, 2006), fear by the dominant culture of their culture, and increasing numbers in the United States (Huntington, 2004a) were equally compelling reasons unique to this immigrant group. Finally, because of their limited overall success with traditional methods of English pedagogy (Boulter, 2012; Han et al., 2012), I wanted to know how they wanted to learn. I limited my study to one, three-generation family because I hoped that a scope of several decades would lead to a greater understanding of how and why learning English was accomplished, and of its variable importance to family members over time.

Whereas grounded theory researchers would use the interview results to develop a general theoretical basis (Creswell, 2013), case study researchers use a theory (or theories) to ground the parameters of the research. I investigated the how and why decisions about English learning and their relationship with the participants' native culture (Yin, 2014). In addition, a primary case study focuses on how and why a specific subject functions (Yin, 2014). Case study research in psychology is more often associated with research in languages that focuses on analysis of individual perspectives (Duff,

2012, 2014). Finally, I selected case study for its capacity “to generate . . . models for theory” (Duff, 2014). In my research, case study provided a model to investigate second language learning with one family using a culturocognitive approach, an approach that uses a learner’s life experience and knowledge as the primary learning tool, and that incorporates a learner’s individual needs.

The one delimiting factor to this study was that one family cannot represent a larger population. However, by focusing on one family, I worked “to illuminate a decision or set of decisions: why they were taken, how they were implemented, and with what result” (Schramm, 1971, p. 6). Such findings can put into place a basis for further research of language learning in the Mexican immigrant population, including pilot studies that compare a traditional versus a cultural approach to language learning (Taylor, 1990).

Limitations

Yin (2014) addressed five potential limitations of case study research: (a) exactitude, (b) disciplinary tradition, (c) generalization of results to larger populations, (d) resource allocation, and (e) its use as a method of research comparison. Duff (2014) addressed the issues of rigor, tradition, and generalizations with the history of case study’s “crucial role in applied linguistics” (p. 1), its tradition outside of what Yin (2014) described as academic research, and its contribution to proposed theory (Duff, 2014), respectively. I addressed the issue of resource allocation (Yin, 2014) by selecting one family in a single location for a single interview session. I addressed Duff’s (2014) issues by using cultural theory to address the cultural foundations of language learning, a

nontraditional approach in linguistic research. Finally, to address Yin's (2014) reservations about case study's use as a comparative tool, I used three generations of one family to allow for a comparison between the generations of how they learned English.

An additional limitation that surfaced and caused increasing disruption over the course of my research and recruitment, was anti-immigration legislation, its accompanying climate of nativism amongst some United States citizens, its effect(s) on securing participants, as well as potential attrition because of the possibility of undocumented immigrant status of some participants. Legal status was not a requirement for participation, as I made clear in the *Solicitud de Aprobación* (Request for Permission and Informed Consent (Appendices O and P, Spanish and English, respectively) documents

Limitations included researcher bias. However, my passion and decades of volunteering in public schools with private groups of adults and teaching English to Mexican immigrants can also be considered a high motivation for maintaining objectivity in listening, learning, and understanding the personal perspectives of the participants.

Significance of the Study

Literacy in English, specifically family literacy, is an important factor in improving socioeconomic status and in increasing family participation in a child's education, and; both have been found to improve overall learning, particularly completion of high school and enrollment in college (Center for Applied Linguistics, 2010; Chiesa et al., 2012; Covarrubias & Lara, 2013; Jiménez, 2010, 2011; Suárez-Orozco, C., Suárez-Orozco, M., & Todorova, 2009; Waterman, 2007; Waterman &

Harry, 2008). Additionally, xenophobia requires a well-articulated defense from its target (Jiménez, 2010, 2011; Suárez-Orozco et al., 2011). Further, English literacy provides Mexican immigrants and their adult descendants who have limited English literacy skills with a verbal defense to attacks by the nativist movement within the United States, expressly targeted at the perceived differences of Mexican immigrants (Fernandez, 2013; Huntington, 2004a, 2004b; Nawyn et al., 2012; Paredes, 2009).

Social change, while contextual to a designated purpose involves a larger, often global, frame of interaction and reference. Underlying the context for my research was a history of systematic discrimination and marginalization of native Mesoamericans that began with the “invasion and colonization [of] . . . pre-1821 Mexico” (Acuña, 2000, p. 1), and has been perpetuated by the nativist culture within the United States in its sociopolitical and legislative processes (Betz, 2013; Griffith, 2013; Higham, 2002; Suárez-Orozco et al., 2011). By investigating what helped or did not help three generations of one family whose first and possibly successive generations may also have emigrated from Mexico to the United States, I sought to secure information that can be used by English language educators to provide L2 learners an additional path for learning English.

In addition to the potential for social change for this population within the United States, the results could add another construct for learning languages for the more global, multilinguistic community (Rubin, 2012), and thus contribute the existing literature on L2 learning. Results may have further relevance for L2 learners as a defense against

xenophobia in a global frame of application (Fernandez, 2013; Janks, 2013; Liddicoat, 2013).

Further, results could provide evidence as to why a cultural approach has not previously been pursued by other researchers, and why little information is available from Mexican immigrants about their perspective on learning English. My assumption was that linking L2 learning to cultural experience through the learner's cultural heritage would provide a welcoming environment without harming their sense of self (Jiménez, 2010, 2011; Post & Rathet, 1996).

My qualitative case study also contributes in several ways to the extant literature in psychology, notably linguistics (Duff, 2012, 2014), experimental psychology, sociocultural (Bown & White, 2000) and cultural cognitive (Bandura, 2002) research, and political psychology (International Society of Political Psychology, 2014). Cultural cognition and political psychology, in turn, often play a role in public policy through local, state, and federal legislation (American Psychology Association, 2013; González, 2000; Kahan, Braman, Monahan, Callahan, & Peters, 2010). K. McKnight, Sechrest, and P. McKnight (2005) stated that psychological research can serve as a precursor to public policy.

Social change begins with small steps. In this study, the small step was to understand the how and why of learning English from this marginalized population within the United States. My research questions were designed for only one family to discuss their experience with learning English, consistent with the need for understanding the learners' experiences in their own words.

Summary

In this chapter, I have demonstrated a need to understand the perspective of the learner within a cultural paradigm, and have identified important reasons as to why I designed and undertook this qualitative case study of why and how learning English is important to adult Mexican immigrants, and if their native Mexican culture might have an influence on their learning success.

In Chapter 2, I provide a review of the literature and theory that I used to inform this project.

Chapter 2: Literature Review

Introduction

An estimated 11 million immigrant families in the United States speak little or no English at home (Han et al., 2012; Kominski et al., 2008). Additionally, an estimated 20 million, nonnative-born adults in the United States have limited English literacy skills (Kennedy & Walters, 2013). Nearly 75% of all immigrant families are native Spanish speakers, predominately Mexican (Jiménez, 2010, 2011). The purpose of this qualitative study was to use a focus group-type interview to explore the personal experiences, feelings, and thoughts about learning English from one three-generation family. An additional objective was to investigate the perspectives of the family participants about using their native Mexican culture as a learning tool.

The existing literature on English literacy within the United States focuses mainly on bilingual education for public school children whose native language is not English. Adult illiteracy for native English speakers also commands a high degree of attention in linguistic research. Federal funds allocated to the teaching of English to adult immigrants have produced less than desired or expected results according to both student accounts and the metrics used for supporting such programs.

Further, traditional psychology studies in linguistics have relied on previous work based on either relativity or determinism. The former have looked at language through its meaning and tense, while the later have looked at language, cognition, and how communities of people organized their social structures around a shared language (Leavitt, 2011; Talmy, 1995). Leavitt (2011) suggested that neither relativity nor

determinism could adequately account for the complexity of linguistic diversity within cultures. Leavitt noted that, like Einstein's theory of relativity, linguistic relativity was neither a determinism nor a relativism. Linguistic relativity was

no ism, but a principle requiring a more complex consideration of human conceptualization than do the alternatives. These, too, are usually unstated, and I count three possibilities: (1) the way speakers of Western European languages conceive the world is right, everyone else is wrong; (2) everyone in the world conceives the world in the same way; apparent differences in language are mere surface patterning, of no real consequence; or (3) each language–culture–nation is a unique universe that must be preserved in its purity. Linguistic relativity should not be identified with the last of these views; rather, it destabilizes all of them, potentially prying open enough room for a more adequate account of human unity and diversity. (p. 216)

The more appropriate way to account for human behavior is to ask persons directly about their individual beliefs, feelings, needs, thoughts, and wants on a particular subject through qualitative inquiry. In the body of qualitative research about adult L2 learning, I found no studies that directly asked Mexican immigrants and/or their adult descendants the questions I used in this study. I also found no studies in which the researcher asked Mexican immigrants and/or their adult descendants whether using their native culture might help as a learning tool for their goal(s) in English literacy. Thus, while a great amount of well-researched literature is available about the needs and programs associated with English literacy for immigrants, a paucity of research is

available about “a new agenda in linguistic enquiries” (Parvaresh, 2013, p. 231). Because of the scarcity of research on cultural theory applied to the adult L2 language learner, and particularly for the Mexican immigrant and/or their adult descendants, I used the literature that I gathered for this review primarily for the purpose of identifying and specifying a gap in the existing literature. Thus, this review is shorter than would be expected if I were to have used a more direct and traditional applied linguistic theory. By using cultural theory as a framework for seeking the individual narratives of one immigrant population, I hope to posit a new agenda for language research for this particular population, Mexican immigrants and/or their adult descendants. I wanted to know how participants learned English, what worked or did not work for them, and how they envision the best program for their needs.

This chapter begins with an introduction, followed by a synopsis of the literature and a discussion of the literature search strategies I used. This discussion is followed by an outline of the conceptual framework and a thorough review of the literature. The chapter ends with a summary of and transition to Chapter 3.

Synopsis of Current Literature

Language and vocabulary acquisition represent the cognitive pedagogies historically used for L2 English literacy, and both are representative of the relativity and determinism perspectives in linguistic study. Researchers using both approaches have often suggested a sociocognitive approach with attention to the cultural influence on learning to enhance overall literacy skills (Coady & Huckin, 1997; Schmitt & McCarthy, 1997). Post and Rathet (1996) argued for using the student’s native culture within the L2

classroom by “using content familiar to students [that] can influence student comprehension of a second language” (p.12). Some cognitivist researchers in language learning have further questioned the division of culture from cognition and have posited that both were inter-and intra-dependent (Talmy, 1995).

As sociocognitive research advanced, researcher emphasis on a cultural approach increased, although with continued emphasis on the targeted second language (Ma, 2009). Recently, linguistic researchers have asked how native culture fits within the dynamics of immigrant acculturation or assimilation (Nelson & Infante, 2014). Several researchers have noted that a singular emphasis on the culture and language of the United States was a source of socioeconomic stagnation and feelings of resentment by immigrants who felt pressure to replace their native culture and language with American culture and language (Bacallao & Smokoski, 2013; Nelson & Infante, 2014; Malsbary, 2013). Nelson and Infante (2014) noted that young Mexican immigrants who integrated their native culture and language to those in their respective locations within the United States were more successful in their academic and socioeconomic goals. Nelson and Infante further highlighted a statement from a participant in their study that signifies the importance of native culture to English literacy and personal immigration success. Their participant stated that

I would classify myself as a bicultural person. There is nothing more powerful or as effective as a person who can balance cultural dynamics. Having both cultures knowledge does not limit you to either culture, it in fact opens up more opportunities to succeed. (Nelson & Infante, 2014, p. 48)

My intent was to provide personal narratives from one family that spanned three generations to broaden the scope of understanding regarding adult L2 learners, particularly Mexican immigrants to the United States and/or their adult descendants. Using the one-family narratives about the incorporation of native Mexican culture as a classroom strategy offers a precursor to experimental instructional design for English literacy based on the premises of cultural theory, as described by Smith and Riley (2009).

Smith and Riley (2009) defined cultural theory as the aggregate of cognitive, social, educational, and cultural perspectives and their respective communication patterns throughout the history of humankind. Culture “is understood as a patterned sphere of beliefs, values, symbols, signs, and discourses” (Smith & Riley, 2009, p. 2), all of which are essential to language literacy. Early in the twentieth century, Sapir (1929) implored teachers of language to be more inclusive of individual and community contexts in order to be “more culturally connected” (Leavitt, 2011, p. 165). However, as the popularity of behaviorism rose from the field of behavioral science, the idea of cultural influence to L2 learning waned. In fact, Bloomfield’s (1914) predictive statement that English “cannot . . . be taught in terms of the pupil’s native language” (p. 300) continues to dominate L2 teaching in the United States (Atkinson, 2011).

In the twenty-first century, reluctance for flexibility in historical language teaching persists (Atkinson, 2011), particularly so for exploring a cultural theory approach for a pilot program design. Such an approach for Mexican immigrants and/or their adult descendants can help with their desired literacy needs and useful to part of a future requirement for citizenship in the United States (Massey & Pren, 2012; U.S.

Senate, 2013). My study of one three-generation family can help others understand what literacy methods worked best for them. Their narratives may also be used to advance public policies that are more directed toward integration versus separation between native and target culture and language. Thus, cultural theory directly addresses the concept of integrating native and adopted culture that can aid in individual choices by persons who choose to emigrate.

Literature Search Strategy

Databases

To gather materials for my literature review, I primarily relied on Walden University's library to access Academic Search Complete, and then selected all databases to exhaust the search for previous applications of cultural theory. While many of the returns were located within psycINFO and PsycARTICLES, I found a considerable number of articles within SocINDEX, Business Source Complete, Communication & Mass Media Complete, Education Research Complete, ERIC, and Teacher Reference Center. Additionally, the Education Research Starters database provided a complete summary of how cultural theory was relevant to language education. Google Scholar and Google Books provided resources for downloading full articles, chapters in books, complete books, and peer-reviewed online publications not available in print or through the Walden Library. A limited source was the Amazon.com student Prime account I used to purchase and rent reference books.

The Fayette County, Georgia public library PINES system provided me access to the State of Georgia University System Galileo databases and EBSCO as a backup source

of information unavailable through the Walden Library or its Document Delivery System. Internet sites I reviewed included the Southern Poverty Law Center, Amnesty International, Free Library.com, World Library.org, Cornell University Legal Information Institute, New York Public Library, Stanford University HighWire, Internet Archive, PEW Research Hispanic Trends Project, the Migration Policy Institute, and the Arizona State University online library system that offered additional peer-reviewed research without fees for journal articles.

Search engines. I used Google Web, Google Scholar, Google Books, and Metacrawler.com search engines. DuckDuckGo.com returned some published research in the public domain free of cost and not available from other public search engines.

Search terms. The original search terms I used were *adult second-language*, *cultural theory*, *ESOL*, and *Mexican immigrant*. Upon reviewing each article, book chapter and dedicated subject book reference section, I expanded the original list of terms and thus began the iterative process. I used each new search term that I took from those reference lists to help identify potential gaps in the literature. For instance, I found no studies on Mexican adult second language learners using cultural theory as a theoretical foundation or conceptual framework. I then focused on English literacy and culture. Many studies mentioned target culture as a single-focus learning tool, though none focused on native culture as a unique learning tool for the target language. I added the following search terms and phrases to the original group: *Hispanic*, *immigration*, *nativism*, *marginalized populations*, *classroom native culture*, *Mexican cultural education approach to English*, *Chicano/a*, *Latina/o*, *cultural linguistics*, *culturocognitive*

second language models, assimilation, acculturation, applied linguistics, family literacy, immigration legislation, United States immigration, immigration policy, Mexican and American history and politics, racism in America, language chauvinism, English language chauvinism, linguistic relativity and determinism, language science, language behavior, and adult immigrant literacy. In the peer-reviewed research about immigration legislation, I encountered a new term, *technologies of control* (McDowell & Wonders, 2010). This term introduced me to an additional line of research and provided a more in-depth understanding of issues surrounding learning English for Mexican immigrants.

Because of the scarcity of information about cultural theory in language or vocabulary acquisition, the scope of research for this study required a multidisciplinary approach. I began my research with the history of Mexico and its historical relationship with the United States from 1000 BC forward. My research continued with global immigration trends with special attention given to xenophobia that included local, state, and national immigration in the United States. I also included research about dominant global cultures and language, and historical trends in linguistic research and its application. Because my study is specific to the adult Mexican immigrant and/or their descendants with limited or no English literacy skills, I focused on best literacy learning practices, as well as using native culture in the classroom for learning the target language. I did not find a study that included all three subjects within the adult L2 learning research.

Conversely, a large body of English literacy research was available about public school and post-secondary students in the United States. A small, though well researched,

body of work was also available wherein the researchers used sociocultural techniques for adult second language learning. Those researchers conducted their studies from countries outside of the United States. Because of the small body of relevant research available where the research teams suggested the use of cultural theory in language learning, I expanded my search again across disciplines and countries. I sought evidence to support using native culture as the primary L2 teaching tool and more importantly, finding evidence of best practices for teaching adult immigrants and/or their adult descendants from the learner perspective. While researchers often stated that native culture was part of introducing the target culture, few studies were available where researchers used native culture to aid in learning the target language.

The Migration Policy Institute (MPI) offers worldwide research free of cost on their website. A large body of research was available for immigrant concerns that emphasized the importance of literacy in the language of their adopted countries. In many of the MPI reports, researchers questioned how immigrants learned English thus I developed a more concrete plan for my study. For example, I believed that by asking Mexican immigrants and their descendants about their personal experiences, their needs, and feelings about learning English, the questions asked by MPI researchers could be answered. I then focused on the idea of a generational approach to involve culture and cognition from a theoretical perspective, as well as to compare, contrast, and understand differences between the generations.

Conceptual Framework

I used cultural theory, as presented by Smith and Riley (2009) as the conceptual framework for my study, rather than a theoretical foundation, because as a theory alone it did not appear in the peer-reviewed literature as having been researched as a learning strategy for second-language learning, either for children or adults. Mitchell, Myles, and Marsden (2013) supported a need for different ways of thinking about the L2 learner and their cultural backgrounds to increase understanding about “intercultural communication” (p. 2). Palmer (1999), drawing on earlier work by linguistic anthropologists, stated that language was cognitive in origin and represented the culture of a population, “a cultural theory of linguistic meaning” (p. 4). Dubreil (2009), Guy, (1999), Kramsch (1993, 1995, 2012), and Manning (2006) argued for inclusion of native and target culture in second-language learning, though from the sociocultural and socioconstructivist perspectives (Lantolf & Beckett, 2009; Lantolf & Thorne, 2007; Vygotsky, 1978). Their work of those authors reflected the totality of separate disciplines linking communication in increasingly mobile and global communities to cognitive, cultural, and linguistic traditions. However, Talmy (1995) and Tomasello et al. (2005) linked cognition directly to cultural context and the use of language to convey the interaction between cognition and communication, though neither Talmy nor Tomasello et al. included culture as a theory for applied linguistics.

Talmy (1995) rejected the idea that culture was separate from how individuals and groups process information. He put forth a theoretical framework for cultural cognitivism as being two-phased. The phases were acknowledging and evaluating the usefulness of

new data, and either applying that to previous knowledge or considering the data for future use. Talmy explained the phases with the example of a child's first encounters with his or her surrounding environment. He posited that the child's interaction with the environment acknowledged culture-specific behaviors. The first and second phases were described as culturocognitive. Thus, separating culture from cognition would require the abandonment of one or the other when, in fact, both were dependent on the interaction between the cognitive and cultural aspects of a person's environment.

Talmy's (1995) application of culturocognition to language was illustrated in the case of an individual who was exposed to different areas of a country where accents were distinctly different. The author suggested that such a person, over an unspecified period, would tend to use the accent of the new environment, while retaining the accent of the original location and could use both with ease. In this example, it was an evaluation and cognitive processing of a new cultural environment layered upon the native environment that would lead to the learning necessary for a distinctly different language.

In subsequent work on L2 learning, Talmy (2008) introduced the concept of cognitive "attention" (p. 27). He suggested that the degree of attention given to second language learning was directly related to cultural relevancy. Cultural relevance was described as expected or desired behaviors within the context of the L2 environmental systems in place. Another way to understand Talmy's convergence of cognition with culture is found in his proposition that all languages require cognitive attention to the individual's needs and that the attention given is cultural in nature, the native culture providing understanding of additional languages and their cultures.

Therefore, using cultural theory as a concept is helpful in building a foundation for other researchers to consider its application as theory for linguistic research. My expectation is that for adult Mexican immigrants to the United States or their descendants who desire proficiency in English (Jiménez, 2010, 2011), the concept-to-theory path may, as Horkheimer and Adorno (1972) wrote, provide a pathway to “liberate human beings from the circumstances that enslave them” (p. 244). Enslaving circumstances for Mexican immigrants and/or their adult descendants who reside within the United States are predominately socioeconomic in nature (Jiménez, 2010, 2011). Achieving fluency in English and an understanding of American culture without the feeling of being required to give up native language and culture has often been cited by adult Mexican immigrants as important to their socioeconomic, as well as family and personal success in the United States (Auerbach, 2000; González, 2000; Jiménez, 2010; Nauman, 2013).

Further, cultural theory is an appropriate and relevant concept to help in understanding that culture affects and is affected by how and why humankind communicates (Smith & Riley, 2009). Smith and Riley (2009) established a model for defining cultural theory, in part taken from philosophers they described as the theory’s founding fathers, W. E. B. DuBois, Emile Durkheim, Karl Marx, Friedrich Nietzsche, Georg Simmel, and Max Weber. The author’s premise for developing a theory based in culture was that it represented the three most important factors of human interaction. The first premise provided a way to interpret underlying factors common to all cultures. The second explained how and why those similar underlying factors represented “models of the influence [that] culture exerts on social structure and social life” (p. 4). The final

premise was how culture “shapes human action, agency, and self” (p. 4), and was proposed as a set of critical intermediaries between cultures and the various languages they employed for communicating cultural norms. Using these premises, I suggest that native culture can serve as the key intermediary between the target culture and learning the target language; thus, cultural theory provided an appropriate conceptual framework for researching its value for the adult L2, and particularly for the Mexican adult L2 in the United States.

To understand the relationship between culture and language, Nietzsche (2014), Lemm (2009), and Gramsci (1992) explained from a postmodern perspective that all cultures rely on the language that people use to interpret, define, and control their environment. Further, spoken language communicates cultural context that, in turn, delineates the cultural structure, and is a repeating cycle regardless of location or time (Sacks, 1986; Smith & Riley, 2009). Talmy (1995) emphasized the neurological aspect of culture through the mental processes involved in language learning and that could not be separated from the cultural context that in my study is within the context of native and target culture. How individuals and groups use language can enhance or enslave the human experience within its cultural structures (Smith & Riley, 2009). Further, just as Hoggart (1957/2006) found that literacy for the working-class in particular areas of the UK did not represent a larger population, the nativist and legislation aimed at marginalizing the desire and intent of the Mexican immigrant and/or their adult descendants who seek English literacy does not represent a greater immigrant population. My research was based on what I wanted to know about how the Mexican immigrant

and/or their adult descendants gained English literacy in the target culture (United States), and if their feelings about the target cultural structures to learning English had or had not defined their human experience in the United States.

Pennycook (2013) described the English language as a hegemonic structure to socioeconomic and cultural norms for all humankind. Her description explains, in part, the historical emphasis on target language and culture in L2 learning within the United States and its cultural context as a means of staying within its cultural governing norms. Smith and Riley (2009) described culture's place throughout history as understanding the relationship between individuals and their governing bodies and stated that "the ability to understand culture becomes a vital component of competent and active citizenship" (p. vi). Active citizenship for the adult Mexican immigrant community in the United States must begin with their stated need to achieve English literacy without loss of the personal identity and experience associated with their native culture (Bacallao & Smokoski, 2013; Jiménez, 2010, 2011; Nelson & Infante, 2014). Cultural theory provided a framework for understanding the historical relationship between Mexico and the United States, and the insistence by nativists and immigration legislation that English be a requirement for citizenship (Acuña, 2000; Aguirre et al., 2011; *Arizona v. United States* (2012); Asian Americans Advancing Justice, 2011; Balderrama & Rodriguez, 2006; Beckhusen et al., 2012; Beirich & Potok, 2009; Griffith, 2013).

Cultural theory within the teaching and learning disciplines and applied in the way I researched its application was unique in the available literature. I did not find that cultural theory was used as a theoretical foundation or premise for proposing or

demonstrating experimental teaching methods for adult second-language learning. While previous research in L2 learning was taught along “cultural fault lines” the teaching was done with the understanding that culture, per se, was target language contextual and inseparable from L2 learning (Kramsch, 1993). However, if culture is, indeed, an important intermediary between the layers of knowledge, then native and target context may demonstrate an equally inseparable relationship. Because the historical significance of the political and social relationship between Mexico and the United States is cultural in nature and processes, the context must also be inseparable in how that relationship is communicated (Acuña, 1996, 2000; Arrocha, 2012; Haney-López, 1996; Jiménez, 2010, 2011; Suárez-Orozco, et al., 2010).

The available research I found that involved live participants focused on English literacy amongst young children and young adults in educational settings from cognitive, sociocognitive, or sociocultural perspectives and theories (Bown & White, 2010; Halverson, 1985; Lantolf & Appel, 1994; Malsbary, 2013). Researchers of adult L2s who suggested using native culture in the classroom were more often reviews of instructional design methods, reviews of non-immigrant second language learners from countries other than the United States, and reviews of the current literature findings involving bilingual education within the United States and did not include a cultural approach. Researchers who studied cultural influences and adult Mexican immigrants focused on specific niche needs, such as legal status, gender, employment, and the need for English literacy relevant to socioeconomic issues (Castro & Bohórquez, 2006; Flores, Ramos, & Kanagui, 2010; López, 2001; Nelson & Infante, 2014; Tseng, 2002). Throughout those

demonstrations of language learning, no researcher asked the adult L2 learners what type of instruction would best work for them. The literature is replete with learners who indicate areas of language vocabulary that would help them, though not how to do that from the learner perspective. Additionally, researchers had not asked if using a native cultural context might provide an additional learning strategy, despite the repeated mention of native culture and the negativity associated with the fading of native language with successive generations of immigrants (Fishman, 2016; Portes & Hao, 2001; Rumbaut, Massey, & Bean, 2006).

The research I chose benefitted from the framework of cultural theory by using its premises to ask learners how they felt about teaching approaches through a cultural lens, as well as if using native Mexican culture in the classroom would be helpful in reaching personal goals for English literacy. By directly addressing the gap cited by previous researchers, another layer of information adds to the literature about the adult L2 learner, particularly the adult Mexican immigrant and/or their descendant population with limited English literacy, and cultural theory as a focused pedagogy. I wanted to know what could be learned about L2 English literacy and its cognitive relationship with native Mexican culture from three generations of one Mexican immigrant family.

Literature Review

My research and my study are not about teaching cultural diversity in a classroom. I am writing about using native culture, particularly native Mexican culture, as a teaching strategy versus recognizing cultural diversity and not using that native culture to learn a target language. Cultural theory helped me in explaining the premise for

my research study and as stated previously, was used as a framework for understanding the relevancy of culture to L2 learning. For these reasons, my literature review is shorter than would be expected with a deeper body of research to draw from and with a specific theory. Through my research and its findings, I had hoped to both confirm my premise and present findings that would describe one three-generation Mexican immigrant family's experience with learning English. Alternatively, the findings, such as they are, could also indicate a reason for the lack of previous studies using cultural theory for language learning, despite suggestions to the contrary by L2 researchers and teachers. The findings from my study may provide inspiration and motivation for positive social change through future research using experimental and pilot studies for L2 learners.

As stated previously, despite the continued acknowledgement of culture's influence on linguistics and appeals from researchers to add or at least consider native culture to the instructional design for second-language learners, cultural theory as a pedagogy was not found in the literature I reviewed (Auerbach, 1991, 1996; Bandura, 1986, 2002; Castro & Bohórquez, 2006; Center for Applied Linguistics, 2010; Coady & Huckin, 1997; Dixon et al., 2012; Dougherty, 2007; Fagan, 2008; Halverson, 1985; Isihara & Cohen, 2014; Post & Rathet, 1996). The three most prevalent perspectives within the second-language learning research involve culture in some way, and all researchers suggested a need for more understanding of the native culture's role in L2 literacy. My interview process with the participants in this study initiates a conversation among language researchers about literacy strategies for immigrants and/or their descendants from the learner's perspective.

Because the construct of culture as a theory or foundation and its influence on instructional design for language learning appears absent from the peer-reviewed literature, the methodology, as I have proposed, offers an appropriate approach to begin an extended scope of L2 research. One, three-generation family represented one unit and fit within the precepts of a case study (Yin, 2014). Using a qualitative approach with a focus-group-type session expected case study protocol was appropriate. The session was to begin with asking about what learning opportunities were or are available, and then segue into asking if using their native Mexican culture might have or will help them to reach their personal goals for literacy in English.

The Sociocognitive Perspective

The sociocognitive perspective in language learning is a cognitive process with strong influence from the social context of the learning environment (Coady & Huckin, 1997; Schmitt & McCarthy, 1997). Bandura (1986) described sociocognition as reliance on thought that precedes a behavior and its effect on the social context. Bandura touched upon the relationship between language development and cognition as part of the overall experience of humankind resulting from observing and modeling behaviors within social settings. He wrote, “After children learn the names for things and how to represent conceptual relationships in words, language can influence how children perceive, organize, and interpret events” (p. 498).

Lantolf and Appel (1994) used the social development theory attributed to Vygotsky (1998) that furthered the link between culture and cognition. Indeed, Bandura

(2002) highlighted the influence of cultural context to social situations throughout the world. As he explained:

The growing globalisation and cultural pluralisation of societies and enmeshment in a cyberworld that transcends time, distance, place, and national borders call for broadening the scope of cross-cultural analyses. The issues of interest center on how national and global forces interact to shape the nature of cultural life. (p. 270)

Vygotskian researchers from the late twentieth century and early twenty-first century proposed using culture as a natural extension of social interactions to second-language learning, whereby a sharing environment would precede the learning of language used to communicate social and cultural standards (Lantolf, 2011; Lantolf & Appel, 1994). Lantolf (2011) later described adult L2 learning as a mediation between cultures of thought and communication. Fahim and Mehrgran (2012) found that toward the twenty-first century, further research suggested a more intimate relationship between cultural context, cognition, and language learning.

The Culturocognitive Perspective

As researchers drew cultural connections between cognition and language learning, Talmy (1995) analyzed cultural patterns in cognition. His work, however, did not involve experimental studies with participants. Talmy viewed the cultural self through the lens of cognitivism. He stated that culture and cognition could not exist without each other and that they were an interlocked team. Talmy described the relationship in three steps. The first and second steps involved exposure to the surrounding cultural environment and the subsequent need to share that culture with

others. The third step was to define culture and spread its exposure in new ways. Each of Talmy's steps implicated specific brain functions in a two-way interaction between cultural context and cognition. Talmy's sense of accommodation between dialects and languages, while not advocating cultural inclusion in language learning, touched upon the importance of culture in the cognitive language learning processes.

Talmy's (1995) premise relied on recognition of repeated behaviors and is relevant to my study because a person seemingly can use that experienced perception to interpret and apply to a new cultural experience vis-à-vis the new language. In the case of learning English, an adult Mexican immigrant and or his or her descendants would have been exposed to cultural similarities through, at least, some form of modern media presentation and commercial marketing using familiar cultural artifacts. Those artifacts could be television programming and fast-food franchise locations throughout Mexico or areas where they may have emigrated in the United States. As Talmy stated, "in a complementary fashion, much of what varies across cultures involves phenomena with respect to which the cognitive culture system is not constrained" (para. 5).

At the time of Talmy's extensive argument for recognizing a culturocognitive self, the "seventy-three cultural universals" (para. 6) predated technology advances and its communication patterns, as well as the expansion of global consumerism. Those cultural universals are now a part of a global linguistic parlance. Talmy's contribution to using native culture is the definitive connection he proposed between how culture is learned and shared through language, and provided a foundation for using a cultural theory in second language acquisition. As such, I proposed that using the adult Mexican

immigrant and/or their adult descendants' native culture as a learning tool for learning English could provide another way to recognize, respect, and utilize the learner's personal cultural life experience and history.

Tomasello et al. (2005) supported the earlier work by Talmy (1995) with a stronger emphasis on brain processes. Tomasello et al. argued cultural cognition was what separated humankind from other life forms because of the ability that humans have to create and participate in social systems through the communication of culture. They wrote, "Human beings are also the world's experts at culture [that are] often structured by shared symbolic artifacts, such as linguistic symbols and social institutions" (p. 675). Tomasello et al. further stated that humankind creates those cultural artifacts and symbols to interpret and interact with their environments. However, while Tomasello et al. acknowledged the intra-and inter-relationship between cognition, culture, and language processes, the authors did not mention culture as a conceptual or theoretical foundation to approach language learning. They stated, in fact, that language "is derived [and] rests on underlying cognitive and social skills" (p. 690, para. 3). However, Fahim and Merhgan (2012) wrote that "language forms culture and cultural representations are influenced by language behavior" (p. 162). Thus, the behaviors influencing culture and the languages that form the culture can be thought of as a fluid circular motion of inter-and intra-dependencies, as Talmy (1995) suggested.

Talmy (1995) addressed the cognitive perspective on language and vocabulary acquisition directly by proposing that both language and vocabulary need cultural context to trigger the thought processes for language and vocabulary acquisition. Vance (2014)

proposed a sociocultural approach “to understand how culture affects communication” (p. 2), though Vance’s focus did not propose using a cultural theory to begin the research and the approach was written within the scope of L2 learning for “specific purposes” (p. 1, para. 2) and within three distinct social contexts, “education, linguistics and communication” (p. 1, para. 1).

Despite the introduction and inclusion of social context to language learning, the cognitive perspective remains the dominant L2 standard for language and vocabulary acquisition, as well as teaching to the target culture. However, Auerbach’s (1996) personal experience in adult L2 learning within a diverse community in the United States echoed the sentiments of Atkinson (2011) who wrote that “no single theory is sufficient to understand SLA” (p. xi).

The Sociocultural Perspective

In response to the growing immigrant population within the United States, the high attrition rate of second-language learners, (Jilg, 2008; Kennedy & Walters, 2013; Mathews-Aydinli, 2006), the stated need of a culturally and linguistically diverse adult immigrant population for English literacy, and the paucity of resources to reach the L2 learners, Auerbach (1996) created a “family literacy community model” (p. xv-xvii) to guide a larger population of communities toward using native language and culture as a teacher resource for adult learners. Auerbach began her research with funding from the United States government in 1989 as part of a 3-year grant working with separate agencies in the Boston, MA area. Each agency provided persons to mentor and train community members who would then serve as instructors. Several hundred adult L2

learners from the surrounding communities of the three agencies went through the culturally focused English literacy classes. Of the overall findings, two areas were important to future researchers. The first area suggested, “Funding should be allocated for native language curriculum development” (p. 162). The second suggested area was the concept of family literacy that evolved from work with the adult learners who, through narratives, expressed the importance of the approach. The approach was described by one student, “At least my kids know that I know how to read now” (p. 163).

Auerbach (1996) further restated the importance of native culture, experience, and language in L2 learning, “We believe it is important to show them [adult L2 learners] their own capacity to learn by drawing out what they already know and using their stories and experiences” (p. xv). However, despite Auerbach’s emphasis on cultural experience and background, she did not mention culture as a pedagogical theory or as a way to research how or why culture might influence the adult L2 learner. However, Auerbach added that respect for individual meaning and need was important in developing personal integration into a new culture, as well as its socioeconomic and governing structures through success in target language literacy without the loss of native cultural contexts.

Schwartz, Unger, Zamboanga, and Szapocznik (2010) introduced the concept of cultural emphasis for the international immigrant population to the United States. They made recommendations to the traditional term of acculturation and integration to target culture for researchers of multiple disciplines. They found, however, that some scholars and teachers of L2 insisted that native cultural morals and mores were not lost or replaced, but only integrated as part of a successful acculturation. My study proposes that

successful acculturation or assimilation (in the modern sense) would depend on socioeconomic parity that stems directly from literacy in English (Jiménez, 2010, 2011). Exploring one family's expectations and experiences with learning English and the concept of using their native culture in the instructional design for adult L2 English literacy can shed additional light on the concepts of successful acculturation as that is defined by one immigrant family, though again, one family cannot represent the population of adult immigrants. Additionally, I found no studies that directly asked adult Mexican immigrant L2 learners or their descendants how and why they expected or needed to gain literacy in English.

The Learner Perspective

The importance of the adult L2 learner perspective may impact many areas of concern. The learner perspective can (a) help to guide instructional designers and teachers, (b) guide socioeconomic, political, and public policy initiatives, (c) contribute to legislative actions, (d) help immigrants in defending xenophobia, and (e) contribute to decision-making in local, state, and federal agency budget allocations for the adult immigrant population in the United States (Aguirre et al., 2011; American Psychology Association, 2013; Beckhusen et al., 2012; Beirich & Potok, 2009; Covarrubias & Lara, 2013; Dizikes, 2010; Dowling et al., 2012; Fernandez, 2013; Fischer, 2013; Fogelman & Kellstedt, 2012; Freeman, Hansen, & Leal, 2013; Galindo, 2011; Griffith, 2013; Hagelskamp et al., 2010; Henderson & Berla, 1994; Huntington, 2004b; Immigration Policy Center, 2013; Jiménez, 2010, 2011; Kahan et al., 2010; McLoughlin & Oliver, 1999; McKnight et al., 2005; Nawyn et al., 2012; Paredes, 2009; Rhodes, 2013;

Rosenblum & Brick, 2011; Rubin, 2012; Schrag, 2010; Taylor et al., 2012). This is particularly important for Mexican immigrants and/or their descendants within the United States.

Adult Mexican immigrants and their descendants have repeatedly made clear their desire for English literacy, individually and for their families (Chomsky, 2007; Dowling, et al., 2012; Jimenez, 2010, 2011; Tse, 2001; Waterman, 2007; Waterman & Harry, 2008). However, and despite the millions of government dollars allocated for bilingual education in public schools and adult L2 learning (Workforce Investment Act, 1998), no research has asked learners for their perspective or experience with L2 learning (Wenden, 1986). Martin and Daiute (2014) interviewed immigrant adult *Latina* female L2 students ($N=12$; ages 18-57) in New York about their experiences in learning English, though relevant only to their “gender and ethnic self-definitions” (p. 123). No Mexican immigrant participated in the study. Two of the women were from Puerto Rico, a United States Commonwealth, and the remainder from the Dominican Republic, El Salvador, Honduras, and Guatemala. Borrero and Yeh (2010) interviewed 269 bilingual public high school students in San Francisco, CA about what they felt was helpful to their English literacy success as measured by their earned grades. Their findings indicated that students felt they learned English best within the classroom and with their teachers versus with family, friends, or community interaction. Hashimoto and Lee (2011) interviewed three Japanese American families for their feelings and thoughts associated with the diminishing knowledge of and respect for native culture and language from their children. Those families lived within a predominately Spanish-speaking community in

the United States. The children were reported to have largely replaced their native language and cultural history with that of the target culture. While Auerbach's (1996) work with community family literacy among multicultural and multilingual immigrants focused on the advantages of native culture to add a social context to learning, she did not ask the adult students what or how they felt about best learning and teaching techniques for their needs.

Castro and Bohórquez (2006) conducted a small ($N = 31$, ages 18-20 years) study in Colombia with students at the School of Languages to help them with developing an instructional design for teaching a "high degree of communicative competence in English" (para. 16). Again, the focus was target culture. Students were asked to share their thoughts on "not easily observed" (para. 20) aspects of cultural influence on language learning. The findings from their research were that students felt that target cultural exposure was an important factor in their overall L2 learning success. Though their findings are important in understanding a learner's perspective, again, native culture was not included in their research focus relative to successful learning, and their student participants were not asked what learning techniques would be most successful for their need.

Spada (2015) tackled the question of age in relation to language learning, specifically young versus older learners, namely ages 2 to 15 years. As with previous language learning using a sociocultural approach and involving a program of near total immersion in the L2 (Bown & White, 2010), students of all ages were found to have some learning advantages with a total immersion program. However, Muñoz (2011)

found that the age of the L2 learner “was not a predictor of language outcomes” (p. 113), although Muñoz suggested that much older adults might have fewer favorable outcomes for personal need because of typical aging factors. The most significant finding that Muñoz (2011) emphasized was that context was an important factor in L2 learning. Context and intrinsic motivation were also important factors that Auerbach (1996) found in L2 learning outcomes for adults in her research. The context that I highlight in my research is native Mexican culture and language and their relationship if any to learning English. The self-identified motivation is the stated strong desire of immigrants, particularly immigrants from Mexico, to the United States to learn English (Dowling et al., 2012; Tse, 2001).

Because Mexicans are the most populous immigrant group in the United States and are mainly adults, all aspects of public policies, as well as economic, financial, and social structures (Jiménez, 2010, 2011) are affected. Learning from the learner can make a significant contribution to the language learning literature. Because English literacy remains the most desired aspect of personal need (Jiménez, 2010, 2011) among native Spanish speaking immigrants from Mexico, understanding what they believe, feel, and think about how they learned or would like to learn English may add a meaningful context to L2 research. Additionally, if native culture were to add context and meaning to their learning of English, an essential and absent layer within the research on L2 learning is felt to be a subject worthy of further study.

Summary and Conclusions

While the interest in researching about second-language learning and particularly adult L2 learners has increased, the focus remains cognitive in scope and application (Alemi, 2010; Fahim & Mehrgan, 2012; Martin & Daiute, 2012; Vance, 2014). The span of experimental learning and teaching methods have evolved from a traditional cognitive perspective (Coady & Huckin, 1997; Schmitt & McCarthy, 1997), to several theoretical approaches that researchers began with studies to help in understanding how the brain learns and processes language through behaviors within social settings and that are sociocognitive in nature (Bandura, 2002; Lantolf & Appel, 1994; Vygotsky, 1998). About the same time, sociocognitive researchers began to recognize that behaviors were related not just to social settings, but to the cultural influences in social contexts, as well as how those related to cognition (Talmy, 1995; Tomasello et al., 2005). Researchers from the sociocultural perspective recognized that culture was another important factor in human communication skills and began researching L2 learning from that perspective (Auerbach, 1996; Jiménez, 2010, 2011; Suárez –Orozco et al., 2009.) What researchers have failed to consider is how and why students want to learn.

Despite decades of suggestions by researchers in applied linguistics and second-language acquisition that native culture be used as an additional instructional design strategy for target culture and target language understanding, as well as calls for understanding more about the learner perspective, teaching to the target culture and language remains the central factor in L2 teaching and learning (Amstutz, 1999; Auerbach, 1996, 2012; Barber 2013; Castro & Bohórquez, 2006; Dixon, et al., 2012;

Dougherty, 2007; Gay 2010; Halverson, 1985; James, 2001; (Martin & Daiute, 2012; Vance, 2014).

As I discussed in the previous section, qualitative researchers have asked participants about how learning English affected their lives, about the loss or decreasing value of their native culture and language, and about marginalization by the dominant culture (Auerbach, 1996; Borrero & Yeh, 2010; Bown & White, 2010; Center for Applied Linguistics, 2010; Chiesa et al., 2012; Covarrubias & Lara, 2013; Hashimoto & Lee, 2011; Jiménez, 2010, 2011; Martin and Daiute, 2012). However, no study was found wherein researchers directly asked of adult Mexican or other immigrants how they learned or would like to learn English, and if using their native culture as a learning tool would be helpful in meeting their personal goals for English literacy. For this reason, I chose a case study approach to interview one, three-generation Mexican immigrant and/or their descendants as a family unit to address my research questions. The questions I asked of the participant family also served to compare and contrast differences or similarities across the generational span.

Language affects and reflects how culture creates and identifies patterns that are acceptable or unacceptable to individuals who orchestrate the organization of communities, small and large (Auerbach, 1996; Bacallao & Smokoski, 2013; Jiménez, 2010, 2011; Smith & Riley, 2009). In the United States, immigrants have been and are expected to achieve a success level of English literacy as though it were their native language, and to embrace the cultural environment of the nation, the state, and the local communities where they live and work (Jiménez, 2011; Huntington, 2004a, 2004b).

English literacy is felt by many American politicians and citizens across political party lines to identify, explain, and codify the culture of the United States, whether factual or perceived (Jiménez, 2011). Literacy can influence an immigrant's socioeconomic future, their academic status, and their acceptance within an increasingly xenophobic environment, especially so for those from Mexico (Aguirre et al., 2011; Higham, 2002; Huntington, 2004a, 2004b; Jiménez, 2011; Lopez, 2013; Pon, 2009; Rosenblum & Brick, 2011; Smith & Riley, 2009).

Smith and Riley's (2009) research on cultural theory provided an understanding of how personal cultural experience and history can influence an immigrant's experience with L2 literacy. That cultural theory had not been used as a research paradigm for experimental L2 learning may be, in part, because of what Morley (2011) shared in 2011 during an interview with Jin Huimin:

In ending, let me say again that we clearly cannot take any mode of analysis, be it British cultural studies or anything else, and imagine that it will automatically help us understand the situation in another culture at a different time, without making all manner of cultural translations and transpositions. However, on the other hand, we have no need to imagine that we live in some totally 'new' world, where all previous theories are now redundant. (p. 142)

Two assumptions are important to note. I assumed that Mexican immigrants and/or their adult descendants wanted to learn or advance their knowledge of English and that they also did not want to, in any way, lessen the importance of their culture to their personal identity. My assumptions reflect my rationale for the choice of investigating

cultural theory as a pedagogy for adult second-language learning because available researchers' studies did not reflect Mexican immigrants and/or their descendants' personal perspectives on how they wanted to achieve English literacy for their needs.

I begin Chapter 3 with an introduction, followed by the research design and rationale, role of the researcher, the case study methodology, issues of trustworthiness, and I end the chapter with a summary of and transition to Chapter 4.

Chapter 3: Research Method

Introduction

In this case study, I focused on one three-generation Mexican immigrant family. My purpose was to listen, learn, understand, and then share their beliefs, experiences, feelings, and thoughts about learning English. My second purpose was to ask if using their native Mexican culture as a learning tool would help with their individual and family objectives in learning English.

I begin this chapter with an introduction, followed by discussion of the research design and rationale, my role as researcher, methodology, and issues of trustworthiness. I conclude the chapter with a summary of and transition to Chapter 4.

Research Design and Rationale

Research Questions

Yin's (2014) protocol for case study design involves two levels of questioning. Level 2 questions represent the main research questions that underlie the research, reflecting what the researcher wants to know but that may not be directly asked of the interviewees. Level 1 questions are those directly asked of the participants. The Level 1 questions in this study are those that I directly asked of the family in order to record their understanding of how they have thought or currently think about their experiences with learning English. The Level 1 and Level 2 questions in this study were as follows:

Level 2, Question 1: What can be learned about L2 English literacy and its cognitive relationship with native culture from three generations of one Mexican immigrant family?

Level 2, Question 2: In what ways has English language learning been available to the family in question?

Level 1, Question 1: In what ways has learning English been available to your family?

(En que manera se les ha facilitado el aprendizaje del idioma Inglés?)

Level 1, Question 2: How can native Mexican culture help in achieving literacy in English?

(En que forma podría la cultura Mexicana asistir en el aprendizaje del idioma Inglés?)

Throughout this study, I have argued that cultural theory lies at the heart of language learning and how language is used to communicate within different cultures. More precisely, my research was motivated by my contention that cultural theory is at the core of learning English by L2 learners (Smith & Riley, 2009). Cultural theorists do not ask which came first, cognition or culture, but rather they contend that both developed simultaneously within a particular host environment. In fact, Talmy (1995) suggested that cognition and culture would suffer without their integration for overall cognitive growth. Native culture, social interaction, and language are as involved in cognitive development throughout the lifespan, particularly so within a new culture, as is cognitive development during early childhood (Bender & Beller, 2011; Lantolf and Appel, 1994; Vygotsky, 2012). Because a three-generation family could include two sets of grandparents and multiple sets of second- and third-generation members, I expected that participant family

members would have different perspectives on learning English, allowing for a generative comparison of their responses to the research questions.

I chose a case study approach for its flexible qualitative methodology, mainly because the participant pool represented a single “spatial unit” (one three-generation family) (Richards & Morse, 2013, p. 205). Case study, while not a novel approach in psychology, is more often associated with applied linguistics (Duff, 2012, 2014). Yin (2014) recognized the difficulty of case studies in psychology research, in part because of the need for “a rigorous methodological path” (p. 3). Yin outlined several weaknesses associated with a case study and I review these in a subsequent section. However, because of the flexibility that case study allows in data collection and my emphasis on understanding the interviewee’s perspective through the Level 1 open-ended research questions, I determined that a single case study was appropriate for this research in helping to fill a gap in understanding two aspects of English literacy for the largest immigrant group in the United States. That is, case study gave me the opportunity to understand how English literacy is best accomplished from the learner perspective, and why learning English is important to these immigrants (Duff, 2012).

Radley and Chamberlain (2012) advocated for an increase in case study research in psychology precisely to understand the context of participant narratives and responses to research questions. Borrero and Yeh (2010) interviewed bilingual public high school students, the majority of whom listed their ethnicity as Asian American/Pacific Islanders English as their second language. The researchers asked students about what helped them learn English within their school programs. Hashimoto and Lee (2011) investigated the

literacy practices, parental attitudes, and instructional challenges (p. 168) of three unrelated Japanese American families who resided within a largely Spanish-speaking community in the United States. In my study, I used a similar case study approach to learn from the perspectives of adult descendants of Mexican immigrants living in a primarily English speaking community in the United States.

A need existed to understand how the largest adult L2 immigrant population in the United States can best learn English for their individual needs, especially in light of proposed legislation that would require English literacy for undocumented immigrants to attain citizenship. Case study research is an evolving research paradigm for psychology (Creswell, 2009; Duff, 2012, 2013; Yin, 2014), and Richards and Morse (2013) have categorized it as an “alternative to experiment” (p. 77). Duff (2013) and Yin (2014) suggested that this type of research provides the groundwork for further experimental research in instructional design for language learning. The case study approach I chose was an appropriate method to investigate personal experiences because the participant family members offered a unique understanding of how their experience can help to develop additional learning strategies (Richards & Morse, 2013).

Instructional design for bilingual literacy programs that include an increasing emphasis on family literacy, predominately Spanish-to-English should begin with a focus on listening, learning, and understanding from past, present, and future participants about how learners believe or think they can best learn for their need (Auerbach, 1996; Center for Applied Linguistics [CAL], 2010). My participants’ accounts of their experiences provided additional information which can be used to address current gaps in the extant

literature on individual and family literacy and the potential for using native culture as a central part of a learning program (Duff, 2012; Radley & Chamberlain, 2012; Yin, 2014).

Role of the Researcher

My role was to interpret and compose an objective, unbiased report about the participants' subjective stories (Creswell, 2013; Yin, 2014). In this study, I was the "discovery-oriented research instrument" (Chenail, 2011, p. 255) for data collection, analysis, and reporting. Critical to the integrity of my research was that neither personal nor professional relationships with potential participants were expected.

My intent was two-fold. First, the research questions directly asked of the adult family members (Level 1 [Yin, 2014]) provided a channel for three generations of one family to share their experiences with learning English. In turn, their experiences may provide future researchers with an additional layer of understanding about this particular population's communication needs and their experience as immigrants or adult descendants of immigrants learning or improving their English skills. Second, the study's findings could be used by future researchers to assess the potential value of native culture as a teaching pedagogy in a way that recognizes my participants as co-researchers (Richards & Morse, 2013; Yin, 2014). Such a relationship takes a microscopic evaluation of how bias and researcher power can manifest throughout all phases of the study.

Bias can be of an unconscious, or implicit nature (Blanchard, Karanasios, & Dimitrova, 2013; Knapp, Hall, & Horgan, 2012). Facial and body expressions (Kret, Stekelenberg, Roelofs, & de Gelder, 2013; Mehrabian, 1969); skin color, voice sound, tone, and cadence, and the socioeconomic appearance (Howlett, Pine, Orakçioğlu, &

Fletcher, 2013) of a researcher can blend and work together to present an image that emphasizes or exacerbates differences or similarities in our human experience (Birdwhistell, 1990; Carey & Asbury, 2012; Knapp et al., 2012; Mehrabian, 1969). Any single item from these factors can evoke responses from participants that may reflect researcher bias (Kret et al., 2013). An accurate way to describe researcher bias, where the researcher is the instrument and interpreter of data collection and with respect to the validity, is *oxymoronic* (Onwuegbuzie & Leech, 2007), though not without definitive ways to reduce bias. An example of a contradiction between perception and reality in the realm of bias is the understanding that Caucasians/Whites in American have what has been categorized as “White privilege” (Tatum, 1999). The privilege of skin color could have been perceived as a bias by the family I interviewed because they are not Caucasian. However, as I previously stated, bias can be replaced with a passionate belief in some aspect of positive social change, and in my study, I believe that I established a genuine rapport based on a mutual trust that my intent was to help others in a way that they wanted.

Reducing researcher bias was particularly important given my passionate interest in, and many years of volunteering to teach English to public elementary school students and their parents. My biased conditions, however, are caring, compassionate, and committed to positive social change where that social change involves helping others in the way they request, in my case teaching English. These biased conditions are the same characteristics that encourage trust building that helps interviewees feel comfortable sharing their stories (Patel, Doku, & Tennakoon, 2003). This is especially important in

the State of Georgia, where Mexican immigrants are often targets of political and law enforcement agents, regardless of their immigrant status, documented or undocumented (Arrocha, 2012; Sabia, 2010).

I completed extensive training in mediation and registered as a Neutral in the State of Georgia. Maintaining focus, objectivity, and respect are essential parts of the mediator and researcher role, and felt to lessen researcher bias for the purposes of this study. The most significant aspect of mediator training is maintaining neutrality in facial and body expressions while retaining a personal interest in the individual needs of opposing parties (Gill, Stewart, Treasure, & Chadwick, 2008). In addition, mediators give particular attention to small details (e.g., personal appearance, voice tone and cadence, and physical position while mediating) in an effort to minimize perceptions of power (Carey & Asbury, 2012).

Population Caveat

For case studies, a secure and safe location that does not jeopardize participant anonymity must be provided. I proposed using a residence belonging to one of the family members because a private home was felt to ensure the best possible level of comfort and safety for the interviewees (Yin, 2014). As a possible alternative, I proposed the use of Internet, land line, and cellular telephone calling services to provide another practical, private, and safe environment for participants (Drabble, Trocki, Salcedo, Walker, & Korcha, 2015). An additional location I offered was a public library private meeting room. These precautions provided the protection needed in part because of a recent challenge to the Supreme Court immigration decision (Arizona et al., *Petitioners v.*

United States, 2012) by the State of Georgia, Georgia House Bill 87 (HB87), particularly the “show-me-your-papers” provision. The Circuit Court affirmed this provision, deciding that law enforcement may “investigate the immigration status of suspects they believe have committed state or federal crimes and who cannot provide identification or other information that could help police identify them” (Filip, 2012, para. 1), and “detain people who are determined to be in the country illegally and take them to jail” (Redmon, 2012, para. 1-2).

The show-me-your-papers legislation was sufficiently ambiguous that Mexican workers, many of whom were United States citizens or had H-2A guest worker status, left Georgia and other Southern and Southwestern states because they feared detention and deportation because of their physical characteristics (Martin, 2012; Stevens, 2011) and the association between illegal immigration and racial profiling (Feder, 2012). Georgia agriculture, in particular, lost a significant number of migrant farmworkers when the legislation was first proposed and when the 11th Circuit Court decision affirmed the show-me-your-papers stipulation within Georgia HB 87 (Baxter, 2011; Beadle, 2012).

Further, the most recently proposed anti-immigration legislation would inhibit the ability for participants to travel to and from an interview location (Heath, 2014). Georgia Senate Bill 404

would deny Georgia driver’s licenses to immigrants who don’t have legal status in the U.S., but have been granted “deferred action,” or permission to temporarily stay and work here for humanitarian reasons. SB 404 would apply to immigrants who were illegally brought here as young children, battered spouses, parents with

seriously ill children and crime victims who are serving as witnesses in police investigations. Georgia now permits deferred action recipients to apply for driver's licenses. (Redmon, 2014, para. 2)

Another recent development in the 2014 Georgia legislature included a separate Senate panel that gave its approval to a proposal amending Georgia's Constitution and declaring English the state's official language. Senate Resolution 1031 also mandates English only for driver's license examinations (Georgia General Assembly [GGA], 2013-2014a).

While SB 404 and SR 1031 were narrowly defeated, further immigration legislation, Georgia House Bill 125 (HB125) (GGA, 2013-2014b), was set aside for the 2014 and 2015 legislative sessions. SR 1031 would have made the 1996 legislation making English the official language of Georgia, a state constitutional amendment. HB 125 would require affidavits of legal status within the United States of all residents, in effect, making moot a need for SB 404 or SR 1031 because the legal status to live in the United States resolves issues of documentation for immigrants. Both legislative actions were again postponed for the 2015-2016 session. In addition, transportation often is difficult for immigrants to attend English classes, church, and even work (Kamberelis & Dimitriadis, 2011). Kamberelis and Dimitriadis (2011) described a study conducted by a graduate student with a Mexican immigrant group and cited the main problem in participants attending was transportation. Secondary to transportation was fear of disclosure, regardless of documentation.

Legislative attempts have created an environment of fear for immigrants and/or their descendants throughout the Southern and Southwestern states, and especially in Georgia, regardless of their document status within the United States. Those attempts provided further evidence for using a single case study protocol and interviewing within a private residence, internet, landline, or cellular calling services, or a public library private meeting room for the study's participants.

Research Interpreter

An interpreter was felt necessary to help in maintaining the study's integrity and reliability by providing accurate translation between the interviewees and myself. Carey and Asbury (2012) described the role of the interpreter as a "co-construct[or] of knowledge" and interpreter of information "as contrasted with the word-for-word approach" (p. 40). Clear and precise communication between the participants and myself was felt mandatory when explaining the specific expectations, needs, and purpose throughout the recruitment and interview.

Interpreter assistance was also felt necessary for setting a tone of trust from the beginning. Patel et al. (2003) stated that early development of researcher and participant rapport was essential for successful data collection. Participant rapport was felt to be the most significant factor to ensure an environment of safety and trust amongst this sensitive population (Carey & Asbury, 2012; Yin, 2014). Further, trust is entirely dependent on the first encounter and the physical presentation of this researcher and her proposed interpreter assistant (Howlett et al., 2013), who is a native bilingual (Spanish and English) speaker (Patel et al., 2003).

In addition, an interpreter was felt to be indispensable in bridging the nuances of cultural dialect between the various regions of Mexico and their appropriate translation in English. The assistant would function only as a translator between participants and me. No questions or statements posed to the interpreter would have been responded to without first translating those questions or comments to this researcher. Further, the interpreter would have had no personal contact with participants outside of the study before, during, or after the interview session. This restriction was done to minimize any potential influence of misinterpretation that personal contact can bring to the research integrity and reliability.

Reliability of accuracy in interpretation was, therefore, dependent upon the interpreter assistant, a United States citizen. The approved interpreter would have been the researcher's spouse, and would have received no compensation. Further, he completed the online National Institute of Health's Office of Extramural Research, Protecting Human Research Participants program (Appendix L). The volunteer participants, as stated previously, stated that neither did they need nor want an interpreter.

Methodology

I planned a single case study design (Yin, 2014) an expected single interview session and a traditional focus group-type interview to address the primary and related research questions (Casey & Asbury, 2013; Krueger & Casey, 2009; Merton, 1987; Then, Rankin, & Ali, 2014). Restated here are the Level 2 and Level 1 questions. The Level 2 (underlying the research purpose) questions were: (a) What can be learned about L2 English literacy and its cognitive relationship with native culture from three generations

of one Mexican immigrant family, and (b) In what ways have learning English been available to the family in question? The Level 1 (asked directly of family members) questions were: (a) In what ways have learning English been available to your family, and (b) How can native Mexican culture help in achieving literacy in English?

Participant Selection

The expected population for this study was one, three-generation family whose members had emigrated from Mexico or who were adult descendants from a family who had immigrated to the United States from Mexico. The strategies that justified sampling for originated with a need to acknowledge and understand the sensitivity of this specific population within the United States, and particularly so within the State of Georgia, the primary desired interview location. Also, my budget consideration, cited as the third of three relevant criteria for the qualitative study using a focus group interview protocol, significantly contributed to the strategies I chose (Kruger & Casey, 2008).

In consideration of these imposing recruitment criteria, I solicited help from a Mount Holyoke College alumna, E. Osorio Arzate, PhD (EA), who was at the time a public high school teacher near her residence in California. California is home to a significant Mexican American/Chicano/a population, estimated in 2014 as approaching 40% (Lopez, 2014). Following a private conversation via Facebook participant solicitation private chat service (Appendices O-T), EA stated she would be willing to help. I instructed her to position herself on a public access area (i.e., sidewalk) to distribute flyers (Appendices M and N, Spanish and English, respectively) to passerby

with a particular focus on groups of two or more individuals she visualized as more than one generation.

In Georgia, the desired location to conduct an interview, I distributed flyers (Appendices M and N, Spanish and English, respectively) to community members from a public access area (i.e., sidewalk). I also contacted a local Spanish radio station, WPLO-AM 610 kHz, located in Duluth, Georgia, to place a public announcement on their station (Appendix M). A printed version of the radio announcement was submitted to The Atlanta Journal-Constitution MundoHispanico newspaper serving the Metro Atlanta area (Appendix M).

With respect to California, the most effective and ethical strategy for this population was to use a modified form of the nomination strategy, and to use a person in California, as the “Key” (Eliot & Associates, 2005, p. 2) nominating individual. Elliot and Associates (2005) stated that

participants can be recruited in any one of a number of ways. Some of the most popular include: Nomination - Key individuals nominate people they think would make good participants. Nominees are familiar with the topic, known for the ability to respectfully share their opinions, and willing to volunteer about two hours of their time. (p. 4, para. 2)

A random sampling of nominated families and families responding to personal recruitment would have been made if more than two families responded. Two would have been selected, one as the primary family and a second in the event the first family

canceled. If only one family responded, then random sampling would not have been possible.

A family with at least six family members spanning three generations was expected from a list of volunteer families who had expressed interest. While a minimum of six members was desirable, a number as small as four would fall within the recommended guidelines for case study research with a preferred N at between four and 14 (Carey & Asbury, 2012; Krueger & Casey, 2009; Then et al., 2014). However, Family Voices (n.d.) recommended that no less than three persons participate in a family focus group for case study. Noted was the possibility that the three generations could have resulted in multiple sets of family members from each generation or less than the recommendation for six persons.

Nomination/recruitment procedure. Following nominations from flyers handed out in California and Georgia, media announcement(s) in Georgia, and contact from interested participants who agreed to volunteer from California and Georgia, I mailed a letter I prepared in English and Spanish via e-mail from the Gmail account created for this study via the United States Postal service using the post office box designated for my study. The letter introduced me, the project, and invited families to participate (Appendices A and B, Recruitment Letter from Cherri Brown to Potential Participant Families, Spanish and English version, respectively). Please note that native Spanish speakers who are professional legal translators and the interpreter, translated all appendices from English to Spanish.

The letter asked that interested participants contact me directly via the G-mail account provided, via collect call if using a cellular or landline phone, Internet calling services, or via USPS for which an addressed and stamped envelope was included in the invitation packet. Subsequent communications explained the study's intent, purpose, and potential for their literacy needs and for future immigrants to the United States. Families in agreement with an interview were told their name would go into a container from which a random choice for a primary and back up participant family would be obtained. I would then contact the final selection(s) and arrange for the interview in a location of their choice (e.g., their home or a private room in a public library), or from a calling service of their choice. The study's details would be restated, and that I would be responsible for any costs involved with the interview.

An in-home or public library interview location could occur in either Georgia or California. An Internet calling service, cellular, or landline telephone interview would originate from Georgia to either Georgia or California. The choice of interview modality would depend on the respondent family's preferences to the three recruitment strategies.

Saturation. Because of the interview type, a 30-90 minute session was considered sufficient to provide discussion for appropriate analysis (i.e., achieving saturation) with which to conduct an analysis. However, a discussion would not be ended at 90 minutes if the participants chose to extend and deepen my understanding of the research questions. Further, either the participants or I could suggest the need for a second interview session. Richards and Morse (2013) accurately described how to know when saturation has been met, "When data offer no new direction, no new questions, then

there is no need to sample further—the account satisfies” (p. 223). However, Charmaz (2006) stated that “A small study with modest claims might allow proclaiming saturation early” (p. 114). In my study, the sociolegal environment and nativist sentiment directed at Mexican immigrants and their descendants could result in saturation earlier than would be expected and determined by the participants. Also, the purpose of the two research questions was simply to learn about how and why the participants learned English and their beliefs, feelings, or thoughts about using native culture as a learning tool and could result in a shorter interview than the 90 minutes scheduled. Charmaz further suggested that a study’s goals would significantly factor into the sample size. For this study, as stated, the sample size might be one person per each of the three generations sought.

Instrumentation

Focus group interview. Special attention was warranted for the rationale made to use a family’s home for the interview. While focus groups are more commonly associated with product and program marketing techniques, their use in psychology has a history dating back to Robert K. Merton’s introduction to the social sciences in the mid-20th Century (Blackwell, 2012; Carey & Asbury, 2012). Its use continues within psychology as a valid qualitative interview protocol (Yin, 2014). Yin further included a family home among the recommended locations for a single case study when just one family represents the subject of the research. Krueger and Casey (2009) emphasized “Focus groups work when participants feel comfortable, respected and free to give their opinion without being judged” (p. 4). Comfort, respect, and freedom of speech are essential aspects of a successful interview, and especially so for Mexican immigrants to the United

States and/or their adult descendants, regardless of documentation status (Jiménez, 2010, 2011; Stevens, 2011).

Krueger and Casey (2009) described five characteristics of focus groups that accurately describe my choice for this study. Those characteristics are, “(a) people, who (2) possess certain characteristics, (3) provide qualitative data (4) in a focused discussion (5) to help understand the topic of interest” (p. 6).

While a private home may question the ability of a family to participate adequately as interviewees, and not be expected to host the researcher and interpreter, the interview direction depends almost entirely on the skill of the researcher (Yin, 2014). When comparing the moderator skills required for group interviews and the skills required of a mediator, the skills for both depend on excellent listening skills, self-discipline in allowing participants to find their individual voice, and good preparation (Deutsch, Coleman, & Marcus, 2009; Kreuger & Casey, 2009; Yin, 2014). I have practiced moderator skills for over a decade, and I have held mediations in private homes for large groups, often in excess of 20 participants, including families, and especially for persons who have been designated as marginalized or sensitive to public scrutiny (INVOLVE, n.d.).

Further, Fern (2001) placed the responsibility for the relationship between the researcher and the interviewer when data collection occurs within a family home squarely with the researcher. Fern also stated that focus group leadership characteristics and qualities could change with how a moderator uses personal experience and training.

Fern (2001) further stated that

the preponderance of the literature on focus group moderators deals with three sets of factors necessary to become successful: (a) desirable personal characteristics, (b) professional qualifications, and (c) training needs. These personal characteristics of the moderator are specific personality characteristics thought necessary for someone to be an effective moderator. Professional qualifications include things such as type of academic degree, business experience, and product/service category experience. Training is a topic that has received limited attention, although a few authors bemoan the lack of focus group training provided by colleges and universities. (p. 73, para. 1-2)

While an in-home interview is a well-researched and preferred location, I am also including a public library location and telephone modalities as alternatives for participant consideration and personal choice. Drabble et al. (2015) cited several advantages to using telephone modalities that are particularly important for participants in my study, including resource conservation, and interview times convenient for the participants (p. 119).

Further instruments for this study include myself, the researcher, and the Language Experience and Proficiency Questionnaire (LEAP-Q) (Marian, Blumenfeld, & Kaushanskaya, 2007), which is a published instrument in the public domain, and used for this study with permission (Appendices E and F). The LEAP-Q was used for obtaining demographic and language background information only and is not part of the interview or research questions. The participants respond to the LEAP-Q without help, and why the authors provide 34 language versions in the public Internet domain. For this study, I

supplied participants with the Standard Spanish and English LEAP-Q versions (Appendices C and D, respectively). In addition, digital voice recorders, a digital clock, a note pad and pencils, nametags with first or pseudo-first name only, and a marker were included for the interview if the home or a public location (e.g., library private room) were chosen by participants. The same instruments were included for a calling service interview. If an Internet or cellular calling service were chosen, participants could choose to have visual contact with me via my Logitech webcam. Participants declined my offer for visual contact from their locations. Since the family chose not to share video contact from their location, name tags and markers were not part of the instruments used. Participants chose to have me call them from my cellular phone to their cellular phone. I was the primary instrument for data collection. The remaining instruments were support tools used to document participant responses to my research questions.

The importance of trouble-free support tools was emphasized by Niu and Headstrom (2008), who “identified three factors affecting the sufficiency of documentation: the user, the data and the ease-of-use of documentation” (p. 6). The users are future researchers who might choose to use my research as a baseline for similar research with the Mexican immigrant and/or their descendant population within the United States. Because the instruments are readily available and mindful of budget constraints, as well as verbatim transcripts from the interview, a future user should not have trouble in either understanding or repeating the data collection process. Note, however, that documentation ease is a subjective factor, dependent on the ease with

which a researcher feels comfortable and is knowledgeable about a focus group discussion in person or via calling services as an interview technique.

The LEAP-Q collected pertinent demographic and language background information, is considered a sufficient collection instrument, is simple in form and content, and modified for this research (Marian et al., 2007) with permission (Appendices E and F). This instrument was required for participation. The remaining instruments supported my questions.

Published data collection instrument. Marian et al. (2007) developed the LEAP-Q at Northwestern University as part of an ongoing investigation into bilingualism from a neurocognitive perspective. The LEAP-Q is available free via Internet from the Northwestern University website and without the need for permission (Northwestern University, 2012), although permission was requested from the authors via e-mail and permission was granted (Appendix E).

The LEAP-Q is a self-report demographic questionnaire that also inquires about prior knowledge of the target language. Simply stated, the purpose of the LEAP-Q was “to develop a reliable and valid questionnaire for efficient assessment of bilinguals’ linguistic profiles” (Marian et al., 2007, p. 942) given to participants prior to a research study. When the potential participants in my study received telephone or e-mail notification of their selection for the study, they were given the choice to receive the LEAP-Q via e-mail from the Gmail account set up for this study or United States Postal Service (USPS) prior to the actual interview session. Participants were instructed to complete the questionnaire upon receipt, and were supplied with the document in two

languages for their convenience, Standard Spanish and English (Appendices C and D, respectively). For participants who selected to receive it via e-mail, answers could be entered below each question in the reply e-mail. Note: I rented the USPS postbox for my business only and used it for this study. One week following the initial selection notification and mailing of the LEAP-Q, participants received a follow up call from me to ensure their receipt of the document.

Since its first publication in 2007, the LEAP-Q has been translated into 20 languages (Northwestern University, 2014), used throughout the world, and is used as an assessment tool for “age of acquisition, current use and cultural affiliation” (Marion & Fausey, 2006, p. 1028) in multiple linguistic studies, most notably in the United States for Spanish/English bilingual education research. In addition, the LEAP-Q is synonymous with hearing and speech research, and more recently found in cognitive neural studies researching differences between monolingual and bilingual study participants (Krizman, Skoe, Marian, & Kraus, 2014; Shi, 2012).

Some examples that illustrate the LEAP-Q’s global use come from Libben and Titone (2009), who obtained background linguistic knowledge via the LEAP-Q in their research with French participants studying English in the context of bilingual lexical versus semantically biased reading at various stages of reading comprehension. Shi (2012) highlighted information taken from the LEAP-Q to show the relationship between linguistic profiles and proficiency in L2 for hearing impaired participants. In the Shi study, languages of participants included Arabic, Haitian Creole, Croatian, Georgian, Greek, Hindi, Polish, Portuguese, Punjabi, English, Russian, Spanish, and Urdu. A final

example comes from Luk and Bialystok (2013), who confirmed the LEAP-Q's value in assessing self-reported proficiency in English amongst bilingual young adults, positing that more variables than could be taken from information on the LEAP-Q were involved in successful bilingualism within the United States.

The LEAP-Q's appropriateness for my study was its value as a comparative instrument. Important to my study specifically was that the language background assessment covered the context of native and target language exposure and its influence over reading, speaking, and listening. Part of the comparison addresses the underlying question of using native culture to learn English. For example, some of the LEAP-Q's questions about media resource as a contribution to language learning was a source of finding similarity or dissimilarity between the generations by comparing how participants rated their background experience and knowledge of English with their discussion comments about what did or what might be the best way for them and others to learn English.

Finally, all three aspects of language experience and knowledge assessed via the LEAP-Q, "age of acquisition, current use and cultural affiliation" (Marion & Fausey, 2006, p. 1028) were important in thinking about the narrative from each participant's experience with their self-reported language background and experience.

All of the above reasons offer future researchers a well-researched and accepted informational tool for comparison or replication.

Modifications. The LEAP-Q used for my study included 21 questions about language background, three personal demographic identifiers, date of birth, age, and the

first name, and a blank for the current date. Participants were encouraged to complete the document to share their personal background data for understanding how that data can help the adult Mexican immigrant and/or their adult descendants reach their own goals of learning English. The modifications included a last name only field, although participants were informed and could have chosen to use an alternate last name for confidentiality purposes. Participant age included only the birthdate field. The last modification that asks for a date of immigration to the United States was deleted.

The modifications were made for the protection of this sensitive population; and documentation status was neither asked nor necessary to the integrity of the study. Participants were informed that they could leave any question blank.

Content validity. The LEAP-Q's internal validity and multidisciplinary reliability from post-2007 vocabulary research amongst multinational studies teaching English to adult learners is well established (Fitzpatrick & Clenton, 2010; Roshan & Zare, 2011; Shi, L-F, 2012; Whitford & Titone, 2012). Paap and Liu (2014) stated that

Some researchers were initially skeptical about the accuracy of self-ratings for language proficiency, though self-ratings are highly correlated with a range of objective and standardized measures of language proficiency. Marian et al. (2007) correlated self-report measures of reading, speaking, and listening proficiency, obtained with the LEAP-Q questionnaire, with eight different standardized measures of language skill involving reading, writing, speaking, and listening, and covering both comprehension and production. These correlations were obtained for L1 and L2, where L1 was defined as the language a bilingual acquired first.

Marion et al. found that for L2, where proficiency was of greatest concern in classifying an individual as bilingual, all 24 correlations between the three subjective measures and the eight objective measures were significant with Pearson r values ranging from .29 to .74 with a mean of .59. Taking all of their results into account Marian et al. concluded that self-ratings are “an effective, efficient, valid, and reliable tool for assessing bilingual language status” (p. 56).

Context and culture issues. Marian et al. (2007) succinctly stated that their study and questionnaire were “comprehensive [and] applicable across a diverse group of bilingual and multilingual populations” (p. 961). The authors further stated that the LEAP-Q was appropriate for a diverse population of speakers of more than one language with at least “high school levels of literacy” (p. 962).

As stated previously, the LEAP-Q was modified for this study to address distinct context and culture specific ethical issues for its use in this study only (i.e., removal of specific identifiers). The modifications were done because of the sensitive nature of the study’s population within the United States and, again, within the State of Georgia, where the interview was expected to be conducted.

Procedures for Recruitment, Participation, and Data Collection

Table 1 details each data collection instrument.

Table 1

Data Collection Instrument Detail

| Instrument | Research Question | Details |
|----------------|-------------------|---|
| | (see Note) | |
| Researcher | Level 1 and 2 | Moderator/Facilitator for Discussion |
| LEAP-Q | Level 1 and 2 | Offered 3x prior to the interview |
| Voice Recorder | Level 1 | Interview start through interview end because it provides verbatim interview discussion for the direct questions and insight into the underlying research focus on culture as a teaching tool. |
| Clock | Level 1 | Interview start through session end because it provides a way for participants to know that stated time limit is respected. |
| Pad/Pencils | Level 1 | Interview start through session end, because body and facial expressions are not recorded, they are observed, and note taking provides additional insight to verbal statements (e.g., <i>eyebrow or eyebrows raised, eyes widened, mouth corners turned downward or upward</i>). |
| Nametags | Level 1 | Location arrival through recording end, because they provide a visual memory for the researcher to use interviewee chosen identification. |

Note. Level 2: What can be learned about L2 English literacy and its cognitive relationship with native culture from three generations of one Mexican immigrant family? In what ways have learning English been available to the family in question?

Level 1: How can native Mexican culture help in achieving literacy in English? In what ways have learning English been available to your family?

Data collection was expected to occur at either the private residence of a participant family member, in a private room within a public library, or by telephone using either an Internet calling service or my private cellular phone, and was planned for

one occasion. I was the instrument of data collection. The interpreter's presence was to collect data in English for translation into Spanish and vice versa for questions from the researcher to participants.

Because the interview questions (the Level 1 questions that are asked of participants: (a) in what ways have learning English been available to your family, and (b) how can native Mexican culture help in achieving literacy in English) were open-ended, the interview length was flexible and determined by participants. However, 60-90 minutes were felt sufficient to cover the research questions. The data would have been recorded with individual recorders for each participant if the interview was done at a home or public library private room location, and each recorder marked with a code matching the participant code name. Because the interview was done via my private cellular phone, three digital recorders were used to ensure accuracy and completeness. Recordings ensure transcribing clarity, and protect the identity of participants. Although 10 participants were expected, three attended, and the focus group changed to a single interview per participant at separate locations, dates, and times. However, four to 14 persons represents the ideal number for a single case study focus group, and as few as three for a single family interview (Carey & Asbury, 2012; Family Voices, n.d.; Krueger & Casey, 2009; Then et al., 2014; Yin, 2014).

Session end. At the end of the interview session, I restated that participants were invited to contact me with questions. I prepared a business-size card for my study with my contact information and sent that prior to and after the interview via USPS.

Participants were again asked if they would like a copy of the final study. Once all further

questions were answered, I thanked the family for their participation and sent each family member from the three generations a \$25 gift sent via USPS with a Certified/Return Receipt Request since the interview occurred via telephone calling service. The gift would have been sent regardless of interview completion, as there were no conditions for receiving the gift.

Potential for participant risk or stress. The potential for participant risk or stress exists. However, appropriate and careful planning, moderator skills, communication in a way that family members fully understand, and establishing and maintaining trust, as well as listening and observing participants during all contact exposure can minimize risk and participant stress (Casey & Asbury, 2012; Denzin & Lincoln, 2012; Krueger & Casey, 2009; Yin, 2013).

I used a checklist (Appendix G) adapted from Carey and Asbury (2012) that covered all aspects of my study with particular attention to issues of risk to participants. Some mention of current immigration legislation and questions involving race and feelings of anxiety might have occurred during the interview, though were not anticipated. I am a skilled mediator and familiar with emotional reactions that sometimes surface abruptly. I am also skilled at redirecting and refocusing on the purpose of a discussion or interview and is an integral concept of interviewing that includes appropriate and careful planning (Denzin & Lincoln, 2012; Deutsch et al., 2009; Yin, 2013). Had the interview abruptly ended, I would have thanked the family and distributed the \$25 gift to each family member from the three generations in person or via USPS (as

above). No conditions corresponded with receipt of the gift. If an alternate family had been available, I would have arranged an interview with that family.

Interview size. In considering a potential for stress related to a multigenerational family interview at one time, two additional factors were considered. The first is that individual family member interviews versus a group interview can lead to family dissension via perceived secrecy amongst family members, and would most likely to occur in the days, weeks, or even months post-interview.

In many societies, particularly so for collectivist cultures, family is more than just a number of blood relatives. Family is the heart and soul of their human experience. Caldera and Lindsey (2015) have so characterized the Mexican family structure and its value systems, including succeeding generations identified by the editors as Mexican Americans. Caldera and Lindsey identified a multigenerational home as a sharing relationship with a kinship that remains between family members throughout their lifetimes. Therefore, individual interviews can pose more problems than the potential harm or lack of candor in a group interview, and for these reasons, individual interviews were not expected to be conducted; however, the choice of interview modality was given to the participants, and they chose telephone calling services.

The research questions to participants (“In what ways have learning English been available to your family?” and “How can native Mexican culture help in achieving literacy in English?”) were constructed to elicit simple responses. For the second question, the unassuming response could be “it can’t” or “it can.” If the response was positive, I then could ask, “How do you see that?” or “How might that work?” The first

question may also have returned an unpretentious response that referred to a location or situation, either formal or informal.

The research questions to participants and their responses are such that cultural gender roles or cultural mores were not expected to cause stress, though the possibility was not ruled out. With this particular population, the subject itself can be an emotional trigger, though with appropriate interview direction the responses can be kept on track. This is a situation I can moderate because of my mediator training and experience, and the demeanor I present.

Debriefing. Debriefing may occur most often when emotions about sensitive areas can surface during an interview, and immediately following an interview between a researcher and an assistant, such as an interpreter (Carey & Asbury, 2012). A third instance contemplated although not anticipated or expected in my study, would involve distress that I might encounter (Carey & Asbury, 2012). A number of potential scenarios exist. The most likely might occur because of participant discomfort that I might feel unable to minimize or alleviate. The next likely occurrence is I felt a loss of objectivity that could compromise the integrity of my study. My Chair and methodology expert are my go-to persons for help in understanding how to work through problems that arise.

Had issues of racism, marginalization, or immigration legislation arisen, the extant literature suggested that the interviewer ask participants how they are feeling and provide referral services (Appendix R) available to them (Casey & Asbury, 2012; Denzin & Lincoln, 2012; Tolich, 2009). The referral list created for this study provides immediately available (via fee-free telephone hotlines) English and Spanish counselors,

therapists, and other mental health and physical services in the location of each participant interviewed.

Insofar as debriefing the interview from my perspective, and assuming that at least one of the participants would have had limited or no English literacy skills necessitating the use of the interpreter, an unstructured and recorded session between the researcher and the interpreter would have occurred following the interview session. Such a discussion would focus on the actual interpretation to ensure accurate translation. Casey and Asbury (2012) suggested that this type of debriefing could be lengthy. Given this researcher's lack of fluency in Spanish, all efforts were undertaken to ensure the accuracy in translation had that been necessary. The interpreter scheduled agreed to a possible lengthy debriefing session, including listening to the recording of the debriefing session.

A second session of debriefing between researcher and interpreter would have occurred when the interview transcripts were completed. This planned session would serve to ensure the accuracy in the verbatim translations, as well as contextual intent. However, no interpreter was needed as all participants stated they did not need or want a translator.

Follow up session. No follow up session was expected or required, and was not planned.

Data analysis plan. The research questions are restated here. The Level 1 questions (Yin, 2014) asked of interviewees were: (a) In what ways have learning English been available to your family (¿En que manera se les ha facilitado el aprendizaje del idioma Inglés?), and (b) How can native Mexican culture help in achieving literacy in

English? (¿En que forma podría la cultura Mexicana asistir en el aprendizaje del idioma Inglés?)

The underlying researcher Level 2 questions (Yin, 2014) were: (a) What can be learned about L2 English literacy and its cognitive relationship with native culture from three generations of one Mexican immigrant family, and (b) In what ways have learning English been available to the family in question?

Following a brief icebreaker (Appendices H and I, Spanish and English, respectively), the Level 1 question, “In what ways have learning English been available to your family?” would begin the interview discussion. Saturation would occur when no new information was forthcoming about that question. At the point of saturation, the second Level 1 question “How can native Mexican culture help in achieving literacy in English?” would be introduced.

Because the session was designed to be recorded, regardless of location or modality, a verbatim transcript was planned to follow the actual collection process, in this case, the interview. Verbatim includes all discussion, regardless of language spoken. Spanish discussions were scheduled for translation into English. The English translation would have appeared immediately after the Spanish at every instance where Spanish occurred. Thus, the connection between the research questions and the analysis was entirely dependent upon how those questions were responded to by the participants. For example, unexpected information not directly asked could have surfaced about issues related to learning English and also connected to the research questions.

Translation specific instruments and associated bias. Language bias associated with variations in dialect between Spanish speaking countries, and between regions within those countries can be reduced by the use of Standard Spanish and not Spanish associated with Mexico. Using Standard Spanish would avoid variations that could have resulted from discrepant translation. Just as Standard English is the norm for United States, Standard Spanish is the norm for Mexico and used for school texts in Mexico.

Spanish spoken in the interview would have been translated verbatim, and then entered into the ©Microsoft® Powered by Translator option within the Microsoft Office 2010 Word program. In this way, idiomatic phrases and words translate to a standard accepted in Spanish and English. The translation is then highlighted, copied, and pasted into a MS Word document and the proofing language reset to Spanish for Mexico to locate idiomatic differences. Finally, the translator reviews the final translation text in Spanish with the recording and the translations into English to recheck for errors. However, the interviewees stated that they did not need or want an interpreter.

Pattern matching analysis. Yin's (2014) pattern matching analysis plan employs manual coding and does not require a software program for data analysis. Important to note is Yin's statement that internal validity is "strengthen[ed]" (p. 143) when the case study uses a pattern matching analysis of results if a match between expected and actual findings occurs, which I anticipated. Yin explained that pattern matching starts with assumptions or expectations that match or mismatch with findings taken from the interview questions. In this case, to the first research question about how the family learned English, I expected the first generation to have experienced difficulty in gaining

access to teaching programs they felt affordable, and experiencing greater difficulty in learning English than succeeding generations (Fishman, 2016; Hakimzadeh & Cohn, 2007; Portes & Hao, 2001; Rumbaut, Massey, & Bean, 2006; Stepler & Brown, 2016). I expected the first generation to have experienced insufficient public comfort zones for practicing or using English without fear of intimidation from the dominant culture and community. I also expected the first-generation to have had limited formal education equivalent to the pre-and post-secondary grades in the United States (CAL, 2010; Greico et al., 2012).

I expected the second-generation to have near complete literacy in speaking, though depending on socioeconomic status, reading and writing may have ranged from limited to moderate proficiency, a less than 50% high school graduation rate, and even lower percentage for 4-year college graduates (Greico et al., 2012; Stepler & Brown, 2016).

Finally, I expected the third-generation to have reached the highest level of English literacy and a loss of native Spanish fluency, and the highest high school and post-secondary school graduation rates (CAL, 2010; Greico et al., 2012).

To the second research question that asked how native Mexican culture could help achieving literacy in English, I made one assumption. I assumed that participants would have some agreement that native culture could help in learning and achieving literacy in English.

Examples of the pattern matching. On all transcripts, a purple color was used to indicate conversation about the first-generation (grandmother), yellow for the second-

generation (daughter), and green for the third-generation (granddaughter). For example, when the daughter spoke of her mother's recollections of the daughter's grandmother (deceased) or spoke directly of her niece, the yellow and green colors were used, respectively to indicate a nondirect reference.

On all transcripts, references made to learning English were highlighted in orange, and references made to native culture were highlighted in blue. These color-coded areas of conversation per transcript were then matched with the respective assumptions and expectations. For example, the grandmother spoke at length about learning English, and these areas were color coded and placed on a separate, blank document. These areas were then matched for direct reference to her experience and history of learning English. The same coding applied to all participant responses for each question.

I then used the same color-coding for each of the participant's responses on their individual LEAP-Q form. I entered all of the LEAP-Q questions with the corresponding code number provided with the LEAP-Q documents that came directly from the authors. I then searched for direct references to the research questions and looked for concordant and discrepant responses between each participant's transcript and their LEAP-Q, and again between the references made to one of the participants by another of the participants.

The principle of the pattern matching analysis is to make the assumptions, expectations, or predictions before interviewing participants, and then searching for matches between the interviews and the prior statements about assumptions, expectations,

or predictions. As Yin (2014) stated, this type of analysis was known as the congruence method (p. 143) and as stated elsewhere, add to the case study's internal validity.

Software Analysis. SPSS, Version 16.0 analyzed selected portions of the demographic information collected from the LEAP-Q.

Discrepant evidence. Review of discrepant evidence within the expected results and the pattern matching analysis occurs in a subsequent chapter. Maxwell (2013) stated

The basic principle here is to rigorously examine both the supporting and the discrepant data to assess whether it is more plausible to retain or modify the conclusion, being aware of all of the pressures to ignore data that do not fit your conclusions (5. Searching for Discrepant Evidence and Negative Cases, para. 1).

Issues of Trustworthiness

Credibility and Internal Validity

Yin (2014) argued for great rigor in case study to address continued concerns from the research community about trustworthiness (reliability and validity) attributed to qualitative research and its absence of quantitative analyses to validate hypotheses. Lincoln and Guba (1985) made clear the argument that persists: "Rigor, it is asserted, is not the hallmark of naturalism" (p. 289, para. 2). However, Lincoln and Guba further described the four hallmarks of qualitative trustworthiness: (a) "truth value, (b) applicability, (c) consistency, and (d) neutrality" (p. 290, para. 2), which they translated as "internal validity, external validity, reliability, and objectivity", respectively (p. 290, para. 2). In other words, I want to know the extent that findings are plausible. The validity check assesses plausibility.

An often-used validity check is the member check. A member check requires participants to review the data collected and its analyses for a match to its intended purpose prior to submitting the final study. However, because the entirety of the interview session was recorded and transcribed verbatim (with no translation of Spanish into English required by interviewees), accurate and objective management of the evidence (i.e., the data collected) was felt to accurately represent the participants and their stories (Richards & Morse, 2013; Trochim, 2006; Yin, 2014). Additionally, a detailed appendix together with recordings served to leave an appropriate “audit trail” (Richards & Morse, 2013, p. 226) and for which a separate document is provided that outlines the procedures (Appendix AA) (Lincoln & Guba, 1985).

Patton (2001) suggested that credibility in the qualitative study can be a problem when assessment expects to conform to a standard protocol. Patton further observed that interview data elicits different perspectives from each reader (p. 543). For this reason investigator triangulation offers a necessary check on internal validity (Guion, Dehl, & McDonald, 2011). Once the findings were completed and formalized in Chapter 4, a team of academics from differing disciplines reviewed and evaluated Chapters 1-4 and the raw data collected with meticulous scrutiny for researcher bias and errors in the interview process. At least two of the reviewers invited were native Spanish speakers. The data was sent to the reviewers via email, including a copy of the sound recording and transcripts. Guion, Dehl, and McDonald (2011) suggested that, “if the findings from the different evaluators arrive at the same conclusion, then our confidence in the findings would be

heightened” (p. 2). The review completed the audit trail for its role in internal validity and dependability.

Saturation was expected to occur when no new information was forthcoming from the participant discussion relevant to the Level 1 and Level 2 questions.

Caveats to credibility. Because I am the researcher and the instrument of data collection and data analysis, the question of objectivity was of particular importance. Restated here to consider the issue of reflexivity is that I feel passionate about social change through language literacy for the participant community. As such, I am acutely aware of the potential for constructing the findings within the frame of my subjective perspective. Watt (2007) wrote, “little mention is made in the literature of the possible value of reflexivity from the perspective of a beginning researcher” (p. 84). Watt suggested that the new researcher keep a journal for use in future research endeavors to help with issues involving acknowledging and minimizing subjective perspective.

Unlike Watt’s (2007) first research experience in her doctorate program, I kept a diary during my undergraduate cognitive psychology course when two cohorts and I conducted a quantitative pilot study. Like Watt, the pilot study journal (Kim, Chon, & Brown, 2001) offered a unique mirror of the study itself and the ensuing 14 years between the two studies. Reflecting on that journal indicated how passion can obscure objectivity and conversely, how it can be used to the advantage of the researcher to motivate positivity, as well as a palpable reminder of all things subjective.

Transferability and External Validity

Yin (2014) defined external validity for the single case study as an analytic generalization applicable to “other situations that were not part of the original study” (p. 238). An example evolving from my study’s interview findings include a mixed methods study involving a larger group of adult participants whose quest for English literacy could have begun at any age, and who indicate a desire to renew or begin their learning. Participants would be interviewed before and after an experimental instructional design, a culturocognitive approach versus a traditional pedagogy. Thus, the research questions relevant to cultural theory and my findings can correlate to a generalization for future studies that also contributes to external validity.

Dependability and Confirmability

Finlay (2006) reminded the qualitative researcher that, “Reliability...is largely irrelevant in the case of qualitative research” (p. 4). Finlay further suggested that, “even the same researcher, interviewing the same participant at a different time or place would not elicit exactly the same ‘story’” (p. 4). Regardless, reliability (i.e. dependability) in this research rested with my attention to details via the audit trail. For example, maintaining continuity and protection for the chain of evidence (Yin, 2014) is an integral component of the audit trail. The investigative triangulation method (Guion et al., 2011) allows for scrutiny of the audit trail (Richards & Morse, 2013) by at least one member of the evaluation team. For this study, a minimum of five persons were expected to independently review the findings between the raw data and the pattern matching analysis. All reviewers were tasked with scrutiny for the audit trail.

Furthering Watt's (2007) journaling experience, I kept a journal for this study (Appendix J). The journal is a reflexive diary that includes e-mails and recorded phone calls to illustrate the details of obtaining information contributing to the study, as well as providing notes for identifying existing and potential bias. Because of the academic nature of this single case study, the audit trail, my journal and recordings, and because I am the data collection instrument, the final peer reviewing team accomplished a thorough and objective second-look. The team evaluated the coding technique used and rendered opinions on its value to the methodology and findings. Therefore, reliability can be measured by the evidence that I present in this study, along with peer-reviewing team's assessment, to consider its methodology choice with the audit trail established for future research. However, as Yin (2014) stated, "the emphasis is on doing the same case over again, not on 'replicating' the results of one case by doing another case study" (pp. 48-49). Thus, a future study that replicates this study's process may have results that agree or do not agree with my findings, though the process itself contributes to confirming reliability.

Ethical Procedures

Access to participants. An internal review board (IRB) is a necessary and welcome risk management tool to protect confidentiality and privacy of individuals or groups who participate in research projects. The IRB emphasis involves the three core principles issued by the Belmont Report, "respect for persons, beneficence, and justice" (The Belmont Report, B. Basic Ethical Principles, 1979). The Walden Internal Review Board application, ID 08-24-15-0016750 (Appendix Q), and Project Information section

of the application require the same protection of humans in research. Participant protection begins with the completion of The National Institutes of Health (NIH), Office of Extramural Research web-based training course, Protecting Human Research Participants for Cherri L. Brown, and the anticipated interpreter, David A. Brown, Jr. (Appendices K and L, respectively).

Additional documents were required to protect participants from harm. The documents were the recruitment letter in Spanish and English (Appendices A and B, respectively), the Leap-Q (Appendices C and D), Participant consent form (Appendices O and P, Spanish and English, respectively), Translator Consent and Confidentiality Agreement (Appendix P), and the IRB approval number (Appendix Q). The IRB must approve all of the above documents prior to and following data collection. Upon approval of the research proposal, the IRB issued a specific identification number.

Other ethical issues. An issue unrelated to current IRB documents and the protections they afford was relevant to the potential participants who may have lived and worked in Georgia. Georgia's sociopolitical environment expends considerable resources to ensure immigrants leave the state, either voluntarily (self-deportation), albeit, under duress, or through law enforcement and legislative measures (AJC PolitiFact Georgia, 2011; Arrocha, 2012; Beadle, 2012; Beirich & Potok, 2009; Georgia Department of Audits and Accounts, 2014). A 3-year expenditure of personal resources was used in investigating and securing the most protective protocol in the participant process for this study. A neutral community partner was located, a local church denomination recognized for its community work with the Mexican immigrant population.

Should an in-home interview have taken place in California, legislation there did not present the barriers that remain in Georgia; in fact, California took legislative action to increase inclusion for California's immigrant population (Mason, 2015), and is home to more than 30 *sanctuary cities* (Griffith & Telford, 2015).

If a concern had arisen during any phase of the study that could not be resolved within the ethical, legal, or moral protections employed, I would have ended that phase of the study or the methodology, or ended the study. An alternate plan to interview at least two-generations of adults was entertained by using the same recruitment strategies for just one family. In California, the individual who currently resides within a Mexican immigrant community, and who has a binding institutional and professional confidentiality umbrella to help in recruitment using the modified nomination strategy, would have simply passed out additional flyers on my behalf.

Additional ethical concerns. A description of potential data collection concerns was discussed within the debriefing segment in that some situations may have occurred that would have required an immediate reaction or response from me. The subject of my study is not one that lends itself to emotional sensitivity in general. However, because of the history of marginalization and racism toward the Mexican immigrant population, any discussion of learning English could have led to unexpected emotions and an end to the interview.

As stated previously, moderator skills are an important factor in understanding a participant group dynamic (Carey & Asbury, 2012; Yin, 2014). In a final analysis of risk and benefit, I believe that a family unit benefits from (a) knowing that someone is making

their experience the subject of research that asks them about their personal experiences, (b) how those experiences might help others from their community, and (c) acknowledgement that native culture is an important part of their lives and not to be set aside within acculturating to a target culture.

There are, however, specific factors that stem from a three-generation family that could have resulted in an abrupt termination of the interview. For example, a sudden refusal of one or more participants to continue or one participant who might have abruptly left the discussion area were thought to be possibilities. Because the participants were family members spanning three-generations with personal stories and my expectation of varying abilities for English literacy, two focus group caveats might have occurred. The first was self-censoring, and the second was conforming (Carey & Asbury, 2012).

Regardless of age, one generation may have felt uncomfortable revealing their history of English learning and subsequently censored their responses. Alternatively, the same situation could have occurred whereby one generation conformed to another to avoid a potentially embarrassing revelation. In each case, as a skilled moderator, I can attempt to compare responses and reframe a reply that might elicit more information (pp. 32-33). An example from my moderator experience is that I often find a need to reinforce a sense of trust and respect for the participants, such as the stating the following: "It appears that you are feeling uncomfortable. Would you like to pause for a moment? Do you feel that you want to continue?" After such questions, I wait and give careful attention to any response(s).

The issue of trust between a moderator and participants is particularly relevant in both cases because the family was expected to continue their established familial contact with each other following the interview. Trust and respect was evident in one of the questions I included in the introductory letter, and that was asked of volunteers during the selection process and again at the beginning of the interview. The question asked if they believed and felt comfortable discussing their experiences with learning English.

Important factors considered for this particular population were its social structure that is collectivist in nature, and its inherent family value system (Caldera & Lindsey, 2015). Doing individual interviews with three generations of one family was felt to be more problematic than a group discussion because of the potential for perceived secrecy. Caldera, Velez-Gomez, and Lindsey (2015) characterized the Mexican family structure as having close ties and extended kinship throughout the family's lifespan. As stated previously, the questions posed to participants were unassuming in nature. The questions asked only how the family learned or planned to learn English, and if using their native culture might have been or could be helpful to their literacy needs.

If participants were to have abruptly left, from one person to the entire family, I would have asked permission to continue with the interview and if they were comfortable with continuing the interview. These were predictable events in the sense that they are part of the interview literature cautioning interviewers to give their serious attention to the potential for an abrupt departure of participants.

Treatment of Data. Confidentiality and participant protection are the foundations of data treatment during all phases of a study, including 5 years after a study's

completion. However, despite the best protections, several areas of concern for the ethical and moral protections and safety of participants can still be present (Kaiser, 2009; Parry & Mauthner, 2004). Some of these areas of concern included storage of archival data and permission for use by future researchers. Mueller and Furedy (2013) raised additional concerns about the ability of current IRBs to ensure protection for research participants. Concerns notwithstanding, collected data security remained well managed throughout all phases of my study. In addition, the same protections will extend to the required 5 years for data storage. These protections include: (a) a safe and locked file cabinet located in my residence, (b) a locked portable briefcase used to transport of recordings, transcripts, and notes from the interview, (c) a virtual private network (VPN) configured through my home that provides a secure connection and transfer of data from portable devices used outside my home, and (d) a dual firewall system on all in-home and portable devices. All data collected were coded anonymously with a letter and number combination for each participant.

No persons other than this researcher and the reviewers were given access to the original raw data. Noted is the private e-mail account I created for this study that was used to send copies of the raw data and Chapters 1-4 to the aforementioned reviewers following my data analyses. Any participant conversations in Spanish were to be transcribed with a voice recognition program (Nuance, Dragon) with the language default set to Spanish. The interpreter was scheduled to conduct a check against the recordings for accurate transcription. However, the interpreter was not needed per participants' stated wishes, and no conversations in Spanish occurred.

Finally, following the required 5-year storage, paper files and CDs will be shredded and discarded. A program will delete and make unrecoverable research data stored within technology devices.

Power differentials. Anderson (2008) stated that the qualitative researcher is never without influence to their work processes (p. 184). In discussing power differentials between myself and participants in this study, I made certain assumptions about the participants, a subjectively-driven decision. However, in a previous section, caveats to credibility, I discussed with candor my known researcher bias and reflexivity. While I have personal experience about the general demeanor of the population I chose to research, personal experience is not a plausible show of evidence. Demeanor also changes with a need, personal self-confidence, socioeconomic status, and in the case of immigration legislation, the political zeitgeist of voter choices. Both sides of the research relationship, interviewer and interviewees, have a defined helping power; interviewees help move the study forward and believe the interviewer will help their community. I believe passionately in the opportunities communication skills provide for positive social change. Conversely, both have ways to hurt or end that relationship. Perceived and real racism offers some perspective into the scope of power differentials.

A few years ago, a group of Mexican adults I offered to help learn English, and who after several months were making significant progress, asked me not to return. They stated they felt fearful about “the ICE men” (Immigration and Customs Enforcement employees), because I was obviously the “White chick” (personal communication, 2012). As discussed in Chapter 1, racism is pervasive (Haney-López, 1996). For the indigenous

peoples of North and Central America, racism and colonization continue to advance (Smith, L., 1999, 2012) with word selectivity (Gómez-Quíñones, 2012) and control technologies (Bamberger, 2010; McDowell & Wonders, 2010; Weber & Pickering, 2011). Given the extensive history of Mexican xenophobia in the United States (Acuña, 1996, 2000; Covarrubias & Lara, 2013; Jurado, 2008), and as a Caucasian, I neither ignored nor minimized the influence of my skin color. Although I remain an active anti-racist (Tatum, 1999), as discussed in Chapter 1, I relied on a relationship of trust between the interviewees and myself (Howlett et al., 2013; Patel et al., 2003). The first impression of trust was established during my tenure as a student government executive board member, Chair of Organizations, at Mount Holyoke College, when I met EA. Our relationship established me as a trust partner for the families either referred or nominated by EA.

Trust is an abiding individual belief that established and maintained my stated precept that participants were crucial in helping the researcher. Participant trust also was a personal goal in helping the participant community with their stated needs for language learning.

In sum, the lives of all members, the participants, and me discovered change. Change was unavoidable as information emerged throughout my research process (Finlay, 2006). I am cognizant of my beliefs, feelings, and passion for helping this community reach their individual goals relative to English literacy. Despite well-researched evidence about power relationships, differentials, and distances, to what extent power influences any of the members (i.e., researcher, interviewees, or committee

team) in this study is unknown, though the most powerful differential, racism, was acknowledged, admitted, and shared as a tool of trust building between myself and all persons involved with the research process.

Summary

I began this chapter with the research design and rationale, researcher role, methodology, data collection instruments, recruitment procedures, data analysis plan, and issues of trustworthiness, and have ended this chapter noting the ethical procedures to necessary and required to understand how, what, and why Mexican immigrants and/or their descendants living within the United States, believe, feel, and think about their experience with learning English, and if their native Mexican culture might serve as a learning aid for their future English literacy needs.

I will begin Chapter 4 with an introduction and preview of the chapter's organization, continue with the setting and demographics, the data collection and analysis, evidence of trustworthiness, the results, a summary of the chapter, and end with a transition to Chapter 5.

Chapter 4: Results

Introduction

In this chapter, I begin with a reintroduction to the study's purpose and nature, and summarize key outcomes from the collected data. Next, I provide an interpretation of the findings and discuss how the collected data confirmed and disconfirmed my assumptions and expectations about the research participants' experiences with English literacy, and about their feelings and thoughts about using native culture as a learning tool. Next, I briefly discuss the limitations I identified after the data collection phase and relate them to those discussed in Chapter 1. This chapter ends with concluding thoughts and a personal message for those who may approach research involving second language learning and its psychology that affects actions and public policies.

My intent for this qualitative case study was to explore participants' personal experiences, feelings, and thoughts about learning English using a focus group interview with one three-generation Mexican immigrant family, and to investigate the use of native culture in teaching and learning English. However, in lieu of a focus group interview, I offered to conduct phone interviews with participants. The participants chose individual telephone interviews versus the family group interview.

I chose this population because immigrants from Mexico continued to be the largest immigrant population in the United States, and have made clear their desire for English literacy (Jiménez, 2010; Suárez, et al., 2009; Tse, 2001). The questions were designed to address two gaps I found in the literature. First, I found no published study in which researchers asked adult Mexican immigrants to the United States how they wanted

to learn English. Second, I found no published study in which Mexican immigrants to the United States were asked if using their native culture as a learning tool would help in achieving their individual literacy goals. I used cultural theory (Smith & Riley, 2009) as a conceptual framework to design the study and its questions.

I asked two research questions of the interviewees using Yin's (2014) two levels for qualitative questions, Level 2 and Level 1. Level 2 questions represent those the Interviewer: wants to know more about, and Level 1 questions represent those asked of the interviewees. The questions were as follows:

1. Level 2 question: What can be learned about L2 English literacy and its cognitive relationship with native culture from three generations of one Mexican immigrant family?

2. Level 2 question: In what ways have learning English been available to the family in question?

3. Level 1 question: In what ways have learning English been available to your family?

(En que manera se les ha facilitado el aprendizaje del idioma Inglés?)

4. Level 1 question: How can native Mexican culture help in achieving literacy in English?

The key outcomes from the interviews were that participants had mixed responses to the Level 2 questions, and that all participants agreed that native culture could be helpful in learning English.

Setting

I collected data from one volunteer family who responded to my Facebook participant solicitation page (Appendices O and R). The participant data came from two sources including (a) a participant packet sent to volunteers that included a recruitment letter, consent documents, and the language background survey, and (b) three cellular telephone interviews. These calls originated from my residence to the residences of the first and second generation participants in Margate, FL and Homestead, FL, respectively, and from my residence to an unknown location of the third generation participant who resided with the first generation participant in Margate, FL. I was aware of no negative influence that the setting may have had on the participants' sharing of information, or to my interpretation of the study results.

Demographics

The three participants represented three generations from one family of direct Mexican descent. At the time the interviews were conducted, all were citizens of the United States, female, and resided in South Florida (one in Homestead and two in Margate). The first- and third-generation participants lived in the same household in Margate, the grandmother and her granddaughter. The second-generation participant, the daughter of the grandmother, lived in Homestead. Their ages at the time of the interview were 66, 42, and 21, representing the first, second, and third generations, respectively. All three generations stated that they were born within the contiguous United States. The first- and second-generations stated that their first language was Spanish, and that they learned English when they entered school in the United States. Documentation of

citizenship were not requirements for volunteer participants, as noted in Chapter 3, and I did not inquire about the participants' citizenship status prior to the interviews for ethical, legal, and participant safety reasons.

The grandmother stated that her maternal and paternal grandparents were born in Mexico, and were the first of her family to emigrate to the United States. The grandmother stated that the grandparents did not speak English, and her parents spoke very little English. In fact, the grandmother sometimes translated for her father who she said worked as a "foreman" on agricultural farms in several locations within the contiguous United States.

When the grandmother met her husband, who was also born in the United States but returned to Mexico where he "grew up," she said that he spoke only Spanish. The grandmother stated that she then learned his dialect of Spanish during their marriage. Many countries have different dialects, and some dialects are not understandable to others within the same country, yet the same language is attached to the country (e.g., India has over 700 dialects and China has nearly 200 dialects, but all have the attached language identifier as Indian and Chinese, respectively; Xu, 2016). Mexico has over 300 dialects of Spanish. The grandmother said that her husband's maternal and paternal families were born in Mexico.

Data Collection

I collected two types of data from the three volunteer participants: (a) a language background questionnaire, the LEAP-Q (Marian, et al., 2007), and (b) individual cell

phone interviews with the three participants. All data was collected during the month of November 2015 via United States Postal Service and cellular phone services.

Location, Frequency, and Duration of Data Collection for Each Instrument

Following the sole response by one member of a three-generation family to my Facebook participant solicitation webpage (Appendices O and R), I mailed a packet containing the necessary and required documents to each participant on October 25, 2015. Separately, I also mailed information packets from my USPS mail center located in Tyrone, Georgia to two locations in Florida. One packet was mailed to the second-generation participant (daughter of the first generation) at her provided Homestead, Florida residential address. The first- and second-generation participants (grandmother and granddaughter) were each mailed a separate packet to their provided residential address in Margate, Florida. All packets required only one mailing. I received an e-mail from the second-generation participant (the daughter) within 5 days of the mailing date notifying me that all packets were received by all participants.

Each packet contained the following documents: (a) a cover letter (Appendix W), (b) a recruitment letter in Spanish and English (Appendices A-B), (c) the IRB (IRB ID 0215.10.2 2 18:44:28-05'00') approved consent form in Spanish and English (Appendices U-V), and (d) the LEAP-Q in Spanish and English (Appendices C-D).

The three participants received and manually completed their documents in English; however, I do not know where they completed and signed the documents, or the time it took to complete them for each. The first-, second-, and third-generation participants dated their individual LEAP-Q on November 7, 2, and 7, 2015, respectively.

The first-, second-, and third-generation participants completed and dated their consent form on November 7, 2, and 8, 2015, respectively.

The consent and LEAP-Q documents from the three participants were scanned and converted to one PDF formatted document, and then sent to me by the second-generation participant via e-mail. I received the e-mail with the PDF document as an attachment on November 9, 2015 at approximately 3:30 p.m. (EST).

After receiving the e-mail with the PDF attachment, I sent a reply e-mail to the second-generation participant that asked for a convenient time for them to have me call, and I offered interview locations with the dates and times to be decided by the individual participants. I offered to conduct the interview in their home, a public library, or other public location of their choosing, or via land, Internet, or cellular calling service. The reply e-mail provided best days and times to call (late evening and weekends) for the second-generation, early evenings and weekends for the first generation, and for the third-generation I was to leave a message and my call would be returned. The third-generation was identified as having two jobs and a full-time school schedule, and best times and days was not possible (Appendix BB).

The participants chose to conduct the interviews via their cellular phones, and I used my cellular phone as well. I called per the days and times given via e-mail, and conducted the interviews on November 9, 12, and 13, 2015 with the second-, first-, and third-generation participants, respectively. Each participant completed her interview in one session.

The first-generation participant interview session lasted approximately 45 minutes; the second-generation participant interview lasted approximately 40 minutes; and the third-generation participant interview lasted approximately 12-15 minutes. With each participant, the interview reached the saturation point for the questions asked (Richards & Morse, 2013, p. 233). The interviews, while shorter than anticipated, were in keeping with Yin's (2014) description of such changes in interview duration (p. 111).

The first-and second-generation participants offered additional information related to their experiences and memories with English literacy going back to fourth generation maternal and paternal family members. Many of the discrepancies detected between the LEAP-Q responses and the interviews with the first- and third-generation participants were touched upon in those memories. The additional discussion offered more information about relationships between Mexicans and U. S. citizens within some of the areas in the contiguous United States, where the grandmother and daughter lived. The third-generation participant reached saturation at about 12 minutes.

Because I had interviewed the grandmother (first-generation) and daughter (second-generation) prior to the interview with the granddaughter (third-generation), I had information from their individual and in some cases, collective, memories that conflicted with the information the third-generation participant provided on the LEAP-Q and during the interview. Despite gentle prodding from the granddaughter for more of her perspective and memories, she seemed unwilling to continue. Because I did not want to cause stress, and because she had answered the two questions quite simply, the interview ended. She asked if there were more questions and I replied, "No." Her voice echoed her

aunt's statement in the aunt's e-mail (Appendix BB) that her schedule was busy, "between 2 jobs and school- I have a hard time pinpointing on best time to call her", and her grandmother's statement that the granddaughter "didn't want to speak Spanish It's English only and no Spanish."

Data Recordings

I recorded the interviews with three of my Olympus digital voice recorders, model WS-500M, from my office desk and located them about 5" from my cell phone in a triangular fashion. I used my cell phone's speaker feature. My cell phone is a Microsoft Windows 8.1 phone, Lumia 640 LTE with service provided by Cricket. Noted is that the first- and third-generation participants also used their cell phones with the speaker feature that may have contributed to the echoing sound of their recorded interview that obscured some of their conversations.

I uploaded the interview recordings from all three recorders to my private desktop computer, and then used the Nuance Dragon 12 Premium program to transcribe the interviews directly from the uploaded recordings. Because the sound quality from the first- and second-generation (grandmother and daughter) had a considerable echoing sound and sound deviations from loud to soft, I also transcribed one set of recordings manually. I used the remaining two recorders to listen to the transcripts for any differences between the recordings and the transcripts. I chose to use the manually transcribed interviews for the data analysis.

Variations in Data Collection from Chapter 3 Plan

In my Chapter 3 data collection plan, I included items based on an in-home interview with many family members representing three generations of one family. Because the volunteers chose to interview by cellular phone services, the nametags clock, and the pad and pencil were not needed and not used. Because I recorded the interviews from my private home office, I used the date and time feature from my Windows 10 desktop computer and coordinated the time for accuracy with my cellular phone and a wall clock in my office. All documents required were completed and mailed to me via the U.S.P.S. prior to the phone interviews.

Unusual Circumstances Encountered During Data Collection

LEAP-Q. The LEAP-Q survey offers two modalities for participants to enter their responses to the form's survey questions, an online version with a drop down menu and a printed version with options listed following the questions or statements. I sent the printed version in the mailed packets and provided the online version from the e-mail address created for my study to the second-generation participant's e-mail that she gave to me at an earlier time. All the participants chose to fill out the survey manually. Unfortunately, all participants added variables and ranges, as well as commentary to many of the questions and statements. The additional variables, ranges, and comments, however, indicated some discrepancies between the LEAP-Q and the live interviews, and provided more, though limited information to the interviews.

Interview sound quality. Although I am unsure of the cause, two of the interviews (grandmother and daughter) resulted in the echoing sound mentioned

previously on all three recorders, as well as a fading in and out of their interviewees' voices. The interview with the granddaughter was clear with no sound deviations or echoing noise and she indicated that she was using her phone's speaker option, as was I.

Not present in any location on the dates when the interviews took place were adverse weather conditions that could account for the sound problems. It is possible the participants used their cell phones in locations within their homes that might have contributed to the echoing noise and the apparent signal changes that resulted in the fading in and out of the interviewee voices.

Data Analysis

I begin this section by restating the assumptions and expectations I made in Chapters 1 and 3, and which conformed to the data analysis plan I chose to use. My assumptions and expectations were based on previous research generalizations about this population (Bacallao & Smokowski, 2013; Beckhusen, et al., 2012; Jiménez, 2011), and my personal experience.

Assumptions and Expectations

I made the following expectations by generation, the first through the third (grandmother, daughter, and granddaughter) to Research Question 1:

First-generation. I expected the first generation (grandmother) to have had trouble in gaining access to teaching programs she or her family felt affordable, and would have experienced greater difficulty in learning English than succeeding generations. I further expected her to have experienced insufficient public comfort zones for practicing or using English without fear of intimidation from the dominant culture and

community I also expected her to have had limited formal education equivalent to the pre-and post-secondary grades in the United States (CAL, 2010; Greico et al., 2012).

Second-generation. I expected the second generation (daughter) to have achieved near complete literacy in speaking English, though depending on socioeconomic status, reading and writing may have ranged from limited to moderate proficiency. I further expected her to be among the less than 50% high school graduates, and to have a lower than 50% rate for 4-year college graduates, both as indicated in the literature and statistical data collected about Mexican immigrants and their descendants (CAL, 2010; Greico et al., 2012; Jiménez, 2011).

Third-generation. I expected the third generation (granddaughter) to have the highest level of English literacy with some loss of Spanish fluency. I further expected her to have the highest high school and post-secondary school graduation rate of the three generations, again per the literature and statistics about Mexican immigrants and their descendants (CAL, 2010; Greico et al., 2012).

I expected that the three generations would respond positively to the question: How can native Mexican culture help in achieving literacy in English? All three generations indicated that using their native culture would help in learning English.

I used two ways to analyze the data. The first was Yin's (2014) pattern-matching analysis commonly used for case studies. Yin suggested that matches between participant discussions and researcher assumptions and expectations form patterns around the research questions that provide an accurate assessment for collected participant data. The

second way I analyzed the data was to enter the LEAP-Q data and the themes from the transcripts into the SPSS version 16.0 program.

Codes

For the participant transcripts and the study, I used a combination letter and number code to identify each person. The grandmother, daughter, and granddaughter were given a code of Zr1, Zg2, and Za3, respectively. For the pattern-matching analysis in the transcripts, I chose a color code system using highlighters. The color green represented a match between the first-generation participant's statements and my assumptions and expectations; yellow for the second-generation; and orange for the third-generation.

The LEAP-Q forms provided with modifications by the authors eliminated three identifiers; those identifiers were age, date of birth, and last name.

The Reviewers were given a code of R1 and R2.

Themes

For the first of the two research questions, three dominant themes arose between the three generations within the transcripts and LEAP-Q forms. Those themes were about learning, speaking, and using the Spanish language compared with their statements during their interviews that focused on English literacy. Each generation expressed a perspective of their language that ranged from little to greatly different from one another. The majority of differing recollections and similarities were between the first-and third-generation participants. While all participants are now fluent in English (speaking and writing), the first- and second-generation women learned English at a very young age

after entering the public school system in the United States. The grandmother stated that she learned English from friends while growing up because her parents spoke no English.

Learning. The grandmother identified mostly with the English language and from an early age (approximately age 6 years), as evidenced in this statement from her interview: “I had to learn correct English because we were around White people all the time.” Marsiglia, Booth, Baldwin, and Ayers (2013) found that in Mexican adults, “Speaking primarily English only predicted higher levels of resilience, but not life satisfaction” (p. 49). I question whether those same findings might apply to some Mexican children who work hard at learning English as a coping mechanism when their parents speak little or no English. Buriel (2012) suggested that in studies involving Mexican families, researchers need to be mindful of expanding the scope of questions because Mexicans who have immigrated to the United States are an under researched population. In my study, the grandmother was born in the United States and her parents were the immigrants; however, neither the grandmother or her daughter spoke English until at the earliest 6 years for the daughter and grandmother.

My research question and Buriel’s (2012) suggestion that the Mexican American families were under researched also led to an unexpected gap that I found in the literature about Mexican immigrant families to the United States from about the 1930s-1940s and the reasons why some worked diligently at learning English and others did not (Alaniz & Cornish, 2008; Jiménez, 2010, 2011). I could find no researchers who followed up with Buriel’s findings of the cultural diversity within the Mexican immigrant families and Marsiglia et al.’s (2013) focus on Mexican immigrant family satisfaction and the

suggestion that English was used as a coping mechanism by the young children of immigrants who, as a family, often worked in the agriculture fields of the Southwestern area of the United States.

As the grandmother further documented, she was, in fact, at around age 8 years, a *language broker* (Weisskirch, 2006) between her father, an agricultural foreman, and potential employers. She further served as a language broker with her husband who she said knew “very little” English at the time of their marriage. Her husband subsequently learned English from the grandmother, and the grandmother stated that she learned “his Spanish,” referring to his dialect of Spanish from Mexico that was different than her parents’ dialect of Spanish

The third-generation, the granddaughter, shared similarities and dissimilarities with her grandmother as evidenced on her LEAP-Q form. The granddaughter denied knowledge of a second language on her LEAP-Q. However, during her interview she spoke of her parents and grandparents speaking to her in Spanish. When asked, “Did you understand – did you say you did not understand Spanish then”, she responded, “I am not, no, I’m not fluent like (inaudible).” This would appear to indicate that she did have at least some knowledge of Spanish. Her further statements about being “100% American” and because she spoke “English only” may also be related to English literacy as a coping mechanism, as it might have been with the grandmother.

Speaking and using. Consistent with Buriel’s (2012) call for increased research about the Mexican American family and thinking about English literacy as a coping mechanism to an immigrant’s sense of what acculturation means on an individual basis

(Marsiglia, et al., 2013), the grandmother often spoke about her granddaughter's exposure to and knowledge of speaking and writing Spanish. During a lengthy response to the first question, "How did you or any one in your family learn English," the grandmother began to compare how her children and grandchildren learned and used Spanish. She gave particular attention to her granddaughter in this excerpt from her transcript:

Zr1: (Inaudible) like my granddaughter, I – we talk to her in Spanish, always, ever since she was a baby. But her dad (grandmother's first son) . . . he would ever talk to her in Spanish. Well she said (in a conversation with the grandmother about speaking Spanish), "I think because it really doesn't matter as long as you understand us, you can talk to us in Spanish." Because she knows – she didn't want to speak Spanish. . . . She doesn't speak Spanish now, she speaks English.

Considering the grandmother's early brokering role at age 8 years and that such brokering was a factor to her family's economic stability, the idea of English literacy as a coping mechanism has some support and perhaps against nativism or xenophobia at that time in her life (age 8 years or thereabouts). Part of the grandmother's initial response to my first question, "How did you or any one in your family learn English," was

Zr1: Well, as far as I can remember, way back then, like we were growing up because we were all born in (xxxx, within the United States). . . my mother didn't speak English at all . . . my dad didn't speak English at all . . . But , so with our family, think we, and our friends, so they – we spoke English. We started

speaking, you know, a little bit of English and more and more, and then, my dad used to go, like one of those immigrants, and we would go all over the states.

She later stated that her family would work in the fields, which together with her statements about translating for her father to secure “contracts for our space,” ‘gave me a sense, if only a small sense, that English literacy somehow served to deflect the type of criticism against immigrants from Mexico at that time. However, as above, the grandmother seemed to want me to know that her granddaughter was exposed to Spanish as part of her family heritage.

In the granddaughter’s interview when I asked the first question, “In what ways have learning English been available to your family,” she responded in part:

Za3: I’m – they (her parents) always spoke to me in English more than Spanish, so. And we grew up learning it more than any kind of Spanish at all. . . . And then my grandparents would talk to me in Spanish, but they also talked to me in English knowing that my parents only talked to me in English.

The second-generation participant, the daughter, spoke freely of her cultural and linguistic Mexican heritage as a foundation for her cultural and linguistic history with English literacy. She, in fact, stated that Spanish was her first language and that she did not learn English until she entered public school, grade Kindergarten in the United States. She further stated that at times she would ask her grandmother (deceased), and now her mother (the grandmother in my study), to translate a word from English to Spanish because she had forgotten some words in Spanish, and was always trying to improve her Spanish and her English literacy skills. Her statements reflected the opposite of

researcher's studies that indicated succeeding generations of immigrants have shown some or great difficulty with speaking, writing, and understanding their native language over time (Fishman, 2016; Hashimoto & Lee, 2011; Portes & Hao, 2001; Rumbaut et al., 2006).

In response to the second of the two research questions, "How can native Mexican culture help in achieving literacy in English?," no specific theme surfaced from any of the participants. However, each of the generations offered ways in which native culture might be helpful in learning a second language, although no one suggestion was more prevailing than another.

Qualities of Discrepant Cases and Their Analysis

A total of 100% or precise ranges were provided for the nonopen-ended portions on the LEAP-Q form. The participants added many variables and percent ranges that often resulted in a lower or higher percent than the given 100%, or maximum range provided by the authors for the questionnaire's response choices. The added information may have contributed to discrepancies in the pattern-matching analysis. However, I entered to the SPSS program each variable response and added the additional percents and ranges to match what the participants wrote in the margins of their individual paper forms. The participants also created variables that were not part of the survey form and I also entered those to the SPSS program. Also, after identifying pattern matches in the transcripts, I created a new analysis sheet in SPSS with the themes to see if any of the LEAP-Q responses were similar or matched the themes I identified in the transcripts.

For the differences among the participants about their recollections, no changes in the color-coding for pattern-matching analysis were necessary. Each participant's recollection during the interview seemed to reflect emotional connections to their discussion about language through the variations in their voice levels and the frequent pauses accompanying some voice level variations (Givens, 2015) as I perceived those levels, and so I accepted that their sometimes contradictory recollections reflected their individual truths.

As I will discuss in Chapter 5, and in accordance with Yin's (2014) pattern-matching analysis protocol, there were, as stated above, some evident discrepancies between my assumptions and expectations and some of the themes that I found in the raw data. Those discrepancies involved some of the grandmother's statements as she recalled her parents who were the first generation to emigrate to the United States. Some of my assumptions and expectations made about the grandmother were evident in the previous generation per the grandmother's statements in the interview.

Evidence of Trustworthiness

Credibility Adjustments

As stated in Chapter 3 within the section titled, "Issues of Trustworthiness," I quoted Lincoln and Guba's (1985) hallmarks of qualitative trustworthiness, which were: (a) "truth value, (b) applicability, (c) consistency, and (d) neutrality" (p. 290, para. 2), which the authors translated as "internal validity, external validity, reliability, and objectivity", respectively (p. 290, para. 2).

Internal and external validity. Because Patton (2001) stated that member checks for credibility would produce different perspectives from the members, I believed that investigator triangulation would work for this study to address issues of internal and external validity (Guion et al., 2011).

Consistency and Neutrality. I solicited 12 persons from various academic disciplines, who had PhD degrees in their discipline, who were in good standing with their institutions, and who had served as reviewers for journals or books. Although several agreed to participate as reviewers on a voluntary basis, only two of the solicited reviewers followed through with the review.

Scant literature was available to indicate a minimum or maximum number of reviewers to ensure credibility. What was available came from the open access Internet peer-reviewed journal forums or academic blogs. Contributors to those blogs and forums recommended between 2-3 reviewers as an average. They further agreed that two reviewers were considered a more accurate number for most studies at the graduate level. However, one journal article was found that stated, “The optimal number of reviewers per application, while not known, is thought to vary with accuracy of judges or evaluation methods” (Snell, 2015, p. 1). Snell (2015) considered the number of reviewers from a financial perspective that involved an optimal number of five reviewers, although that number could “add to overall cost and burden” (p. 1). I asked for volunteer reviewers and did not offer compensation, which may account for the low acceptance to my request. Kennedy (2013), a contributor to an academic journal forum, offered the following with respect to the optimal number of article or study referees:

Ideally, the number of referees chosen depends on how controversial the paper appears to be, and on the habits of the journal. Sometimes two are chosen, and a third is only appointed if there is a stalemate. In general, referees are firstly chosen for their knowledge of the area of the paper, and secondly their experience in refereeing, researching, writing, editing and supervising. The ideal candidates for refereeing may be too busy. {Unpaid work falls to the bottom of the to-do list!} The candidate referees are chose [sic] by the editor from his or her network of colleagues and from internet searches. (para. 5)

Two reviewers represented the final number from the 12 originally solicited.

Adjustments to Credibility Strategies

LEAP-Q. The LEAP-Q document could not be used in the same way as proposed in Chapter 3 to assess for internal and external validity, and reliability and objectivity because of the additions made by the participants manually on the document. Some of the additions were added comments or numbers to the percent, numerical, or word options and ranges provided in the LEAP-Q drop-down menus, and added comments indirectly related to the questions or statements provided by the document's authors. Therefore, credibility to the document's original intent and purpose was not possible to assess. However, as stated previously, the additions made by participants provided more depth to the research questions. Chapter 5 provides more detail about how the document might be amended by the original authors or by future researchers to allow for an open-ended question or additional comment section to some of the questions or add a category for not applicable or prefer not to comment option to the original numerical, percentage, or word

options.

Interviews. In Chapter 2, I added a subsection titled, “Caveats to credibility. I mentioned my ability to remain objective in view of my personal volunteering to teach English to Mexican immigrants in areas where I lived to help them meet their needs and wants relative to their stated goals for English literacy. While the interviews provided a foundation for future research within the same theoretical framework and questions, I sometimes struggled with objectivity, although I do not believe that struggle negatively affected my questions during the interviews or influenced the family’s responses.

What I found most helpful throughout the recruitment from the time I created the Facebook page and the time of the live interviews was the diary I had kept during an undergraduate pilot study (p. 94). I believe that without that diary and re-reading it prior to the interviews, I might have created more influence to my expectations than attention given to what the participants shared. I will discuss both of these issues in more detail within Chapter 5’s section on Limitations.

Transferability

As stated in Chapter 3, Yin (2014) defined external validity for a single case study as an analytic generalization applicable to “other situations that were not part of the original study” (p. 238). In my study, I believe that Yin’s definition fits with what was revealed through the LEAP-Q and the interviews because some of the information shared was more the story of migrant families who settled in the United States than about my research questions. English literacy was simply another part of that story, but one that could lead to a more in depth study of language and the emotions it evokes within the

communities of Mexican heritage who have chosen to make the United States their home country.

I also believe Yin's definition agrees with my sense that a follow up mixed methods study or a qualitative study with a larger, more representative participant group could use the analyses from my study as a general application to the study of how to make second-language learning more relevant to the needs of the learners.

There were several drawbacks to my research process. I will discuss those drawbacks in detail within the limitations section of Chapter 5. Previously I stated that my findings were not representative of a larger population. The reasons unfolded over the course of the study and increasingly affected the transferability, even in a general sense. Those reasons were because of my study's participant size, the time frame and resources available for interviewing, and the reluctance of the Mexican American, Chicano/a, and immigrant community nationwide to volunteer. Another possible reason is what Armitage (2008) described as the difficulty a researcher from a dominant culture encounters when recruiting and interviewing marginalized or minority groups. I am that researcher from the dominant culture who requested Mexican families to volunteer at a time of anti-immigrant, anti-Mexican, and nativist public sentiments within the United States, and particularly so within the Southern United States.

The participant size to my study was small. However, as one reviewer who quoted from Small (2009) wrote, "Such studies [as mine] can be understood as 'provisional or 'hypothesis generating' (p. 18)." Both reviewers wrote that my study did not have findings because of the number of participants, though both suggested its use as a basis

for further investigation. However, Sewell (2001) disagreed with the reviewers' statement about findings because "it can be harder to dismiss the actual words of participants which convey their powerful emotions" (para. 3). Participant statements were findings to the research questions. The reviewers' suggestion for further investigation fits with Yin's (2014) sense of the general applicability of a single case study.

Dependability and Confirmability

Again with reference to Chapter 3, the dependability of replicating a study cannot be a goal because "even the same researcher, interviewing the same participant at a different time or place would not elicit exactly the same 'story'" (Finlay, 2006, p. 4). In my study, this is especially important and again, I believe because of the reasons cited above in the transferability section. However, future researchers who might consider an expansion of the scope and focus of their work with Mexican American families (Buriel, 2012) can follow the detail of my audit trail (Richards & Morse, 2013) that allowed me to track the steps, missteps, and differences in the collection procedures.

Also, I have kept a detailed journal at every step of the study. The journal served to keep my known biases in check and question my objectivity at every phase of the study. Journaling can also provide future researchers a view to the emotional parameters of passionate dedication to the service of positive social change. Most notable among events that were not expected, although considered in detail for the study's plan, was the speed with which the change in legislative actions were scheduled, proposed, and passed in state governments throughout the United States (Arizona v. United States, 2012; Arrocha, 2012; Asian Americans Advancing Justice, 2011; Georgia General Assembly,

2013-2014a; Georgia General Assembly, 2013-2014b; Georgia State Legislature, 2012).

The legislative actions helped to create a public media zeitgeist for xenophobia and nativism that continues to permeate the social and political environment within the United States (Parton, 2015).

Confirmability largely rested with the work of the reviewers. They were tasked with giving special attention to my personal biases that they were aware of through our personal relationships. I took particular care in selecting reviewers known for their unique ability for objectively reviewing material in their professional careers. Of special note within the considerations of the reviewer comments is that neither believed nor felt that replication was possible within the methodological processes I chose for this study, though felt that with modifications (again, described in Chapter 5), the research could continue. Yin (2014) stated that “the emphasis is on doing the same case over again, not on ‘replicating’ the results of one case by doing another study” (pp. 48-49), and that is the case with my research and the findings that I offer herein.

Results

Overview

In this section, I begin with a brief summary of the reviewer’s comments, followed by the two research questions, and my assumptions and expectations for each of the three participants representing the first- through third-generations. I then provide results from the LEAP-Q language data collected corresponding to the research questions, and the interview transcripts and LEAP-Q survey responses to discuss the

results from the pattern-matching analysis protocol, and again in generational order, first-through third-generation.

Reviewer Summary

Both reviewers were, at the time they presented their comments, instructors, R1 at the high school level, and R2 a college professor. Both have doctoral degrees, and both have published in peer-reviewed journals. R2 authored two college textbooks in addition to journal contributions. I knew both to be objective and unbiased in their perspectives on race, culture, education, and the social and political influences on humankind.

R1 noted no findings as such, because of the low number of participants, the brief interview session with each participant, and the questions that R1 felt were low in number. R1 noted that personal bias was not evident.

R2 approached the task from a sociological perspective wherein case study interviews require “sustained involvement and interaction with the individuals and setting to be the subject of the case.”

. Sustained involvement and interaction were not planned, expected, and did not occur. R2 also agreed with R1 and stated that findings were not possible, and for the same reasons. With respect to bias, R2 stated, “the impacts of this [personal] bias are shaped by the way the researcher utilizes and interprets her case, and should she limit herself to carefully-considered hypothesis generation, the problems with this research approach are less extensive than if she draws conclusions and findings from her results.”

R1 found that there was substantial reference to the participants' cultural environments that could enhance the meaningfulness of the question about English literacy from a cultural perspective.

R2 concurred with R1 in that more time was needed for the interviews with additional and varied research and follow up questions. R2 also commented that the three-generation approach was "very interesting and has considerable potential for this type of analysis", however cautioning again that the sample size was too small.

Research Questions

1. Level 2 (Researcher wants to know) question: What can be learned about L2 English literacy and its cognitive relationship with native culture from three generations of one Mexican immigrant family?

2. Level 2 (Researcher wants to know) question: In what ways have learning English been available to the family in question?

3. Level 1 (Asked of participants) question: In what ways have learning English been available to your family?

(En que manera se les ha facilitado el aprendizaje del idioma Inglés?)

4. Level 1 (Asked of participants) question: How can native Mexican culture help in achieving literacy in English?

Assumptions and Expectations

Research question 1: In what ways have learning English been available to your family?

First-generation. I made the following assumptions and expectations about the

first-generation, represented in this study by the grandmother:

- I expected the first-generation to have had trouble in gaining access to teaching programs they felt affordable, and experiencing greater difficulty in learning English than succeeding generations.
- I expected the first-generation to have experienced insufficient public comfort zones for practicing or using English without fear of intimidation from the dominant culture and community.
- I expected the first-generation to have had limited formal education equivalent to the pre-and post-secondary grades in the United States (CAL, 2010; Greico et al., 2012).

Second-generation. I made the following assumptions and expectations about the second generation, represented by the grandmother's daughter:

- I expected the second-generation to have near complete literacy in speaking English, though depending on socioeconomic status, reading and writing may have ranged from limited to moderate proficiency.
- I expected the second-generation to be among the less than 50% high school graduates.
- I expected the second-generation to have a much lower than 50% rate for 4-year college graduates.

Third-generation. I made the following assumptions about the third-generation, represented by the grandmother's granddaughter:

- I expected the third-generation to have the highest level of English literacy with a loss of Spanish fluency (Fishman, 2016; Portes & Hao, 2001; Rumbaut, Massey, & Bean, 2006) references including a recent Pew Hispanic survey (Hakimzadeh & Cohn, 2007; Stepler & Brown, 2016).
- I expected the third-generation to have the highest of the three generations high school and post-secondary school graduation rate (CAL, 2010; Greico et al., 2012).

Research question 2. How can native Mexican culture help in achieving literacy in English?

All generations. I expected the three generations to respond positively to the question and to provide examples of how that might be done.

LEAP-Q General Language Data Collected

Participants gave written responses to questions on the English version (Appendix D) of the LEAP-Q (Marian, et al., 2007). All participants added either categories or statements to several questions.

The LEAP-Q demographic information, however, was unambiguous and obtained from the three participant handwritten entries to the LEAP-Q. I used the SPSS program.

Table 2

LEAP-Q Demographic Information

| Language and Culture Identification | 1st Generation | 2 nd Generation | 3 rd Generation |
|-------------------------------------|----------------|----------------------------|----------------------------|
| Dominant language | English | English | English |
| Second dominant language | Spanish | Spanish | None |
| Native language | Spanish | Spanish | English |
| Second language | English | English | None given |

| | | | |
|-----------------------------|---------|---------|------------|
| First language spoken | Spanish | Spanish | English |
| First reading language | English | English | English |
| Second reading language | Spanish | Spanish | None given |
| First culture identify with | English | English | English |

Research Question 1: In what ways have learning English been available to your family?

First-generation, the grandmother. Here, I provide a summary of her interview, her LEAP-Q survey, and the pattern-matching analysis for the first research question.

Summary of the grandmother's interview. During her interview, the grandmother did not directly state that her native language was Spanish when speaking of her experience with learning English. She explained

We were growing up and our other friends, you know, they – fine, we just worked together, and then they were speaking English, because my friends spoke Spanish only. . . . But, so with our family, think we and our friends – so they – we spoke English. . . but we were around mostly people that spoke English. There was nobody around who speaks Spanish at that time.

I was unclear about who “we” referred to and unfortunately, I did not ask because I did not want to interrupt the recall of her story. I did not ask if I could telephone her at a later time, and this will be discussed with more detail in the Limitations section within Chapter 5. However, as the grandmother continued talking, I thought that might have been referring to her siblings, and that her age was more than likely at the end of her teenage years. Those comments followed her statement that while her father would work in the fields, “we would go work as a teacher’s aide, or help them out at school, and this

is what I used to do, work somewhere else while they worked in the fields.” The “they” most likely referred to both her parents, though again, I did not interrupt her conversation to ask for clarification, because despite having taken notes during this and all interviews, often her responses were somewhat related but that did not directly address the question. Smith, L. (1999, 2012) wrote that interviews with indigenous people, which our Mexican immigrants and their descendants are because they are indigenous to North America, must be “respectful [and] sympathetic” (p. 9) to their circumstance. I believed that interrupting her flow of conversation would have conveyed disrespect and a lack of empathy because her responses about her family’s background and their language were about her proficiency in her second language. Again, her responses indicated an end to that line of clarity questions.

The grandmother spoke of her parents and her recollections of them as not speaking English, though she stated her mother “knew how to read and write in Spanish”. She stated that her father “didn’t speak English at all, not even to 85-years-old, when he passed away”. She did not mention if her father could read or write in English.

Grandmother said she has three children, two sons, and one daughter. The daughter represents the second-generation in my study. In referring to how her children learned English, she said that they all attended public schools throughout their formative years.

Researcher: So they’ve learned it in school? And you’ve picked it up from other people you were working with?

Zr1: Yes, yes.

Grandmother talked at length about her formative years while recalling how she and her family learned English. During her last years of high school, she said that her family had to “stay put” and not traveling around the country to various agricultural jobs because her family “wouldn’t just transfer me to another grade in state and didn’t finish all my days at school”. Also during the interview, grandmother did not identify her graduation from high school, however, on the LEAP-Q, she placed an *x* in the high school box as her choice for the highest education level. The grandmother did not return to the subject of how, where, or when she learned English because, as stated previously, when asked direct questions about the origins of her English learning, she chose to speak about her parents’ or her granddaughter’s experience with speaking Spanish. She was, in fact, responding to the question about the ways learning English had been available to her family rather than directly addressing my “how” and “why” questions about her learning English. She clearly stated in the interview that she learned English with her friends. I deferred to what I perceived as her sensitivity about the subject because Smith, L. (1999, 2012) wrote that interviews with indigenous people (which our Mexican immigrants and their adult descendants are to North America) must be “respectful [and] sympathetic” (p. 9) to their circumstance.

Summary of the grandmother’s LEAP-Q data. The grandmother manually entered her responses to the LEAP-Q survey. As stated previously, she added or changed many variables, as well as percentages and ranges with corresponding comments hand written throughout the survey pages. For example, for the survey statement “Please name the cultures with which you identify” on a scale of 1-10, grandmother listed “American, 10,

totally relate, Mexican 10 totally relate,” and “Haitian 5 somewhat relate (work).” The terms “totally relate” and “somewhat relate” were not options available on the form. The scale provided on the LEAP-Q referred to levels of *identification*. For the survey statement “How many years of formal education do you have,” the field was blank; however, grandmother checked the boxes with an *x* for high school and professional training as her highest level of education.

Pages 2 and 3, began with “This is my (please select from pull-down menu) language.” The choices were native, second, third, fourth, and fifth. The next line for questions 1-7, again on pages 2-3, stated “All questions below refer to your knowledge of,” followed by a blank space where a respondent could enter the name of a language corresponding to the choices in the drop-down menu. Grandmother did not respond to the drop-down menu; instead, she entered “English” to identify the language that she would respond to questions 1-5 on the first page of the two for language knowledge, and “Spanish” on the second page of the two pages for language knowledge. She did not indicate a native or second language.

Grandmother’s response to the LEAP-Q questions about English, (a) Age when you began acquiring, (b) became fluent in, (c) began reading in, and (d) became fluent were 6 yo (6 years), 6 yo (6 years), 6 yo (6 years), and 8 yo (8 years), respectively. Her responses to the same questions for the page about Spanish were born to 1 yo (1 year), 3 yo (3 years), 30 yo (30 years), and 30 yo (30 years), respectively. In her transcript, she stated that when she married in 1972, her husband “only spoke Spanish at the time, and very little English. So I learned his Spanish”, November 12, 2015). That statement

appears confusing with the LEAP-Q entries about acquiring and becoming fluent in Spanish; however, Mexicans in Mexico speak several different dialects and her dialect was apparently different from her husband's dialect. There are over 364 dialects of native languages in Mexico (Dell'Amore, 2014). She did not use or discuss dialects of Spanish in Mexico or elsewhere.

On the LEAP-Q questions about proficiency in speaking, understanding, and reading in English with a provided scale of 1-10, the grandmother wrote "10" for all. Using the same scale of 1-10, she entered "10" on all factors that contributed to her learning English (i.e., interacting with friends and family, reading, using language tapes and self-instruction, watching TV, and listening to the radio). She again wrote in a "10" to rate the extent that she was currently (at the time she filled out the survey) exposed to English in the following contexts: (a) interacting with friends, (b) interacting with family, (c) watching TV, (d) listening to radio/music, (e) reading, and (f) language-lab/self-instruction. On the same page, question 6 asked, "In your perception, how much of a foreign accent do you have in English," and she wrote "99.9%, no accent."

The next and last question, on the page she identified as English, asked, "Please rate how frequently others identify you as a non-native speaker based on your accent in ?, " she wrote "99% native speaker." I think that it is important to note here that I lived and attended high school in Puerto Rico for several years. Although I would be unable to identify the country or dialect origin of her accent when she spoke English, I found her accent to be consistent with a person whose native language was not English.

Her answers on the second page for the language Spanish were consistent with the idea that while her native language was Spanish, her speaking, writing, and reading language was predominately English. To the question about her perception of foreign accent in Spanish, she wrote in “99% no accent,” and I would agree. To the question that asked her to rate how frequently others identified her as a non-native speaker based on her accent in Spanish she wrote, “9 out of 10 – Know English primary language.” I was unclear how to interpret that statement; however, the LEAP-Q is designed for the participant to fill in the responses individually without prompts, and why it is available in many languages. Thus, the responses are given from a subjective perspective, that of the participant.

Also unclear was her entry for percentage of time she was currently and on average exposed to each of her listed languages. She entered 97% for English and 3% for Spanish. That also did not appear concordant with her statement about learning her husband’s Spanish, and again, I did not ask her for clarification during the live interview, again keeping the sensitivity and participant story and perspective in mind (Smith, L., 1999, 2012). Because she did not mention that her husband ever spoke English, the percentage of time for Spanish might be more than the 3% she wrote for average exposure to Spanish. For the remainder of the questions on the language knowledge page she identified as Spanish, she listed 66 years for the country where English was spoken, 58 years for a family, and 60 years for a school and/or working environment. For the question about proficiency in speaking, understanding, and reading, she wrote in “10” for each proficiency.

Using the same scale of 1-10, she entered “10” on all factors that contributed to her learning English (i.e., interacting with friends and family, reading, using language tapes and self-instruction, watching TV, and listening to the radio). She again wrote in a 10 to rate the extent that she was currently (at the time she filled out the survey) exposed to English in the following contexts: (a) interacting with friends, (b) interacting with family, (c) watching TV, (d) listening to radio/music, (e) reading, and (f) language-lab/self-instruction.

The next and last questions, on the page she identified as Spanish, asked, “Please rate how frequently others identify you as a non-native speaker based on your accent in (she wrote in “Spanish”), as above she wrote “99% no accent.” In response to the statement about frequency that others identified her as a non-native speaker in Spanish based on her accent in Spanish, she responded “9 out 10-Know English primary language.” Again, her response was outside of the range and identification provided on the survey. The scale ranged from 0=never, 1=almost never, 2=half of time, 3=unknown, 4=not applicable, and 10-always. In keeping with Smith, L.’s (1999, 2012) respect for the nondominant culture interviewee, I did not ask for further clarification of the LEAP-Q during the live interview.

Pattern-matching analysis for the grandmother. For the first of my three assumptions and expectations, there was no evidence in either the LEAP-Q or the interview to indicate that the grandmother experienced trouble in gaining access to teaching programs in English.

To my second assumption and expectation, there was no direct evidence in the interview to indicate the grandmother experienced insufficient public comfort zones for practicing or using English without fear of intimidation from the dominant culture and community. However, there was some indication of distancing herself from her father's work and her need for English literacy. Her response to my first research question about her family learning English, she explained

We spoke English – we started speaking, you know, a little bit of English and more and more, and then my dad used to go like one of those immigrants, and we would go all over the states. So, ah, me, I had to learn correct English because we were around White people all the time, and we just picked it up more and more, and then eventually we had to go – I had to go and translate for my dad and do contracts for our space, where we were going to work, and then we found contracts and he would, ah, he would work in the fields (inaudible) we would go work as a teacher's aide, or help them out at school, and this is what I used to do, work somewhere else while they worked in the fields. . . . there was nobody around who speaks Spanish at that time.

For my third assumption and expectation that the first-generation would have had limited formal education equivalent to the pre-and post-secondary grades in the United States, again, there was no evidence to support my assumption because the grandmother attended public schools in the United States. The grandmother also indicated on her LEAP-Q survey that she had completed high school and professional training.

Research Question 1: In what ways have learning English been available to your family?

Second-generation, the grandmother's daughter. Here, I provide a summary of her live interview, her LEAP-Q survey, and the pattern-matching analysis for the first research question

Summary of the daughter's interview. During her interview, the daughter spoke of her grandmother (maternal grandmother, in my study the grandmother's mother) first.

She explained

Well, I know my Grandma. . . I know that she took – well, first of all, she didn't know how to read or write, you know. When she was growing up she never, she didn't – they didn't give her the option to go to school. . . . I don't think they [her family] taught her English, nothing like that, but she picked it up on her own, a little bit, not too much.

The daughter then spoke of her father, who she said was born in the United States, but returned to Mexico with his mother (Grandma, above. I mention this here because in the grandmother's interview, the grandmother stated her husband did not know English and that she “had to learn his Spanish”. The daughter then continued with her description of both her parents.

I don't know how they [her parents] learned English, but I know – and I don't remember my Grandma taking classes, but she says she did, so. You know, I think they were taught by the school, or her church, or something like that, I don't know.

The daughter further explained that she, like her mother, “learned English through school,” and that she did not know “if I knew English before I was 5”. I then asked about her experience with learning English.

Zg2: Me? I just learned English through school.

Interviewer: And in the United States, right?

Zg2: Yeah, yeah, starting with Kinder. I don't know if I knew English before I was 5. . . I have a bad memory.

Interviewer: Do you remember speaking Spanish then?

Zg2: I remember speaking Spanish when I was, I mean, my whole life I've spoken Spanish, but it's like now that we know more English when started, you know, school and stuff, by saying, “Oh yeah, the pencil,” you know, here and there, more words and more words. And when I moved to Florida, I really started speaking more English.

Interviewer: So you'd never lost your Spanish?

Zg2: No. No, I didn't either because there's three of us, myself, I'm the oldest, and my brother, he passed away too, around the same time my Grandma did. . . and my younger brother, we all spoke Spanish – we all speak Spanish My middle brother – he liked to think that he was really American and, you know, with more like the way type family, and when he spoke Spanish, you could tell that he – his Spanish was broken already. He didn't speak as well as I do or my other brother. . . . I didn't ever lost my Spanish, and I, you know, I mean, it's pretty – it's okay. [chuckled] I think it's okay.

Interviewer: So your English then was really all within public schools or private schools?

Zg2: Public, all public.

Summary of the daughter's LEAP-Q data. The daughter also wrote in her responses on the LEAP-Q form and also added comments, percentages, or ranges. She wrote that although her dominant language was English, she would converse in either English or Spanish and wrote, "Depends on their dominance level". She also wrote in three cultures that she identified with. In order of dominance they were (a) English, (b) Spanish, and (c) Asian. For the question about the number of years of formal education, she left field blank, though she entered an x in the box for professional training.

Consistent with her interview statements, the daughter's LEAP-Q indicated that she began acquiring English, became fluent in English, and began reading in English at age 5y.o (5 years). She entered 8 years to the question of when she became fluent in reading English.

For the number of years and months she spent in each language environment in a country, family, and school and/or working environment where English is spoken, she wrote in 42 years, 42 years, K-12 for school, and 20 years for work, respectively. For the questions on proficiency in English, she entered the number 10 for each and added that she felt she was "very proficient" in speaking English. For the LEAP-Q factors contributing to her learning of English, she wrote 10 for all options and for current exposure to English, again 10 for all options. For the last two questions, perception of how much foreign accent she had in English, and how frequently others identified her as

a non-native speaker based on her accent in English, she wrote “2%-pronounce some sounds in Spanish,” and 2% unknown,” respectively.

On the first of the two pages for language knowledge, she wrote Spanish on the first, and English on the second. The daughter entered that she began acquiring, became fluent in, began reading in, and became fluent reading in Spanish at ages: (a) birth, 1 yo (1 year), (c) 6 yo (6 years), and (d) still learning, respectively. For questions 6 and 7, (a) in her perception how much a of a foreign accent did she have in Spanish, and (b) rate the frequency others identified her as a non-native speaker in Spanish based on her accent, she wrote in “slower in pronunciation in Spanish, 8.5 – speak,” and “9-they know I am primarily English speaking,” respectively.

Pattern-matching analysis for the daughter. The first of my three assumptions and expectations was that the second generation would have near complete literacy in speaking English, though depending on socioeconomic status, reading and writing may have ranged from limited to moderate proficiency. There was evidence from the LEAP-Q and the live interview that she did have near complete literacy in speaking English. Her socioeconomic status at the time of the interview was middle class, and from her statements within the interview and the LEAP-Q, her proficiency in English was more than moderate. To my second assumption, the daughter was not among the 50% of second generation Mexican Americans who were not high school graduates. For my third assumption, the daughter was not a graduate of a 4-year college, though she did mark an *x* in the box for professional training.

Third-generation, the granddaughter. Here, I provide a summary of her interview, her LEAP-Q survey, and the pattern-matching analysis for my first research question

Summary of the granddaughter's interview. The granddaughter's interview was brief, lasting no more than 15 minutes. In response to the question about ways in which learning English was available to her family, she explained

Za3: I'm – they always spoke to me in English more than Spanish, so.

Interviewer: So you grew up learning English in the public school system?

Za3: Yeah. (Inaudible) my family too; they all, they mostly spoke to me in English.

Interviewer: What about parents, grandparents?

Za3: My parents, definitely my parents talked to me in English because my mom (inaudible) in Spanish (inaudible). . . . and then my grandparents would talk to me in Spanish, but they also talked to me in English knowing that my parents only talked to me in English.

Interviewer: Did you say you did not understand Spanish then? Because the connection here is a little bit foggy.

Za3: I am not, no, I'm not fluent like (inaudible).

Summary of the granddaughter's LEAP-Q data. The granddaughter's LEAP-Q responses did not deviate from the percentages or ranges provided with four exceptions. On the page for knowledge of a language she wrote "English," and to question 6 (In your perception, how much of a foreign accent do you have in __), she wrote in English and

“NO accent.” As noted previously, she entered no information that would indicate knowledge of or exposure to a second language, and on the second page for knowledge of an additional language, she wrote “N/A.”

Pattern-matching analysis. I made two assumptions for the third-generation. My first assumption was that I expected the granddaughter would have the highest level of English literacy with a loss of Spanish fluency. During her live interview, the daughter did not state that she had fluency in Spanish, and on her LEAP-Q survey, she wrote “N/A” at the top of the page for a language in addition to English. She also manually wrote on the form that English was her dominant language. There is no indication from the interview or the LEAP-Q that she had fluency in or exposure to Spanish to indicate that she would have had a loss of fluency in Spanish. Her speech did not indicate evidence of an accent in any language or dialect to indicate a geographical location within the United States associated with a dialect or accent in English.

My second assumption was that the third generation would have the highest high school and post-secondary school graduation rate. On the LEAP-Q question that asked how many years of formal education do you have, she entered “15 – AA degree.” The 15 years assumes that she attended 13 years of primary school, Kindergarten through grade 12, and 2 years to earn her Associate degree. She also placed a check mark in the box for “Some College.” Her response in comparison to the previous generations would indicate that she might have earned the highest degree at the time of the interview, though there is no clear way to determine if she had or had not earned the highest degree at the time of the interview or the time she entered responses to the LEAP-Q form.

Research Question 2: How can native Mexican culture help in achieving literacy in English?

First-Generation, the grandmother. Here, I provide a summary of her interview, and the pattern-matching analysis for the first research question.

Summary of the grandmother's interview. The grandmother stated at the outset that “It’s kind of hard, because since I was born in the United States, I – my parents, they had, you know, they taught us a little bit of culture from Mexico.”

During approximately 15 minutes of conversation about how, as an adult, she worked in the public school system in Florida teaching non-English speaking children to read and write in English, she did not refer to my question. After the 40-minute mark in the interview and at about the 15-minute mark after asking RQ 2, I reversed the question this way:

Interviewer: You know what’s interesting as you’re talking about this, I’m thinking that if you were to use your American cultural roots to learn Spanish or to go to Mexico to learn the opposite language, I wonder if it would work as well?

Zr1: I think so. They have to want to.

A few seconds later, grandmother went back to her strong sentiments about immigrants to the United States learning English. She began by recalling a conversation with a doctor, presumably one in her workplace, who she said was from Haiti. She explained

Zr1: Well you see, and now that I work with a Black doctor which is from Haiti and we have a lot of patients that speak French or Creole – well, it’s actually

Creole instead of French. And I've been waiting for a long time, do I speak French or Creole? "No." And my doctor said, "You never – " And I said, "I understand what they're telling me, but I will not talk to them in their language." And he said, "Well, you're –" I say, "Look, if I have to go to your country and (inaudible) , I'll bet you I will pick up that language right away, even – only if I have to order food, I will pick it right there and then." It wouldn't take me long to pick it up. And then I don't have to worry, because I'm in the U. S. (laughing). I don't have to worry about it. I said, "Now you're in the U.S., Dr. (name withheld for privacy)." And I say, "You should be able to speak English because this way you tell your people to speak the language here, and they'll learn it faster, and then they don't have to use it if they don't want to later with you, but tell them to learn it for their own good." . . . That's what I think. "I think you should speak to them in English. Let them learn English, then we can go to your – back to your own language (inaudible)." You know, that's what I think. But no, you [the doctor] talk to them in their own language, but when they talk to me I thought, 'Okay, we go in English.' I said, "English, please." They go, "I have trouble, no English." And sometimes I say, "Well try." (inaudible) and then "Thanks for telling me this," and then (inaudible) they need to go, and the next time he come in and talk to me, I say, "Fine, you can help me here."

Grandmother continued for several minutes discussing how she would go about learning a third language, French. She said, "So if I know the rules, then I'll be able to speak it more correctly . . . but it takes more time." She continued with examples of how

she was able to help young children learn English in their classrooms, though she did not state if she was a volunteer or a teacher. She did not indicate on the LEAP-Q that she had completed high school or college. She had placed an *x* in the box for "High School." Grandmother ended our interview with this statement: "I think they only need encouragement in somebody that they think will help them out, you know."

Pattern-matching analysis. The grandmother did not directly respond to my second research question. She instead spoke at length about how she had helped children and, assumedly, patients or consumers in her workplace to learn English. During that conversation, she made no mention of culture as a learning tool, though she did consider and talk about the differences between Mexican and "American" culture using food, television programs, and some phrases as examples. However, when I flipped the question and asked if using her American cultural roots to learn Spanish might work, she responded, "I think so." She did not elaborate; therefore, I found no evidence to support my expectation of a positive response or examples of how that might be done and remained respectful of her right to choose what information she would share (Smith, L., 1999, 2012).

Second-generation, the daughter. Here, I provide a summary of her interview, and the pattern-matching analysis for the first research question.

Summary of the daughter's interview. The daughter responded to my question directly and immediately:

Interviewer: Do you think that using native culture would help in learning English and, specifically, I'm speaking of the Mexican population?

Zg2: Um-hm, yes.

Interviewer: Yes?

Zg2: Yes.

Interviewer: How so?

Zg2: Well, like you mentioned the novellas, and this and that, if they see certain phrases, people will pick it up, and they'll say, "Okay, I heard that on the novella." Maybe it's just as cool to say it, you know, in real life, you know, to my friends or whatever. . . . they could learn English a lot faster that way too.

Interviewer: Could a non-Mexican person, for example, someone like myself be able to use the Mexican culture to teach English to someone who knows no English from Mexico? Does that make sense?

Zg2: Yeah, well I think so. But I know the Mexican people are very fair in their ways so. But yeah, I – if they wanted to learn, yeah, they could be learning from somebody else, I mean, somebody non-Mexican.

Interviewer: Do you think it would be more helpful if that non-Mexican person were using their native culture to translate from Spanish to English, to apply what they know in Spanish to English?

Zg2: Yes.

Pattern-matching analysis. The daughter responded directly to the second research question with reference to the mixture of English words to the Spanish novelas filmed in Mexico. She explained

If they see certain phrases, people will pick it up, and they'll say, "Okay, I heard that on the novela." Maybe it's just as cool to say it . . . in real life . . . to my friends or whatever. . . . when they come over here, they seem like they bland in perfectly, and I think they would be more . . . they could learn English a lot faster that way too. . . . So yes, and watching novellas now, like more, like the people that are, like, in – like the novellas they make, like, in Mexico City. You can see that their dress is more American, even the boyfriend's family. They're from Mexico City. . . . they could learn English a lot faster that way too.

She made reference to using artwork and said that she thought artwork could be used as a cultural learning tool in this exchange:

Interviewer: And does your artwork give you that sense that, "Yeah, this might be – I could learn using my own cultural experience, and background, and history, and apply that to my learning English?"

Zg2: Yeah, I do, because I learned many – thinking that I learned Spanish first – . . . But yes, if you're, like, like the art part, yes. You can pick up something and say, "Okay, can I learn English from this?" and "Can I also go back and learn my roots again?" Then, yes.

The daughter's statements were not sufficiently clear about how to use culture as a learning tool; however, again, I think the important factor to remember is that my interviewees, despite their having been born in the United States, remain a marginalized population. Smith, L. (1999, 2012) well described minority populations for researchers

suggesting that “different approaches and methodologies . . . are being developed to ensure that research with indigenous peoples can be more respectful, . . . sympathetic and useful” (p. 9). Brayda and Boyce (2014) echoed Smith, L.’s (1999, 2012) suggestions for researchers. Therefore, while evidence was apparent with the daughter’s example of how a native culture might help in learning about an adopted culture, that evidence was not a definitive finding.

Third-generation, the granddaughter. Here, I provide a summary of her interview, and the pattern-matching analysis for the first research question.

Summary of the granddaughter’s interview. A portion of my interview with the granddaughter about using native culture to teach English follows:

Interviewer: Do you think that using their native culture, meaning television, radio, novelas, artifacts, artists, anything from the cultural background that could relate to learning English that would help them?

Za3: Yeah.

Interviewer: Why is that? Or how is that?

Za3: Because they’re so used to their own culture that to learn English by translating from their culture and – (inaudible) understanding (inaudible) because that’s what they understand now. So it could be easier to, like, translate and, um, get the whole concept of English and respect what they already know (inaudible).

The granddaughter did not elaborate with a specific example. As stated previously, the granddaughter’s interview was brief, lasting no more than 15-20 minutes. Because I sensed urgency in her voice, I again followed Smith, L.’s (1999, 2012) advice

and was sensitive to her voice that indicated her answer had ended. The interview ended after that statement and my inquiry if she had further questions or information.

Pattern-matching analysis. Similar to her aunt's (second-generation, the daughter) response, the granddaughter's response was direct, although not definitive from the word used, "Yeah," and the tone and cadence of her voice. Her voice indicated some hesitation as the word "Yeah" stretched over several seconds and with an accompanying undulating tone. However, in her response to the how part of the question, her main theme was that layering new learning by integrating previous learning might be helpful, as was gleaned from her statement, "So it could be easier to . . . translate and . . . get the whole concept of English and respect what they already know."

Discrepant and/or Nonconfirming Data

As the reviewers posited, my research was somewhat limited by the number of participants, their interview length, and, to a limited extent, the follow up questions. Despite those limitations, there was, nevertheless, some confirmation of expected responses from each of the generations.

Because the participants edited the percentages and ranges on some of the questions, and wrote in responses not directly related to the questions presented, the LEAP-Q form was of limited value to the interview questions, and made using the data collected from the form difficult to assess per the authors' intent. However, the responses added some depth to even the shortest interview (the granddaughter, third-generation), and provided several themes for future research, such as using John Bowlby's theory of attachment to create a discussion on stigma attachment relative to nativism and the

Mexican American/Chicano/a/Hispanic/Latina/o populations within the United States. Another future research topic is the visual portrayal of this population in popular image search engines, such as Google. The grandmother's comment about "white people" (Zr1, personal communication, November 12, 2015) and her references to the differences in skin color can readily be seen when the phrase "image Mexicans" is entered in the Google web search field. The images at the time of this writing and for the previous 2 years are and were substantially negative, portraying drug-related and heavily tattooed males, overweight families, and nativist gatherings with anti-immigrant signage and paraphernalia.

The relevance of the background information is what Yin (2014) deemed as "contextual conditions" (p. 214). Yin stated it this way, "Indeed, one of the strengths of case study research is its ability to examine contextual conditions to the fullest extent that might appear relevant" (p. 214).

Summary

For the first research question, "In what ways has learning English been available to your family," the interviews ranged from scant, direct answers to the questions, to what I sensed were responses to memory triggers brought forth by the questions. The results provided limited answers to the research question expectations by generation. However, as Yin (2014) stated, "Case study research can therefore produce its own findings and conclusions without appealing to or engaging any other methods" (p. 215). In other words, what participants stated can serve as an exploratory case study, and that is how the participants' responses contribute to the intent and purpose of the study. In

addition, the conversations that continued because of the questions provided ideas for further research in several areas that involve Mexican Americans, immigration, and second-language learning. Duff (2013) stated that case studies “provide concrete instances of a phenomenon of interest.

One area of research involves the town of Brownsville, Texas, known as a border town that straddles Texas and Mexico, and is located at the southern-most tip of Texas and Mexico. As described above, I found the concept of using attachment theory to the politics of immigration that might be thought of as stigma attachment. I will elaborate more on these in Chapter 5 when I discuss social change in public policy, how we use language and capitalization, and also how we portray the Mexican population within the United States in Internet public domain webpages. All of these topics offer additional layers for further research as they are relevant to human behaviors, political psychology, and the power of influence from a dominant culture over.

Despite the limitations, the general assumption and expectation about generational formal education completion, the family provided some supporting evidence although, again, not definitively because of the problems with how the participants responded to the LEAP-Q questions and in the individual interviews.

With respect to the generational expectations about English literacy, only the third-generation showed some support for my assumption that a loss of native language would be highest among the three generations (Fishman, 2016; Portes & Hao, 2001; Rumbaut et al., 2006). However, discrepancies were apparent between the interview information about exposure, knowledge, and use of Spanish shared by the first-generation

and information shared in the third-generation's interview conversation. For example, as stated previously, the grandmother often referred to her granddaughter's knowledge of Spanish and speaking Spanish, while the granddaughter wrote in "N/A" to a second language on her LEAP-Q document. The granddaughter further stated clearly on the LEAP-Q and during the interview that she was "American" and "English only." I interpreted her latter statement to describe her personhood and not her language skills.

For the remaining assumptions and expectations by generation relevant to the first research question, no direct evidence matched the question with observable patterns in either the LEAP-Q form or the interview sessions.

For the second research question, "How can native Mexican culture help in achieving literacy in English," while the three generations gave evidence of their agreement, only one clear example was stated as to how that might be done.

Transition to Chapter 5

I began this chapter with the research and participant settings and demographics obtained, and details about the data collection process that took place. I then explained and presented the analysis of the data collected, evidence of trustworthiness, and results from the collected data.

I will begin Chapter 5 with a reintroduction of my intent and nature for conducting the research in my chosen area of study, and the evidence shown from the instruments I used for my data collection. I continued the chapter with a more detailed interpretation of the evidence I collected with respect to the conceptual framework of cultural theory, and the limitations discovered throughout the process of my research. I

then provide some recommendations for further research, implications that involve social change, and finally a brief conclusion to my research.

Chapter 5: Discussion, Conclusions, and Recommendations

My intent for this qualitative case study was to explore the personal experiences, feelings, and thoughts about learning English using a focus group interview or personal interviews with members of one three-generation Mexican family, immigrants and/or their descendants. My second intent was to investigate if using their native Mexican culture as a learning tool would have helped them or others in their family with their individual and family objectives in learning English.

In this chapter, I offer a summary of key findings from the information shared with me by the participant family members during their individual interviews. Next, I continue the interpretation of findings that I discussed in Chapter 4, and then provide a detailed description of the study's limitations and my recommendations for future research. I conclude by discussing the relationship between the research I conducted and areas of positive social change that I believe can benefit from the research questions investigated in this study.

Key Findings

The research questions were:

1. Level 2 question: What can be learned about L2 English literacy and its cognitive relationship with native culture from three generations of one Mexican immigrant family?

2. Level 2 question: In what ways have learning English been available to the family in question?

3. Level 1 question: In what ways have learning English been available to your family?

4. Level 1 question: How can native Mexican culture help in achieving literacy in English?

A caveat to the key findings was that, as the reviewers (R1 and R2) noted, and whose comments I agreed with, the findings did not provide a totality of outcomes to the research questions. However, several stories fell well within the framework of cultural theory and produced a different set of findings directly related to the research questions. I provide more detail from the participants within this and subsequent sections of this chapter.

The difficulties with the findings relative to the collected data, as I described in Chapter 4, were two-fold. First, the population's ethnicity and historical relationship with the United States presented substantial recruitment barriers beyond my control and worst expectations. The resultant single three-generation family of three adult persons was one person less than the lowest number of participants recommended for a single case study (Yin, 2014). However, the three participants were sufficient for a single case study family interview (Family Voices, n.d.). The second complication involved the method of the interviews. The interviews, conducted by cell phone, were somewhat hurried by two of the three participants, and, therefore, did not provide the depth of conversation I had expected or hoped would ensue from and about the research questions.

I stated that cultural theory explained the premise for my study and that it would serve as a framework for understanding the relationship between culture as a theory and

language learning as an integral component of culture. Cultural theory offered a necessary baseline frame, and my findings show its potential value in future linguistic research (Yin, 2014). However, while their stories did not provide “convincing evidence” related to my assumptions and expectations about the research questions, their stories did provide evidence concordant with cultural theory and the dominant cultural norms within the United States (Smith & Riley, 2009). Talmy’s (1995) premise was that culture could not be considered apart from the cognitive processes involved with communication.

Additionally, the historical relationship between the dominant culture of the Caucasian *EuroPuritan* immigrants to North America and the Native Americans from the southwestern area of the United States, namely, the Mexican landowners and slaves, is concordant with cultural theory in the ways in which a dominant culture influences language and the associated sociocultural behaviors (Acuña, 1996, 2000; Smith, L., 1999, 2012; Smith & Riley, 2009; Talmy, 1995). For example in my study, the grandmother stated that she and her friends “started speaking . . . a little bit of English and more . . . and then, my dad used to go, like one of those immigrants, and we would go all over the states. So. . . I had to learn correct English, because we were around White people all the time.” The grandmother’s comment regarding her need to “learn correct English” because she was “around White people all the time,” indicates that English represented the dominant language, and that “White people” represented the expected and associated sociocultural norms (Acuña, 1996, 2000; Smith, L., 1999, 2012; Smith & Riley, 2009).

The Mexican population located within what are now the states of Arizona, California, Colorado, New Mexico, Nevada, Texas, and Utah was, in many cases,

forcibly moved by the EuroPuritan population as they forged westward under the philosophy of Manifest Destiny which, at its heart, was driven by the belief that the Caucasian was the reflection of their G*d (Acuña, 2000; Huntington, 2004a, 2004b). The dominant language of the dominant culture was English, and cultural theory maintains that language is cultural, and culture is expressed, framed, and perpetuated by language (Smith & Riley, 2009).

The cultural dominance of the English language was evident in the participant's stories, though not in ways that directly addressed the research questions. Cultural dominance was evident in the grandmother's reference to her past in her statements about the need for knowing English to be like those "White people." Cultural dominance was also evident in the granddaughter's denial that she knew and spoke Spanish, though her grandmother insisted that she did. These sharings from the participants indicated that the dominant cultural history with respect to the native and immigrant Mexican population in the United States remains a target of cultural marginalization through legislation, and through implicit and explicit sociocultural and socioeconomic norms and expectations (Acuña, 2000; Chavez, 2013; Haney-López, 1996).

While the purpose and intent for this case study was to explore personal experiences, feelings, and thoughts about learning English and to investigate the use of native culture for language acquisition, the unexpected findings brought forth additional questions for future research. Such future research can expand beyond the scope of how language can be learned to the needs of the Mexican second-language learner given this cultural history and relationship with the United States.

With those obstacles outlined above in mind, the key themes that surfaced from the transcript and the LEAP-Q form from each participant revolved around learning, speaking, and using the Spanish language versus English literacy. Learning, speaking, and using English were important to their individual needs, and a cultural approach to language learning might have value as a second-language learning strategy. One participant described Spanish language daytime television dramas (novelas and telenovelas) from Mexico. She stated that the actors interspersed Spanish with many English words and phrases, and often had clothing fashion and hair and makeup styles that were perceived by the participant as distinctly American. She then noted that novelas could be used as a language-learning tool because of the popularity of the television programs not just in Mexico, but wherever Spanish-speaking groups might live within the United States.

In fact, Rios (2003) suggested that novelas served a dual purpose of keeping in touch with native culture, and as part of the “maintenance and assimilation” process for native Spanish speakers who emigrated to the United States. Artz (2015) further suggested that the telenovela (novela) offered a new tool for illustrating economic stability, not just for the native Spanish-speaking immigrant, but also for immigrants world-wide. Coady, M., Coady, T., and Nelson (2015) used a traditional novela story in photograph form (*fotonovelas*) to aide teachers, parents, and students in learning about and understanding the cultural differences between native Mexican speakers and a rural Florida community. The photo novelas were, however, not used as a teaching tool for English literacy.

While photos and other artwork have long been used as teaching tools for children, more recent innovations in adult second-language English literacy have focused on using picture dictionaries and having students draw pictures to reflect their interpretation of new words and phrases (Adelson-Goldstein & Shapiro, 2008; Hidalgo, 2015). In fact, Kim, Chon, and Brown (2001) in their study of language with immigrants from many countries, assembled clippings from popular magazines into a picture dictionary of employment categories, which they used as a language motivation tool. In later volunteer work in Florida and Georgia, I provided throwaway cameras for participants to document their home and work lives in pictures. The students were instructed to use the vocabulary they were learning to form sentences describing the activity in the photographs. I did not find literature that used telenovelas in Spanish as a cultural learning tool for English literacy, although the reverse has often been suggested by adult teachers of second language to help in learning how to interpret and use English (Anonymous TESOL member, personal communication, 2015-2016). However, and as stated previously, no specificity was given by the participants to explain how culture as a learning tool might be accomplished.

Interpretation of the Findings

General Review of Chapter 2 Literature

For the past half century, researchers and linguists have either alluded to or directly called for a cultural inclusion to the teaching of language, and that the culture included should be that of the student (Auerbach, 1996, 2000; Bloomfield, 1914; Bown & White, 2010; Canagarajah & Wurr, 2011; Castro & Bohórquez, 2006; CAL, 2010; Dixon

et al., 2012; Fagan, 2008; Halverson, 2008; James, 2000; Kozulin et al., 2003; Post & Rathat, 1996; Ma, 2009; Nelson & Infante, 2014).

I conducted my study within the framework of cultural theory (Smith & Riley, 2009), and following the traditional single case study approach as outlined by Yin (2014). In using that approach, I believed that participants would share lengthier discussions about their beliefs, feelings, and thoughts about learning English, and about the relationship between native cultural artifacts and their experience with learning English, and applying that relationship to a future second-language learning model. However, as stated previously, respect and empathy (Smith, L., 1999, 2012) for the participant's knowledge, time, and willingness to share their story must be of paramount importance (Brayda & Boyce, 2014; Smith, L., 1999, 2012). As Yin (2014) stated, "the interviewee's perceptions and own sense of meaning are the material to be understood" (p. 111). The interviews provided information for future research within the realm of cultural dominance in language learning rather than direct information about the research questions I asked of participants.

As Table 2 showed, while Spanish was a native language for the first two generations, it was not part of the third-generation's language choices. This concurred with one area of generational assumptions I made about the third-generation's use and knowledge of English (Fishman, 2016; Hakimzadeh & Cohn, 2007; Portes & Hao, 2001; Rumbaut, Massey, & Bean, 2006; Stepler & Brown, 2016). Each of the participants talked more about the cultural dominance of English, how they learned English, and what drove their need for learning English. Table 2 illustrates each participant's statement

about English fluency. In Chapter 4, I provided a more complete comparison to the literature reviewed in Chapter 2.

Second-Language Learning

As I described in Chapter 2, second-language learning and its research within the United States has focused on bilingual education programs within public school systems throughout the nation. Those programs either employed traditional linguistic models on relativity or employed determinism (Leavitt, 2011). As studies in linguistics advanced and expanded, an emphasis on sociocultural cognition appeared. However, in no studies did I find evidence of Mexican immigrants to the United States, the largest of the immigrant populations to the United States, being asked about their thoughts on English literacy, despite studies conducted with other immigrant populations that suggested such questions should be asked of all immigrant populations to the United States (Hashimoto & Lee, 2011). Smith and Riley's (2009) framework of cultural theory provided a structural approach I used that was based on cultural relativity to investigate the literature gap that I identified. The authors posited that

We are living in a world where signs, symbols, and the media are becoming central to the economy, that our identities are increasingly structured by the pursuit of an image, and that inequality and civic participation are defined by discourses of inclusion and exclusion political challenges raised by feminists, gay/lesbian activists, indigenous peoples, and racial minorities are as much about identity and cultural recognition as about economic inequality and legal rights . . .

In such a context the ability to understand culture becomes a vital component of competent and active citizenship. (p. vi)

The grandmother's statements about racial identity and translating work agreements for her father reflected the authors' statement about structured identities (p. 229-230).

Smith and Riley (2009) further explained dominant cultural influences using Talcott Parsons's cybernetic model and stated that "culture operates as a system of control" (p. 31). In the sense that previous bilingual programs in the public school system and adult education programs funded by the United States federal government, the system of control was that immigrants were to abandon their nationalistic and cultural personal experience and history in favor of full assimilation into the culture, history, and future of the United States. The grandmother's statements about how she believed English should be accepted and learned by immigrants to the United States provided evidence of the assimilation culture of the United States at the time of her early age to the time that I interviewed her for my study. Also, the daughter stated that her brother had to acknowledge his language heritage and to relearn some of his native language at the time he worked supervising employees with limited English speaking ability. The granddaughter denied knowledge of a second language to her native language of English that was at odds with her grandmother's statements about the granddaughter's knowledge of Spanish. All of these participants' statements can be characterized by dominant cultural control (Aguirre et al., 2011; Alaniz & Cornish, 2008; Bacallo & Smokowski, 2013; Smith, L., 1999, 2012).

Parvaresh (2013) championed for novel ways to achieve literacy for immigrant populations, particularly within the United States. The novel approach I used was in opposition to the status quo pedagogies for the adult immigrant population in the United States. I chose to be that “dwarf sitting on the shoulders of giants” (John of Salisbury, 1159), in furthering researchers who suggested that using native culture to achieve English literacy would successfully acculturate without the none too subtle demand that immigrants somehow leave behind their personal human experience and culture (Bacallao & Smokoski, 2013; Huntington, 2004a, 2004b; Jiménez , 2010, 2011; Malsbary, 2013; Nelson & Infante, 2014). Auerbach (1996) particularly called for a policy and political change in the nation’s approach to adult English literacy programs. In fact, Dueñas and Melis (2000) in describing the approach that Elsa Auerbach advocated her entire career wrote

Auerbach’s study stresses the ideological components of Official English and demonstrates how the logic of hegemonic ideologies of language makes its way into the adult education language classes by spreading the pedagogically unfounded myth that English can best be learned through English Only instruction. Auerbach reveals that English only has been a policy in many ESL classrooms despite the fact that, at least for the past thirty years, all experts in the teaching of language have advocated methods that respect diversity and value a supportive learning environment. Yet somehow there is a lingering and recurrent assumption that English can best be taught when the learner's first language is completely excluded from the process. (pp. 161-162)

Smith and Riley (2009) emphasized that culture and communication are a symbiosis of our shared human experience. During the grandmother's conversation about a doctor in her office who was born in Haiti and whose native language was French Patois, and how she was trying to help him with his English, she emphasized that their different cultures were part of their shared experience as English language learners. Kramsch (1993, 1995, 2012) and Manning (2006) argued strenuously to include native culture and the target culture in second-language learning, as did Vygotsky (1978), though from the perspectives of sociocultural inclusion and socioconstructivism, respectively. Feeding into the cultural theory was the work of Talmy (1995) who stated that culture could not be considered apart from the cognitive processes involved with communication. Thus, I used the framework of cultural theory as my foundation for understanding and researching the ways culture have manifested within researchers' studies about second-language learning, and specifically within the Mexican immigrant population in the United States.

It is important for me to again reiterate that within the United States, persons of Mexican descent have been the targets of discrimination, racism, persecution, and nativism (Acuña, 1996, 2000; Aguirre et al., 2011; Alaniz & Cornish, 2008; Arizona v. United States, 2012; Balderrama & Rodriguez, 2006; Beadle, 2012; Beirich & Potok, 2009; Galindo, 2011; Haney-López, 1996; Huntington, 2004 a, 2004b; Jiménez, 2010, 2011; Sabia, 2010). All participants agreed that using a learner's native culture either could or would be helpful in learning English.

Brief Review of Methodology

Using cultural theory and understanding the barriers that existed at the time I began my research, I developed open-ended questions and designed a research method that I felt would address the questions appropriately and that had not been addressed previously with the Mexican immigrant and their descendant population. I then made specific assumptions and stated expectations for each of the three generations. I used the SPSS program to analyze responses on the LEAP-Q survey, and a pattern-matching analysis to analyze responses with color-coded keywords and phrases from the transcripts to the research questions I asked of the participants, and to the research questions asked of participants that I wanted to know (Levels 1-2) (Yin, 2014).

Research Question Findings by Generation

Access to learning, grandmother. I expected the first-generation to have had trouble in access to and learning English with continuing difficulty in understanding, speaking, and writing in English up to the time of the interview I conducted. In the family interviewed, that was not the case, as I stated in Chapter 4.

Further referring to the first-generation, English literacy was cited by Mexican immigrants to the United States as important to their socioeconomic, family, and personal success (Auerbach, 2000; González, 2000; Jiménez, 2010; Nauman, 2013). While the grandmother had access to learning English through her public school attendance, her comments about her experiences with English suggested a relationship between language and socioeconomic success, as throughout her formative years she identified herself as a language broker for her family's employment, providing further evidence of a need for

socioeconomic stability for herself and the family unit (Auerbach, 1996; Dowling et al., 2012; Ennis et al., 2011; Jiménez, 2010, 2011; Jurado, 2008; Krogstad et al., 2015; Tse, 2001).

Culture as learning tool, grandmother. With respect to the research question about using native culture in the teaching of English as a second language for the Mexican community, the grandmother was hesitant in her response. Because of her attention to carefully detailing her lifetime of either helping or strongly suggesting that others learn English the way she did and with the same energy that she devoted to English, I believed her hesitancy was her signal to end the conversation, again per Smith's (2006) suggestion for sensitivity when interviewing marginalized populations.

Access to learning, daughter. I assumed and expected the second-generation to have experienced less difficulty in access to and achieving English literacy and this was evident during the interview through her responses and subsequent statements. Her native language was Spanish and she stated some memory loss for her native language (Portes & Hao, 2001). She also stated that because she used Spanish in her workplace, she felt confident in both languages though more fluent in English.

I also expected that the second-generation may not have graduated high school and would not have graduated from a 4-year college or university program. My findings from the daughter's interview and LEAP-Q form were partially accurate in their match to my research question. The daughter graduated from high school and attended professional training. Her self-reported LEAP-Q response to college attendance or graduation was negative for either option. Because the LEAP-Q is a self-report document

and the research question was not about education other than how the participants learned English, sensitivity was again given to her during the interview in not asking her to talk about responses on the LEAP-Q (Smith (2006).

Culture as learning tool, daughter. With respect to native culture as a learning strategy learning English, the daughter gave clear and interesting examples of how popular soap opera-type television programs (telenovelas and novelas) in Mexico used a combination of English and Spanish language, artifacts, and fashion during each program and that the same could be used as learning strategy for L2 learners. Previous literature described novelas and telenovelas that were used as part of an acculturation process for native Spanish speaking immigrants to the United States, although not as an L2 learning pedagogy (Artz, 2015; Rios, 2003).

Access to learning, granddaughter. I assumed and expected the third-generation to have experienced the most memory loss for Spanish, and to have experienced no difficulty in access to or achieving English literacy teaching with one caveat. I expected that socioeconomic status would have a determinant role in my assumptions and expectations (Fishman, 2016; Portes & Hao, 2001). Because the granddaughter listed no experience with Spanish and, therefore, no loss of the family language, my findings supported my assumption and expectation about access to and achievement in English literacy as the most proficient of the three generations. I could find no concrete evidence to indicate a relationship between the granddaughter's socioeconomic status and her AA degree, or her interview statement about continuing her 4-year college or university

degree. Her goal of obtaining a Bachelor degree agreed with my assumption and expectation for the third-generation to have reached the highest level of education.

Culture as learning tool, daughter. With respect to native culture as a strategy for learning English within the Mexican American and/or immigrant population within the United States or other immigrant populations, the granddaughter thought it would be a good idea.

The granddaughter's response supported my assumption and expectation that she would agree about using a cultural strategy for L2 learning.

Analysis and Interpretation of Findings

In Chapter 2, I described the findings from available research about second-language learning for immigrants to the United States, and specifically referenced the adult immigrant of Mexican heritage. The recurring literature also stated that the adult Mexican population within the United States had repeatedly made clear their desire for English literacy (Chomsky, 2007; Dowling, et al., 2012; Jimenez, 2010, 2011; Tse, 2001; Waterman, 2007; Waterman & Harry, 2008). In my review of the three interviews and the LEAP-Q forms the family completed, I found support for the published research and surveys that the adults of Mexican heritage residing in the United States have a strong desire for literacy in English.

English literacy access, grandmother. In describing her early life, the grandmother's statements especially acknowledged the need for English literacy as a part of her responsibility as a United States citizen and as a contribution to the family's economic stability. At an indeterminate older age and while attending school, she said

that being among Caucasians required English literacy. Her statements were interesting because of their apparent need or want to be part of the dominant cultural group (Jímenez, 2010, 2011; Tutwiler, 2016).

English literacy access, daughter. The daughter spoke at length about the difficulty that her maternal grandmother's generation of women had with attending school during their young lives before moving to the United States. The daughter stated that her grandmother never learned to read or write in her native language, an assumption I put forward about the daughter's mother.

The daughter also spoke at length of a brother who she described as purposefully using English more than Spanish to the point where he apparently spoke a "cut up" Spanish. She further described that only when that brother was supervising mostly Spanish-speaking direct reports did he spend time increasing his knowledge of understanding and speaking Spanish. While the daughter stated to me that she "didn't ever lost my Spanish," she also stated that in her workplace, although English was the marginally dominant language, she was sufficiently fluent in both languages to execute her duties and responsibilities. Both of these findings were reported in the literature and that I described in Chapter 2 about the desire for English literacy and for some loss of native language (Fishman, 2016; Hakimzadeh & Cohn, 2007).

English literacy access, granddaughter. The granddaughter's statements on her LEAP-Q and from her interview indicated that English was her first and only language (please see Table 2, p. 137). The granddaughter stated that she had no problem with English literacy access.

Culture as learning tool, grandmother. The grandmother stated that she thought the idea would be helpful.

Culture as learning tool, daughter. As stated before, the daughter expressed an interest in a cultural pedagogy. She expressed the thought that the American influence was a cultural infusion to Mexican television viewers and helpful in learning some English words for Mexican viewers.

Culture as a learning tool, granddaughter. The granddaughter said that she thought a cultural focus in second-language learning “could be easier to . . . translate and . . . get the whole concept of English and respect what they already know”. Hers was the most direct response to the research question.

Limitations of the Study

Yin (2014) explained the appropriateness for case study research and three factors important to the methodology. Of the three factors Yin outlined, and especially important to the limitations of my study was that “a researcher has little or no control over behavioral events” (p. 2). Such was the case with my study relevant to participant recruitment and my limited resources.

Another important limitation is that a case study cannot represent a similar individual or group (Simon & Goes, 2015). However, case study can and does contribute a baseline for further research directly and indirectly related to the case study’s specific research question(s) asked of participants and the more global questions about which the researcher wants more information (Duff, 2013). Yin (2014) described those questions as Level 1 and Level 2. Thus, generalizations of collected case study data can be made and

are not considered as limitations to further study because the data is not applied or used as a harbinger of a study's research focus (Yin, 2014). When considering the limitations I outlined in Chapter 1, from Yin's (2014) potential limitations of case study research, two were apparent prior to and/or following data collection: (a) resource allocation, and (b) its use as a method of research comparison.

Further and specific to the focus on language in this study, Duff (2012, 2014) addressed the issues of rigor, tradition, and generalizations with the history of case study's "crucial role in applied linguistics" (p. 1), its tradition outside of what Yin (2014) described as academic research, and its contribution to proposed theory (Duff, 2013), respectively. Again, I felt that the case study provided an appropriate methodology to research the gap that I found in the literature. I wanted to understand how and why Mexican immigrants to the United States learned or would have liked to learn English.

I described additional potential limitations prior to data collection. Those limitations were researcher bias, immigration legislation, and the possible need for an interpreter. All of these are addressed individually.

Researcher Bias

When I solicited reviewers, I asked for special attention to researcher bias. R2 responded and explained

In being invited to comment on this study, I was particularly asked to assess the potential researcher bias in interpreting the interview results. My comments here do not delve into that thorny question, and this is because, from my perspective, a single small-scale case study of this sort suffers from so many other forms of bias

that it is impossible to disentangle researcher bias from all the others. Of course, as noted above, the impacts of this bias are shaped by the way the researcher utilizes and interprets her case, and should she limit herself to carefully-considered hypothesis generation, the problems with this research approach are less extensive than if she draws conclusions and findings from her results.

R1 explained

Although your study is about learning English, and how culture can enhance that learning...what is at play in your raw data is exactly that cultural reference. My recommendation is to allow the people you interview to tell their story. Allow them to talk about themselves...how they grew up, where they went to school, how they conversated with those that did not speak their language, etc. In that way, you will get their story of how they learned English.

In Chapter 3, I devoted considerable space to a discussion of how, as a mediator, listening and asking questions for clarity and understanding would project and result in neutrality and objectivity. I also stated that neutrality and objectivity, the two tenants of mediation, would serve to tamp my passion and known bias for the participant population in general. I further stated that personal passion can also be used to enhance a tenacious persistence to the project and its stated research goals despite setbacks that were known and that would be unknown as the research progressed. While neither reviewer found that my known bias interferred with the family's responses, both suggested an expanded set of questions and lengthier interviews.

Participant Recruitment, Resource Allocation, and Immigration Legislation

I believed the issues of resource allocation (Yin, 2014) were , to a substantial dollar amount, by using one family in one location for an expected single interview session. I did not feel that recruitment would pose constraints on resources or availability. However, as Yin (2014) stated, case study can pose abrupt and/or unexpected events that result in significant changes to the original design. Such was the case with my study as recruitment consumed well over 2 years to secure a family willing to participate.

While the limitations noted prior to data collection assumed that nativism and immigration legislation would pose some hurdles, I felt that my choice of recruitment would provide more than sufficient protection for participants and adequately addressed the concerns surrounding growing immigration legislation targeted at the Mexican population within the United States and the increasing nativist sentiment, especially among the southern states in the United States, where I had planned to recruit participants and conduct the interviews.

I addressed those concerns with my choice of recruitment, which was to use a community partner, a local Catholic church, whose outreach committee would nominate participants (Eliot & Associates, 2005, p. 2) from amongst the church's Mexican parishioners. The Catholic Church within the United States has a long history of support to the Mexican migrant and immigrant community (Carozza & Philpott, 2012). Thus, I believed that recruitment in that way would minimize if not eliminate concern where participants resided from the known nativist sentiment that led to local, state, and federal immigration legislation proposed, and in some cases, enacted (Arizona v. United States,

132 S. Ct. 2492, 2012; Arrocha, 2012; Georgia General Assembly, 2013-2014 a, 2013-2014b).

After initial agreement from a local Catholic parish to nominate known three-generation families from amongst their parishioners, local legislation underwent considerable change. A staunchly conservative, anti-immigrant sentiment became pervasive in its purpose to rid the state of alleged illegal immigrants who were thought to be Mexican, most of whom worked in the state's agriculture and construction industries as migrant and construction workers, respectively (Arrocha, 2012). The sentiment was so pervasive that workers of Mexican descent and who were known to possess visas to allow them to work in the United States, and others who were, in fact, U.S. citizens, moved back to Mexico in what became known as the Mexican caravan (Redmon & Guevara, 2011). Several other southern states in addition to Georgia enacted similar and even more restrictive legislation (United States Immigration, n.d.). At the same time, a national political controversy ensued over how the United States would address growing conservative calls for restrictive legislation (May, 2016), a border wall between Mexico and the United States (Dear, 2013), and deportation of illegal immigrants (González Gómez, 2015). Most notable among the deportation targets were children brought to the United States at very young ages by their parents, who grew up in the United States, who attended public schools, colleges, and universities throughout the United States, and who were either currently serving in or veterans of the United States Armed Forces (American Immigration Council, 2014; Parker, 2015). As a result of those changes and because of

the Catholic Church litigation costs and potential liability from other unrelated matters, the Church abruptly withdrew its support.

The loss of the Catholic Church as a community partner significantly affected the financial resources available to continue my study that involved a host of costs, and included an extended academic enrollment. However, an effort was made to solicit volunteers on public access roads near businesses known to be owned, operated, or frequented by populations within Georgia communities and residential areas known for their high number of Mexican Americans and migrant workers located within a 50 mile radius of my residence. With over 1,500 flyers voluntarily accepted by passerby from the public access areas, no one volunteered.

I then moved the recruitment search to known locations in sanctuary cities (Griffith & Telford, 2015) in California though with the same result. Finally, I created a free Facebook webpage (Appendix O) and targeted the contiguous United States . Approximately 6 weeks later one family with three generations volunteered and accepted my invitation to be interviewed.

The total time from solicitation and agreement from the community partner to the final volunteer agreements was nearly 3 years.

Interpreter

I secured volunteers to translate from English to Spanish all the documents necessary for participants. I mailed the a packet that contained the English and Spanish documents. I offered each participant a translator, who had completed the required National Institutes of Health documents for working with human volunteers, and the offer

of an interpreter was not accepted by any of the volunteers. Thus, no translator limitation was incurred.

Recommendations

Participant Recruitment

My most important recommendation is to use a social media program for participant recruitment, and one with a known or stated global reach and with the highest number of users. Facebook meets that recommendation and goes further (Statista, 2016). Facebook offers a low-cost (in some cases less than \$.50 a day) marketing program that promotes a user's webpage through a program Facebook identifies as boosting exposure. Boosting exposure allows the Facebook webpage administrator(s) to choose specific locations and audiences that Facebook databases have identified as significantly likely to click on a Facebook webpage and review its content. The boost program provides small views of the host webpage that appears as an ad to the right of a user's newsfeed. A newsfeed is a general sharing of postings between users who are accepted as friends to a user's private or public account. A Facebook user can identify their pages as private or public.

I opened my recruitment Facebook webpage as a free, public accessible account, although I did not pay for the boost exposure. In the future, I would use Facebook and pay at the beginning for the boost. As an example, I also opened a public Facebook account for a family member with Amyotrophic Lateral Sclerosis (ALS), also known as Lou Gherig's Disease. I paid a nominal fee, less than \$10, for 1 week of boost exposure,

and within 2 days I received over 100 likes with many of those users clicking on the hyperlink to the ALS website, where they made substantial donations.

While recruiting participants for a study would not be asking for donations, I estimate that the number of persons in the United States of Mexican heritage exceeds the number of families and friends of ALS diagnosees and the diagnosees themselves (Centers for Disease Control, 2016). Supporting my thought about the effectiveness of a Facebook account is found in the number of persons who have viewed the recruitment page since the interviews for this study ended. I had decided to keep the website up until the end of my study in the event the participants would experience a change of decision and ask that their interviews not be used. A Facebook account for recruitment of the same population provides a low-cost method and meets Yin's (2014) suggested attention to resource allocation.

Interview Strategy

Equally important to the suggested recruitment strategy, would be a changed strategy for conducting the interviews. As the research progressed through the live interview and analysis phase, I found many themes within the transcripts that were, as a R2 stated, not directly about learning English, but about the cultural differences between a native culture and its physical presentation. There was also evidence of a dominant culture that assumed its language was more important than the individuals who would want to know and use that language. In understanding what R2 wrote about asking more questions at the participants' mention of culture, the recommendation was to lead the participants into conversation about their sentiments with respect to culture, and allow

their stories to develop. Within the stories of culture, the how, when, where, and why from their stories would and could have emerged about their relationship with learning English. Therefore, I would highly recommend a series of individual interviews specifying a lengthier expected time to complete either one or more interviews, as necessary to allow participants to share more of their thoughts.

Interview Recording Instrument

A third recommendation involves the instrument used to record the interviews. With a Facebook recruitment that would be available throughout the world, planning for individual telephone interviews would need a thorough review and assessment of how to accomplish that without the type of technology glitches that I experienced. I experienced a fading in and out of the participants' voices and it was discovered the problem may have been due to both participant and research answering and calling, respectively, with a personal cellular phone and differing cellular service providers. For this study, I purchased cellular service through Verizon because the service was offered at a nominal fee and the service was guaranteed to provide a high level of connectivity throughout the United States. Unfortunately, the participants used different types of cell phones and each used a different provider of service.

The researcher would necessarily be obligated to purchase a temporary provider of service and a cellular phone that matched the participants' service and phone type. This would be no guarantee of uninterrupted service, but it would limit the possibilities of sound variation that, in this study, resulted in many areas of the transcript that were inaudible, despite the clear sound that I heard over the phone as the interviews took place.

I also suggest that a researcher make a recorded test call with a participant and listen to the playback to ensure a clear and continuous sound level for the purpose of quality transcripts.

Future Research Recommendations

Within the United States, English as a second language for immigrants has received little funding support for adult, second-language experimental research, even though it may have the potential to increase the percentage of immigrant adults who complete English literacy programs (Nanton, 2016, pp. 21-22). Contentious political posturing surrounding immigration from Mexico with nationwide efforts to legislate restrictive immigration, and voter identification laws found to significantly affect the poor African American/Black and Latino/a communities (Childress, 2014), and the lack of funding is especially relevant for documented immigrants from Mexico or United States citizens born in Mexico. From this perspective, I recommend that a mixed methods study be done using the research questions from this study as an intake, qualitative interview, including the LEAP-Q, with volunteer adults (age > 18 years), possibly four generations, of Mexican immigrants and/or their descendants, followed by an ANOVA 2 x 2 experimental study. The independent variables would consist of a 6-week session teaching English with the Adult Basic Education program and with a cultural pedagogy. The dependent variable would consist of a multiple choice vocabulary assessment, and the study would end with an exit interview and survey asking participants to rate the program's meaningfulness to their personal need. Such a study could be part of either a Department of Education or state funded program for non-English speaking parents of

public school students, or part of one of the many community center programs available within close proximity of immigrant populations within several cities in the United States. A study done in this way would conserve resources and provide a baseline for future research with second-language learners who have emigrated from Mexico, although not limited to Mexican immigrants and/or their descendent families.

The above recommendations for a future study would achieve two major goals: (a) the ability to test a cultural pedagogy and compare results with the standard program currently used for adult second-language programs within the United States, and (b) address the research questions through the pre-experimental learning approach interviews and surveys. More specifically, such a study would necessarily be done in a community center or public educational facility, where the problems with recruitment and xenophobia encountered in my study would be greatly reduced. In fact, some states offer language literacy programs to parents of enrolled public school elementary students at public elementary schools after school and on weekends, although using the standard bilingual education pedagogy (Wetzel, Roser, Hoffman, Martínez, & Price-Dennis, 2016). As described in Chapter 2, Auerbach (1996) advocated for family literacy within communities where immigrant populations resided, as do I.

While the responses to the questions I asked of volunteers did not fully match my assumptions and expectations, the family members responded appropriately to the questions with their stories told from their individual perspectives. The heart of investigative research often does not follow the assumptions and expectations, though such research provides a way to expand the topics in unexpected ways that further the

extant literature and help to fill identified gaps (Anderson, 2012; Beeler, 2012; Goodchild vanHilton, 2015).

Previously in this chapter, I stated that the original design for my study followed a similar design approach outlined in the recommendations above, though it was not a mixed methods design. Based on my findings, the more “rigorous methodological path” (Yin, 2014, p. 3) that a mixed methods study can provide will add statistical and narrative evidence to support the concept of a cultural pedagogy to second-language learning. Such a path may add to the internal and external validity necessary to move from a qualitative inquiry to the pilot study proposed above. The findings from my study brought forth issues that broaden the scope of the dominant cultural and its inherent influence on immigrant acculturation and self-esteem through the stated desire of the Mexican community of immigrants to learn English and share a common language. An expanded methodology will add depth and detail to the rigor necessary, that is to say, the reliability and validity, of a novel pedagogical approach more in line with the stated individual needs and wants from the Mexican immigrant population within the United States.

Implications

Implications for Positive Social Change

As many have written before me, social change begins with small steps. My small step was to understand the how and why of learning English from this perpetually marginalized population within the United States. As stated throughout my study, I asked one, three-generation family of Mexican heritage to discuss their experience with learning English. The Latina/o, Chicano, and Hispanic populations within the United

States are predominately of Mexican heritage. They identify themselves as Mexican American, Chicana/o, Latino/a, and Hispanic. Their stated needs for English literacy, socioeconomic stability, student academic success, and defense of increased xenophobic legislation indicated a need to investigate alternative pedagogies in learning English to influence positive social change through language fluency to their stated needs within this group who are part of the nation as a whole.

The findings from my study, while partial in their pattern-matching to the research questions, epitomize Patricia's Hewitt's (1996) preface to a book titled, "The Politics of Attachment: Towards a Secure Society," wherein she wrote that

The rich tradition of developmental psychology and attachment theory . . . brings to an impoverished political debate the fundamental insight that we are, each of us, necessarily social beings, individuals created through relationships with others. The need for attachment, for an identity rooted in belonging, is about as far from 'no such thing as society' as it is possible to be. (p. xv)

Hewitt's words embody a need for positive social change through a shared relationship between all citizens, including immigrants and especially those who have repeatedly professed their need and want to communicate in the dominant language of their adopted country. Positive social change often relies on its ability to be communicated through modalities that are shared, and in my study, that modality is language, specifically the language of English. What could a more positive social change be than for our Mexican immigrant population to speak and understand the language their children learn in school, the language that can afford them a way to defend against

xenophobic exclusion and legislation, and a way to move themselves into the socioeconomic stability they aspire to with the language they want to learn?

Implications for a National Inclusive Public Policy

Social change in public policy begins in two ways, bottom-up and top-down, and both have been effective in motivating voters and legislators in making significant changes to local, state, and federal policies. A bottom-up example begins with statistical data collected over short or lengthy periods, depending on the expediency of need. The data must show significant improvement in some specific area of public concern or need to work its way into the public policy arena.

Top-down examples in the modern era began with public school racial integration in the Supreme Court of the United States *Brown et al. v. Board of Education of Topeka et al.* (*Brown v. Board of Education*, 1954). Cohen and Sherman (2014) cited other historical cases that changed the public's perspective from a top-down application about what foods to eat during the second world war years, and more importantly about a more inclusive society during the years leading up to the Civil Rights Act of 1964 (p. 334). The authors wrote

Today many social problems afflict society—inequalities in education, health, and economic outcomes; political polarization; and intergroup conflict. But these social problems share a psychological commonality with . . . historical cases . . . The commonality is the notion that barriers and catalysts to change can be identified and that social psychological interventions can bring about long-term improvement. (p. 334)

The findings from my study's participants of learning English without loss of personal or experience or history and the strongly stated sentiments about their desire to know and continue learning English for their employment and personal needs offer inspiration and motivation for positive social change through its potential for future research addressing the limitations from my research, and expanding the scope of research questions. I consider English proficiency for the Mexican immigrant population an important contributor to positive social change for the entire nation of the United States. The primary reason rests with the positive effects of the change I suggest in recognizing and including all citizens and residents of and within the United States as equal and contributing individuals.

Implications for Methodology and Practice

The positive effect for future methodology and practice begins with the stated personal needs of the Mexican Americans who were the focus of my research (and will continue in my postdoctoral work) and that include socioeconomic stability (Bacallao & Smokowski, 2013; Jiménez, 2010), academic success for their children, and defense of xenophobia (Jiménez, 2010, 2011). Learning English has been the most often cited desire from the Mexican immigrant via well-researched and designed surveys and interviews (Dowling, Ellison, & Leal, 2012; Jiménez, 2010, 2011; Lopez, 2016); Tse, 2001). In considering future research methodology with this population, Smith, L.'s (1999, 2012) caution for sensitivity and respect must be a serious part of the design. I would, however, use grounded theory as the theoretical framework to redo my study with a qualitative methodology, or conduct a mixed methods study.

Abandoning the framework of cultural theory cannot be a choice, however, because cultural theory focuses on an inclusive perspective of individuality within a society (Smith & Riley, 2009). However, a grounded theory methodology for a qualitative study or for the qualitative component of a mixed methods study can provide additional information about cultural theory relative to second-language learning. Grounded theory would provide a systematic method for allowing the collected research data to generate a theory from the data. The quantitative component of a mixed methods study (e.g., multiple choice vocabulary pre-and post-tests) can provide the statistical data necessary that can contribute to decision-making processes for adult education programs and public policies targeted to our immigrant population.

As stated previously in the Recommendations for Future Research section, an ANOVA 2 x 2 (ABE and cultural pedagogy) experimental study would use a standard multiple-choice style pre, during, and post assessment based on the vocabulary used in the study. The results would be calculated for the two independent variables, and then compared with available data from alternative adult second-language programs throughout the United States. The results may have the potential for placing the research into practice.

Conclusion

I began this research with a personal philosophy that I translated into words with this statement: “if we, as a nation, want the children of our immigrant population to learn English, then we must help their families learn to understand and use English effectively for their need(s).” The families in my study were meant to be the parents or primary

caretakers who, according to statistical data available for the immigrant population in the United States for persons of Mexican heritage, were 16 million children from 11 million immigrant families speaking little or no English at home (Han et al., 2012; Kominski et al., 2008). In my study, I interviewed three women from their respective generations, grandmother, mother, and adult daughter.

As I previously stated within this document, positive social change, while contextual to a designated purpose, often involves a larger, and global frame of interaction and reference. Underlying my study's context was a history of systematic marginalization of the native Mesoamerican that began with the Spanish invasion of Mexico (Acuña, 2000), and has continued in a polemic manner from the nativist culture in the United States within its sociopolitical and legislative processes (Betz, 2013; Fogelman, & Kellstedt, 2012; Griffith, 2013; Higham, 2002; MacMullan, 2010; Suárez-Orozco et al., 2011). Positive social change, indeed, begins with small steps and the steps I took in my research have been and will continue to be focused on those families of Mexican heritage who have expressed their desire and self-expressed obligation to learn the language of their adopted country and maintain their individuality in their acculturation steps. Those steps include learning English for their individual and family needs and wants.

Those steps may also depend partly on the acknowledgment and understanding that the history of the United States is also the history of its indigenous populations of which our Mexican heritage continues to make a significant and positive impact on our entire nation. Much of our art, in all modalities, our foods and production methods

originated from the Mesoamerican agricultural crops, and architectural influence (Acuña, 1996, 2000; Piperno & Smith, 2012). Using the heritage and history of Mesoamerica and Mexico to teach their equivalent words in English by definition, emotion, and use may further the political attachment that is long overdue our indigenous descendants because they are all of us and we are all of them (Agee & Evans, 1941).

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Appendix A: Recruitment Letter to Potential Participant Families (Spanish Version)

Carta de reclutamiento a familias de participación potencial

La Sra. Cherri Brown es una residente local que persigue estudios dirigidos hacia obtener un doctorado en psicología e educación, quiere saber lo que se puede aprender sobre el aprendizaje de un segundo idioma y la relación cognitiva con la cultura individual por medio de tres generaciones de una sola familia mexicana inmigrante, todos los cuales deben haber alcanzado la edad de 18 años o más (ninguna persona bajo la edad de 18 años puede participar). Un mínimo de cuatro familiares y no más de diez que sean de una de las tres generaciones son los que se solicitan. Si usted contesta este pedido el próximo paso sería la selección de dos familias, una primaria y una alterna. Su participación es completamente voluntaria y usted puede tener un cambio de decisión *en cualquier momento*. **No hay penalidad alguna por no querer participar, esto es totalmente voluntario.**

La señora Brown también solicita permiso para entrevistar la familia seleccionada en su hogar, en una biblioteca pública, o vía telefónica de Internet llamar al servicio si está disponible para la familia, o se llame a la familia usando mi teléfono celular personal. Si la Sra. Brown llama a la familia desde su lugar en Georgia, ella utilizará su teléfono celular sin costo alguno para la familia. En forma de grupo por aproximadamente una hora, pero no más de noventa minutos. La entrevista será grabada y ella tomará notas durante la entrevista. Los nombres de los familiares será borrado de la grabación y de las notas. Absolutamente ninguna información identificadora será

revelada. El documento investigativo final, la discusión de la misma consistirá de nombres ficticios.

Los familiares deben poder contestar y discutir las dos preguntas investigativas sobre su experiencia en el aprendizaje del inglés y no pueden estar envueltos en una enfermedad u otra crisis al momento de la entrevista. Su marido que es bilingüe servirá de traductor entre los familiares y la señora Brown y la acompañará. Se anticipa que será una buena experiencia para la familia y un regalo en efectivo de \$25 por cada unidad familiar de tres generaciones . Si la entrevista se lleva a cabo a través de servicios de llamadas de Internet o teléfono celular de la Sra. Brown, un regalo de \$25 por orden de dinero se enviará vía correo certificado retorno acuse de recibo. Si su familia le da permiso a la señora Brown para la entrevista, favor de contactarla directamente mediante la información de contacto que se provee al final de esta carta.

Finalmente, ella solicita que si usted accede a participar que lea y firme el formulario de consentimiento que se incluye, uno para cada miembro de la familia. También se incluye un cuestionario que solicita información sobre su conocimiento de idiomas. Todas las preguntas específicas que identificaría su persona han sido removidos para asegurar la confidencialidad de su participación. Todos los formularios están en inglés y español para la conveniencia de su familia y se incluye un sobre predirigido para que usted pueda devolver los documentos. Favor de contactar a la señora Brown con cualquier pregunta que usted pueda tener.

Sinceramente,

Cherri Brown

Tel. (xxx) xxx-xxxx

xxxxxx@gmail.com o xxxxxxxx

Appendix B: Recruitment Letter from Cherri Brown to Potential Participant Families

(English Version)

Cherri Brown, a local resident and doctoral student of psychology and education, wants to know what can be learned about second language English literacy and its cognitive relationship with native culture from three generations of one Mexican immigrant family, who must all have reached the age of 18 years or who are older (no person under the age of 18 years may participate). A minimum of four family members, but no more than 10, who are from the three generations is requested. If you respond to this request, the next step is to randomly choose two families, a primary and an alternate family. Your participation is entirely voluntary, and you may decide to change your decision at any time. There is no penalty for saying no, this is a voluntary participation.

Mrs. Brown also requests permission to interview the selected family in their home as a group for approximately one hour, but no longer than 90 minutes, in a public library private room, or via Internet calling service, landline or cellular calling service. If Mrs. Brown calls the family from her location in Georgia, she will use her cellular phone at no charge to the family. The interview will be tape-recorded, and she will take notes during the interview. The family's names will be deleted from the recording and from the notes. Absolutely no identifying information will be disclosed. The final research document, the dissertation, will show only made-up names.

Family members must be able to answer and discuss the two research questions asked about their experience with learning English, and may not be involved with a natural disaster or acute illness crisis at the time of the interview.

Her husband, who is bilingual, will serve to translate between family members and Ms. Brown and will accompany her. This is expected to be a good experience for the family, and each family unit from the three generations will be given a \$25.00 gift. If the interview is conducted via Internet calling services or Ms. Brown's cellular telephone, a gift of \$25 via money order will be mailed via Certified/Return Receipt Requested. If your family gives permission for Ms. Brown's interview, please contact her directly at any of the contacts provided for your convenience and located at the bottom of this letter.

Finally, she asks that if you agree to participate, please read and sign the enclosed consent forms, one for each family member. Also included is a questionnaire that asks about your language background. All specific identifying questions have been removed to ensure the confidentiality of your participation. All forms are in Spanish and English for the family's convenience, and an envelope with postage is provided for you to return the documents. Please contact Mrs. Brown at any of the contacts below with any questions you may have.

Sincerely,

Cherri Brown

PHONE: (xxx)-xxx-xxxx

EMAIL: xxxx@xxx.com

ADDRESS: xxxx

xxxxx

Appendix C: LEAP-Q (Spanish Version)

Marian, Blumenfeld, & Kaushanskaya (2007).
Northwestern Bilingualism & Psycholinguistics Research Laboratory
Traducción por Rojas & Iglesias (2008) Temple University Bilingual Language Laboratory
Adaptado a la versión para México por Alma Luz Rodríguez Lázaro, Natalia Arias-Trejo, y Alina Signoret Dorcasberro
Adapted for use without personal identification information (first name, birth date, and immigration date omitted)

Cuestionario de Experiencia y Competencia Lingüística

| | | | |
|-------------|-------|------------------------------------|-----------------------------------|
| Apellido(s) | _____ | Fecha | _____ |
| Edad | _____ | Masculino <input type="checkbox"/> | Femenino <input type="checkbox"/> |

(1) Por favor indique todos los idiomas que conozca en orden de dominio:

| | | | | |
|---|---|---|---|---|
| 1 | 2 | 3 | 4 | 5 |
|---|---|---|---|---|

(2) Por favor indique todos los idiomas que conozca en orden de adquisición (su idioma materno primero):

| | | | | |
|---|---|---|---|---|
| 1 | 2 | 3 | 4 | 5 |
|---|---|---|---|---|

(3) Por favor indique qué porcentaje del tiempo Ud. *actualmente* y en promedio está expuesto a cada idioma.

(Los porcentajes deben de sumar 100%):

| | | | | | |
|---------------------|-------|-------|-------|-------|-------|
| Indique idioma: | _____ | _____ | _____ | _____ | _____ |
| Indique porcentaje: | _____ | _____ | _____ | _____ | _____ |

(4) Al escoger leer un texto disponible en todos los idiomas que conoce, ¿en qué porcentaje de los casos escogería leerlo en cada idioma? Asuma que el texto original fue escrito en un idioma que Ud. no conoce.

(Los porcentajes deben de sumar 100%):

| | | | | | |
|---------------------|-------|-------|-------|-------|-------|
| Indique idioma: | _____ | _____ | _____ | _____ | _____ |
| Indique porcentaje: | _____ | _____ | _____ | _____ | _____ |

(5) Al escoger qué idioma usar para hablar con una persona con fluidez igual que Ud. en todos los idiomas que conoce, ¿qué porcentaje del tiempo escogería Ud. para hablar en cada idioma? Por favor indique el porcentaje del tiempo total.

(Los porcentajes deben de sumar 100%):

| | | | | | |
|---------------------|-------|-------|-------|-------|-------|
| Indique idioma: | _____ | _____ | _____ | _____ | _____ |
| Indique porcentaje: | _____ | _____ | _____ | _____ | _____ |

(6) Por favor indique las culturas con las cuales Ud. se identifica. En una escala del cero al diez, por favor valore hasta qué punto Ud. se identifica con cada cultura. (Ejemplos de culturas posibles incluyen Estadounidense, China, Judío-Ortodoxo, etc.):

| | | | | | |
|------------------|------------------------|------------------------|------------------------|------------------------|------------------------|
| Indique cultura: | _____ | _____ | _____ | _____ | _____ |
| | (pulsar aquí para esc) |

(7) ¿Cuántos años de educación tiene Ud.? _____

Por favor indique su nivel más alto de educación (o la aproximación estadounidense equivalente a un título obtenido en otro país):

- | | | |
|--|--|---|
| <input type="checkbox"/> Menos que escuela secundaria | <input type="checkbox"/> Universidad trunca | <input type="checkbox"/> Maestría terminada |
| <input type="checkbox"/> Escuela secundaria preparatoria | <input type="checkbox"/> Universidad terminada | <input type="checkbox"/> Doctorado |
| <input type="checkbox"/> Escuela técnica | <input type="checkbox"/> Posgrado trunca | <input type="checkbox"/> Otro: _____ |

(8) Si Ud. ha inmigrado a otro país, por favor indique el nombre del país y la fecha de inmigración aquí abajo.

(9) ¿Ud. ha tenido un problema de visión , impedimento de audición , problema de lenguaje , o problema de aprendizaje ? (Indique todo lo aplicable). Si es el caso, por favor explique (incluyendo cualquier corrección/es necesaria/s):

Note. “Cuestionario de Experiencia y Competencia Lingüística,” by A. L. Rodríguez Lázaro, N. Arias-Trejo, and A. S. Dorcasberro, *Universidad Nacional Autónoma de México*. Modified by M. Hall. Reprinted with permission.

Idioma

Este es mi idioma (por favor seleccione del menú extraído).

Todas las preguntas que siguen se refieren a su conocimiento de .

(1) Edad cuando Ud. ...:

| | | | |
|-------------------|--------------------|---------------|--------------------------|
| empezó a adquirir | llegó a ser fluido | empezó a leer | llegó a leer fluidamente |
| en : . | en : . | en : . | en : . |
| | | | |

(2) Por favor indique el número de años y meses que Ud. pasó en cada ambiente lingüístico:

| | Años | Meses |
|--|------|-------|
| Un país donde es hablado | | |
| Una familia donde es hablado | | |
| Una escuela y/o ambiente de trabajo donde es hablado | | |

(3) En una escala del cero al diez, por favor seleccione su nivel de *competencia* al hablar, comprender, y leer de los menús extraídos:

| | | | | | |
|--------|---------------------------|-----------------------------|---------------------------|------|---------------------------|
| Hablar | (pulsar aquí para escala) | Comprender lenguaje hablado | (pulsar aquí para escala) | Leer | (pulsar aquí para escala) |
|--------|---------------------------|-----------------------------|---------------------------|------|---------------------------|

(4) En una escala del cero al diez, por favor seleccione cuánto los siguientes factores contribuyeron a su aprendizaje de :

| | | | |
|---------------------------|---------------------------|-----------------------------|---------------------------|
| Conviviendo con amistades | (pulsar aquí para escala) | Material de autoinstrucción | (pulsar aquí para escala) |
| Conviviendo con familia | (pulsar aquí para escala) | Viendo televisión | (pulsar aquí para escala) |
| Levando | (pulsar aquí para escala) | Escuchando la radio | (pulsar aquí para escala) |

(5) Por favor valore hasta qué punto Ud. actualmente está expuesto a en los contextos siguientes:

| | | | |
|---------------------------|---------------------------|-----------------------------|---------------------------|
| Conviviendo con amistades | (pulsar aquí para escala) | Escuchando la radio mística | (pulsar aquí para escala) |
| Conviviendo con familia | (pulsar aquí para escala) | Viendo televisión | (pulsar aquí para escala) |
| Levando | (pulsar aquí para escala) | Material de autoinstrucción | (pulsar aquí para escala) |

(6) Según su percepción, cuánto acento extranjero tiene Ud. en ?

(pulsar aquí para escala)

(7) Por favor valore qué tan frecuentemente los demás lo identifican a Ud. como un hablante no nativo basado en su acento en :

(pulsar aquí para escala)

Idioma

Este es mi idioma (por favor seleccione del menú extraído).

Todas las preguntas que siguen se refieren a su conocimiento de .

(1) Edad cuando Ud. ...:

| | | | |
|---------------------------|----------------------------|-----------------------|----------------------------------|
| empezó a adquirir en : | llegó a ser fluido en : | empezó a leer en : | llegó a leer fluidamente en : |
| | | | |

(2) Por favor indique el número de años y meses que Ud. pasó en cada ambiente lingüístico:

| | Años | Meses |
|--|------|-------|
| Un país donde es hablado | | |
| Una familia donde es hablado | | |
| Una escuela y/o ambiente de trabajo donde es hablado | | |

(3) En una escala del cero al diez, por favor seleccione su nivel de competencia al hablar, comprender, y leer de los menús extraídos:

Hablar (pulsar aquí para escala) Comprender lenguaje hablado (pulsar aquí para escala) Leer (pulsar aquí para escala)

(4) En una escala del cero al diez, por favor seleccione cuánto los siguientes factores contribuyeron a su aprendizaje de :

| | |
|---|---|
| Conviviendo con amistades (pulsar aquí para escala) | Material de autoinstrucción (pulsar aquí para escala) |
| Conviviendo con familia (pulsar aquí para escala) | Viendo televisión (pulsar aquí para escala) |
| Levendo (pulsar aquí para escala) | Escuchando la radio (pulsar aquí para escala) |

(5) Por favor valore hasta qué punto Ud. actualmente está expuesto a en los contextos siguientes:

| | |
|---|---|
| Conviviendo con amistades (pulsar aquí para escala) | Escuchando la radio/música (pulsar aquí para escala) |
| Conviviendo con familia (pulsar aquí para escala) | Viendo televisión (pulsar aquí para escala) |
| Levendo (pulsar aquí para escala) | Material de autoinstrucción (pulsar aquí para escala) |

(6) Según su percepción, cuánto acento extranjero tiene Ud. en ?

(pulsar aquí para escala)

(7) Por favor valore qué tan frecuentemente los demás lo identifican a Ud. como un hablante no nativo basado en su acento en :

(pulsar aquí para escala)

Appendix D: LEAP-Q (English Version)

Northwestern Bilingualism & Psycholinguistics Research Laboratory
Please cite Marian, Blumenfeld, & Kaushanskaya (2007). The Language Experience and Proficiency Questionnaire (LEAP-Q): Assessing language profiles in bilinguals and multilinguals. *Journal of Speech, Language and Hearing Research, 50* (4), 940-967.
Adapted for use without personal identification information (first name, birth date, and immigration date omitted).

Language Experience and Proficiency Questionnaire (LEAP-Q)

| | | | |
|-----------|--|-------------------------------|---------------------------------|
| Last Name | | Today's Date | |
| Age | | Male <input type="checkbox"/> | Female <input type="checkbox"/> |

(1) Please list all the languages you know in order of dominance:

| | | | | |
|---|---|---|---|---|
| 1 | 2 | 3 | 4 | 5 |
|---|---|---|---|---|

(2) Please list all the languages you know in order of acquisition (your native language first):

| | | | | |
|---|---|---|---|---|
| 1 | 2 | 3 | 4 | 5 |
|---|---|---|---|---|

(3) Please list what percentage of the time you are currently and on average exposed to each language.
(Your percentages should add up to 100%)

| | | | | |
|-----------------------|--|--|--|--|
| List language here: | | | | |
| List percentage here: | | | | |

(4) When choosing to read a text available in all your languages, in what percentage of cases would you choose to read it in each of your languages? Assume that the original was written in another language, which is unknown to you.
(Your percentages should add up to 100%)

| | | | | |
|-----------------------|--|--|--|--|
| List language here | | | | |
| List percentage here: | | | | |

(5) When choosing a language to speak with a person who is equally fluent in all your languages, what percentage of time would you choose to speak each language? Please report percent of total time.
(Your percentages should add up to 100%)

| | | | | |
|-----------------------|--|--|--|--|
| List language here | | | | |
| List percentage here: | | | | |

(6) Please name the cultures with which you identify. On a scale from zero to ten, please rate the extent to which you identify with each culture. (Examples of possible cultures include US-American, Chinese, Jewish-Orthodox, etc):

| | | | | |
|--------------------|------------------------|------------------------|------------------------|------------------------|
| List cultures here | | | | |
| | (click here for scale) |

(7) How many years of formal education do you have? _____
Please check your highest education level (or the approximate US equivalent to a degree obtained in another country):

| | | |
|--|---|--|
| <input type="checkbox"/> Less than High School | <input type="checkbox"/> Some College | <input type="checkbox"/> Masters |
| <input type="checkbox"/> High School | <input type="checkbox"/> College | <input type="checkbox"/> Ph.D./M.D./J.D. |
| <input type="checkbox"/> Professional Training | <input type="checkbox"/> Some Graduate School | <input type="checkbox"/> Other: _____ |

(8) If you have ever immigrated to another country, please provide name of country and date of immigration here.

(9) Have you ever had a vision problem , hearing impairment , language disability , or learning disability ? (Check all applicable). If yes, please explain (including any corrections):

Note: “Language Experience and Proficiency Questionnaire (LEAP-Q): Assessing Language Profiles in Bilinguals and Multilinguals,” by V. Marian, H. K. Blumenfeld, & M. Kaushanskaya, 2007, *Journal of Speech, Language, and Hearing Research*, 50, 940–967. Modified by M. Hall. Reprinted with permission.

Northwestern Bilingualism & Psycholinguistics Research Laboratory
 Please cite Meisel, Ehrenfeld, & Kasubosky (2007). The Language Experience and Proficiency Questionnaire (LEAP-Q): Assessing language
 profiles in bilinguals and multilinguals. *Journal of Speech Language and Hearing Research*, 50 (4), 940-967.
 Adapted for use without personal identification information (first name, birth date, and immigration date omitted).

Language Experience and Proficiency Questionnaire (LEAP-Q)

| | | | |
|-----------|--|-------------------------------|---------------------------------|
| Last Name | | Today's Date | |
| Age | | Male <input type="checkbox"/> | Female <input type="checkbox"/> |

(1) Please list all the languages you know in order of dominance:

| | | | | |
|---|---|---|---|---|
| 1 | 2 | 3 | 4 | 5 |
|---|---|---|---|---|

+ (2) Please list all the languages you know in order of acquisition (your native language first):

| | | | | |
|---|---|---|---|---|
| 1 | 2 | 3 | 4 | 5 |
|---|---|---|---|---|

(3) Please list what percentage of the time you are currently and on average exposed to each language.

(Your percentages should add up to 100%)

| | | | | | |
|-----------------------|--|--|--|--|--|
| List language here: | | | | | |
| List percentage here: | | | | | |

(4) When choosing to read a text available in all your languages, in what percentage of cases would you choose to read it in each of your languages? Assume that the original was written in another language, which is unknown to you.

(Your percentages should add up to 100%)

| | | | | | |
|-----------------------|--|--|--|--|--|
| List language here: | | | | | |
| List percentage here: | | | | | |

(5) When choosing a language to speak with a person who is equally fluent in all your languages, what percentage of time would you choose to speak each language? Please report percent of total time.

(Your percentages should add up to 100%)

| | | | | | |
|-----------------------|--|--|--|--|--|
| List language here: | | | | | |
| List percentage here: | | | | | |

(6) Please name the cultures with which you identify. On a scale from zero to ten, please rate the extent to which you identify with each culture. (Examples of possible cultures include US-American, Chinese, Jewish-Orthodox, etc):

| | | | | | |
|--------------------|--|--|--|--|--|
| List cultures here | | | | | |
| | (click here for scale) |

(7) How many years of formal education do you have? _____

Please check your highest education level (or the approximate US equivalent to a degree obtained in another country):

- | | | |
|--|---|--|
| <input type="checkbox"/> Less than High School | <input type="checkbox"/> Some College | <input type="checkbox"/> Masters |
| <input type="checkbox"/> High School | <input type="checkbox"/> College | <input type="checkbox"/> Ph.D./M.D./J.D. |
| <input type="checkbox"/> Professional Training | <input type="checkbox"/> Some Graduate School | <input type="checkbox"/> Other: _____ |

(8) If you have ever immigrated to another country, please provide name of country and date of immigration here.

(9) Have you ever had a vision problem , hearing impairment , language disability , or learning disability ? (Check all applicable). If yes, please explain (including any corrections):

Language

This is my (please select from pull-down menu) language.

All questions below refer to your knowledge of .

(1) Age when you...:

| | | | |
|----------------------|-----------------------|-----------------------|-------------------------------|
| began acquiring : | became fluent in : | began reading in : | became fluent reading in : |
| | | | |

(2) Please list the number of years and months you spent in each language environment:

| | Years | Months |
|---|-------|--------|
| A country where is spoken | | |
| A family where is spoken | | |
| A school and/or working environment where is spoken | | |

(3) On a scale from zero to ten please select your *level of proficiency* in speaking, understanding, and reading from the scroll-down menus:

| | | | | | |
|----------|------------------------|-------------------------------|------------------------|---------|------------------------|
| Speaking | (click here for scale) | Understanding spoken language | (click here for scale) | Reading | (click here for scale) |
|----------|------------------------|-------------------------------|------------------------|---------|------------------------|

(4) On a scale from zero to ten, please select how much the following factors contributed to you learning :

| | | | |
|--------------------------|----------------------------------|---------------------------------|----------------------------------|
| Interacting with friends | (click here for pull-down scale) | Language tapes/self instruction | (click here for pull-down scale) |
| Interacting with family | (click here for pull-down scale) | Watching TV | (click here for pull-down scale) |
| Reading | (click here for pull-down scale) | Listening to the radio | (click here for pull-down scale) |

(5) Please rate to what extent you are currently exposed to in the following contexts:

| | | | |
|--------------------------|----------------------------------|-------------------------------|----------------------------------|
| Interacting with friends | (click here for pull-down scale) | Listening to radio music | (click here for pull-down scale) |
| Interacting with family | (click here for pull-down scale) | Reading | (click here for pull-down scale) |
| Watching TV | (click here for pull-down scale) | Language-lab self-instruction | (click here for pull-down scale) |

(6) In your perception, how much of a foreign accent do you have in ?

(click here for pull-down scale)

(7) Please rate how frequently others identify you as a non-native speaker based on your accent in :

(click here for pull-down scale)

Appendix E: Permission Email Letter from Viorica Marian.

October 26, 2014 to use LEAP-Q Versions Spanish for Mexico, Standard U.S. Spanish, and English

Viorica Marian xxxx@xxxx xxx (2 days ago) to me, Marilyn Hall

Dear Cherri Brown,

This message serves as permission for you to use the Language Experience and Proficiency Questionnaire (2007) in your project.

You may also omit the three fields (name, birth date, immigration date) that you believe may serve as identifiers for illegal immigrants or other immigrants who are in vulnerable positions.

You proposed retyping the questionnaires and submitting to us for approval. That would be ok, however, we can also modify the questionnaires here ourselves and email the revised versions to you. We may then also choose to post the revised versions on our website for use in other studies that may test populations vulnerable due to their immigration or legal status. Let us know if you would like us to proceed in this way.

Good luck with your research!

Best,

Viorica Marian, Ph.D. xxxxxx

Appendix F: Email from Marilyn Hall, Northwestern University

Google

Mail 1 of 2

COMPOSE RE: Permission Request to use LEAP-Q (English & Spanish for Mexico versions) **People (3)**

Inbox (3,308)
Starred
Important
Sent Mail
Drafts (60)
BULK
Migrated/CUTBOX
More +

Marilyn Hall Nov 5 (10 days ago)
to me, Viorica

Dear Cheri,

Please see attached for the three modified LEAP-Q questionnaires. The first name, birth date, and immigration date fields have been removed from the questionnaires.
If you have any questions, please do not hesitate to contact us.

Sincerely,
Marilyn Hall
--
Marilyn Hall
Administrative Assistant
Communication Sciences & Disorders
Northwestern University
2240 Campus Drive
Evanston, Illinois 60208

Work: [847-491-3066](tel:847-491-3066)
Email: mhall@northwestern.edu

Marilyn Hall
mhall@northwestern.edu

[Show details](#)

Appendix G: Researcher Checklist

Planning

Establish contact and get approvals

Recruitment letter for EA and families recruited by me

Print Business Cards

IRB application

NIH training for Interpreter

Letter of cooperation

Nominating Letter

Letter of Solicitation

Study Introduction

Consent forms

Translator Confidentiality Agreement

URR docs

Translation of all documents

Envelope preparation

Flyers

Secure Recorder donations

Follow up letter for participants who agree

Reminder phone call before interview session

Prepare nametags with first name or pseudo-name only

Secure clock

Batteries

Note pad, mechanical pencils

Pre Session

Check all supplies

Check consent forms, who would like copy of study

Icebreaker

Session begins

Introduction, Interpreter/myself

Pass out business cards

Nametags

Session

Begin with questions

Check recording for each participant

End of Session

Debrief participants

Debrief interpreter

Note. Adapted with permission from "Sample Checklist," M. Carey, & J-E.

Asbury, 2012, *Focus group research*. Walnut Creek, CA: Left Coast Press

Appendix H: Interview Session Icebreaker (Spanish Version)

Introducción a Entrevista

Investigador: ¿Ha hecho usted cola por ejemplo en un supermercado y ha tratado de hacerle una pregunta al cajero en inglés y el cajero se inclina hacia usted y en una voz alta le dice qué dijo usted? Al mismo tiempo que las personas detrás de usted se muestran impacientes con suspiros en voz alta.

Appendix I: Interview Session Icebreaker (English Version)

Researcher: Have you ever stood in a line, say for example, at a supermarket, tried to ask a cashier a question in your best English, and you see the cashier lean over, and in a raised voice close to your face says as if each word were a complete sentence, “What. Did. You. Say?” At the same time, the folks behind you in line are tapping their feet and noticeably breathing sighs of displeasure?

Researcher: Can you share with me why you wanted to participate in this interview?

Appendix J: Researcher Journal, Sample Entry

2012: Phone calls to public, private, and charter schools, community organizations for a study location, “Can you provide transportation?” and of course, I would not jeopardize the volunteers, precisely why none would provide transportation. Public/private entities cannot because of insurance restriction related to current, pending, and proposed legislation in Georgia and nationally.

End of 2012: I cannot do the study as an experimental teaching method, not in the church, not in a school, not in any location; the study changes.

I’ve changed the study to do the experimental teaching method now in a local prison, captive audience. Phone calls to xxxx with xxxx program director after many phone calls to various agencies. She recommends now a prison meet, later her program. Met with GA prison chaplain director, who likes the entire idea. He pitches to governor. I never hear again from him. I know the governor’s politics do not want to allow for any contact with the Mexican inmates. Oh boy, now what. And that’s not a question, it’s a statement.

2013: Over a year has passed, the study changed from QN to QL, the first QL prospectus not approved and the second begun. In March 2013, a meet at a local Catholic church with a listening group of lawyers, volunteers, and critical educators, all members of the church, sat for over 3 hours to hear and read my final proposal. If they did not find me worthy, I’d fail, and my education would end. Of course, I’d continue to teach immigrants English on my own as a volunteer or find a group I could join, the teaching would not end. I’m so rationalizing. They listened intently, asked so many questions that

my lips felt like they'd touched and stuck to dry ice. My eyes were so dry that I couldn't blink, yet I could feel tears beginning to well, and I dared not. Thank goodness for dry eyes, thank you meds, again you support me. They whispered amongst themselves, nodded heads, and said they agreed to allow me into their church as a researcher. What did I learn?

I learned that my passion was my center of the bias, yet the passion led to trust. They trusted my intentions and more importantly, they believed and said they had faith in my personal mission of helping others help themselves. Would this acknowledgement of bias create a beholdng relationship with participants? In the past some of the students insisted on coming to my home, a small farm, to help us plow and harvest. I had made a mistake in commenting offhandedly about the aftermath mess from a recent storm. I had finally found a way to let the students know that while their offer was appreciated and generous in the kindness, they wouldn't all fit in our very small field, and we laughed. There is a bond of the beholdness that cannot be allowed to develop. I learned to embrace the enthusiasm with an invisible fence to keep the bias in the basement of my heart.

2015: January/February. Eileen takes the proposal for fresh-eye look. Eileen returned with minor changes, soften passion, increase same in other places. YAY!

Racing to the end of quarter and I won't make defense yet. Scary losing money.

Early June 2015, I meet with the Deacons and the Outreach Director, "I'm ready! Study is approved!" A few hours later I left with assurances that they'd have the

Community Partner statement signed in 2 days, tops, because they were meeting with the Father.

End of June 2015: I didn't hear from the Church for nearly 10 days, so I began to call, leaving messages. Five days later (I really wanted to give them time), even though I strongly suspected a retreat, I was still numb after the Outreach Director called to tell me that Ftr. said, "No." The call was more difficult for her than the difficulty I felt would sink in for me in a few hours. I could hear her voice crack, tears just about to pour over. I told her that I understood, and I'm sure her G*d knew I lying through my new implanted teeth without a hair's breadth of space between the syllables.

Two days later, July 2015: Just get it done, just change things.

Appendix K: National Institute of Health (NIH) Office of Extramural Research

Certificate of Completion for Cherri L. Brown



Appendix L: National Institute of Health (NIH) Office of Extramural Research

Certificate of Completion for David A. Brown, Jr.



Appendix M: Media Script for Radio, Newspaper, and Handout Flyer (Spanish Version)

Cherri Brown, un estudiante Graduado de psicología y educación, y que vive en el Condado de Fayette, Georgia, quisiera saber cómo su familia, con descendencia Mejicana, aprendió Inglés y si el uso de su cultura nativa (artistas, música, TV, historia, escritores y poetas) sería útil en el aprendizaje del Inglés.

Cherri Brown invita a las familias con tres generaciones de adultos (18 años o mayores) que tienen al menos un miembro de su familia que nació en Méjico, y que viven en el área metropolitana de Atlanta o en el estado de California para ser voluntarios en su estudio.

Los nombres, las direcciones y los números de teléfono de los voluntarios se mantendrán de manera confidencial.

Cherri Brown seleccionara una familia para entrevistar. Las entrevistas se llevaran a cabo en sus casas, en una biblioteca pública, o por teléfono. La familia podrá elegir en donde o cómo quieren ser entrevistadas.

La entrevista tomara aproximadamente 1 hora en persona o aproximadamente 30 minutos por Internet, llamar a servicios o teléfono celular de Sra. Brown.

Por favor, llame Cherri Brown por teléfono: (678)-554-9426 o email dissertationcbrown@gmail.com.

Cherri Brown está muy interesada en ayudar a la población inmigrante mejicana, con el aprendizaje del idioma inglés. Gracias por su atención.

Appendix N: Media Script for Flyer (English Version)

Cherri Brown, a graduate student of psychology and education, and who lives in Fayette County, Georgia, would like to know how your family learned English and if using your native culture (artists, music, TV, writers, history, poets) would be helpful in learning English.

Cherri Brown invites families with three generations of adult (18 years or older) Mexican immigrants, Mexican Americans, and Mexicans who have at least one member of their family who was born in Mexico, and who are living in the Atlanta Metropolitan area or in the State of California to volunteer for her study.

All names, addresses, and phone numbers of volunteers are confidential. No information in the study will use confidential information from the volunteers.

Cherri Brown will select one family and will interview all of them in their home, in a public library private room, or interview each generation by Internet calling services or Ms. Brown's cellular telephone. The family will choose how they want to be interviewed.

The interview will take approximately 1 hour in a home, or approximately 30 minutes by telephone via Internet calling service or Ms. Brown's cellular phone.

Cherri Brown is very interested in helping our largest immigrant population and their families learn English for their personal needs.

Please call Cherri Brown at (xxx)-xxx-xxx or email her at xxx@xxx.com. Thank you for reading my flyer. I hope to hear from some of you.

Appendix O: Facebook Social Media Participant Solicitation Webpage Screenshots

Facebook Main Page Publicly Accessible From URL:

<https://www.facebook.com/A-Study-Need-a-3-Generation-Mexican-Family-How-did-you-learn-English-426097820934080/>
<https://www.facebook.com/A-Study-Need-a-3-Generation-Mexican-Family-How-did-you-learn-English-426097820934080/>

The screenshot shows a Facebook page for a study. At the top, the search bar contains the text "A Study: Need a 3-Generation Mexican Family. How did you learn English?". The page header includes "Page", "Messages", "Notifications", and "Publishing Tools". The main content area features a large image of a group of people, with a text overlay that reads "A Study: Need a 3-Generation Mexican Family. How did you learn English? Community". Below the image, there are buttons for "Timeline", "About", "Photos", "Likes", and "More". The "About" section includes a description: "Cherri Brown, graduate student, seeks 3-generation families who are descendants of or are Mexican immigrants, Chicanos/Chicanas, or Mexican Americans." and a button for "Add your website". The "PHOTOS" section shows a thumbnail of the same group of people. The main content area displays a status update from "A Study: Need a 3-Generation Mexican Family. How did you learn English?" with the text: "Cherri Brown, un estudiante Graduado de psicología y educación, y que vive en el Condado de Fayette, Georgia, quisiera saber cómo su familia, con descendencia Mejicana, aprendió Inglés y si el uso de su cultura nativa (artistas, música, TV, historia, escritores y poetas) sería útil en el aprendizaje del Inglés. Cherri Brown invita a las familias con tres generaciones de adultos (18 años o mayores) que son descendientes de o que son inmigrantes de Mejico, estadounidenses de or...". There are buttons for "Continue Reading" and "See Translation".

Note. The participant solicitation Facebook page is a separate, private, and public add-on to my personal Facebook page titled, “Cherri Brown,” and accounts for the icons labeled “Cherri” and “Home” at the top of the participant page.

Appendix P: Facebook Participation Solicitation Settings Page Inaccessible to Public

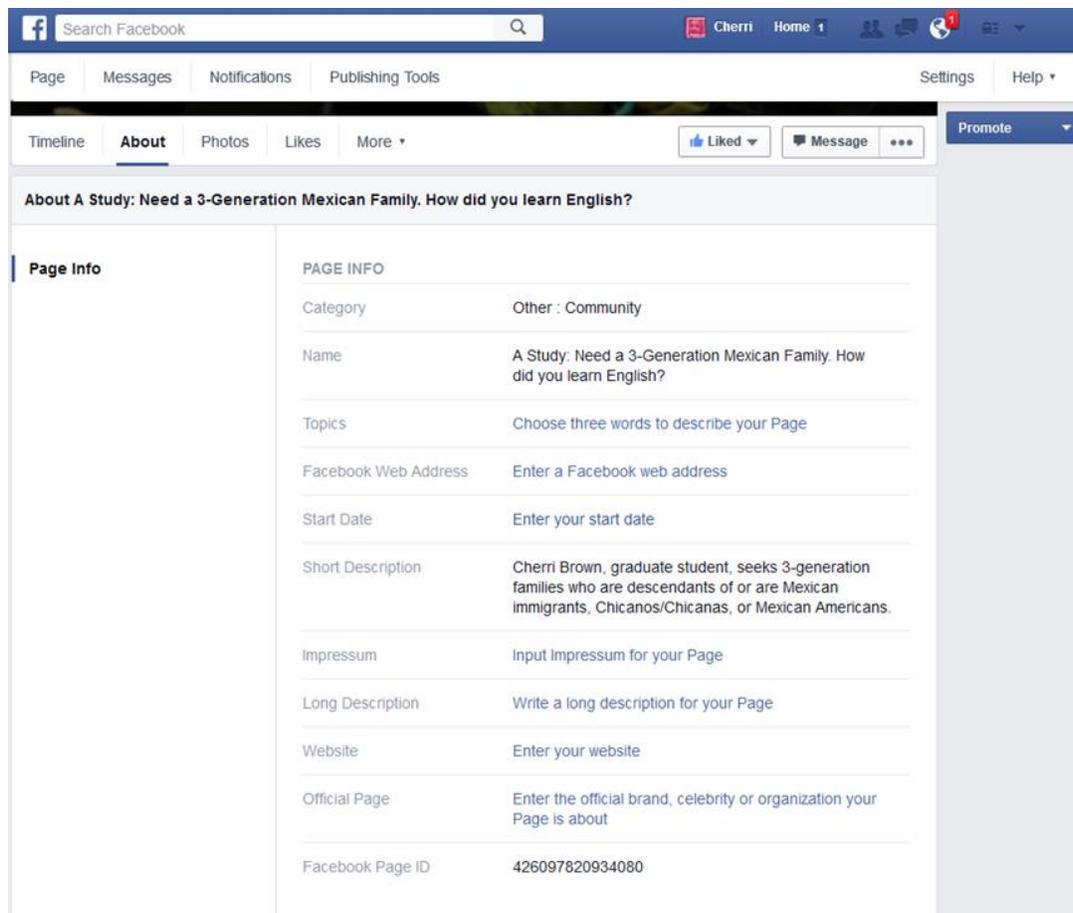
(Administrator Access only. Administrator, Cherri Brown)

The screenshot shows the Facebook Page Settings interface for the page "A Study: Need a 3-Generation Mexican Family. How did you learn English". The user is logged in as "Cherri". The left sidebar contains navigation options: General, Messaging, Page Info, Post Attribution, Notifications, Page Roles, Preferred Page Audience, Apps, Instagram Ads, Featured, People and Other Pages, Page Support, and Activity Log. The main content area is titled "Response Time" and includes the following sections:

- Response Time**: Your response time appears in the About section of your Page.
- Your Response Time**: Your response time will only be visible on your Page if you visit your Page at least once a week and answer 90% or more of your messages. You can choose the option you think best represents how quickly you reply to messages, or have your response time updated automatically.
- Response Time Display**:
 - Automatically show your average response time for messages (recommended)
 - Typically replies in minutes
 - Typically replies within an hour
 - Typically replies in a few hours
 - Typically replies in a day
- Instant Replies**: Get back to people right away, even when you're busy.
 - Enable Instant Replies to quickly respond to initial messages.
- About Instant Replies**:
 - When you turn on instant replies, a response will be sent automatically the first time a customer messages your Page.
 - Your instant reply will not be sent if you are Away.
- Your Reply**:
 - English: Hello, I'll respond to you as soon as I'm able, thank you.
 - Spanish: Hola, te respondo a usted tan pronto como puedo, gracias.
 - Characters remaining: 132/250
 - Changes saved
 - Save Reply

Appendix Q: Facebook Participation Solicitation About Page

Publicly Accessible from URL: https://www.facebook.com/A-Study-Need-a-3-Generation-Mexican-Family-How-did-you-learn-English-426097820934080/info/?tab=page_info



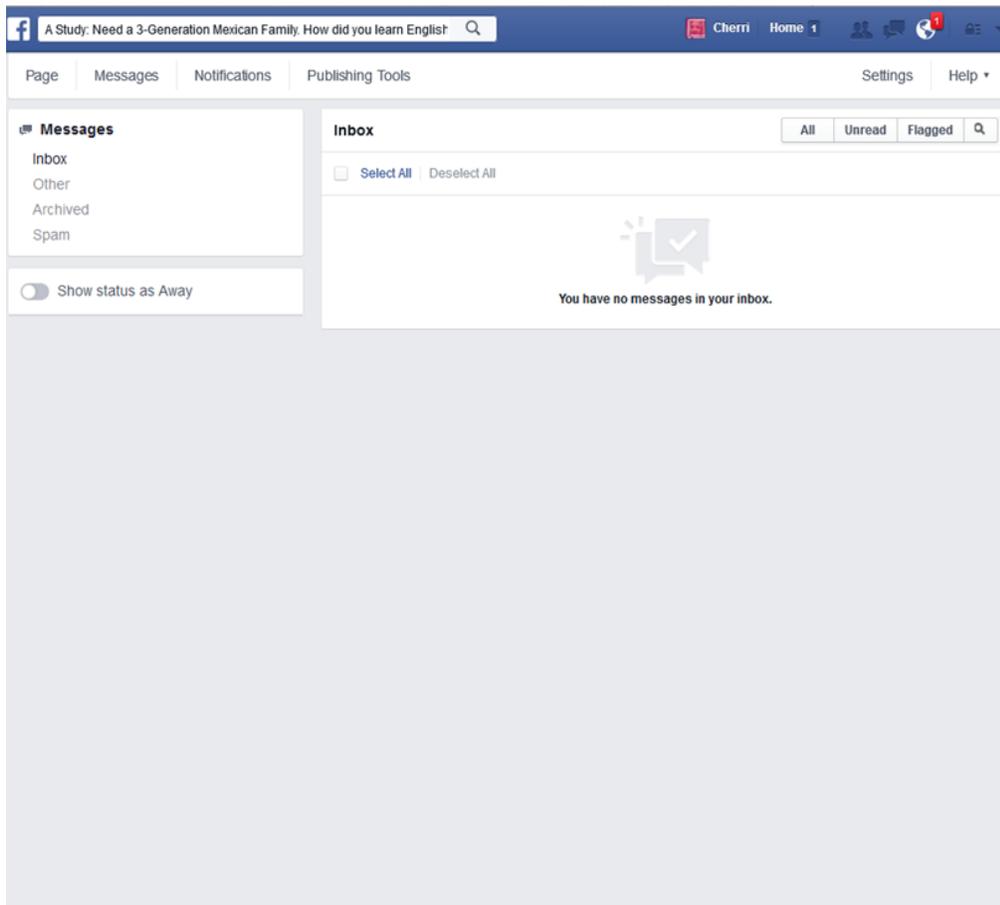
The screenshot shows the Facebook interface for a page titled "A Study: Need a 3-Generation Mexican Family. How did you learn English?". The page is categorized as "Other : Community". The page info section includes fields for Name, Topics, Facebook Web Address, Start Date, Short Description, Impressum, Long Description, Website, Official Page, and Facebook Page ID.

| PAGE INFO | |
|----------------------|--|
| Category | Other : Community |
| Name | A Study: Need a 3-Generation Mexican Family. How did you learn English? |
| Topics | Choose three words to describe your Page |
| Facebook Web Address | Enter a Facebook web address |
| Start Date | Enter your start date |
| Short Description | Cherri Brown, graduate student, seeks 3-generation families who are descendants of or are Mexican immigrants, Chicanos/Chicanas, or Mexican Americans. |
| Impressum | Input Impressum for your Page |
| Long Description | Write a long description for your Page |
| Website | Enter your website |
| Official Page | Enter the official brand, celebrity or organization your Page is about |
| Facebook Page ID | 426097820934080 |

Appendix R: Facebook Participation Solicitation Private Messages

Page Inaccessible to Public (Administrator access only. Administrator, Cherri

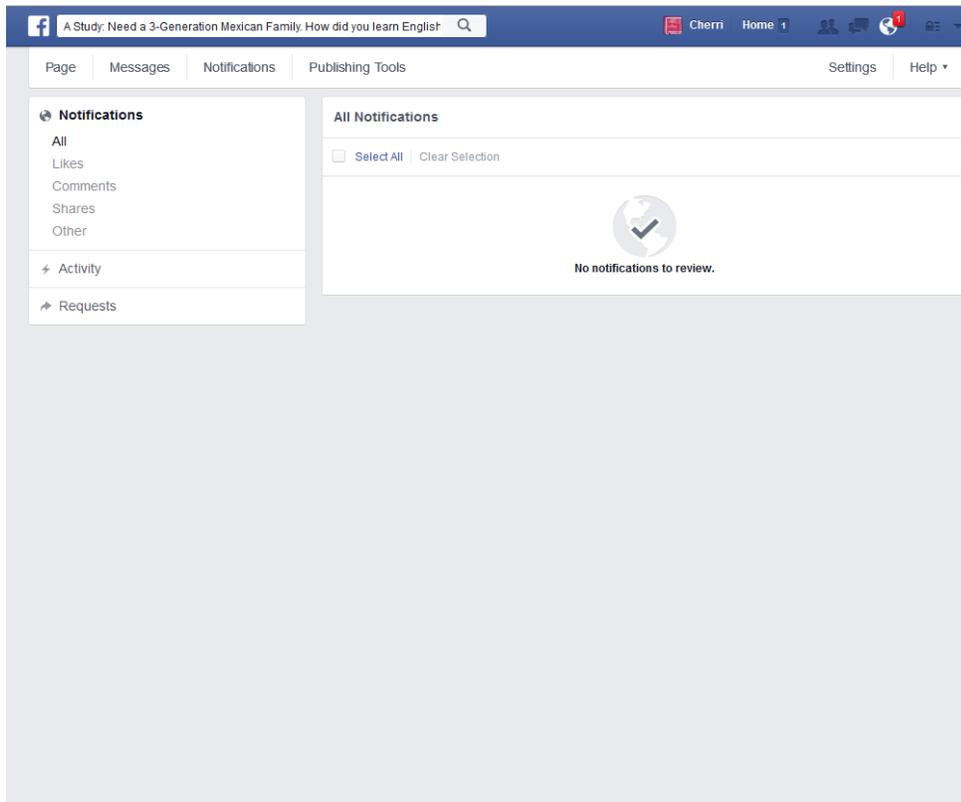
Brown)



Appendix S: Facebook Participation Solicitation Notifications

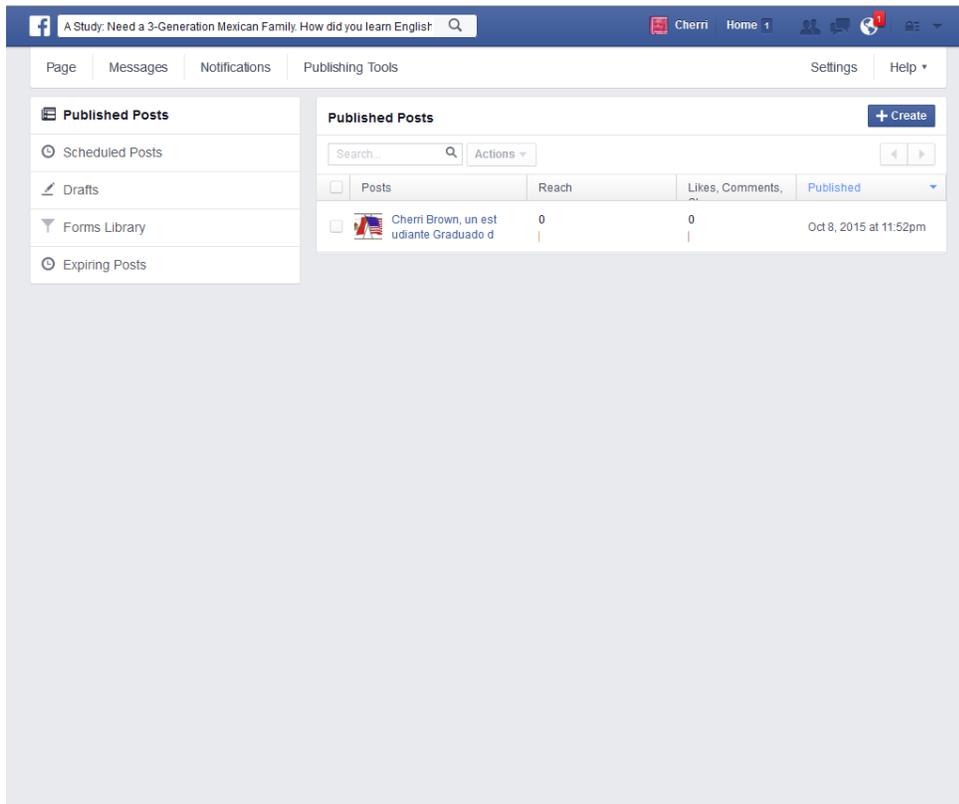
Page Inaccessible to Public (Administrator access only.

Administrator, Cherri Brown)



Appendix T: Facebook Participation Solicitation Publishing Tools

Page Inaccessible to Public (Administrator access only. Administrator, Cherri Brown)



Appendix U: Participant Consent Form (Spanish version)

Walden University Online: Departamento de Psicología y Educación

Formulario de Consentimiento

Se le invita en un estudio sobre el sentir de inmigrantes mexicanos en cuanto al aprendizaje de inglés y qué método les funcionó mejor. El estudio quisiera saber si utilizando su propia cultura sería de provecho para aprender inglés. Familias inmigrantes mexicanas que residen dentro de los condados de Coweta, Fayette o Fulton en el estado de Georgia, o en el estado de California, y que tiene por lo menos un pariente adulto (de 18 años o más) que tengan tres generaciones disponibles para una sola sesión de entrevista participarán en el estudio. Este formulario es parte del proceso denominado “consentimiento informado” que le permitirá a usted entender lo que se estudia y decidir si quiere participar.

El estudio está dirigido por una investigadora de nombre Cherri L. Brown, que es una estudiante que persigue un doctorado en Walden University.

Información de trasfondo:

El propósito de este estudio es para entender el aprendizaje desde la perspectiva del aprendiz por parte de miembros de la familia que han aprendido o están aprendiendo el idioma inglés.

Procedimientos:

Si usted acepta participar en este estudio se le pedirá lo siguiente:

- Tener un participante adulto de cada de las tres generaciones disponible para una entrevista de no más de noventa (90) minutos.

- La entrevista se realizará dentro del hogar de la familia en una sola ocasión, en una biblioteca pública en una sola ocasión, o por Internet, llamar a servicios o teléfono celular de Sra. Brown.

- Cherri Brown y su intérprete asistirán a cada una de las sesiones con la familia.

- La entrevista será grabada.

- Se le pedirá que complete un cuestionario sobre su aprendizaje del idioma inglés.

Aquí hay alguna de las preguntas del cuestionario:

- Su primer nombre (voluntario).

- Edad.

- Sexo.

- Identifique los idiomas que usted conoce en orden de su mayor conocimiento.

- Haga un listado de los idiomas que usted aprendió en orden cronológico, primero, segundo, tercero, cuarto y quinto.

- ¿Qué porcentaje de los casos usted eligió leerlo en cada idioma? Asuma que el original está escrito en otro idioma que usted desconoce.

Aquí están las preguntas que se le hará durante la entrevista:

- En qué manera ha estado disponible para su familia el aprendizaje del inglés.

- Puede su cultura ayudarle en el aprendizaje del inglés.

Naturaleza voluntaria del estudio:

Este estudio es voluntario. Todos respetarán su decisión de participar o no participar en el estudio. Nadie en su lugar de trabajo le atenderá diferentemente si usted decide no participar en el estudio. Si usted decide unirse al estudio ahora usted puede

alterar su decisión en cualquier momento. Usted podrá dejar de participar en cualquier momento.

Los beneficios de participar en este estudio:

- Su experiencia puede ser de ayuda a otros que vengan a los Estados Unidos con el aprendizaje del idioma inglés.
- Sus ideas y pensamientos en cuanto al uso de su cultura para el aprendizaje de un nuevo idioma puede ser de ayuda a otros inmigrantes en todas partes del mundo por ser parte de un nuevo concepto de aprendizaje.

Renumeración:

La investigadora proveerá un regalo en efectivo de \$25 por cada unidad familiar de tres generaciones participante. Si la entrevista se lleva a cabo a través de servicios de llamadas de Internet o teléfono celular de la Sra. Brown, un regalo de \$25 por orden de dinero se enviará vía correo certificado retorno acuse de recibo.

Privacidad:

Toda información que usted provea se mantendrá en forma confidencial. La investigadora no utilizará información de su persona para cualquier propósito fuera de este proyecto investigativa. También la investigadora no incluirá o cualquier otra información que le pueda identificar en los informes sobre el estudio. La data se mantendrá bajo llave en una computadora en la residencia de la investigadora. La data se mantendrá de esta forma por un período de cinco (5) años según requiere la universidad.

Preguntas y contactos:

Usted podrá hacer cualquier pregunta que usted tenga ahora o en cualquier momento futuro y podrá contactar a la investigadora por teléfono al (xxx)-xxx-xxxx, por correo electrónico: xxx@xxx o por correo regular a Cherri Brown, xxxxx, xx, xx xxx. Si usted quiere hablar en privado sobre sus derechos como participante puede llamar a la Dra. Leilani Endicott. Ella es la representante de Walden University que puede hablar con usted. Su número de teléfono es (612) 312-1210. **El número de aprobación de Walden University para este estudio es 2015.10.2 2 18:44:28-05'00' y expira en 2 de Octubre, 2016.**

La investigadora le entregará copia de este formulario. Por favor mantenga esta copia para su información.

Declaración de consentimiento:

He leído la información y pienso, entiendo el estudio lo suficientemente bien para decidir mi participación. Para este propósito firmo abajo con las palabras yo consiento y entiendo que estoy de acuerdo con los puntos descrito anteriormente.

Nombre del participante en letra de molde

Fecha del consentimiento

Firma del participante

Firma de la investigadora

Appendix V: Participant Consent Form (English version)

CONSENT FORM

You are invited to take part in a research study of how Mexican immigrants feel about learning English, and what worked best for them personally. This study would also like to know if using your native culture might be of help in your learning English. Mexican immigrant families who are living within Coweta, Fayette, or Fulton County, Georgia or within the State of California, and who will have at least one adult relative (age 18 and over) from each of the three generations available for a single interview session to be in the study. This form is part of a process called “informed consent” to allow you to understand this study before deciding whether to take part.

This study is being conducted by a researcher named Cherri L. Brown, who is a doctoral student at Walden University.

Background Information:

The purpose of this study is to understand the learner’s perspective from family members who have or are learning English.

Procedures:

If you agree to be in this study, you will be asked to:

- Have at least one adult member from each of the three generations available for an interview session of no more than 90 minutes.
- The interview will occur within the family’s home one time, in a public library private room one time, or via Internet, landline, or cellular phone service.
- Cherri Brown and her interpreter will attend the single session with the family.

- The interview will be recorded.

- You will be asked to fill out a questionnaire asking about your language experience in English.

Here are a few of the questions asked on the questionnaire:

- First name (voluntary)

- Age

- Male or Female

- List all the languages you know in order of what you know best.

- List the languages you learned first, second, third, fourth, and fifth.

- When choosing to read a text available in all your languages, in what percentage of cases would you choose to read it in each of your languages? Assume that the original was written in another language which is unknown to you.

Here are the questions that will be asked during the interview:

- In what ways have learning English been available to your family?

- Can native culture help in learning English?

Voluntary Nature of the Study:

This study is voluntary. Everyone will respect your decision of whether or not you choose to be in the study. No one at your place of work will treat you differently if you decide not to be in the study. If you decide to join the study now, you can still change your mind later. You may stop at any time.

Risks and Benefits of Being in the Study:

Being in this type of study involves some risk of the minor discomforts that can be encountered in daily life, such as feelings of stress about your personal experience with learning English. Being in this study would not pose risk to your safety or wellbeing, or that of your family or home.

Benefits of Participating in this Study:

- Your experience may help others who come to the United States with learning English for their need.

- Your thoughts on using your native culture to learn a new language may help immigrants throughout the world by being part of a new teaching paradigm.

Payment:

At the end of the interview session, present each family unit from the three generations with a \$25 gift. If the interview is conducted via Internet calling services or Ms. Brown's cellular telephone, a gift of \$25 via money order will be mailed via USPS with Certified /Return Receipt Requested.

Privacy:

Any information you provide will be kept confidential. The researcher will not use your personal information for any purposes outside of this research project. Also, the researcher will not include your name or anything else that could identify you in the study reports. Data will be kept secure by a locked file cabinet, locked safe, and password protected computer in the researcher's home. Data will be kept for a period of at least 5 years, as required by the university.

Contacts and Questions:

You may ask any questions you have now. Or if you have questions later, you may contact the researcher via phone: (xxx)-xxx-xxx, email: xxx@xxx, or by regular mail: Cherri Brown, xxxxx. If you want to talk privately about your rights as a participant, you can call Dr. Leilani Endicott. She is the Walden University representative who can discuss this with you. Her phone number is 612-312-1210. Walden University's approval number for this study is **IRB 2015.10.2 2 18:44:28-05'00'** and it expires on **October 2, 2016**.

The researcher will give you a copy of this form to keep. Please keep this consent form for your records.

Statement of Consent:

I have read the above information and I feel I understand the study well enough to make a decision about my involvement. By case study, signing below with the words, "I consent", I understand that I am agreeing to the terms described above.

Printed Name of Participant

Date of consent

Participant's Signature _____

Researcher's Signature _____

Appendix W: Cover Letter for Participant Packets

Cherri L. Brown

XXXXXXXXXXXXXXXXXX

Sunday, October 25, 2015

XXXXXXX

Hello, XXXXXXX,

Thank you so very much for your interest and help! As you requested, enclosed are the following documents:

1. Recruitment Letter in Spanish and English: This letter details the study, my role, and if you agree to participate, what you may expect. If you agree to participate, I ask you to read and sign the Consent Form and the LEAP-Q questionnaire.

2. Consent Form in Spanish and English: This form repeats the details in the recruitment letter and also explains the meaning and scope of your consent. The emphasis is on confidentiality. If you continue to agree to participate, please sign the form.

3. LEAP-Q questionnaire in Spanish and English: This document is asking you about your language background. Feel free to leave any question blank that you do not feel comfortable responding.

You may fill out the documents in the language you feel most comfortable using.

XXXX, if you have any questions, please e-mail me at dissertationcbrown@gmail.com, phone me at xxx-xxx-xxx, or use the study's Facebook message feature here-> <https://www.facebook.com/A-Study-Need-a-3-Generation-Mexican-Family-How-did-you-learn-English-426097820934080/>. Again, xxxx, thanks so much for your interest and your help!

Sincerely,

Cherri L. Brown

XXXXX

Appendix X: Translator Consent Form

Transcriber Confidentiality Agreement

Name of Signer: DAVID ALEXANDER BROWN, JR.

During the course of my activity in collecting data for this research: I, David Alexander Brown, Jr., will have access to information, which is confidential and should not be disclosed. I acknowledge that the information must remain confidential, and that improper disclosure of confidential information can be damaging to participants.

By signing this Confidentiality Agreement I acknowledge and agree that:

1. I will not disclose or discuss any confidential information with others, including friends or family.
2. I will not in any way divulge, copy, release, sell, loan, alter, or destroy any confidential information, except as properly authorized.
3. I will not discuss confidential information where others can overhear the conversation. I understand that discussing confidential information is inappropriate, even if the participant's name is not used.
4. I will not make any unauthorized transmissions, inquiries, modification, or purging of confidential information.

5 I agree that my obligations under this agreement will continue after termination of the job that I will perform in perpetuity.

6. I understand that violation of this agreement will have legal implications.

7. I will only access or use systems or devices I am officially authorized to access, and I will not demonstrate the operation or function of systems or devices to unauthorized individuals.

By signing this document, I, David Alexander Brown, Jr., acknowledge that I have read the agreement, and that I agree to comply with all the terms and conditions, as stated above.

Signature:



Date:

3/4/15

Appendix Y: IRB Application Approval and Number

IRB Approval No: 0215.10.2 2 18:44:28-05'00'

Appendix Z: Referral Counseling Services Georgia

Anchor Hospital Mobile Assessment: 770-991-6044 (will connect to Spanish interpreter for services. Also psychiatric assessments available 24 hours a day by going to the Emergency Room at Piedmont Fayette Hospital, 1255 Hwy 54 W., Fayetteville, GA 30214).

Mrs. Alzirene Campos Faubion, Children's Therapy Centers of Georgia, 111 Petrol Point, Suite B6, Peachtree City, Georgia 30269, (678) 253-4429.

Liza Fernandez, New Horizons Psychotherapy & Consulting, 120 Handley Road , Suite 310, Tyrone, Georgia 30290, 404-644-9244.

Suicide HOPE Line: 1-800-SUICIDE, 1-800-784-2433 (select 2 for Spanish)

National Alliance on Mental Illness (NAMI) helpline: 1-800-950-6264 (select 2 for Spanish).

National Suicide Prevention Lifeline (SAMHSA): 1-800-273-TALK, 1-800-273-8255 (select 2 for Spanish).

National Domestic Violence Hotline: 1-800-799-7233 (staff available who speak Spanish, and also have connection to interpreter if needed).

Emergency Mental Health Behavioral Health Link Crisis Call Center GA Crisis & Access Line: 1 800 715 4225, 1-866-821-0465 (Spanish).

Alcohólicos Anónimos AA # 16 Oficina Intergruppal, 3146 Chamblee-Dunwoody Rd 215, Chamblee, GA 30341: 770-452-0059, www.aageorgia.org.

National Hotline Numbers (California & Georgia)

Alcohol and Drug Helpline - Provides referrals to local facilities where adolescents and adults can seek help. Brief intervention. 1-800-821-4357

National Mental Health Association: Provides free information on specific disorders, referral directory to mental health providers, national directory of local mental health associations 1-800-969-6642 FREE (M-F, 9-5 EST)

National Institute of Mental Health Information Line: Provides information and literature on mental illness by disorder-for professionals and general public. 1-800-647-2642 FREE

Appendix AA: Qualitative Study Audit Trail

Raw Data

Data reduction and analysis products

Data reconstruction and synthesis products

Process notes

Materials relation to intentions and dispositions

Note. Cohen, D., & Crabtree, B. (2006). Qualitative research guidelines project.

Retrieved from <http://www.qualres.org/HomeAudi-3700.html>

Appendix BB: E-mail Received from Second-Generation Participant

To xxxxxxxx

On November 9, 2015

11/9/15

xxxxxxx <xxxxxx@xxxxxxx>

to me

Hello.

xxxxxx Best time to call (I'm home between 7 and 10 pm-can call me anytime during these hours) call weekends anytime before 10 pm

xxxxxx (home and available for calls between 6:30 to 8 pm) on weekends, call anytime before 10 pm

xxxxxx (it is hard to say when is the best time to contact her, leave a message and she will return the call when she is available. (between 2 jobs and school- I have a hard time pinpointing on best time to call her)

Thanks.

xxxx

xxxxxx

-----Original Message-----

From: Participant

Sent: Monday, November 09, 2015 3:28 PM

To: Participant

Subject:

Scanned document from xxxxx (participant)

Attachments area