

**RECLAIMING HOME DOMAINS IN A YAKIMA ICHISHKÍIN
LANGUAGE CLASSROOM**

A MASTER'S PROJECT PRESENTED BY

REGAN ANDERSON

TO THE LINGUISTICS DEPARTMENT

IN PARTIAL FULFILLMENT OF THE REQUIREMENTS
FOR THE DEGREE OF MASTER OF ARTS IN LINGUISTICS
WITH A LANGUAGE TEACHING SPECIALIZATION

UNIVERSITY OF OREGON

August 17, 2015

UNIVERSITY OF OREGON

DEPARTMENT OF LINGUISTICS, COLLEGE OF ARTS AND SCIENCES

MA MASTER'S PROJECT APPROVAL FORM

AUGUST 10, 2015

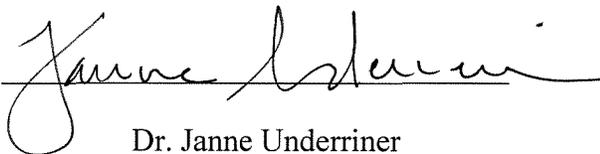
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REGAN ANDERSON

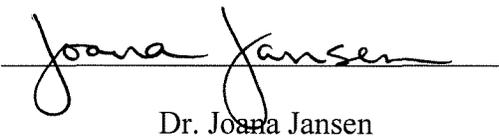
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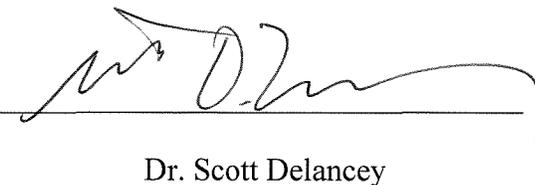
Committee Chair:


Dr. Janne Underriner

Committee Member:


Dr. Joanna Jansen

Department Chair:


Dr. Scott Delancey

ABSTRACT

Title: Reclaiming Home Domains in a Yakima Ichishkíin Language
Classroom

Author: Regan Anderson

Committee Chair: Dr. Janne Underriner

Committee Member: Dr. Joana Jansen

Program: Language Teaching Specialization, Department of Linguistics

Time is of the essence when it comes to language revitalization work. Formal education of endangered languages often occurs in scholastic contexts but language must thrive in the home if it is to become vitally spoken. This project is an attempt to bridge the gap between home language use and classroom teaching through project-based learning focused on reclamation of small home domains (e.g., making breakfast, washing dishes). These domains serve as “actionable steps” towards building language nests, which can make significant strides in language revitalization. Additionally, learners of Ichishkíin, the language of focus for this project, have identified nests as a long-term goal. This project is a course design in which conversation, grammar, and home language are supported. Students work with a fluent Elder speaker to gain language skills and cultural knowledge to produce materials as partial reciprocation for the opportunity to learn Ichishkíin.

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CHAPTER I: INTRODUCTION

Language revitalization is an attempt to reverse the effects of language shift, often in contexts where language is in danger of imminent decline. For a language to survive in a given community, it must remain relevant in domains of the home and community and be transmitted through generations. When intergenerational transmission no longer occurs, the language is in danger of disappearing. Yakima/Yakama¹ Ichishkíin, the language of focus for this project, is critically endangered; few fluent Elder speakers remain and children are not learning it as their first language. Many community members and language activists are working to document, learn, and teach endangered languages. Ichishkíin is no exception.

Research finds that bringing endangered languages *into* the home is imperative to growing the number and quality of speakers (Fishman, 1991, Hinton, 2013). Since support often comes through school settings, it would be ideal to bring these two worlds together, bridging the gap between language use in the home and school curriculum using culturally appropriate methods as defined by community members and experts in the field of language teaching. To determine needed support, I consulted with Yakama community members and teachers about what might be meaningful to them, as it was important to me to design a project that could be useful. Dr. Virginia Beavert, Tuxámshish², Yakama Elder, first language Ichishkíin speaker, linguist and educator, identified a need to produce practical materials that would support community members assuming the dual

¹ For a description of spelling conventions and etymology of *Yakima* vs. *Yakama*, see the excerpt by Bruce Rigsby in Beavert & Hargus (2010). For the purpose of this paper, I will follow my Elder's teaching and use *Yakima* when referring to the language and *Yakama* to refer to Yakama community members.

² Tuxámshish is Dr. Beavert's Yakama name and will be used out of respect throughout this paper.

role of teacher-learner, a common challenge among teachers of languages with few fluent speakers.

This need, coupled with the gap of home language use and classroom teaching, has manifested in this project - a course design with a focus of reclaiming home domains intended to contribute to curriculum and additionally generate materials for Ichishkíin speaking and learning communities. Support for teacher-learners is provided through the inclusion of detailed lesson plans and classroom language as well as samples of lesson materials. Teacher-learners interviews and learner surveys provided additional insight into the kind of support that would be most useful. Additionally, the course was piloted with a small group of learners during spring term of the 2014-15 academic year at the University of Oregon (UO).

This project will focus on revitalization efforts within the context of the Yakima Ichishkíin speaking and learning community and how those efforts inform my project design. In Chapter II, I consider theories within the existing literature that are critical to my research, specifically including efforts in language revitalization and language nests, frameworks of teaching and learning endangered languages, second language acquisition teaching strategies, and support for the non-fluent teacher-learner. Here I also discuss the background of the Yakama Nation concerning teaching and learning. Chapter III describes methods used to assess needs for Ichishkíin learners and the results of those assessments. It also includes a discussion of a pilot course with a small group of learners at the University of Oregon. Chapter IV provides an overview of the course design, and materials are included in Chapter V. Chapter VI discusses the project's limitations, future directions, and general considerations.

CHAPTER II: CONTEXTUAL BACKGROUND AND LITERATURE

REVIEW

Chapter II begins with a contextual background of the Yakima Ichishkíin language: demographics of the community and the region where it is spoken, revitalization efforts of the community on the Yakama Reservation and at the University of Oregon, and sources of language documentation. Following this background, I discuss the literature that is instrumental to my project design.

Background of Yakima Ichishkíin Language and Teaching

Yakima Ichishkíin/Sahaptin³ is one of several dialects of Ichishkíin. The Ichishkíin language along with Nez Perce makes up the Sahaptian language family, a member of the Plateau branch of Penutian. Dialects are phonologically, morphologically, and lexically similar, and speakers share values and cultural traditions (Jansen, 2010). Before contact, Sahaptin-speaking people traveled seasonally without borders, gathering with neighboring peoples throughout parts of what we now call Oregon, Idaho, and Washington in North America.

The Yakama Nation's reservation differs from others in the Northwest in that it is located on its traditional land (Schuster, 1982). Yakima speakers reside primarily in the Yakama Nation on the plateau along the Columbia River in south central Washington State (Jansen, 2010). A map is included in Appendix A showing the reservation boundaries, including the land ceded in the 1855 Treaty.

³ This language is referred to in literature as both Sahaptin and Ichishkíin. Both terms will be used interchangeably through this project.

According to the community fewer than 50 Elders from the ceded areas and Reservation are fluent first speakers of any of the fourteen identified dialects of the Sahaptin language group. Three high school and two middle and elementary schools offer Ichishkíin language classes on the Reservation; after-school programs exist at the Tribe's Language Program and in Zillah, and some early childhood education programs include Ichishkíin in their classes. Community Classes are offered regularly at the Language Program and other venues, and first and second year classes of Yakima Ichishkíin are taught at the University of Oregon in Eugene, Oregon and at Heritage University in Toppenish, Washington.

Language revitalization efforts at the Yakama Nation

Ichishkíin language use and speaker numbers have decreased over the past three decades but, through the efforts of dedicated educators, there is a growing group of second language learners. Tuxámshish, Dr. Virginia Beavert, is one of these educators who has dedicated her life to preserving her language. Through this work she has inspired younger generations to assist in language revitalization and has contributed substantively to further the linguistic knowledge of the Ichishkíin language. Several other first language speakers have also contributed to the documentation and preservation of Yakima Ichishkíin culture and language and have set the stage for new learners to continue their work.

While there are few remaining fluent Elder speakers in the Yakama Nation, there is a growing interest and effort towards language revitalization (Jansen, 2010) led by a younger generation of second language learners. Some of these learners have become language activists in their community and have extended their language work to include

“[whoever] wanted to help and had a good heart to help” (Jacob, 2013, p. 53). Today Native and non-Native language activists are working together to revitalize Ichishkiin.

Documentation of Yakima Ichishkiin

The first sketch of the language, *Grammar and Dictionary of the Yakama Language*, was written by Father Pandosy in 1862. Father Pandosy spent some years living with the Yakama people in the mid-1800s while working to establish a mission. It was during this time that he became familiar with the Ichishkiin language and produced his grammar. The grammar begins with a description of “Indian Grammar” (1862, p. 2) followed by four chapters describing Yakama Sahaptin substantives, adjectives, pronouns and verbs, and a brief summary of syntax. Pandosy also includes translations of the “Lord’s Prayer” and a “Peace Song” he composed (p. 31). An English-Yakama “Dictionary” (pp. 35-57) includes roughly 850 words and closes the work.

Following a decade later in 1872, St. Onge produced a catechism of Roman Catholic prayers translated into Yakima Ichishkiin. This catechism included an alphabet that, while not well-representative of the Sahaptin sounds, “[used] spellings...superior to those of Pandosy” (Beavert & Hargus, 2009, p. xv).

During the 1920s and 30s, Melville Jacobs collected and produced texts and a grammar. Dictations were collected in the latter half of 20s, consisting of myths, tales and accounts from seven different speakers of varying Sahaptin dialects. In the early 1930s, Jacobs produced a grammar and lexicon as well as documentation of kinship terms (Shuster, 1998). In 1934 he published *Northwest Sahaptin Texts I* in English and the corresponding Sahaptin version, *Northwest Sahaptin Texts II*, in 1937. Both consist mainly of myths with some additional tales and miscellaneous texts.

The Yakima/Yakama Ichishkíin writing system – nearly identical to the one used today – was established by Dr. Bruce Rigsby and Alexander Saluskin in 1970. It is based on phonetics and features a one to one sound-symbol correspondence which promotes ease of use and learning. A comparable orthography was designed in the early 20th century by Melville Jacobs from his extensive documentation work. See Appendix B for a comparison of 20th century Ichishkíin writing systems.

Bruce Rigsby and Noel Rude (1996) wrote a “Sketch of Sahaptin, a Sahaptian Language” based primarily on the Umatilla dialect of Sahaptin but including information about other dialects as well, such as Yakima. This sketch consists of six sections: Phonology, Grammatical Processes, Inflectional Syntax, Nominals, Verbs, and Selected Umatilla Vocabulary.

Sharon Hargus, a linguist at the University of Washington, has collaborated with Tuxámshish for several years and together they have published a number of technical linguistic articles as well as a dictionary. The dictionary, *Ichishkíin Sínwit Yakama/Yakima Sahaptin Dictionary* (Beavert & Hargus, 2009), is written for a wider audience and is the most prominent resource available to Yakima language classrooms.

The dictionary is both visually and contextually impressive and serves community members, scholars, and linguists alike. Numerous images are featured of traditional items and practices unique to Yakima culture. The book’s introduction includes an explanation of the writing and sound system as well as remarks from the authors, recommendations for use, explanations of the linguistic terminology and organization of entries, and a glossary of abbreviations used throughout the book. One of the most appealing attributes of this dictionary is the inclusion of at least one example sentence for most entries. The

dictionary's accompanying CD provides audio recordings of Tuxámshish speaking most of the lexical entries and their corresponding example sentences. The sound files are also accessible through the University of Washington's Language Learning Center website (<http://depts.washington.edu/sahaptin/>). This resource accommodates language learners of all levels, though Hargus warns "some time and effort needs to be put into understanding the way the dictionary is organized in order to derive maximum benefit from it" (Beavert & Hargus, 2009, p. xxxv).

Dr. Joana Jansen, a linguist at the University of Oregon, has worked closely with Tuxámshish since 2004. She has coauthored and published articles with Tuxámshish describing elements of syntax in Yakima Sahaptin and documentation work. As part of her graduate studies, Jansen participated in team-teaching the first year of Ichishkiin language class at the University of Oregon (UO) (described at length in coming sections) with Tuxámshish and Roger Jacob who were also both graduate students at the time.

In 2010, Jansen completed her dissertation, *A Grammar of Yakima Ichishkiin/Sahaptin*. Jansen's grammar is unique as it is both a linguistic work and a resource for Yakima teachers and learners. It consists of ten chapters, some of which are written for Ichishkiin teachers and learners, and others that are more linguistically technical. In it she includes a pedagogical grammar sketch and discusses combining goals of language documentation and language teaching complete with a case study of the course taught at the UO in 2008-09.

To end this section, I will briefly discuss the work and contributions of Tuxámshish to her own native language. Tuxámshish was present in the community during a majority of the language research listed here and began her own path in this field

as a teenager translating between several dialects for anthropologists and linguists. Of the researchers discussed above, Tuxámshish participated in the work of all but Pandosy and Onge. At the time she did not realize this would become a lifelong endeavor.

Tuxámshish earned her Master's degree in education at the University of Arizona through the American Indian Language Development Institute (AILDI). She has taught and worked to preserve her language since the 1970s and continues to be a mentor, role model and inspiration to countless individuals. Long before Rice (2006) wrote about a "Fourth Model" in which community members become experts in their own languages, Tuxámshish became the epitome of this model, taking it upon herself to study her language from a linguistic perspective until becoming a linguist in the highest capacity, earning her Ph.D. at the age of 90 in 2012.

In addition to her scholastic accomplishments, Tuxámshish has coauthored several articles on varied topics of the Ichishkíin language and has been an integral part of the Northwest Indian Language Institute's (NILI) foundation and work since the late 1990s. She continues to collaborate on several projects while also heading her own, including reworking her 2012 dissertation, *Wántwint Inmí Tiináwit: A Reflection of What I Have Learned* (discussed more below) into a book. Her apprentices are now continuing her work, teaching Ichishkíin language in various contexts.

Language Revitalization Efforts at the University of Oregon

The first University of Oregon Sahaptin language class, taught at the World Languages Academy, began in 2008. The course was implemented as a team of three instructors: fluent Yakima Elder, Tuxámshish; Roger Jacob, Yakama Tribal member, a learner of Yakima Ichishkíin and then student in the Language Teaching Specialization

(LTS) program; and Joana Jansen, then a doctoral student in linguistics who was writing a grammar of Yakima Ichishkíin with Tuxámshish. This course was my introduction to the language. The course continues today with Tuxámshish and myself as co-instructors.

The team approach, described in Jansen and Beavert (2010), details the process involved in developing the curriculum. Pivotal to the course is the inclusion of Yakama legends, texts that were originally documented for linguistic description purposes and community use, now repurposed as teaching materials. In addition, corresponding audio files were used in the classroom to enrich learning, particularly on days that Tuxámshish was not teaching. Employing audio files in the classroom as a strategy to compensate for a lack of teacher fluency, a common challenge for the “teacher-learner” (Hinton, 2003, p. 79), benefits students’ learning experience.

Teaching indigenous language is unique in context and needs when compared to foreign, majority and heritage languages. Their endangerment, the result of forced interruption of intergenerational transmission, requires different strategies for teaching and learning (Hinton, 2011). Some of the most profound differences are a lack of available resources and materials and a lack of opportunities for authentic input. There is no robust speaker base that learners can make contact with to hear the language spoken in a natural context (e.g., learners of Norwegian could travel to Norway or otherwise make contact with first language speakers via telephone or Skype, writing letters, etc.). Hinton (2011) argues that such differences can inform teaching and learning strategies and celebrates the ingenuity of endangered language learners and teachers in spite of very limited resources.

Teachers of Native languages are not the only ones responsible for generating language materials. Learning indigenous languages often comes with the inherent responsibility of being a language activist on top of simply learning the language. It often requires a large commitment to the target language and contributions to efforts of language revitalization. Learners must often contribute to materials development and documentation efforts to share with their speech communities (Godwin-Jones, 2013). Contributing materials to the Ichishkiin speech community is fundamental to the design of this project as it relies on student projects as contributions to be made available to fellow teachers and learners. Learners developing their own materials and sharing them with the community supports the overlap between documentation and teaching efforts described by Jansen and Beavert (2010).

Today, the number of Yakama Ichishkiin teaching materials and resources has grown. Community members and activists are producing linguistic works containing the documentation of language and cultural knowledge while keeping in mind the fact that materials must accommodate pedagogical goals as well (Jansen & Beavert, 2010). NILI faculty and staff, are contributing to the growing body of Ichishkiin pedagogical literature. Contributions include Beavert et al. (2005) which discusses using pictures (talking cards) as a teaching tool, and Jansen, Underriner and Jacob (2014) which illustrates the benefits of culture placed-based curriculum in the classroom.

Other Ichishkiin activists and contributors to the literature include Dr. Michelle Jacob and Dr. Sharon Hargus. Dr. Jacob (2013) writes in her ethnography, *Yakama Rising: Indigenous Cultural Revitalization, Activism, and Healing*, about the importance to her community of dance, language, and food as agents of indigenous revitalization.

The 2009 *Ichishkiin Sínwit Yakama/Yakima Sahaptin Dictionary* (Beavert & Hargus, 2009) is a resource for learning as it includes example sentences and sound files.

Efforts in Language Revitalization

Issues of language revitalization have been documented in research for a number of decades by scholars such as Fishman (1990), Hinton (1994), Hale, et al. (1992), and Rice (2006). A focus on support for language use in the home continues to be advocated in language revitalization research, especially in recent years (Reyhnor & Lockard, 2009; Hinton, 2013; Olthuis, Kivela, & Skutnabb-Kangas, 2013). Here I will discuss elements from prominent literature within the field of language revitalization that are pivotal to my project.

Fishman began writing about language shift in the late 1950s and in the early 1990s qualified the stages of shift and identified strategies to reverse it. His seminal works rooted revitalization activist efforts in theory and called for such efforts to be afforded community-defined standards of governance and self-regulation. Conscious integration of intergenerational transmission and language use in home domains is fundamental to Fishman's arguments for success of reversing language shift (RLS). This notion is recursive through each of the eight stages he articulates as "a graded series of RLS priorities" (1990, p. 18). Fishman's eight stages of RLS are represented in reverse order (from most critical to most flourishing) in Table 1.

Table 1. Stages of Reversing Language Shift: Severity of Intergenerational Dislocation
(Fishman, 1991)

Stage 8	Reconstructing Xish ⁴ and adult acquisition of XSL.
Stage 7	Cultural interaction in Xish primarily involving the community-based older generation.
Stage 6	The intergenerational and demographically concentrated home-family-neighborhood: the basis of mother tongue transmission.
Stage 5	Schools for literacy acquisition, for the old and for the young, and not in lieu of compulsory education.
Stage 4a	Schools in lieu of compulsory education and substantially under Xish curricular and staffing control.
Stage 4b	Public schools for Xish children, offering some instruction via [language], but substantially under Yish ⁵ curricular and staffing control.
Stage 3	The local/regional (i.e., non-neighborhood) work sphere, both among Xmen and among Ymen ⁶ .
Stage 2	Local/regional mass media and governmental services.
Stage 1	Education, work sphere, mass media and governmental operations at higher and nationwide levels.

Hinton (2013) writes, “the most important locus of language revitalization is not in the schools, but rather in the home” (p. 19). Hinton is well known for her work with the Advocates for Indigenous California Language Survival (AICLS), and for the Master-Apprentice Program (MAP) – a framework where learners apprentice with master speakers. Her most recent work (2013) features revitalization activists’ own stories about

⁴ Xish, in this case, would refer to Ichishkiin.

⁵ Yish, in this case, would refer to English

⁶ Xmen and Ymen, in this case, refer respectively to Ichishkiin speakers and English speakers.

working to revitalize their languages through home use. The MAP served as a model for Tuxámshish and her Yakama apprentices, Roger Jacob and Greg Sutterliet, while they lived with her and studied to become teachers of Ichishkíin. This model also informed the Elder meetings included in projects of the course design presented in Chapter IV.

The Master Apprentice Program formally began in 1992 (Hinton, Vera, & Steele, 2002) and centers around daily practical language as experienced through the intimate relationship between one Elder speaker (master) and one learner (apprentice). In 2013, Hinton describes a second program, the Language at Home Program, developed originally for a Kawaiisu family. Some of its members had participated in the MAP but others were seeking a more family-centered approach rather than one-on-one. Planning for the Language at Home Program began in 2008 and was piloted later that year. Like the MAP, this program also includes a master speaker (or more than one) and focuses on practical language (e.g., asking for and serving food, daily phrases). Through this pilot, Hinton and her colleagues found that families learning together in their homes progressed more quickly in language acquisition than the typical Master-Apprentice teams. These results are likely due in part to the increased number of trainings in language learning strategies for participants (monthly as opposed to bi-annually). This model is what inspired the prominent inclusion of collaboration and community-building in my course design. Assessment measurements may be an additional factor of success. Participation is measured in milestones rather than hours, and milestone goals are established before beginning the program, whereas goal-setting is merely encouraged for MAP participants.

Language Nests

Language “nests” – physical spaces dedicated to the use of language through immersion – have been documented as a successful method for intergenerational language transmission throughout Hawai’i (Warner, 2001) and New Zealand (King, 2001).

According to King (2001), *Te Kōhanga Reo* ‘the language nest’ was developed in New Zealand in the 1980s as an immersion program for early-childhood education that requires dedicated participation also on the part of the parents and household families of children attending these schools. This was an attempt to help children “grow up” (p. 119) with the Māori language at a time when language use at home was in decline due to consequences imposed through colonization, world wars, the Depression, and even television. By the 1970s Māori was only predominantly spoken in domains of community gathering (i.e., church). Recognition of language decline in home and communal domains is what sparked community members to take action.

Revitalization efforts focused initially on adult learners, and activists established *Te Wānanga o Raukawa*, which allowed adults to earn a degree in Māori. Noticing proficiency of Māori was strongest for adults over the age of 40, revitalizationists decided that an immersion setting was an ideal way of teaching language to children and connecting generations. Thus, in 1982, *Te Kōhanga Reo* was born and by 1998, over 600 *Kōhanga Reo* were serving the region⁷.

⁷ Adult education and implementation of the *Te Kōhanga Reo* program led to further strides in language revitalization among Māori speakers. These nests have brought about other opportunities for language inclusion in the higher levels of the school system such as the *Kura Kaupapa Māori*, private schools which allow graduates of *Te Kōhanga Reo* to continue their Māori education. It additionally sparked the inclusion of bilingual classes in public schools.

The *Te Kōhanga Reo* program inspired the Hawaiians to design language nests, and the *Pūnana Leo* opened its doors in 1984. By the late 1990s, eleven *Pūnana Leo* were accommodating the region's preschool-aged children and the demand was strong, so the need to create ongoing opportunities and support for these young learners became clear. Following New Zealand's model, the *Pūnana Leo* paved the way for the *Papahana Kaiapuni Hawai'i* 'Hawaiian Language Immersion Program' to serve children as they progressed through primary education and high school (Warner, 2001; Wilson & Kamanā, 2001).

In regions which traditionally featured smaller and more sparsely distributed speaking communities (as in the Pacific Northwest), however, full immersion will require a more strategic approach. Switzler (2012) points out that the nest is not a realistic starting point for many languages (including Ichishkíin) but rather a long-term goal for the community. As emphasized by King (2001) and Warner (2001) in the Māori and Hawaiian contexts, respectively, family involvement is a crucial component to the success of language revitalization. Switzler also highlights this point for the Ichishkíin community, writing that "parents would be the perfect partners in developing an inclusive program for language immersion nests...[their] intensity and energy can be harnessed and focused to be involved in their child's education" (p. 70).

Because the vocabulary of the home or the school is no longer used on a daily basis, reclaiming the language needs to be functional in each area (i.e., each domain), which is the beginning step to a full immersion environment or rather, to a language nest.

Frameworks of Teaching and Learning

There is a growing awareness of the need to accommodate learners of all contexts in a more socially and culturally just way. It is imperative that indigenous language classes align well with traditional methods of language and knowledge transmission. According to Jansen, Underriner, and Jacob (2013), classroom strategies for Native language education must be structured in a manner more congruent with the life ways of Native communities to achieve maximum success and learner well-being. Several frameworks have been developed to accommodate this need, and these frameworks inform my work as guides to the underlying principles of teaching and curriculum design.

McCarty and Lee's (2014) view on the unique position of Native American students in relation to their education encompasses not only multiple forms of social constructs but also the notion of tribal sovereignty. They call for Culturally Sustaining/Revitalizing Pedagogy (CSR), which has the aim of supporting multi-lingualism and multi-culturalism both in view and application. Pedagogy, they argue, should be driven by factors that heal and share linguistic and cultural knowledge – education that is rooted in local community. They suggest challenging the influences of colonization that are often internalized by using what they call an “inward gaze...a loving but critical stance that counters colonization within and outside the school setting” (p. 117). McCarty and Lee recognize certain efforts by schools to provide inclusive, respectful, and diverse environments but point out that much more work still needs to be done.

Jansen et al. (2013) complement McCarty and Lee's framework by offering formative guidance toward a more holistic and culturally appropriate approach to Native

education through the concept of Identity Through Learning (ITL). Their approach to language learning is enhanced by place-based curriculum development and implementation. ITL demands that curriculum be collaborative, community-centered, and experiential.

Exercising ITL and CSRP in the classroom empowers students to reclaim their languages and connect with their cultural communities. In order to ensure socially and culturally just practices, language activists, including teacher-learners and even students of indigenous languages, must advocate for change on a curricular and institutional level.

Second Language Acquisition Teaching Strategies

Learning an endangered language comes with its own set of challenges; however, research in second language acquisition (SLA) shows key points that are important for both mainstream language classrooms as well as endangered language teaching contexts. Here I will focus on elements of SLA that inform language teaching in general and discuss how these concepts are applied, sometimes in a different light, to endangered language learning contexts.

One the most obvious of challenges to learning a language with few fluent speakers is obtaining adequate levels of input. For this reason, it is important for learners to take initiative and seek as many opportunities as possible to practice using and hearing language and to help generate materials to strengthen the amount of resources available for fellow and future learners. Input, language seen or heard by a learner (Van Patten, 1996), is an important component to any language learning endeavor, though it is not sufficient in and of itself, particularly when it comes to mastering grammatical form

(Ortega, 2009). Comprehensible input, abbreviated as *i+1* by Krashen (1985), is thought to flex learners' acquisition by providing input just beyond their comprehension level.

Comprehension may additionally be enhanced through interactions that require learners to engage in negotiation for the meaning of language not yet entirely comprehensible. Negotiations may include questions for clarification or confirmation and are often cued by social signals indicating a lack of comprehension (e.g., body language). According to Ortega (2009), this type of negotiation allows for comprehension "in [an]...individualized or learner-contingent fashion" (p. 61) which fits appropriately within a student-centered learning framework. With limited access to input, endangered language classrooms should focus on creating consistent opportunities for learners to negotiate for meaning, as this skill can contribute greatly to a learner's ability to "survive" in the language and work more confidently with fluent Elders, whose time is precious.

Similarly, contextualization of language aids comprehension as it roots new language and concepts in a meaningful environment. Brown (2007) writes that authentic embedding of language in context is valuable in supporting comprehension (and crucial when considering children's learning) and can create a more meaningful learning experience for all. Contextualization may also help learners of endangered languages to invest more deeply in their learning experience. If learners are able to learn language that is meaningful to them as individuals, this can help boost motivation and foster the heightened dedication that often accompanies endangered language learning endeavors.

Community building is essential to the language learning process for a number of reasons and can be integrated into the classroom in a multitude of ways. It is also a

central component of learning a language with a small speaker base as building classroom community equally builds the speaking community – sometimes entirely – that learners need access to in order to use language skills as they are gained. Perhaps most importantly for all learning contexts, fostering community can lower anxiety, an obstacle common (and potentially detrimental) to the language learning process (Ortega, 2009). Krashen’s “affective filter” hypothesis (Krashen, 1987) also links motivation, self-confidence and low anxiety levels with readiness for language learning. A correlation has been well documented between low anxiety levels and a higher willingness to communicate and take risks (Brown, 2007; Ortega, 2009). By creating a safe, supportive environment, community building can increase learners’ willingness to communicate and thus contribute to their peers’ and students’ own opportunities for language use and success.

Motivation is a complex component of language learning that is especially important for learners of endangered languages since they must often simultaneously be activists for the language as well. Dörnyei and Ushioda (2001) suggest teachers incorporate a “motivation-conscious” (p. 134) approach in their language classrooms following a set of basic strategies – such as personalizing the learning experience and promoting autonomy – and branching out from those once they are learned and used automatically by students. Since strategies differ in success depending on specific contexts, it is important to explore what motivates individual learners as well as the class as a whole, revisiting such explorations as the course progresses. Knowing what motivates – and *demotivates* – students can be empowering for learners individually and as part of a whole. Motivation is directly related to learner autonomy, and raising

awareness of metacognitive strategies and processes among students strengthens the potential for both.

Finally, project-based learning creates a more authentic Ichishkíin learning experience and allows students to reciprocate with materials to the community, the latter of which falls under what Falcón and Jacob (2011) describe as “community service learning (CSL)” projects (p. 1). Krajcik and Blumenfeld (2006) attribute five features as key to project-based education: a driving question, situated inquiry, collaboration, using technology tools to support learning, and creation of artifacts. These features provide the structure for projects presented in Chapter IV.

As this section illustrates, many components of second language acquisition apply equally across language learning contexts. As such, these elements are incorporated into my course design. Despite similarities, there are considerable differences to consider for endangered language learning contexts. These differences are highlighted and described in detail throughout this project and course design.

Supporting Teacher-Learners

The topic of teacher-learner, particularly as it relates to Indigenous languages, is new to the literature within the last decade or so. Often teacher-learners of Indigenous languages are heritage language learners in the sense of the term as defined by Carreira (2004) and McCarty (2008): learners with strong personal ties to their language of heritage but who were not raised in the language and are learning as adults.

Hinton (2003) advises teacher-learners to extend patience to themselves as they continue their own language learning process and to use strategies such as repetition and

ritual, collaboration, and setting small goals to aid them in the classroom in this process with an aim toward long-term goals of immersion. The single most important survival phrase in my experience as a teacher-learner has become *Chaw nash áshukwaasha kútyaash áshapnita*. ‘I don’t know but I’ll find out.’ Students seem to respect this and it helps lower the affective filter of the class as a whole; they know we are in this together and get excited about finding out how the language works, adjusting hypotheses as we try to find answers to explain the mechanics of Ichishkiin. As Timutimu et al. (2009) points out, we are all instigators of language!

Several of my colleagues who studied in the Language Teaching Specialization (LTS) Program and at NILI at the UO are also teacher-learners of Indigenous languages and their work contributes to this area of the literature. Some have focused on incorporating language into home use: Beth Sheppard designed a workshop in 2008 to support families with young children in their efforts with Chinuk Wawa language use at home; Pyuwa Bommelyn developed a Dee-ni’ language course in 2011 that focuses on learning language at home rather than in a classroom; Marnie Atkins designed a program in 2011 outlining strategies for self-apprenticeship for learners of indigenous language with little to no documentation and/or speakers; and in 2014 Megan Walker created materials to support adult learners of Chinuk Wawa in self-study with the use of technology and social media.

In summary, Yakima Ichishkiin, while critically endangered, is strong in efforts of revitalization with classes and activists, students and teachers dedicated to documentation and materials and curriculum development. Language revitalization literature shows us that supporting language in the home domain is key to revitalization and, while not all

communities are ready for full-immersion language nests, they are a goal to work towards for the Ichishkíin community. This project is designed to support this goal through reclaiming smaller home domains while implementing principles of second language acquisition, reciprocity with materials generated through project-based learning, and support for the challenging role of the teacher-learner.

CHAPTER III: NEEDS ANALYSIS

The needs analysis for the project is comprised of a survey and interviews for data collection, as well as impressions derived from a pilot of this course at the UO in spring of 2015. The target population for the surveys were Yakima, Umatilla, and Warm Springs Ichishkiin language learners in a university context, while interviews were conducted with teacher-learners of Yakima Ichishkiin. Results from these assessments have shaped the ultimate design of this project and are discussed in detail below. Corresponding instruments are included in Appendix C.

Survey of Yakima Ichishkiin Language Learners

Participants

Of the twenty-five surveys distributed to Ichishkiin learners of varied levels, ages, and backgrounds, 23 were completed (92% completion rate). All participants were either current or former University of Oregon students attending classes through the academic year or through NILI's Summer Institute at the UO. Some of these participants included teacher-learners as well. Participants' learning experiences varied between existing dialects (Yakima, Umatilla, Warm Springs) of Ichishkiin.

Since speaker and learner numbers of Ichishkiin are respectively low (compared to those of mainstream languages), it was important to consider the wider Ichishkiin speech community as the target audience for this study, especially since they are sister dialects of each other. As mentioned earlier, there are approximately 350 speakers and learners of the Yakima dialect. Combined with 250 speakers at Warm Springs (Switzler, personal communication, 2015) and 250 at Umatilla (Minthorn, personal communication,

2015), the overall research population is significantly strengthened, as is the number of potential resource contributors and the opportunities for learners to use/speak Ichishkíin. For this reason, learners of all dialects were included in the study.

Instruments

Survey questions were designed to assess the following: (1) in which areas of the home (“home domains”) learners are most interested in using Ichishkíin language; (2) what people live in their homes that can be resources (i.e., Elder speakers, other learners, interested family members, etc.); (3) what motivates them to use language outside of the classroom; (4) goals they have for home language use/learning; and (5) attitudes in general toward language use in the home.

Procedures

Surveys were introduced, read and distributed (paper surveys) during class sessions at the University of Oregon during summer term 2015. Participants had the option of completing the survey either online or on paper. The electronic version was created using Qualtrics through the University of Oregon.

Students were informed that their participation was voluntary, and that their responses would be anonymous. For those who opted for a paper survey, I later entered the data into an online Qualtrics form. Qualtrics compiled percentages of responses for fixed-point answers, and I determined correlations in the data. Responses to open-ended questions were compiled and analyzed.

Results

Of the 23 respondents, 14 (61%) are studying Yakima, 11 (48%) Warm Springs, and two (9%) Umatilla, with overlap of some learners working across dialects. Length of study ranged across dialects from beginning learners to those who had been learning their entire lives. One participant did not answer this question. Regarding context(s) for learning, 16 participants (70%) indicated learning through school or community classes, though 78% reported learning in multiple contexts (e.g., school/community classes as well as at ceremonies or at home). As illustrated in Figure 1, games and group activities were tied as the leading preferences for language learning by 17 of the 23 participants (74%), while pair (39%) and individual activities (57%) were least preferred. Six participants added text entries to their preferences such as creating materials for future learners, engaging in cultural activities and songs; and working one-on-one with Elder speakers.

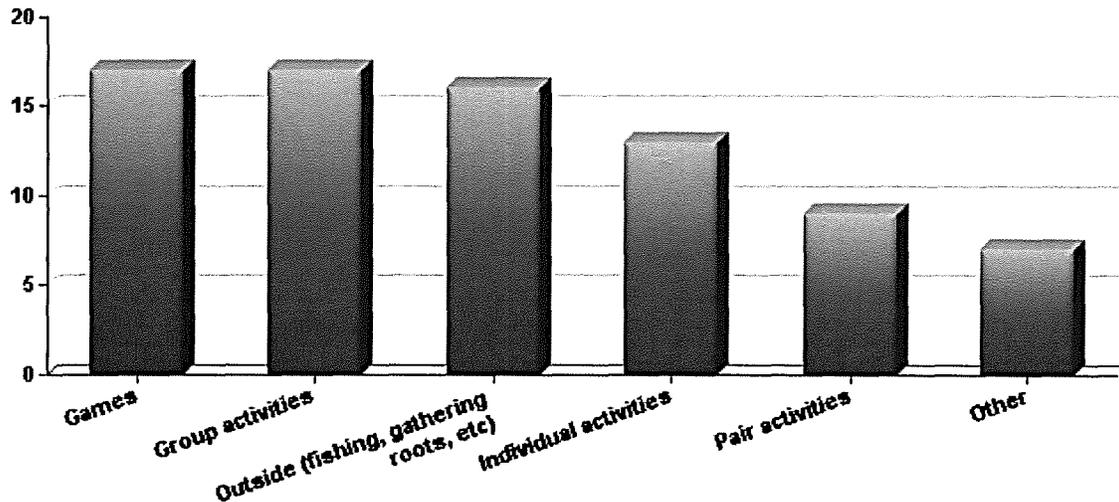


Figure 1. Learner preferences for language learning activities

Seventeen of the 23 respondents (74%) reported that they hear Ichishkíin spoken outside of the classroom, most often in the Longhouse during ceremonies. Ninety-five percent (21 of 22 respondents – one no response) claim also to speak the language outside of classroom settings with 15 participants (65%) reporting speaking within their own homes. Table 2 shows results of an open-ended question about which resources participants identified that would support their language use outside of the classroom. The most common response by 10 of 22 participants (42% - one no response) included having (more) people to speak with. Other answers included having reading or listening materials, practice materials (such as flashcards), self-regulated expectations for speaking, and excluding the use of English.

Table 2. Learner supports for using Ichishkíin outside of class

Supports for using Ichishkíin outside of class	# of Respondents
More speakers/people to speak with (family, community, youth, peers)	10
Knowing more words & phrases (starter sentences/daily language)	4
Cards/flashcards	3
CD's/listening materials/recordings	3
Setting expectations (how much/often) to speak	2
Reading materials	2
Resources/access to	2
Taking time	1
Class materials - bathroom, table, instructions, praises	1
No English	1
Support gatherings	1
Labels	1
PowerPoints	1

Interest in learning language specifically for home use was indicated by 18 of the 21 participants who replied (86%) (two no responses). Twenty provided written responses expressing specific areas of interest for home use. These areas are illustrated in Table 3 below.

Table 3. Learner interest by topic for Ichishkíin language use

Topics of interest for home language use		
Umbrella topics	Subtopics	Additional Notes
Food	Cooking Phrases & Activities	Making meals (Seafood, Italian, Mexican)
	Harvesting	Roots, berries, vegetables
	Preservation	Freeze dry, vacuum pack
Caretaking	Children	Phrases, commands, lullabies, homework
	Family	Phrases, commands
	Animals	Commands
	Gardening	Watering plants
Cleaning	Laundry	Commands
	Dishes	
	Floors	Sweep, mop, vacuum
	Dust	
	Bathroom	
Conversation/daily language	Family, friends, Elders, work, driving	Sentences, questions, conversation, morning & evening routines, getting dressed, introductions, homework, joking around

Participant household sizes varied from single living to living with large extended families, with 52% of respondents' household members sharing interest in learning and using Ichishkíin in the home. All participants reported knowing at least one Elder that could help them in their efforts to learn Ichishkíin.

Interviews

Participants

Interviews were conducted with four teacher-learners. Three of these teacher-learners teach in classrooms and programs on the Yakama Reservation and one teaches at the University of Oregon.

Instruments

Interview questions for teacher-learners were designed to gain insight about what types of challenges are encountered in this role and what kind(s) of support would be most useful to address these challenges. Additional questions were constructed to address goals and areas of interest in furthering teacher-learners' own language abilities, and what motivates them in and out of class to use language. Interview responses may have led to follow up questions. Interview questions are included in Appendix C after the learner survey.

Procedures

Interviews lasted approximately 20 minutes and were scheduled through conversation in person, via telephone, or via email correspondence. Interviews were audio recorded with permission. One was conducted in person, two over the telephone, and one via email.

Results

Interviews with teacher-learners revealed some common themes in terms of challenges and supports needed. The most common theme across questions and participants was a need to connect and interact more within and across communities. Abbreviated responses for each of the main questions are provided in Tables 4-6 below and show a comparison of responses between participants.

Responses regarding the challenges teacher-learners face included not having adequate knowledge of the language to provide answers to student questions or to be able to guide students in conversation, being stretched thin as the only teacher capable of teaching classes to meet demands of classes and community interest, and a lack of opportunities to practice using language on a daily basis. A comparative look at responses is shown in Table 4.

Table 4. Teacher-learner challenges

Q1: What are some of the biggest challenges you face as a teacher-learner?	
TL 1	Knowledge of language/conversation Providing feedback to/having answers for students
TL 2	Time/being the only one who can teach Funding (snacks, incentives/prizes: t-shirts, language promotion, etc., more staff/teachers) No permanent location
TL 3	Not having anyone to talk to daily Remembering language without opportunities to use it consistently
TL 4	Balancing different levels of student motivation and language proficiency

Responses such as funding and permanency of locations (see TL 2 in Table 4 above) are obstacles that fall outside the scope of this project but are important to consider on a larger scale and with future and ongoing projects. For example, funding poses a challenge for a variety of factors. With funding, more staff/teacher training and resources for classes could be provided (i.e., snacks and incentives for the after school club, dictionaries to be held on-site at each class) as could promotion for the language and classes, and even securing permanent locations for classes to be held. The after school club offered in Zillah, WA, for instance, is housed in the local elementary school library but is subject to cancellation if the school needs to hold an event or throw a book fair (which could result in the loss of a week of study).

Regarding supports that would be helpful, two participants indicated that sharing resources (i.e., prepped materials and activities) could help open up windows of time for teacher-learners to focus their energy on their own language learning rather than spending time creating materials for each lesson. This also feeds into the notion of creating opportunities for interaction among teacher-learners. If materials were made available on a protected⁸ website, that site could also include activities for practicing language or voiceboard/chat features.

Improved reference materials were mentioned by two teacher-learners as a need. For example, some Ichishkíin verbs are referred to as n-stems and behave uniquely in various contexts so a list of which words take this form would be helpful. There is an active online dictionary (Beavert & Hargus, 2009) but it is not always easy to navigate during class time (and is relied upon heavily by teacher-learners), especially in areas

⁸ Some community members are not comfortable with Ichishkíin language materials being publicly accessible.

where the Internet connection is slow. If a menu was provided at the top of this online resource, one could click on the letter the word begins with to access it more efficiently then click on the word for more information and example sentences. Table 5 shows what support teacher-learners are interested in.

Table 5. Teacher-learner support

Q2: What support would be most helpful to you as a teacher-learner? (i.e., lesson plans, class maintenance language, activities/materials, etc.)	
TL 1	Spending more time on my own learning <ul style="list-style-type: none"> • online conversation or activities <ul style="list-style-type: none"> ○ weekly local meetings/taking opportunities (e.g., when we see each other) ○ working on our own language learning but in context of we'll teach Language for classroom use/maintenance Prepped materials help with language level because it opens up time
TL 2	More efficient reference materials (online dictionary improvement; n-stem verb list) More interaction for learners across contexts (website – interaction & activities for all)
TL 3	Lesson plans, class maintenance language, activities/materials, etc. Materials to support big ideas
TL 4	Materials to support what Elders want taught How to teach transitive constructions & knowledge bowl materials

All interviewees showed interest in meeting and talking regularly with other teacher-learners to practice language and share ideas, projects, and classroom experiences. Three participants suggested creating opportunities to meet together at least four times per year at gatherings we all already attend (for a brief list of these events, see

Joana's section under Q3a in Table 6). All participants expressed additional interest in having more consistent interactions in some form, whether over the phone or with Skype, subsets of in-person meetings according to location, or through an interactive website.

Table 6 illustrates participants' preferences for these meetings.

Table 6. Teacher-learner meetings

Q3: Would you be interested in meeting regularly to talk with other teacher-learners? What might be most useful to talk about (venting? training? language work/activities?)	
TL 1	I would like to meet regularly with other teacher-learners.
TL 2	Teacher-learner coalition (rotating site hosts – share classrooms/work)
TL 3	Yes, I would like to meet with others teaching the language. TL 2's community class or getting tutoring on things learned at NILI
TL 4	If structured well & productive
Q3a: If so, how often (monthly, bi-monthly, weekly)?	
TL 1	Every other week Take advantage of other events – two hours of immersion at each or 90 minutes of class sharing, 90 minutes of immersion <ul style="list-style-type: none"> • April – Language Bowl • June – NILI Summer Institute Student Honoring • August – Teachers' Gathering
TL 2	Four to six times/year for coalition, ongoing for online component
TL 3	Two times a month to talk about everything. Maybe set up topic before meeting.
TL 4	Start with four times per year & build from there

Table 6 continued. Teacher-learner meetings

Q3b: Would you prefer:	
i. Telephone meetings ii. Skype/Google Hangout type meetings iii. Online chats/email iv. In-person meetings v. Something else?	
TL 1	In person is ideal but subsets for practicality then get back together <ul style="list-style-type: none"> • You and I and Virginia • Greg and Roger and Rose and maybe Levina • And/or (rotating schedule) – 15 minute Skype conversation with one person on this day and someone else this other day
TL 2	In person for coalition Website for all to share work/activities/chats, etc. – incentives to encourage participation Combine classes online (very difficult)
TL 3	I would be willing to try any of the methods of communication.
TL 4	In person

Overall, interviews with teacher-learners determined several structural elements for this course design, including specific grammatical constructions to include in the course, conversation as a primary focus, accessible reference materials, and an online resource hub for materials, interaction, and collaboration.

Course Pilot

A pilot run of this course was implemented during spring term of 2015 at the UO. There were four students, all linguistics majors between the ages of 21-33 who had been working together for the two terms prior, some for the year before as well.

Students stated through multiple in-class discussions, journal entries, and presentations that the intimacy of our group and the cohort-nature of our studies together were integral to their levels of motivation and success. They also reported in those same contexts that the most satisfying aspect of the course – and another source of motivation – was the awareness that the materials they generate from their projects will be not just immediately useful for learners but will also contribute significantly to the language resources available for future learners and teachers of Ichishkíin.

Conversation support was identified by this learner group as a major goal and as such was included throughout the whole course, working from just 5 minutes in the first week up to a full class session (50 minutes) of *Ichishkíinsim* ‘Ichishkíin only’ conversation by the end of the term (Week 10). Since interaction and conversation were identified as key to the interests of teachers and learners as well, this element of the course has remained in the design. Transitive constructions fit well within the context of conversation so support for this grammar element is included in weekly lessons.

Additionally, a password protected Anvill ([A National Virtual Language Lab](#)) site was created to correspond with the class as a central location to share materials and projects, and to interact through voiceboard assignments (among other uses) through the course. Additional materials, such as common classroom language and phrases, were compiled as well and linked to the ANVILL site through Google documents for learners and teachers to access and contribute to as needed.

Student feedback and performance during the pilot contributed to revisions of this project’s design. The most significant revision is that it is now centered on just one project during the term instead of two. This revision is important for three reasons: 1) it

allows students to explore their topic and associated language more comprehensively with greater emphasis on sharing with and learning from their peers' projects (additionally contributing further to community-building efforts); 2) it offers more opportunities to practice a greater variety of forms, adding to the grammatical richness of lessons; and 3) it lessens the burden for Elder(s) working with students. Overall, it increases the amount of time students have to internalize the new language they uncover for their own and their peers' projects, and to tend with greater care to the materials they generate for the wider Ichishkiin speaking community.

CHAPTER IV: COURSE DESIGN OVERVIEW

This chapter provides an overview to the design of this project-based course. The course addresses a gap between classroom teaching and home use of a critically endangered language. Student projects are constructed to produce materials that support using language in the home and serve as partial reciprocation for the gift of being able to learn Ichishkfin at the University of Oregon. The course context and rationale are introduced in this chapter followed by a description of reclaiming domains as a learning framework. Organizing principles are topical with the majority of the class focusing on language used in the kitchen. Closing the chapter are an outline and discussion of the scope and sequence and course goals.

Course Context

This course is designed for a small group of six to ten adult learners of mixed ages and genders. Motivation levels outside of class vary, but considering many enroll out of interest rather than requirement, learner motivation is generally relatively high. Students enter the term at a high-beginner to low intermediate proficiency level. Enrollment is open to any students with equivalent proficiency status. There is no prescribed curriculum and no university constraints for test formats or textbooks.

Class meetings occur five hours per week over the course of a ten-week term. Students are allotted a final two-hour session in the week following the term. Our classroom is located on the University of Oregon campus with limited technological support.

Ichishkíin Language classes reflect a long-term relationship between members of the Yakama Nation, the Confederated Tribes of Warm Springs, the Confederated Tribes of the Umatilla Indian Reservation, and the University of Oregon, the latter of which is represented by NILI. NILI has worked with Tuxámshish and the Yakama, Umatilla and Warm Springs tribes since 1997.

Rationale

The design proposed here is project-based and intended to add to curriculum and materials available to Ichishkíin learners and teachers, and to efforts of documentation and revitalization. Student projects focus on documenting language and creating practical and accessible materials associated with home domains (functions common in daily life such as doing laundry, cooking meals, playing games, caring for family members, etc.), a theme of rising importance among endangered language communities.

Supporting materials and resources include the *Ichishkíin Sínwit Yakama/Yakima Sahaptin Dictionary* (Beavert & Hargus, 2009), *A Grammar Of Yakima Ichishkíin /Sahaptin* (Jansen, 2010), *Wantwínt Inmí Tiináwit: A Reflection Of What I Have Learned* (Beavert, 2012), various multi-media resources such as videos and sound files, and other Ichishkíin manuscripts, classes, teachers, and students. Additional materials have been developed specifically for this course to accommodate learners and community members in a culturally appropriate and supportive manner. Our most valuable resource is Tuxámshish herself and the knowledge she carries of her language and culture, and her decades of experience in documenting and teaching her language.

As discussed in Chapter II, it is vital that endangered language education support domains of the home. In response to this, programs have been developed to support communities in their efforts to use language in the home but, since learning often occurs in a school setting, it is important to explore how curriculum can be designed to support both classroom and home language use. As students in UO classes are often not Yakama community members, reciprocation with Yakama teachers and students becomes a required component. Generating materials through a project-based structure to support the larger learning community is one way that we do this.

As a student in the original Ichishkíin class at the UO, materials creation was my favorite aspect. Student projects were assigned each term with the purpose of generating meaningful, practical materials (games, books, posters, etc.) to give back to the community in partial reciprocation for the privilege of being able to study Ichishkíin at the UO. As a UO Ichishkíin instructor now with Tuxámshish, this continues to be my favorite element and has informed my entire framework of curriculum design. This point was also highlighted by students in the 2014-15 academic year as one of the most gratifying components of learning Ichishkíin. They recognize their contributions to materials as important and useful, which helps to motivate them throughout the course and connects them to the larger speaking and learning community.

In class, projects allow students to explore language that is meaningful and practical and to produce materials in a way that has been identified as useful to Yakama community members and Ichishkíin learners. These factors, and project-based learning in general, also serve to increase student motivation and autonomy. To complete projects, students meet routinely with an Elder to make sure the language they include in projects

is accurate and to understand the language within its cultural context. Students also work together, presenting what they have learned from their meetings with the Elder and learning language from one another to support and build more opportunities for its use.

In the pilot course, conversation skills were scaffolded by identifying topics each week that students felt familiar enough to speak about and increasing our time in immersed conversation by five minutes each week (beginning with five minutes in Week 1 and ending with 50 in Week 10). After these conversation sessions, a discussion about what was challenging helped us prepare for the increased time the following week. To strengthen this goal, a conversation component was added to student project designs. Once vocabulary and self-narration have become familiar, students worked together to explore how this language can be used in a more social, authentic capacity. This also helped to contextualize the language being learned for projects and foster collaboration and communication between students. Since self-narration is not a natural form of speech (but supports the initial learning and daily practice of language), contextualization becomes important to actually fostering use of language. Grammar support has also been woven into the course design.

Through piloting this course, materials have been generated on topics of interest identified by learners in their surveys. These materials are posted on ANVILL, the course website, and will be distributed to teacher-learners at a teachers' gathering in August of 2015. Topics of interest explored include washing dishes, mopping the floor, folding laundry, cooking (pasta, baking bread), and caring for pets.

Learning Framework: Reclaiming Domains

In an effort to strive toward the larger goal of language nests, it serves teacher-learners to set small, manageable goals (Hinton, 2003). One way to do this is through the reclamation of home domains.

A domain may be abstract (greetings, prayer) or a physical activity (making breakfast, doing laundry). If enough domains are reclaimed in one area – the kitchen, for example – they may be combined to eventually support the entire kitchen as a nest. If we look at all of the things we do in the kitchen – making toast, doing dishes, cleaning the refrigerator, making coffee, preparing a meal, reading the newspaper, etc. – we can choose one task at a time and break it up into “actionable steps” (Viles, personal communication, 2014), then commit to speaking those steps until they are well-known. Reclaiming the domain of making toast, for instance, could begin first by simply naming the physical pieces – toaster, bread, butter, knife. Once the basic vocabulary is learned, more steps and vocabulary can be subsequently added – “I’m grabbing bread. I’m grabbing a knife. I’m putting the bread in the toaster. I’m spreading the butter.” etc. – until we are proficient in these narrative steps. Eventually, with enough reclaimed domains, the entire home (and, in an idealized future, the entire community) may become a fully immersed nest.

After gaining narrative knowledge, we can make each domain interactive. Since the kitchen is often a communal space with opportunity for conversation and interaction, it is an ideal location to build further upon these steps to develop conversation. For example, how might you tell your children to make a piece of toast (command and requests)? On a busy morning, how might you work together with family members (“can

you hand me the jam?”)? What topics might you discuss with family or friends while you prepare daily meals? As growing experts of their domains, learners can personalize these steps so that they are meaningful within their own homes. This will encourage them to use language with the frequency necessary to fully reclaim each domain proficiently. Project expectations could include bringing family members or friends into students’ chosen domains and documenting the experience of successes and challenges to better inform future implementation of project designs and support (Zahir, personal communication, 2014).

This framework and design of this course is directly inspired by the work of Zalmi Zahir and Carson Viles. Viles (2013) interviewed several language activists in the Pacific Northwest who are working toward making their own homes language nests by reclaiming domains. He investigated issues of methods, materials, and motivation among these activists. Many of Viles’ interviewees are my colleagues and inspiration. During NILI’s 2014 Summer Institute, Zahir and Viles led a project-based class through the reclamation of home domains. This course served as a model for the design of my project as well as for the pilot course.

While Viles’ (2013) focused on home-based revitalization, my work is centered on creating more overlap between home and school based revitalization. As mentioned above, when multiple domains are reclaimed, they can bind together to create nests within the home, eventually allowing the entire home to become a nest itself. This need to create space specifically for language use is one of the biggest differences between learning an endangered language verses one that is more widely spoken; more commonly taught languages have ample space to be spoken and heard, if not in the home directly,

then at least in some pocket of the world and quite likely on the internet. With community support, nests have the potential to grow exponentially as other domains are reclaimed, for example, through signage, community events, classrooms and schools. My experience as a learner and instructor, along with the work of Zahir and Viles, has proven that classroom curriculum can be designed in a way to support home language use and learning. Home domain-based projects taught in the classroom provide an opportunity to bridge the gap between classroom learning and home use.

Organizing Principles and Teaching Approaches

This course is largely focused on the kitchen as a “nest” that student projects will help to build towards. Another organizing topic is conversation, which begins the course as its own unit but which is also woven throughout the ten-week term. The final unit focuses on planning a traditional gathering and allows students to plan their final session after two years of studying together.

Learning a language is a challenging process and, in my experience, highly individual, personal, and even fluid. What works one day may not work all the time but getting to know one’s own process and gathering a ‘tool box’ of strategies can help alleviate frustration when something does not work at a given time. I believe there are benefits to multiple approaches – deductive, inductive, individual, and community learning – and that relevancy of content to learners is crucial to their success. Learners must learn to allow time and attention, as well as patience and compassion, as they gain knowledge about what works well for them. Exposure to a variety of techniques is useful in helping learners in this process. Since language learning is fluid, building a sense of community and appreciation for individual students is crucial in the classroom. Learning

to identify indications of engagement and struggle among students helps to navigate this fluidity, which, as illustrated in Chapter II, strengthens language acquisition through principles of motivation and community building.

As a teacher-learner of Ichishkíin, I have the privilege of learning with and from my students. It is important to lead by example – not just with strategy or language use – but also in making mistakes and handling the natural frustrations that come with a lack of expert knowledge. My role is to orchestrate learning, to offer activities, contexts, and meaningful opportunities to practice using Ichishkíin, and to find answers when I do not initially have them. Remaining humble in this role is crucial to my own learning and to my students. I participate in lessons with my students, try to recognize and celebrate the skills they bring, and encourage them to recognize the value of their voices individually and collectively. A collaborative environment with a strong sense of the skills each individual brings fosters an environment conducive to language learning.

Scope and Sequence

The scope and sequence chart below provides an overview of this project's course design. The majority of course time is dedicated to student projects beginning in Week 2 and continuing through Week 9. Goals (discussed in detail in the following section) are represented along the top axis and the timing of units and lessons is indicated in weeks along the left-most column.

Topics/Nests		Domains/ Functions	Culture & Traditions	Conversation - Speaking, Listening, socio-cultural	Forms & Pronunciation	Materials & Documentation Reading, Writing	Community Connections
Week	Unit						
1	Classroom Conversation	Daily Life	Socio-cultural	Describing events, questions, turn-taking; Ichishkíinsim – 5 min	Transitive Review 1>2, 2>1		
2-3	Kitchen	Student- choice	Compare Traditional to Modern, 3-4 one-on-one Elder Meetings	Ichishkíinsim – 10, 15 min	Vocabulary (review & new) & Pronunciation Transitives 1>3, 3>1	PPT & Flashcards	
4-5				Self-narration & Peer-teaching; Ichishkíinsim – 20, 25 min	Grammar support: Commands & n-stem verbs; Transitives 2>3, 3>2	PPT, Peer eval, Video	
6-7				Domain-specific Interactions Ichishkíinsim – 30, 35 min	Grammar support: Requests, dialogue markers 3>3	Doc/Video	
8-9				Presentation of domain & materials, asking questions, listening for gist; Ichishkíinsim – 40, 45 min		Domain Packages	Distribute Materials
10	Event Planning	Formal Gatherings, Closings/ Goodbyes	Compare Traditional to Modern	Formal Speaking; Ichishkíinsim – 50 min		Goodbye & Thank you Letters to Peers & Elder	Elder Gift
11	Final Exam	<i>Timnanáxt</i> 'speech/story from the heart'					

This course is designed around student-chosen projects focused on domain reclamation. Students will choose their projects within the larger organizing principle of topics, or “nests” as it is referred to in the scope and sequence above, to provide support for conversation and interaction among students across projects. Students will follow the same sequence experienced in smaller-scale projects from previous terms so the process of completion will be familiar to them. For the pilot course, students identified a goal of increased conversational skills so elements of this were woven throughout the course, with the first week providing a strong foundation of skill-building for this purpose. By the end of the course, students were able to manage immersed conversation for a full 50-minute class session.

Week 1 provides vocabulary and grammar review for students which will activate their schema for the weeks to come. Projects begin in Week 2, and learning new vocabulary (while incorporating known words) is the focus for this and the following week. Students will create flashcards during this time as requested by teacher-learners (one set with Ichishkíin and images (no English), and another with Ichishkíin and an English translation). Flashcards will introduce peers to the key vocabulary for their projects. Grammar support is fluid as needs arise through individual projects and will be addressed to the group as a whole. Weeks 4 and 5 support use of new vocabulary through self-narration and students will teach the process involved in their domains to each other to foster community and collaboration and set the stage for more authentic, contextualized and conversational use in the two subsequent weeks.

Weeks 6 and 7, as mentioned, focus on conversation within and across domains. Students will meet three to four times (depending on schedules and availability) with an

Elder to gain a deeper understanding of Yakama traditions and practices related to their chosen domain projects and to further document community-valued information.

Students will receive support throughout the course for grammar and pronunciation, and methods for creating, archiving, and sharing materials.

The final unit focuses more on our own classroom community with our final exam session being an opportunity for our class to reflect on our time together, what we have learned from each other over the past two years of Ichishkiin language classes, on the cultural significance of gift-giving, and – most importantly – respect and acknowledgement for our Elder who has been so generous in sharing her language and time with us. Final products will be delivered in hard copy and electronically to community members and will include learning materials as well as documentation of an Elder speaker's narration on these topics.

This design was chosen specifically to support community requests for practical materials. Ultimately, class projects result in a production of materials to accompany each domain. These materials include flashcards, a document with narration and dialogue, and a video of students carrying out the narrations and dialogues. Ongoing assessment of community needs will continue to inform the materials we create through projects.

The scope and sequence provided above illustrates how projects will be implemented in the classroom. Larger classes interested in completing a project of this nature might consider learning one domain all together or in small groups with previously created project materials. This could help familiarize learners with the process and expected outcome before asking them to create their own individual or small group projects. If classes work together in this way, we could quickly generate enough materials

to support language use throughout the home resulting in the potential for whole or partial home nests throughout Ichishk'iiin speaking communities.

Goals and Objectives

Goals for this course design fall under three categories: community and cultural knowledge, communication, and Ichishk'iiin documentation and materials development. Sub-goals for each category are illustrated in Figure 2. Goals and sub-goals are discussed in detail by category below.

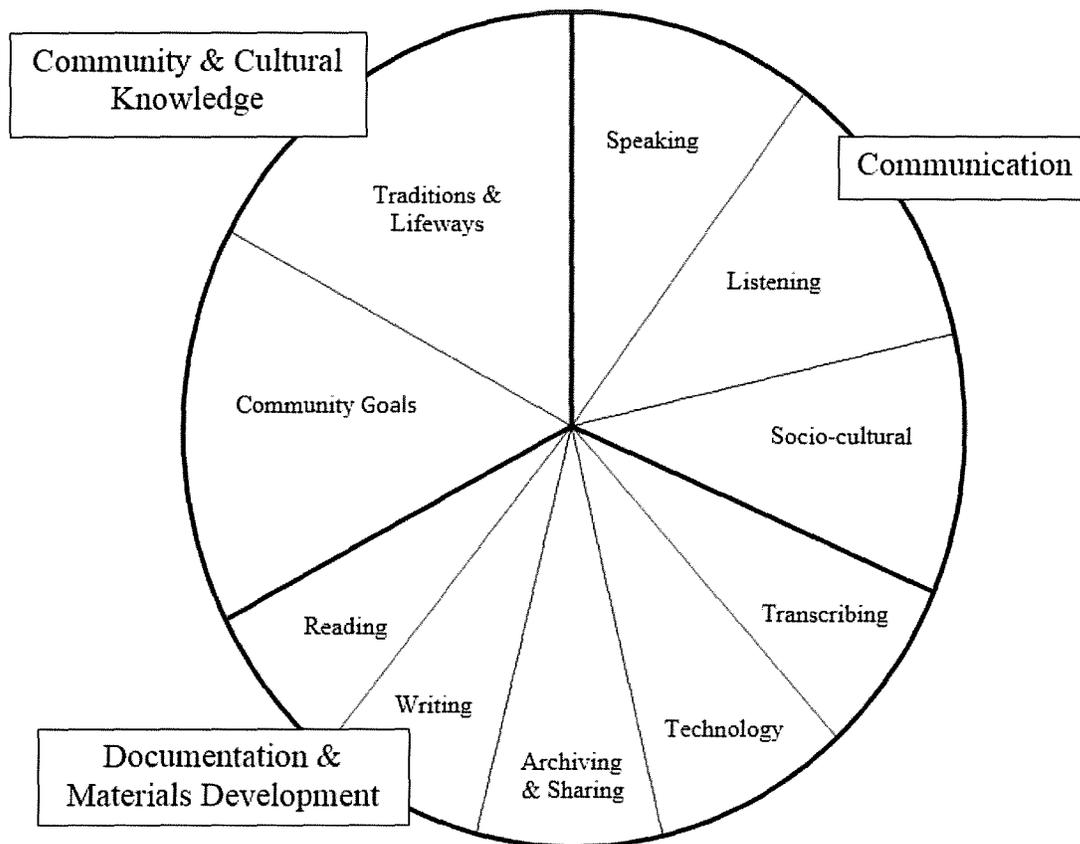


Figure 2. Course Goals

Communication

Students will be able to engage in full-immersion conversation for 50 minutes.

Speaking: Students will be able to articulate thoughts and ask questions about domain-specific topics using a variety of strategies.

- Students will be able to use multiple strategies to keep a conversation active within domains.
- Students will be able to ask clarifying questions of their peers, Elder speaker, and teacher in regards to the groups' chosen domains.
- Students will be able to extend their length of conversation as a group by five minutes each week (i.e., 5 minutes Week 1; 10 Week 2; 15 Week 3...)
- Students will be able to present about domain projects for 10-15 minutes and respond to questions from peers, teachers, and Elder speakers.

Listening: Students will be able to comprehend longer streams of speech and conversations about domain-specific topics.

- Students will be able to understand the gist of content when listening to recorded and narrative speech of fluent speakers and presentations regarding domains.
- Students will reflect understanding of peers, Elder speakers, and teachers through active engagement in conversation across domains.

Socio-cultural: Students will use appropriate cultural norms when engaging in conversations in a variety of contexts and across domains.

- Students will know which contexts and in which domains to use varying degrees of politeness.
- Students will use appropriate general and domain-specific discourse markers during interactions with peers, Elder speakers, community members and teachers.

Community & Cultural Knowledge

Traditions & Lifeways: Students will be able to describe traditional practices and lifeways of Yakama people and articulate differences between traditional and modern practices and their own cultures regarding their domain projects.

- Students will attend regular meetings with an Elder speaker to obtain information about Yakama traditional and modern lifeways on at least two domain topics.
- Students will be able to identify differences between Yakama culture and their own in at least two domains of their choosing.

Community Goals: Students will be able to describe the current status of the Ichishkíin language, articulate community goals of revitalization, and produce domain-specific materials that support those goals.

- Students will learn about current goals for language revitalization through lectures and interviews with community members to inform them in decisions about domain projects.
- Students will be able to complete a domain project based on community goals through collaboration with community members and peers.

Documentation & Materials Development

Reading: Students will be able to recognize words, questions, phrases, and complex sentences of paragraph length about their domain topics.

- Students will be able to read from typed and handwritten text regarding their domain projects.
- Students will be able to read at a paragraph level on domain-specific topics.
- Students will read regular feedback from their peers regarding their domain projects.

Writing: Students will be able to write words, phrases, and complex sentences, and create paragraphs about their domain topics.

- Students will be able to express thoughts on their projects through writing with a variety of complex constructions.
- Students will be able to write at a paragraph level about domain topics.
- Students will write regularly in a journal or learning log about their domain projects.
- Students will be able to provide positive written feedback to peers after project presentations.

Transcribing: Students will be able to transcribe recordings of L1 speakers several minutes in length about their chosen domain projects.

- Students will be able to write words and sentences with phonetic accuracy from a recording about their chosen domains.

- Students will meet regularly with an Elder speaker to check the accuracy and meaning of longer transcriptions.

Sharing & Archiving: Students will be familiar with NILI language archiving practices and how to make materials accessible to members of the Yakama community.

- Students will be able to appropriately archive created materials in various formats.
- Students will be able to make created materials accessible in a variety of formats to community members.

Technology: Students will be able to identify and use a variety of appropriate technological resources to develop domain-specific language materials.

- Students will be able to make audio and video recordings of new domain-specific material.
- Students will be able to use a variety of archiving tools to preserve the language and content gathered for their projects.
- Students will be able to use transcription software.
- Students will be able to communicate with community members in a variety of ways (i.e., Skype, emails, etc.).

CHAPTER V: COURSE DESIGN MATERIALS

Course design materials included in this chapter are a sample syllabus and schedule, a unit plan representing four hours (two class sessions) of instruction, and plans for assessment. These materials illustrate the format and expectations for the course and may serve as a guide to any fellow teacher-learners who would like to use components of this course design.

Complete Sample Syllabus and Schedule

LING 199: Ichishkíin/Sahaptin 203 – Spring 2015

Instructor: Regan Anderson

Email: randers6@uoregon.edu (best way to contact)

Phone: (541) 346-5746

Course dates/days/times: March 30, 2015 – June 5, 2015 (plus final exam 6/11, 12:30-2:30)
Tuesdays & Thursdays 2:00-3:50 in PLC 353, Fridays 2:00-2:50 in MCK 345

Office Hours: NILI - Tuesdays & Thursdays 9:00-11:00, or by appointment

Course Description

This is the third course in the second year of Yakima Ichishkíin/Sahaptin Language. Ichishkíin is a Native American language of the Columbia River area of Oregon and Washington. Dialects are currently spoken in the Yakama Nation, on the Confederated Tribes of Warm Springs Reservation and the Confederated Tribes of the Umatilla Indian Reservation, as well as along the Columbia River from about The Dalles west. The dialects are mutually intelligible with slight differences in phonology, spelling systems, and lexical items. We will continue to focus on the Yakima/Yakama dialect, learning about the culture and history of the people who speak this language.

This term will be focused on “reclaiming home domains.” Students will complete one major project that focuses on language functions within the home. Projects will include working with Native Elder, Tuxámshish, Dr. Virginia Beavert, to collect and document language around students’ chosen domains and to develop materials intended to support other Ichishkíin learners and Yakama community members. This theme is in direct response to requests from community members for practical materials that support daily use of language in the home. Additional emphasis will be placed on daily conversations and fluency building, and comparisons between modern and traditional practices within domains and across cultures.

It is a privilege to be able to teach and learn Ichishkíin at the University of Oregon. Many people have been involved in the decision to teach it and in the curriculum planning process, including UO administrators, faculty as well as members of the Yakama Nation, the Confederated Tribes of Warm Springs, and the Confederated Tribes of the Umatilla Indian Reservation (the latter of which we will be visiting as volunteers for the annual Language Knowledge Bowl in April).

Required Texts and Materials

- *Ichishkíin Sínwit Yakama/Yakima Sahaptin Dictionary*, Beavert & Hargus, 2009
- *Additional materials* will be provided in class and posted on our Anvill and/or Canvas site. Please keep all hard copies of materials together and well organized, and bring them to each class session. We will refer to them frequently throughout the course.

Assessment

Grading Breakdown

Participation and Attendance	20%
Homework & Journal/Learning Log	10%
Vocabulary & Transitive Quizzes	10%
Domain Project Presentation	10%
Domain Project Materials	50%
Flashcards 10%, Documents 20%, Videos 20%	

Grades will be assigned as follows:

100+	A+	87-89	B+	77-79	C+	67-69	D+
93-100	A	83-86	B	73-76	C	63-66	D
90-92	A-	80-82	B-	70-72	C-	60-62	D-
						Below 60	F

Participation and Attendance

Your presence and engagement during this course is highly valued. Students are expected to attend all classes, events and Elder meetings. Please arrive well prepared, with completed homework, ready to engage fully in class activities and discussions. If you need to miss a class, please contact Regan via email – with any due assignments attached – at least two hours before class begins. Since we are a small group, lesson plans are designed with all students in mind so as much advance notice as possible (24+ hours preferred) will be appreciated to make appropriate modifications to the schedule. As in previous terms, *up to two class hours may be missed with no penalty to your grade. Each absence beyond will result in a reduction of your final grade by 10%*. Absences may only be excused under extenuating circumstances on a case-by-case basis with appropriate documentation.

Homework, Journals, Quizzes, Project Presentations and Materials information will be made available on our Anvill and/or Canvas class sites. Please do not hesitate to contact Regan via email, phone, or at office hours with questions or concerns at any time.

Sapáwit	Focus	Sub-focus	Tuesday	Thursday	Friday
1 3/31 – 4/3	Conversation	Daily life & Interactions	Discussion: Goals & motivation Conversation vs. formal speech	Transitive review: 1>2, 2>1 Daily conversational topics Journal Due	Describing events, turn-taking, transitives Ichishkiinsim – 5 min
2 4/7 – 4/10	Kitchen Domain Projects	Vocabulary & Pronunciation	Review vocabulary Transitives 1>3, 3>1 Domain choices Due	New vocab presentations Transitives Journal Due	Circumlocution, Ichishkiinsim – 10 min Vocabulary Quiz 1
3 4/13 – 4/17		Vocabulary cont'd. *T-meeting 1:mw*	Project Vocabulary Transitives, cont'd. n-stem verbs	Flashcard presentations & peer feedback Elder meeting reports Learning Log Due	Transitives, daily routines Ichishkiinsim – 15 min Flashcards Due Vocabulary Quiz 2
4 4/21 – 4/24		Narration & Peer Teaching	Narration presentations & peer feedback Transitives 2>3, 3>2 Narration Doc Due	Commands & requests Peer teaching Journal Due	Transitives, asking questions Ichishkiinsim – 20 min Transitive Quiz 1
5 4/28 – 5/1		Knowledge Bowl *T-meeting 2*	**Knowledge Bowl, return Wed, late**	Peer/Narration, cont'd. Transitives, cont'd. Meeting reports Learning Log Due	Discourse markers, transitives Ichishkiinsim – 25 min Narration Video Due
6 5/5 – 5/8		Domain Dialogue	Dialogue presentations & peer feedback Transitives 3>3 Dialogue Rough Doc Due	Transitives, cont'd Domain dialogue practice Journal Due	Transitives, domain chats Ichishkiinsim – 30 min
7 5/12 – 5/15		Domain Dialogue, cont'd. *T-meeting 3:mw*	Transitive Review Dialogue Video Script Due – Peer Feedback	Dialogue presentations Meeting Reports Learning Log Due	Transitives Ichishkiinsim – 35 min Dialogue Video Due Transitive Quiz 2
8 5/19 – 5/22		Domain Materials Presentations	Domain Materials Presentations in class & Peer feedback	Domain Materials Presentations in class & Peer feedback Journal Due	Ichishkiinsim – 40 min Final Project Materials Due
9 5/26 – 5/29		Domain Materials Presentations	Domain Presentations at NILI	Domain Presentations at NILI Learning Log Due	Ichishkiinsim – 45 min
10 6/2 – 6/5		Event Planning	Formal Closings/Goodbyes	Formal Speaking	Giveaways & gift-giving
Final Event	Thursday, 6/11, 12:30 – 2:30; Letters to peers & Elder Due; Elder gift(s); Formal speeches – Ichishkiinsim; Course questionnaire Due				

Unit Plan

The unit plan presented here narrows our lens from a general overview (as seen in the scope and sequence) to day-to-day class activities. It is focused on the first week of students beginning projects (Week 2 in the overall design) and includes two detailed lesson plans using the format that I prefer. Since lesson planning was identified by teacher-learners in interviews as highly individual in both content and format, an accessible and shareable Google document is linked to each lesson plan. The Google documents provide useful Ichishkiiñ phrases that complement each of the lessons and may be inserted into the format preferred by each teacher-learner. The format for my unit follows the design of the scope and sequence chart. Week 2 begins review of kitchen terminology and introduces students to their project process and expectations. Corresponding materials are included in Appendix D.

Topics/Nests		Domains/ Functions	Culture & Traditions	Conversation - Speaking, Listening, Socio-cultural	Forms & Pronunciation	Materials & Documentation Reading, Writing	Community Connections
Week	Unit						
2	Kitchen	Student-choice	Text: Cooking Outdoors	Domain “chatter”; running game	Vocabulary - (review kitchen, acquire new) Pronunciation	Flashcards	

Lesson Plan Title/Focus/Topic: Unit 2, Day 1: Kitchen – Review & beginning projects**Background**

1. **Context & Institution:** Ichishkíin Language Course, University of Oregon
2. **Course/level:** Ichishkíin 203
3. **Length of class & meetings per/wk:** 10 weeks, 5 hours/week (2 classes @ 2 hours; 1 class @ 1 hour)
4. **Students:** 6-10 students
5. **Overall course goals:** Increase 4 skills of learners within specific home domains, create and share materials with community members
6. **Texts/materials/technology:** PowerPoint, computer, projector, Internet
7. **What students know/can do already; homework from previous class (if applicable):** Ss have knowledge of basic kitchen language and are familiar with “frying potatoes” video
8. **Terminal objectives:** Ss will be able to engage in domain-specific communicative activities using familiar key kitchen vocabulary.
9. **Assessment:** Teacher will assess students’ accuracy in use of basic kitchen vocabulary through informal observations of in-class communicative activities.

Time	Procedures			
	Activity and related enabling objective(s)	Step-by-step description	Type of Interaction	Materials & technology needed
10 mins 2:00 – 2:10	Check-in & announcements	<ul style="list-style-type: none"> • T will check to see Ss have completed their HW • T will give announcements & agenda for day (writing up on board while describing plan) • T will ask each S “Mish nam wa?” (<i>How are you?</i>) 	T → Ss	Whiteboard

15 mins 2:10 – 2:25	Warm up Ss will share what they had for breakfast	<ul style="list-style-type: none"> • Tasks “Mish pam ikuuk máytkwatana?” (<i>Did you all eat breakfast today?</i>) <ul style="list-style-type: none"> ○ T asks follow up questions based on answers (e.g., you didn’t eat breakfast today? Why not? Were you busy/late/etc?) • T shares what s/he had for breakfast, making additional comments & asking questions (e.g., I had toast, coffee, and juice. Do you also eat these foods, etc.) • In pairs, Ss ask each other what they had for breakfast & ask at least 2 follow up questions & make at least 2 comments • Ss share what they learned & discussed with their partner 	T → Ss T → Ss Pairs indiv → class	N/A
25 mins 2:25 – 2:50	Vocabulary Review Ss will identify and accurately pronounce familiar vocab & use appropriately in sentences	<ul style="list-style-type: none"> • T brings up PowerPoint presentation of kitchen vocab & presents image first with no word and asks “Mish pam áp’ixsha tun iwaníksha?” (<i>Do you remember what this is called?</i>) • Ss say the word that matches the image, if they remember • T shows the image with the word and plays the sound file, if available • Class practices pronunciation together repeatedly • T asks one S to say a sentence using that vocabulary item <ul style="list-style-type: none"> ○ and/or asks S a particular question about that item (e.g., do you have a stove in your home?) ○ and/or asks a S to ask a peer something about that item 	T → Ss	Vocabulary PowerPoint - Kitchen
10 mins 2:50 – 3:00	BREAK	Ss take a 10 minute break	Class	
20 mins 3:00 – 3:20	Domain Video Ss will identify familiar vocab from video	<ul style="list-style-type: none"> • T re-introduces “fried potatoes” video as review & model for projects • Class watches video <ul style="list-style-type: none"> ○ Ss write down all recognized kitchen vocabulary items • Ss compare written vocabulary and identify meanings 	T → Ss class/indiv Group	Fried potatoes video (YouTube)

10 mins 3:20 – 3:30	Project Discussion Overview of projects; Ss choose domain for 1 st project	<ul style="list-style-type: none"> • T introduces format and end-goals of project • Ss discuss in pairs which domain(s) they are interested in working on (Ss should strive to stay in Ichishkíin as much as possible though English is ok if needed) 	T → Ss S → S pairs	Project Description
15 mins 3:30 – 3:45	Domain practice Ss will identify domain-important vocabulary for projects through role play	<ul style="list-style-type: none"> • Ss will choose the domain they would most like to work with • In pairs, Ss will role play their domains, <ul style="list-style-type: none"> ○ helping each other with language they already know, and ○ identifying essential vocabulary they would need to gather for that domain choice 	indiv pairs	
5 min 3:45 – 3:50	Assign HW	<ul style="list-style-type: none"> • Ss will complete a journal entry identifying what support they most anticipate needing through their first project • Ss will gather key vocabulary for their domain projects using the dictionary and be ready to share their findings on Thursday 	T → Ss	

Lesson Plan Title/Focus/Topic: Unit 2, Day 2: Kitchen – New domain vocabulary presentations**Background**

10. **Context & Institution:** Ichishkíin Language Course, University of Oregon
11. **Course/level:** Ichishkíin 203
12. **Length of class & meetings per/wk:** 10 weeks, 5 hours/week (2 classes @ 2 hours; 1 class @ 1 hour)
13. **Students:** 6-10 Students
14. **Overall course goals:** increase 4 skills of learners within specific home domains, create and share materials with community members
15. **Texts/materials/technology:** PowerPoint, computer, projector, Internet
16. **What students know/can do already; homework from previous class (if applicable):** students have knowledge of basic kitchen language, and as homework will have gathered new vocabulary for their domain projects and informal vocabulary presentations
17. **Terminal objectives:** Ss will be able to engage in domain-specific communicative activities using new kitchen vocabulary gathered for projects from homework assignments.
18. **Assessment:** Teacher will assess students' accuracy in use of reviewed grammar and new domain vocabulary through informal observations of in-class communicative activities.

Time	Procedures			
	Activity and related enabling objective(s)	Step-by-step description	Type of Interaction	Materials & technology needed
10 mins 2:00 – 2:10	Check-in & announcements	<ul style="list-style-type: none"> T will check to see Ss have completed their HW & collects journals T will give announcements & agenda for day (writing up on board while describing plan) T will ask each S “Mish nam wa?” (<i>how are you?</i>) 	T → Ss	Whiteboard

15 mins 2:10 – 2:25	Warm up Ss will share what might have for dinner & use corresponding grammar appropriately (tense/aspect; evening marker)	<ul style="list-style-type: none"> • Tasks “Tun pam íxwi tawtkwátatatax̄nay?” (<i>What might you all eat for dinner later?</i>) <ul style="list-style-type: none"> ○ T asks follow up questions based on answers (e.g., you don’t know? Why not? What do you usually eat at night?) • T shares what s/he will have for dinner, making additional comments & asking questions (e.g., I’ll have rice, beans, and vegetables. Do you also eat these foods? etc.) • In pairs, Ss ask each other what they usually have for dinner & ask at least 2 follow up questions & make at least 2 comments • Ss share what they learned & discussed with their partner 	T → Ss T → Ss Pairs indiv → class	N/A
10 mins 2:25 – 2:35	New Vocab Warm up Ss will gain familiarity with new vocab in preparation/ warm up for presentations	<ul style="list-style-type: none"> • In pairs, Ss will take turns performing charades with new domain vocabulary items <ul style="list-style-type: none"> ○ Ss may provide hints in Ichishkíin if needed using the vocabulary item in a sentence ○ Guessing Ss may ask yes/no questions in Ichishkíin as needed until they can guess the word in ENG 	Pairs	
20 mins 2:35 – 2:55	Vocabulary Presentations Ss will present newly gathered domain vocab & identify the top five items they would like included on their personalized quiz	<ul style="list-style-type: none"> • 2 Ss will present the key vocabulary they gathered for their domain projects leading the class in pronunciation practice • T asks one listening S to say a sentence using a presented vocabulary item <ul style="list-style-type: none"> ○ and/or asks S a particular question about an item (e.g., do you have a blender?) ○ and/or asks a listening S to ask a peer something about that item 	Indiv/class	Student Vocabulary Lists (Informal reference sheet)

10 mins 2:55 – 3:05	BREAK	Ss take a 10 minute break	Class	
30 mins 3:05 – 3:35	Vocabulary Presentations 2 Ss will present newly gathered domain vocab & identify the top five items they would like included on their personalized quiz	<ul style="list-style-type: none"> • Remaining 3 Ss will present the key vocabulary they gathered for their domain projects leading the class in pronunciation practice • T asks one listening S to say a sentence using a presented vocabulary item <ul style="list-style-type: none"> ○ and/or asks S a particular question about an item (e.g., do you have a blender?) ○ and/or asks a listening S to ask a peer something about that item 	Indiv/class	Student Vocabulary Lists (Informal reference sheet)
10 mins 3:35 – 3:45	HW Prep & demo Ss will understand HW format and expectations	<ul style="list-style-type: none"> • T shows Ss example of completed sets of flashcards as model for what they are expected to produce • T reviews how to find images w/ appropriate usage rights • T demos use of flashcard template on projector (how to insert text and images; how to add additional flashcards as needed) 	T → Ss	Flashcard/ template example Projector
5 min 3:45 – 3:50	Assign HW	<ul style="list-style-type: none"> • Ss will create 2 sets of flashcards for their domain projects (one with ICH & ENG words, one with images & ICH words) • Ss will study their new vocabulary for tomorrow's quiz 	T → Ss	

The above activities and materials were designed primarily for the following three reasons: 1) to activate students previous knowledge of general language used in the “nest” of the kitchen; 2) to exhibit the products students will be expected to create and share for their own domain projects; 3) to help students choose a project focus and begin to gather/create materials for their projects.

Many of the activities in this unit are centered on vocabulary, namely reviewing what students have already learned about language in the kitchen to activate schema and thinking about what they would like to focus their first projects on. Vocabulary presentations/products include images for each lexical entry so that English is not needed, and a sound file (of a Native speaker when available) to aid in pronunciation. Domain videos of a Native speaker will be shown as an example of the video students will be expected to produce for their own domains and can be used in a multitude of ways. For example, since the students have requested support and challenges in discourse, students will watch the video and identify any language used that is “extra.” In other words, this refers to language that is not required in the domain but additional to describing the domain process itself (any discourse, questions, added explanations, etc.). This is meant to help learners begin to think about discourse that is common to their own domain projects. Once students have chosen their domains, they will gather and begin to learn new vocabulary pertinent to their choices. Learners will become “experts” and share what they are learning through role-playing, charades, and presentation. Previously made PowerPoint presentations will be provided as a model and/or as review.

We will also work with a text focused on traditions around cooking outdoors written by Tuxámshish and originally developed by Tuxámshish, Roger Jacob, and Joana

Jansen during the initial Ichishkĭin class at the UO. This is the most authentic material that we will work with, as it was created for documentation purposes rather than specifically for teaching. This text will support a variety of activities such as reading aloud, reading for gist, text interpretation/translation, and to inspire discussion and comparison of cultural practices and differences/similarities.

Assessment and Evaluation Plan

Assessment and evaluation of students' language skills and abilities is described here in depth. Grades are weighted heavily on project materials generated by students through the course of the term. Students are also evaluated on class participation, homework and journal or learning log entries, vocabulary quizzes, and project presentations. These and additional assessment opportunities are described in detail below.

Timeline	Assessment	Assessor	Assesses	Method	Use/Weight
Daily	Small Talk	Teacher	General	Questions, Conversation T-observation	Diagnostic, not graded
Weekly	Immersion Conversation	Teacher, Students	Conversation Skills	Immersion Conversation; T-observation	Diagnostic, graded
Week 1					
Week 2	Vocab Quiz	Teacher	Vocabulary Knowledge	Formal Quiz	Diagnostic, graded
Week 3	Vocab Quiz	Teacher, Students	Vocabulary Knowledge	Formal Quiz	Diagnostic, graded
Week 4	Narration Presentations	Teacher, Students	Speaking Skills (within domains), Contextualized Vocabulary Knowledge	Teacher and student observation	Diagnostic, graded
	Transitive Quiz		Grammar Knowledge	Formal Quiz	

Week 5					
Week 6					
Week 7	Domain Conversations Transitive Quiz	Teacher, Students	Conversation Skills (within domains) Grammar Knowledge	Teacher observation Formal Quiz	Diagnostic, graded
Weeks 8-9	Domain Presentations	Teacher, Students	Speaking, Listening	Feedback Forms, Teacher meeting	Diagnostic, graded
	Project Materials	Teacher, Elder, Students	Documentation & Materials; Cultural Knowledge		
Week 10	Course Evaluation	Teacher, Students	Overall experience of course design	Questionnaire	Summative, not graded
Final Exam	Timnanáxt (speech)	Teacher	Speaking skills, grammar/vocab	Formal speeches	Summative, not graded – feedback only

Grading Breakdown	
Participation and Attendance	20%
Homework & Journal/Learning Log	10%
Vocabulary Quizzes (4)	10%
Domain Project Presentation	10%
Domain Project Materials	50%
Flashcards	10%
Documents	20%
Videos	20%

Formative Assessments

Informal Conversation

Each day class begins with informal chit-chat and checking in with students about how they are doing and what they are up to. This works to build community but also offers the teacher an opportunity to informally assess student needs in regards to conversation skills (one of the student-identified goals for the course), general grammatical elements, pronunciation, and lexical knowledge. The teacher may guide the

conversation in a pointed manner to elicit use of particular grammatical elements as needed to see if more or less support is required. This formative assessment is not graded.

Immersion Conversation

To further support the goal of increasing the quality and amount of time learners are able to engage in full-immersion conversation, weekly group conversation sessions occur. These sessions increase by five minutes each week and the teacher assesses through observation. Assessment for this is heightened in Weeks 6 and 7 when the course is focused on domain-specific interactions across domains. In addition to teacher observation, students fill out a questionnaire assessing their experience and participation. Grading is based on student participation, including how well they incorporate conversation skills introduced in class, and on the completion of the questionnaire (as homework).

Vocabulary Quizzes

Students take formal domain-specific vocabulary and grammar quizzes in Weeks 2, 3, 4, and 7. Vocabulary quizzes are individually designed to accommodate students' individual domain projects with the exception of Week 2, which will also include review items. The teacher assesses all quizzes for accuracy but students are also involved in creating and assessing the quizzes during Weeks 4 and 5 after having peer-taught their domain. This is meant to hold students accountable to each other, to increase individual investment of project materials, and to support group discussions and class-work regarding domains. Grades are based on accuracy of lexical items and spelling.

Domain Presentation Feedback Forms

Students give presentations of their domain process and created materials in Weeks 8 and 9. During presentations, the teacher observes and fills out forms for each student assessing formal speaking (presenter) and listening skills (observers), as well as socio-cultural aspects. In addition, students fill out feedback forms for each presenter that evaluate speaking as well as materials presented. The teacher provides feedback forms with grades for each student incorporating their presentation and listening skills.

Domain Project Materials

Project “packages” are completed in Weeks 8 and 9 to accompany domain presentations. During project presentations, students fill out peer-evaluation forms. An Elder speaker and the teacher assess materials through discussion for accuracy of written elements, completion of all material components, incorporation of traditional/cultural knowledge as it compares to modern practices, and formatting for accessibility of materials for archiving purposes and community use. Students meet one-on-one with the teacher to discuss assessment of materials. As these projects are the backbone of the course, project materials are graded based on the above-mentioned criteria and weighted heavily. Students have the opportunity to revise project materials based on feedback from peers and their final Elder meeting.

Summative Assessments*Project Process Evaluations*

After completion of the domain project in Week 9, students complete a summative assessment of the project process through journal reflection. Reflections

include what went well, what could have gone better, and why. This assessment helps to determine any changes that need to be made for future projects.

Course Evaluations

After completion of the course in Week 10, students complete a written evaluation of the course. Questions are provided to guide reflections though students are able to add comments not covered in the guided questions. Questions included focus on how well the course met student needs, how a connection to the Yakama community and interaction with an Elder speaker benefited their learning, and recommendations for future implementation of the course.

Final Session

The final session of the course requires students to present a formal speech, a common expectation at Ichishkiin gatherings and the focus of our final unit together. More specifically, it assesses students' abilities to *timnanáx*- 'speak from the heart,' a very important and common socio-cultural skill among Ichishkiin speaking communities and one that has been practiced throughout this course with formal presentations of project materials. Through the *timnanáxt* 'speech/story from the heart,' students demonstrate their ability to use appropriate grammar and vocabulary in a presentational manner for their peers, teacher, and familiar guests of their choosing. They are assessed on fluency, vocabulary, grammar, and pronunciation. Presentations are filmed to aid in later evaluation and to document student achievement. Guidelines for this final event are presented here in detail so that interested teachers and learners are able to adapt and implement it into their own contexts.

On the final day, each student takes their turn in front of the class and is asked to formally introduce his/herself (another very important socio-cultural function in Ichishkíin that students have practiced with every presentation over the past six terms) and offer reflections about his/her experience learning Ichishkíin over our past two academic years together. Students have approximately 15 minutes to present their speech. Though Hughes (2003) warns to take particular care when requiring monologues from students (p. 121), this technique was chosen as it is an important component of Ichishkíin culture and students could very well be asked to speak on a moment's notice at any function acknowledging language. As learners of Ichishkíin, they should be always be cognizant of their personal thoughts as they relate to the celebration at hand and be able to express those thoughts in front of a crowd.

Students are discouraged from reading but may use bullet-point notes to aid them in staying on topic if they wish. Should they choose to use notes, they must turn the notes in once they are finished speaking. Speeches are filmed to allow for grading at a later time so that undivided attention and support may be awarded to each student while they are speaking. Students are allowed freedom of expression but asked to address the following topics (the expectations and evaluation system are thoroughly discussed with students two weeks in advance):

- Formal Introduction – this section should be followed precisely
 - Your full name
 - Where you are from
 - Who your family is and where they are from
 - How you've come to know Ichishkíin

- *Timnanáxt* – this section is more free (with the exception of the Elder thank-you & gift) but offers the following questions as guidelines:
 - Thank you to our Elder teacher
 - What has been your favorite (and least, if presented respectfully!) part of learning Ichishkíin?
 - What have you learned from your peers?
 - What do you want new Ichishkíin learners to know?
 - (How) Has it changed your perspective?
 - What will you take away from this class?
 - Anything else you'd like to share!
 - Present gift to Elder

CHAPTER VI: CONCLUSION

The course design presented here ties together goals of home language use and classroom instruction. It gives back to the Ichishkiin community through student-generated language learning materials. Collaboration and community-building complement the project-based instruction and help to motivate students and encourage autonomy. In this chapter, I will discuss limitations, future directions, and general considerations for future accessibility of course materials.

Limitations

This project relies largely on input and language support from a fluent Elder speaker. While Elders are still with us and willing to contribute to teaching efforts of their first language, it is wise to continue to seek their advisement to prepare for a time when we are no longer able to rely so heavily on them. In this way, we celebrate their presence, knowledge, and contributions. Courses must be adapted and resources developed to more adequately support teachers and learners as they become increasingly responsible to preserve and revitalize Ichishkiin.

Since projects and quality of project-generated materials depend on a high level of student motivation, limitations might come from a class with less motivated students. However, project-based learning has been shown to increase motivation among students so perhaps this limitation could be overcome with adequate classroom community and lesson support. Students of the pilot course reported that motivation was enhanced by the opportunity to contribute to materials and resources available for other current and future Ichishkiin language learners. Thus, connecting students and allowing them to collaborate

with the larger learning community fosters motivation as well. Finally, it is important to remember that students, like teachers, have many obligations and life can often interfere. It is necessary to help learners understand that it is acceptable at times to feel unmotivated and build strategies together to work through times of demotivation.

Another potential limitation, expressed as a limitation and a concern by current teachers regarding previously developed materials, is the lack of access to materials, even materials that are already digital and even among teachers who interact over the phone on a regular basis and share documents via e-mail. If course materials are not seen as easily accessible, they will not be used. Ichishkiin is not the only language for which accessibility is an issue. Learners of endangered languages are often spread out over wide areas making it a hardship to share created materials and resources, let alone to gather together to speak. Often times, online resources are the only sources for learners to access materials and connect with other learners. Through the use of technological innovations, learners can connect more easily and share their created resources (Godwin-Jones, 2013). This issue can be controversial as some community members (often Elders) are hesitant to post their revered languages on public forums given the history of abuse imposed through oppressive policies of settler colonialism in the name of education and 'progress.' These materials that students and I have developed are only useful to the speech community if they can be shared and accessed.

Consideration of Accessibility of Language Materials

The intersection of a need for privacy and for resource-sharing requires technological tools that can accommodate both needs. One solution for this issue is the

use of password protected systems accompanied by clear rules and guidelines for respectful use as defined by the communities that the languages belong to.

NILI has been working to find a system that would work well for this purpose and has partnered with the UO library this year to develop an archiving/sharing project. The project is powered through a data management system called Mukurtu, designed with indigenous communities in mind. Mukurtu allows items to be shared following different protocols. For example, if a community wishes to archive resources for prayer or ceremony but does not want them shared widely, it can designate who may access such items through password protection. If teachers want to have equal access to all available curriculum and teaching materials, such items may be designated specifically for a community of teachers.

NILI has developed an Ichishkíin pilot consisting of materials developed by Tuxámshish and her Yakama apprentices, Roger Jacob and Greg Sutterliet, and NILI affiliates, Dr. Joana Jansen and myself. Pilot materials will be made accessible to teachers and feedback for the program will be sought from Ichishkíin community members who attended the 2015 NILI Summer Institute. This project serves two important purposes: it preserves products of language documentation and materials and makes those materials more accessible to communities. If feedback from NILI's summer participants is positive, I will take measures to add components of my course design to this system.

Digitalization of resources is also increasingly important in accommodating learners, particularly youth, as we become more and more dependent on technology for basic – often daily – functions. As youth gain strength in their language and identities, they often share their experiences and accomplishments through social media. An

archiving system could assist them in sharing resources and creations through a protected location. It will be interesting to find out if Mukurtu can accommodate (or be adapted to accommodate) some of the high standards for online sharing that are important to the youth of this community.

Future Directions

Projects in this course were designed to be replicable for classroom-based or home-based learners with potential for adaptations of implementation. Classroom community discussed in previous chapters could serve as a model for families interested in reclaiming domains in their own homes. As home-based projects, adaptations would be ideal to explore, especially for households with fluent Elder speakers.

This course will continue to be taught at the University of Oregon and revised according to learner, teacher-learner, and community needs based on feedback regarding project-design, supporting lessons, and materials generated. Lesson materials and Google documents will continue to be created and made accessible. As I continue to teach and build units, perhaps through NILI I could contribute to teacher training on how to use and expand language materials. This could also lead into a large collaborative database capable of supporting materials with more video.

Ichishkíin teacher-learner interactions need to be a priority and regular occurrence. Ideally, I would like to help coordinate a schedule this year to pilot and test out frameworks to formalize these meetings, in person and otherwise. We can begin planning for this immediately but in the future it could be wise to approach our meetings and schedule in the style of a course design or strategic plan – setting language goals,

analyzing opportunities for scaffolding, and developing activities and materials to support each other. Of course, time has already been identified as a challenge to teacher-learners so careful discussion and analysis should precede any major implementation. More discussion and assessment surrounding needs must be included in these beginning stages. Additionally, I intend to explore options for interactive website designs to supplement time between our in-person gatherings and support our own language learning and materials sharing.

It is a privilege to learn and teach Ichishkíin and I am humbled everyday by the opportunity to do so. I look forward to the day when I can adequately express in Ichishkíin what this work has brought to my life. Tuxámshish, my Elder, mentor and friend, has taught me to live, speak, and work from my heart, and I am a better person for it. For this gift, I will give back as long as I am welcome, by speaking, teaching, and documenting Ichishkíin in all the ways Tuxámshish has taught me to do.

Kw'ałanúushamatash (I thank you all).

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APPENDIX B: TECHNICAL AND PRACTICAL ORTHOGRAPHY COMPARISON

Melville Jacobs' technical alphabet 1931	Yakima practical alphabet (YPA) 1975	Jacobs, cont'd	YPA, cont'd
<i>a</i>	<i>a</i>	<i>p, b</i>	<i>p</i>
<i>a', ω'</i>	<i>aa</i>	<i>p'</i>	<i>p'</i>
<i>tc</i>	<i>ch</i>	<i>s</i>	<i>s</i>
<i>t'c</i>	<i>ch'</i>	<i>c</i>	<i>sh</i>
<i>h</i>	<i>h</i>	<i>t, d</i>	<i>t</i>
<i>i</i>	<i>i</i>	<i>t', tθ</i>	<i>t'</i>
<i>i, ei, ε'</i>	<i>ii</i>	<i>tt</i>	<i>tt</i>
<i>ə</i>	<i>i</i>	<i>tt'</i>	<i>tt'</i>
<i>k, g</i>	<i>k</i>	<i>ts</i>	<i>ts</i>
<i>k'</i>	<i>k'</i>	<i>t's</i>	<i>ts'</i>
<i>kw, gw</i>	<i>kw</i>	<i>u</i>	<i>u</i>
<i>k'w</i>	<i>kw'</i>	<i>u', ω'</i>	<i>uu</i>
<i>q</i>	<i>k</i>	<i>w</i>	<i>w</i>
<i>q'</i>	<i>k'</i>	<i>x</i>	<i>x</i>
<i>qw</i>	<i>k'w</i>	<i>x</i>	<i>x</i>
<i>q'w</i>	<i>k'w'</i>	<i>xw</i>	<i>xw</i>
<i>l</i>	<i>l</i>	<i>xw, x''</i>	<i>xw</i>
<i>t</i>	<i>t</i>	<i>y</i>	<i>y</i>
<i>m</i>	<i>m</i>		
<i>n</i>	<i>n</i>		

APPENDIX C: INSTRUMENTS FROM NEEDS ANALYSIS

Ichishkíin Learner Survey

Intro. Kw'ałanúushamash for taking the time to complete this survey! It should take approximately 10 minutes. Your participation is voluntary and greatly appreciated. Responses will help to show how learners would like to use Ichishkíin language in & outside of the classroom and shape the design of materials and resources available to teachers and learners.

Q1. Which dialect(s) of Ichishkíin are you learning?

(Check all that apply)

- Umatilla
- Warm Springs
- Yakima/Yakama
- Other

Q2. How long have you been learning Ichishkíin?

Q3. How have you learned Ichishkíin?

(Check all that apply)

- School classes
- At home or with family
- At ceremonies (i.e.: longhouse)
- Other

Q4. What kinds of language learning activities do you enjoy most?

(Check all that apply)

- Group activities
- Pair activities
- Individual activities
- Games
- Outside (fishing, gathering roots, etc.)
- Other

Q5. Do you hear Ichishkíin used outside of class?

If no, skip to question 7.

- Yes
- No

Q6. Where do you hear Ichishkíin used outside of class?

Q7. Do you speak Ichishkíin anywhere outside of class?

If no, skip to question 9

- Yes
- No

Q8. Where outside of class do you speak Ichishkíin?

Q9. What helps (or would help) you use Ichishkíin outside of the classroom?

Q10. Are you currently using Ichishkíin at home?

- Yes
- No

Q11. Would you like to learn Ichishkíin specifically for home use?

If no, skip to question 13.

- Yes
- No

Q12. Would you like to speak Ichishkíin while doing daily household activities? If so, please list the activities you would most like to learn language with.

Q13. Who else lives in your household?

Please check all that apply.

- Siblings
- Parents
- Grandparents
- Spouse
- Other _____

Q14. Is anyone else in your household interested in learning and/or using Ichishkiin with you in your home?

- Yes
- No

Q15. Do you know one or more fluent Elder speakers who could help you with your language learning?

- Yes
- No

Teacher-Learner Interview Questions

Interviewee _____

Class location _____

Class level _____

1. What are some of the biggest challenges you face as a teacher-learner (in your classroom)?

2. What support would be most helpful to you as a teacher-learner? (i.e., lesson plans, class maintenance language, activities/materials, etc.)

3. Would you be interested in meeting regularly to talk with other teacher-learners? What might be most useful to talk about (venting? training? language work/activities?)
 - a. If so, how often (monthly, bi-monthly, weekly)?

 - b. Would you prefer:
 - i. Telephone meetings
 - ii. Skype/google hangout type meetings
 - iii. Online chats/email
 - iv. In-person meetings
 - v. Something else?

4. Is there anything you would like to comment on or ask about that we haven't yet discussed?

APPENDIX D: SAMPLE MATERIALS FOR SAMPLE UNIT PLAN

Flashcards

Kuukitpamá Sińwit



Tun iwá íchi?



Ilachxáwaas iwá.



Tun íchi iwá?



K'pispamá uu sapak'pstpamá iwá.



Cooking Outdoors Text

Author: Tuxámshish, Dr. Virginia Beavert

Vocabulary

ílkwshpas	‘fireplace’
pshwa	‘stone’
láp’ulp’ul	‘ashes’
lákawksh	‘embers, coals’
pá’alay	‘set up beside/close to coals to cook’
támak	‘cook in ashes’
ílachx	‘to fry’
shapalamulát	‘to boil’

Anakú cháwxí iwachá tkwsay, súxaas, xapílmí. Tíinma pa kúukixana walím ílkwshki. Awachá pipshmi súxaas, ku xapílmí. Pakúukixana níkwit támakii uu láxuyxt pshwáki. Patíixana ts’apíxmíyaw ku pa’ílxuyxínxana pshwa ku pshátaxana ts’ápxyaw pakúukixana xápił tkwátat. Kúshxi patámakxana níkwit, núsux, tkwalá, saplíl, ku wáptu. Áwacha saplíl ku wáptu xnitnimí.

Anakú Páshtinma, uu paysh uyt pawachá Aláymama (Frenchmen) pawiyánawya niimípa tiichámpa pacháynachya, tiin áyat pa’ániya. Anakú chaw panáchika piimínk áyatma. Kwinkínk íkuuk ttuush tiinmí áwa ítwanii tíliwalpa aláymaki. Kúshxi ttuush iwá ítwani chalmíl, anakú tamánwit ináchika chalmílmaman ku ishapácutkutna kaasmípa ishchítpa.

Iwachá palaláay yíxa, ptis, ts’ílalá ku tunxtúnx áwaw lálawyi kákya. Waayk átachiishpa Kinchuuchláma patk’íxshana kw’ínk wí’anitay kapú, tákmaal, ku shapapch’luktpamá, kwinkínk palaláay pa’ít’ yawya lawlawyímaman kákyamaman.

Kuuk tiin ishúkwaana tun iwá kúukitpamá, tkwsay, ilachxáwaas, xapilmi, súxaas, tikáy, pakw'akáwaas, palikásas ku sutl'wanpáwaas. Úyknik pawíwishaynaka wáxnaykipa, ku. ilíitiliitpa, anakwmák pashíxnanya íkwitink.

Ttuush tiin chaw itk'íxna íkush pawáta ku pimá' ilamayka ku miimáwitki panisháyka.

Translation (*not word-for-word*)

There weren't always pots, spoons, & knives. People cooked with fire. They had spoons and knives made from bone. They used to cook meat, roasted or with hot rocks. They used cedar and warmed rocks to cook raw meat. They also roasted meat, salmon, fish, bread, and potatoes. They had bread and root potatoes.

When the whites, or perhaps first the Frenchmen, came to our land, they married Indian women because they didn't bring their own women. Thus some Indian people have mixed blood. Some are also mixed with Chinese because the government brought Chinese people and made them work on the railroad.

There were a lot of beaver, muskrat, ermine, and different animals with valuable fur. Across the ocean the Canadians wanted those for making coats, hats, and warm wraps; so many furred animals were killed for this purpose.

At that time people knew what kitchen things were – pots, frying pans, knives, spoons, dishes, forks, saucers, and cups - first from staying in huts and favoring that kind.

Some Indian people didn't want it to be this way. They stayed hidden living in the old way.