

Workshop 1

Context in Oregon

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University of Oregon*

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Engaged Humanities Workshops
University of Warsaw



UNIVERSITY
OF OREGON



Historical Background

What are the languages

What is the state of those languages

What are the powers that hold influence over those languages



Sovereignty and Identity

1700s

1800s

1900s

Today

Land Claims by Tribe



**NATIVE AMERICAN
- LANDS -**

▶ | 🔊 0:01 / 0:17



Colonization First Brought

- Disease – Smallpox (from Europeans living in close proximity to livestock), flu and measles.
- Wars/Genocide
 - killing 85-90+% of Native Americans

1700's policies

- 1700s Indian Nations recognized as ***sovereign entities***
- 1755 British government assumed direct responsibility for Indian Affairs (BIA today) assuming a ***protectorate position***
- 1763 Proclamation established a western boundary along the crest of the Appalachian Mountains
- 1787 Northwest Ordinance formed the blueprint for westward expansion of settlers. The government would observe “*the utmost good faith*” in dealing with Indians, ***protecting Indian land from ‘unjust and unlawful wars’***
- 1787 US Constitution Commerce clause established 3 sovereign entities – ***Indian Tribes, federal government, state government***

Sovereignty Criteria:

A Sovereign Nation is a distinct, unique group of people who must have:

- a distinct language
- a distinct moral and religious structure
- a distinct cultural base
- a specific geographic area that is self controlled and regulated

Sovereignty Criteria:

These governmental powers must be:

- acknowledged by the people who are subject to them
- be enforceable by some sort of authority - military, police, or general citizen control
- be recognized by another sovereign. For Indian tribes, that recognition has taken place through treaties.

Gayle Olson-Raymer, 2006

1800s Policy

1800-1860 Removal and Containment - removal to Indian Territory – Oklahoma and Kansas – and to reservations and boarding schools

- 1850 Donation Land Claim Act (by US Congress) - promoted homesteading settlements in the Oregon Territory (1846)
- 1855-1864 Oregon, Washington Treaties
- 1869 First intercontinental railroad completed
- 1887 Dawes Act – the General Allotment Act - -the division of reservation lands into 160 acre family parcels
- 1879 Carlisle Boarding School

Yakama and Oregon Treaties

- 1851-1855 Western Oregon Treaties
- 1864 Klamath
- 1853 Cow Creek Band of the Umpqua
- 1855 Warm Springs
- 1855, 1866 Umatilla
- 1868 Burns Paiute
- 1855 Yakama

Boarding School Era

"In the difference of language today lies two-thirds of our trouble ... Schools should be established, which children should be required to attend; their barbarous dialects should be blotted out and the English language substituted".

(1868, federal commissioner on making peace with the Plains Indians, Atkins, Arkansas, 1887).



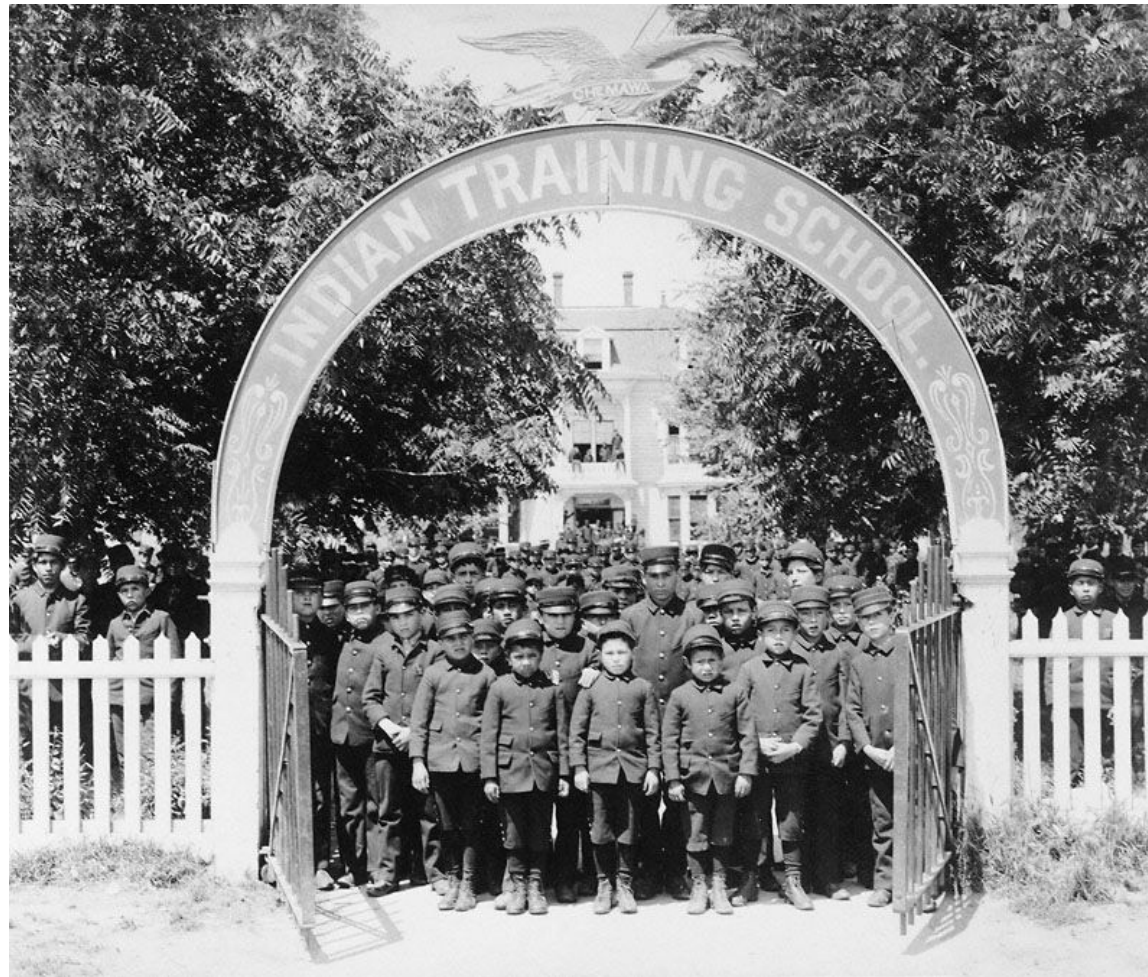














Kill the Indian, Save the Man

The purpose of Boarding Schools was:

- to break down our family ties
- to steal our children's hearts and minds
- to train our children to a life of servitude and trade

From the Yakama Nation National Cultural Center

20th Century Policies

- 1924 US Citizenship
- 1934 Indian Reorganization Act (self-determination act)
- 1950-1960s Termination and Relocation policies
- 1975 Self-determination (governance) Act
- 1977-1989 Federal Restoration Acts
- 1990-92 Native American Languages Act

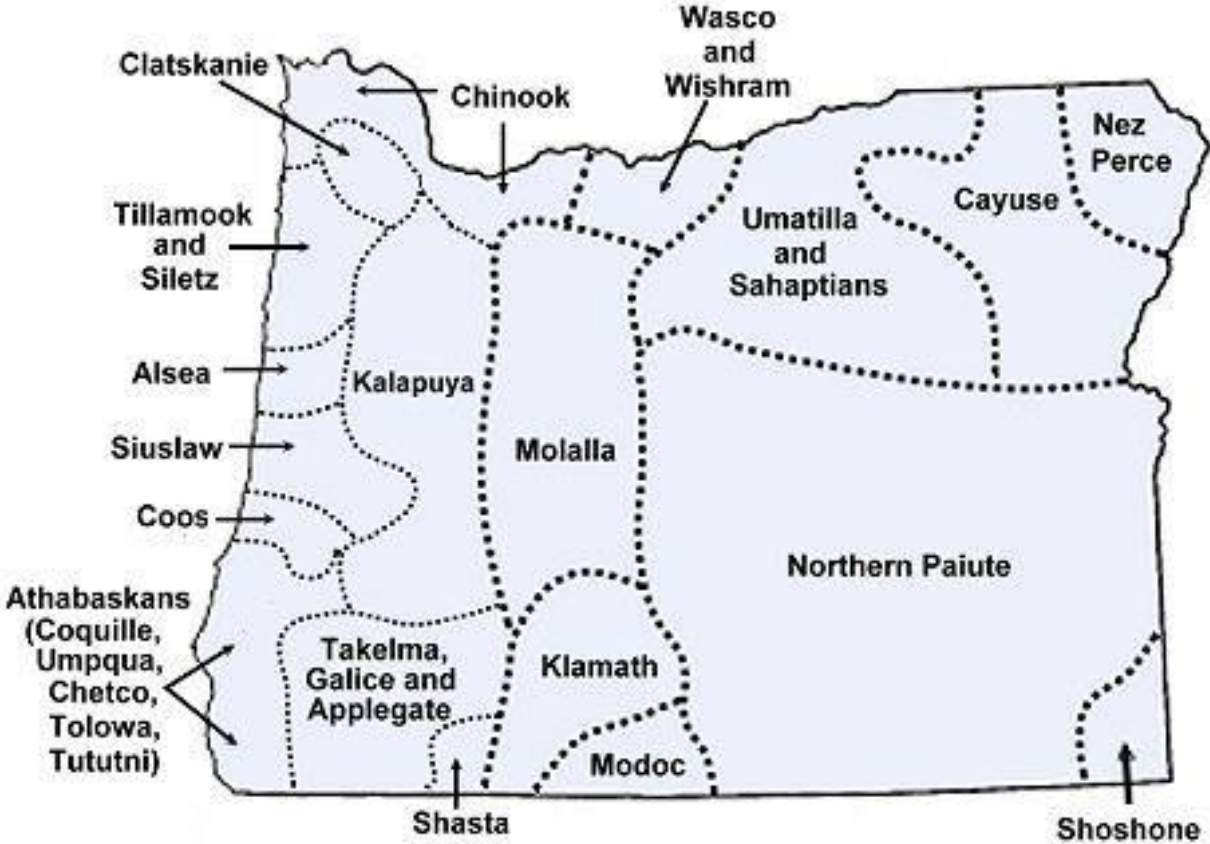
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27+ languages and 13 families

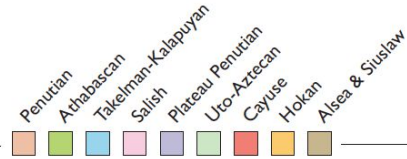


Native American Tribes and Language Groups

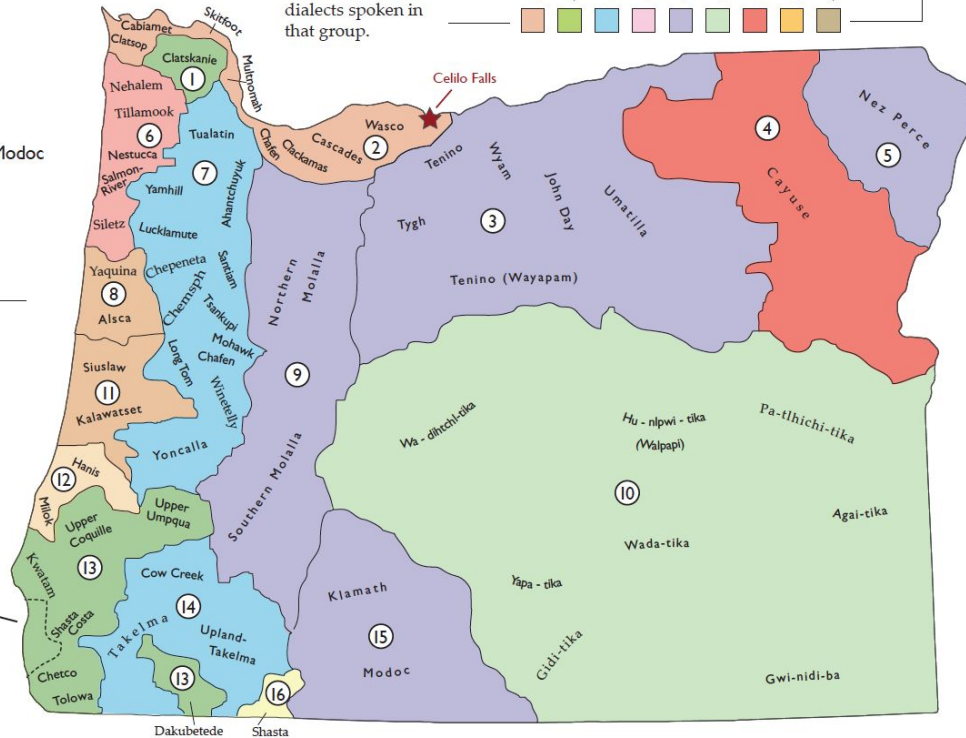
Tribes	
① Clatskanie	⑩ Northern Paiute
② Chinook	⑪ Siuslaw
③ Sahaptin	⑫ Coos
④ Cayuse	⑬ Tututni
⑤ Nez Perce	⑭ Takelma
⑥ Tillamook	⑮ Klamath/Modoc
⑦ Kalapuya	⑯ Shasta
⑧ Alsea	
⑨ Molalla	

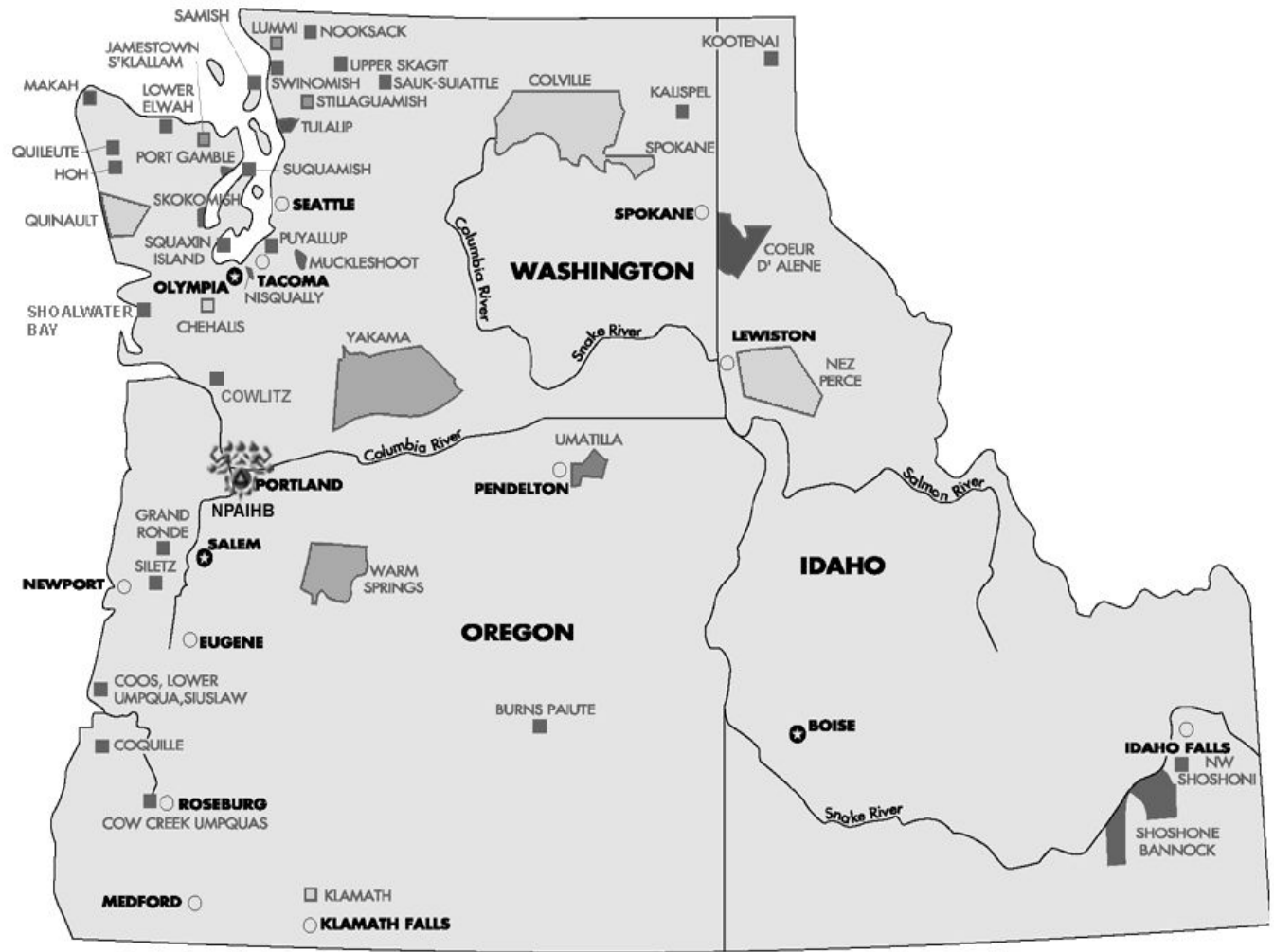
Language

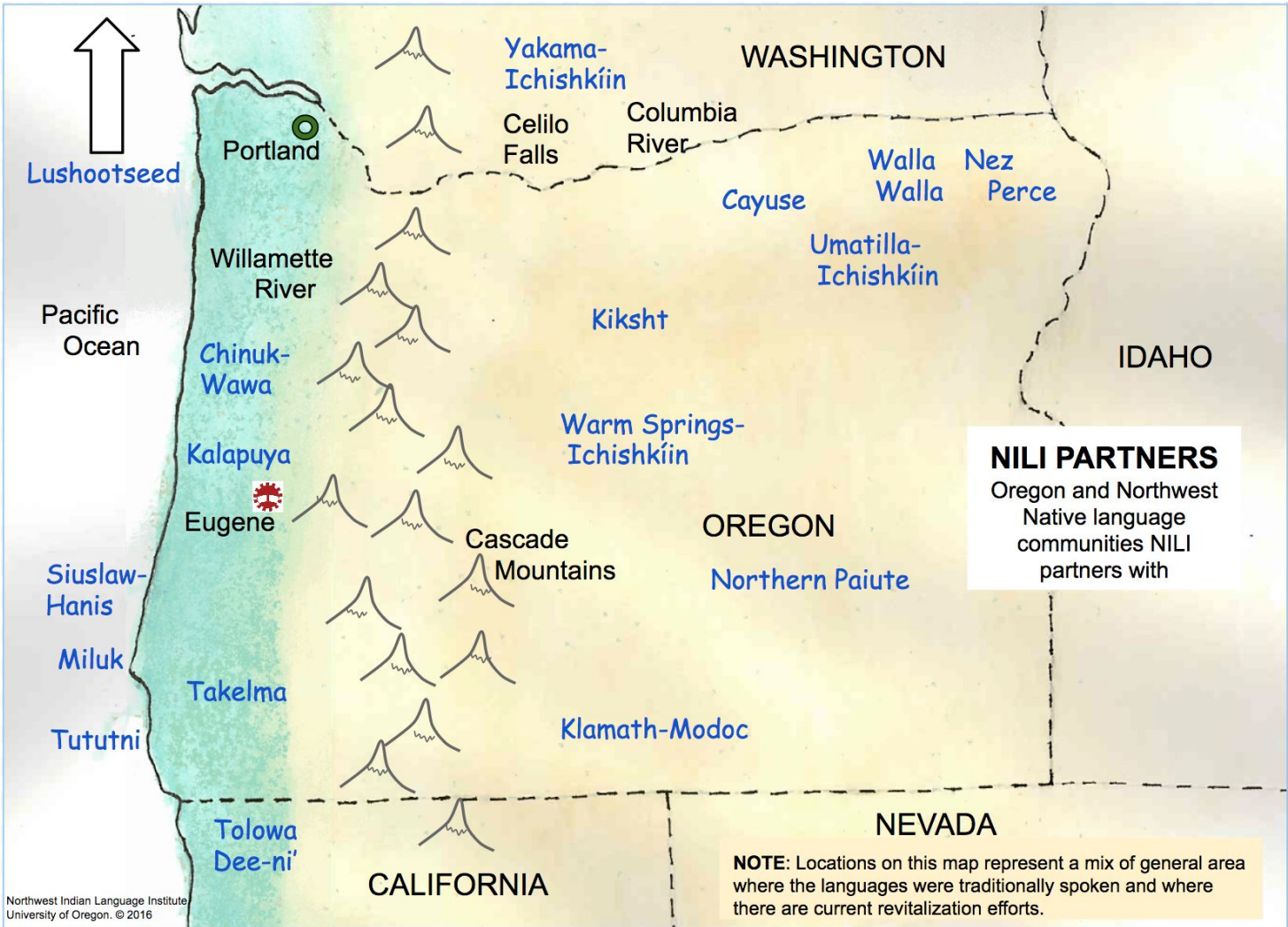
The color represents language groups. The names represent the dialects spoken in that group.



This area inhabited by speakers of: Yukichetunne, Tutuni, Mikonotunne, Chemetunne, Chetleshin, Kwaishtunnetunne







9 FEDERALLY RECOGNIZED TRIBES of OREGON

Burns Paiute	
Confederated Tribes of Coos, Lower Umpqua and Siuslaw	
Coquille Indian Tribe	
Cow Creek Band of Umpqua Tribe of Indians	
Confederated Tribes of the Grande Ronde Community	
Klamath Tribe	
Confederated Tribes of Siletz Indians	
Confederated Tribes of the Umatilla Indian Reservation	
Confederated Tribes of Warm Springs Reservation	

9 FEDERALLY RECOGNIZED TRIBES of OREGON

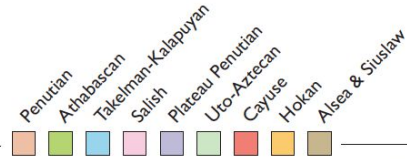
Burns Paiute	Burns Paiute (Northern Paiute)
Confederated Tribes of Coos, Lower Umpqua and Siuslaw	Miluk, Hanis Coos
Coquille Indian Tribe	Southern Athabaskan
Cow Creek Band of Umpqua Tribe of Indians	Takelma
Confederated Tribes of the Grande Ronde Community	Chinuk Wawa
Klamath Tribe	Klamath
Confederated Tribes of Siletz Indians	Southern Athabaskan
Confederated Tribes of the Umatilla Indian Reservation	Imatalam (Sahaptin), Nimipu (Nez Perce), Walla Walla (Sahaptin)
Confederated Tribes of Warm Springs Reservation	Warm Springs Ichishkiin (Sahaptin), Northern Paiute, Kiksht

Native American Tribes and Language Groups

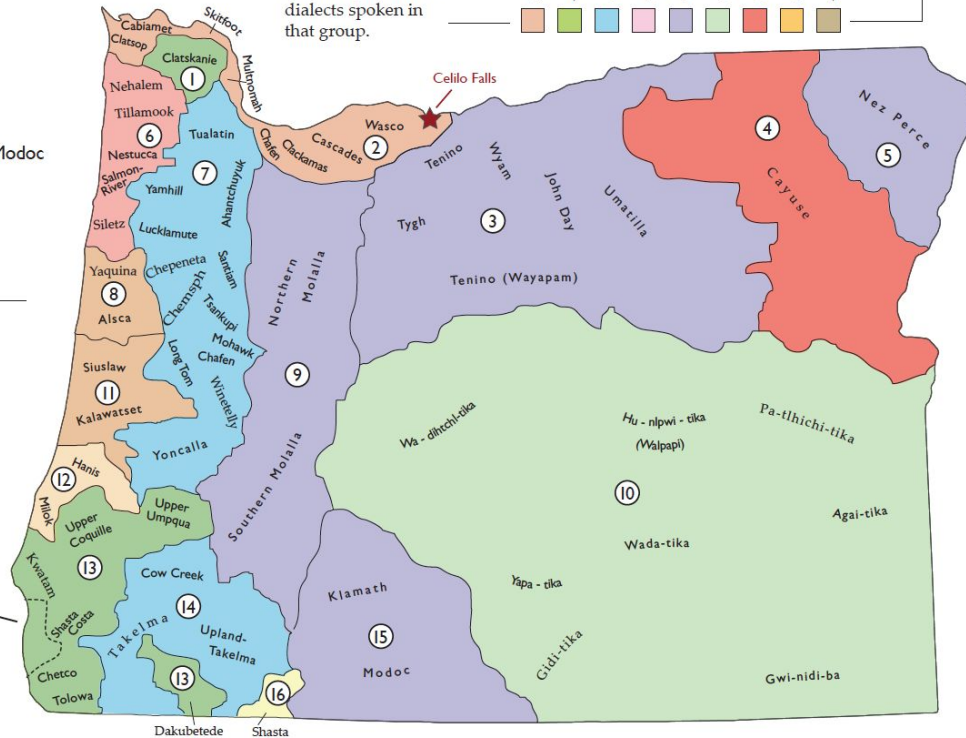
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Language

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Language Revitalization in Oregon

Native American Tribes and Language Groups

Nez Perce
 Umatilla (Ichishkiin)
 Walla Walla (Ichishkiin)
 Warm Springs (Tenino)

Northern Paiute

Klamath
 Modoc

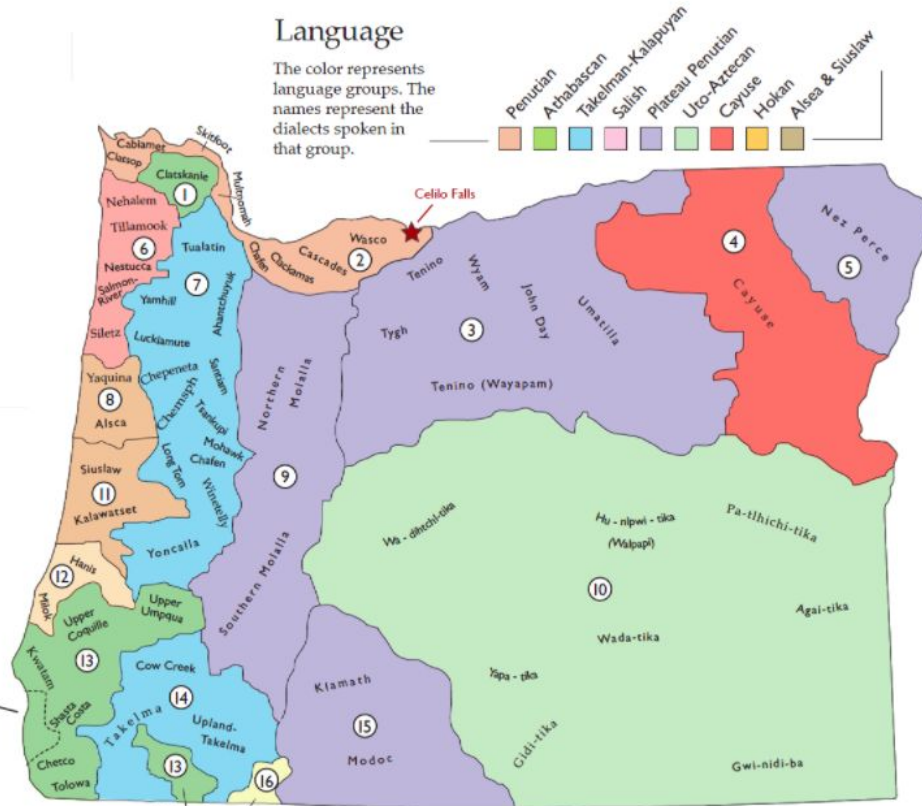
Takelma

Southern Athabaskan

Hanis and Miluk

Chinuk Wawa

This area inhabited
 by speakers of:
 Yukichetunne, Tutuni,
 Mikonotunne, Cheme-
 tunne, Chelleshin,
 Kwaishunnetunne



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Tribe	Language	Population (*on reservation)	# of Speakers/Age 1 st ; Bilingual; 2 nd /apprentices) other (school Ls)	Age of Acquisition	State of lg when learning
Burns	Northern Paiute	349	? >100; ?L2	Elder; all ages	No home transmission
Coos	Hanis, <u>Miluk Coos</u>	526	0 (1960s); 2 L2	Teenager, adult 30	1 L2
Coquille	Southern <u>Athabaskin</u>	258*	0		0
Cow Creek	Takelma	1400	0 (1930s); community Ls	All ages	0
Grand Ronde	<u>Chinuk Wawa</u>	5200	0 (1990s); 6 fluent L2; pre/high school Ls	Preteen (+12); 20s	+/-10 L1;
Klamath	Klamath	4500	0; 1 bilingual/L2; 6 L2	Adult (30-60)	2 L1
<u>Siletz</u>	Southern <u>Athabaskin</u>	4804	0; 3 L2; community Ls	Adult (20-30);	1 L1
<u>Umatilla</u>	<u>Sahaptin - Imatalam</u>	2916	0; 3 bilingual; 3 L2 pre/high school Ls	Adult (50-60)	Elders; 2 L1; 2 L2
	Walla Walla		0; 2; high school Ls	Adult (20-30)	2 L1; 2 L2
	Nez Perce		0; 2; high school Ls	Adult (20-30)	2 L1; 1 L2
Warm Springs	<u>Sahaptin</u>	4800	/+/-12; 8L2s;	Elder; adult (20-40); preschool Ls	? L1;
	Northern Paiute		?; 1 <u>biling</u> ; +/-6 L2; school Ls	Adult (60); (40-+60)	?L1;
	<u>Kiktsch</u>		0; 4 L2; college Ls	Adult (30-50)	1 L1; 2 L2

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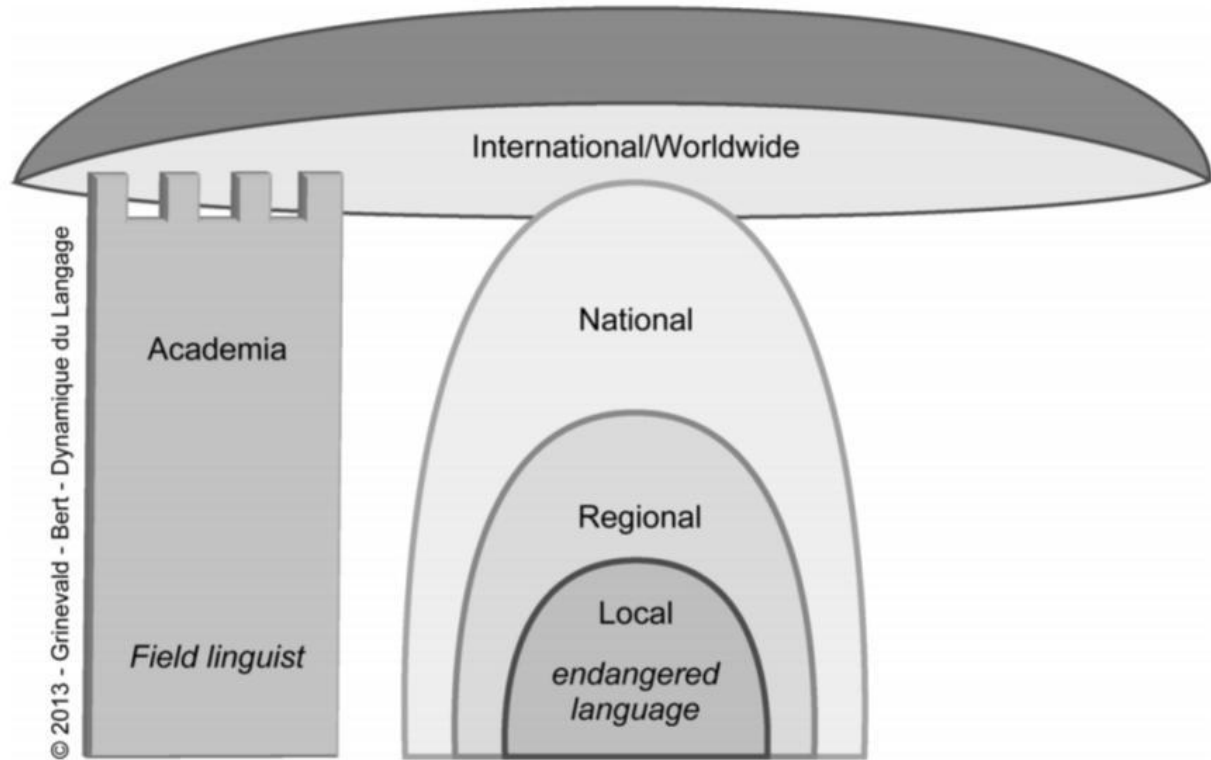
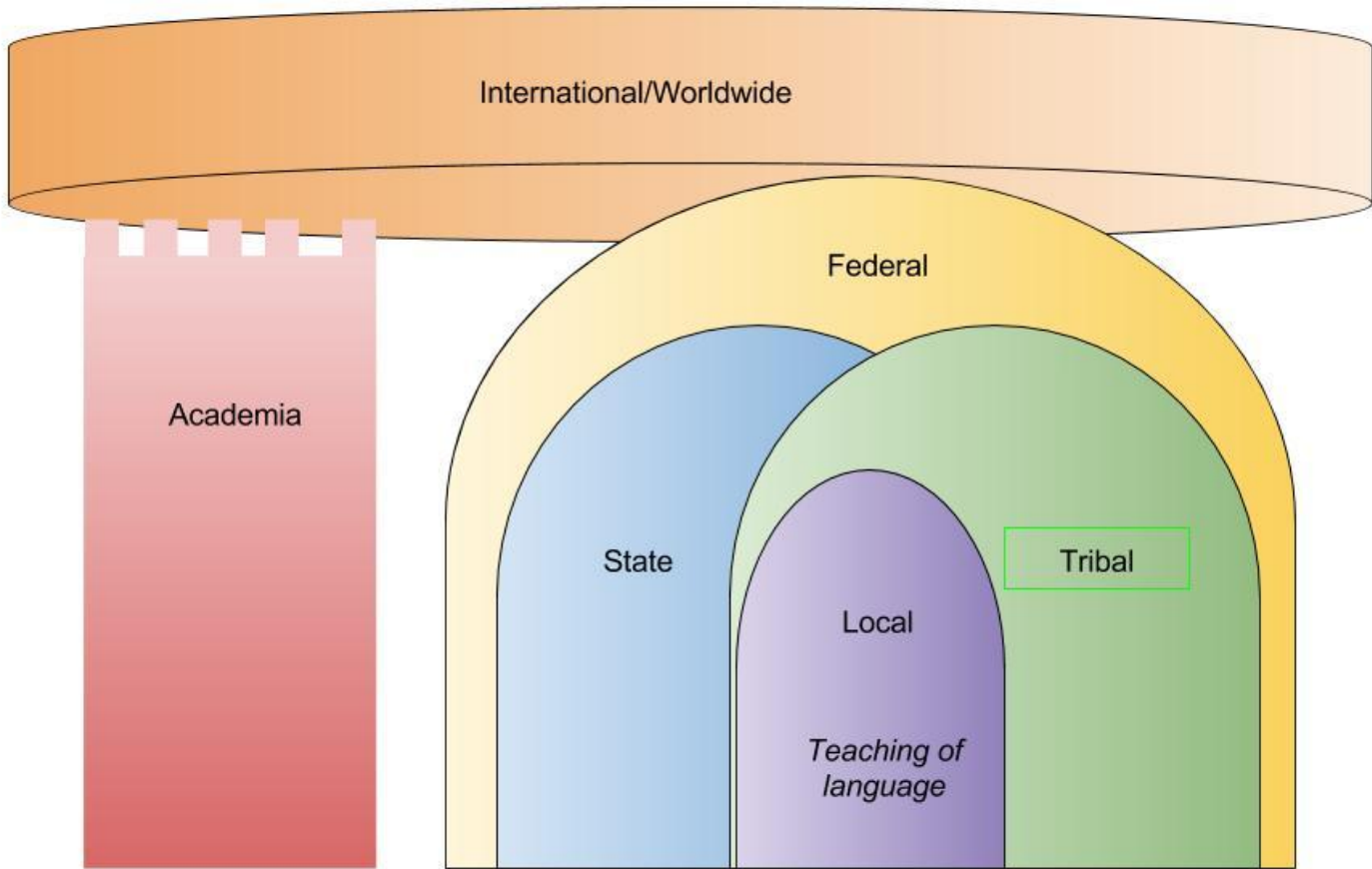


Figure 17.1 Spheres of ideologies.



Tribal Level

Language can be housed in various departments such as

Education

Natural Resources

Culture and Heritage

Health

Independently

All overseen by the Tribal and General Councils

2000s Policy

- 2001 Oregon Senate Bill 690 *American Indian Language Teaching License*
- 2006, 2009 Esther Martinez Native American Language Preservation Act
- 2014 Oregon Indian Education Specialist position hired
- 2015 Every Student Succeeds Act (ESSA)
- 2017 Oregon Senate Bill 13 *Oregon Tribal History Curriculum in Public Schools*

State Level

April Campbell

Advisor to deputy state superintendent on Indian Education.

Works with creating Indian Education policy, including language



Native American Languages Act (NALA) 1990

Sec. 104 (2). It is the Policy of the United States to- allow exceptions to teacher certification requirements for Federal programs, and programs funded in whole or in part by the Federal Government, for instruction in Native American languages when such teacher certification requirements hinder the employment of qualified teachers who teach in Native American languages, and to encourage State and territorial governments to make similar exceptions;

State Level and Region

- 2001 Oregon Senate Bill 690 (342.144) – American Indian Language Teaching License
- 2007 Washington RCW 28A.410.045 - First peoples' language, culture, and oral tribal traditions teacher certification act: Honoring our ancestors
- 2009 California AB 544 – Eminence Credential: American Indian languages

NALA - Language Programs in the Schools

(8) encourage all institutions of elementary, secondary and higher education, where appropriate, to include Native American languages in the curriculum in the same manner as foreign languages and to grant proficiency in Native American languages the same full academic credit as proficiency in foreign languages.

K-12 Oregon Public Schools

K-12 Native language programs:

- Yakima Ichishkiin Wapato Middle School, EAGLE, Toppenish and Yakama Nation Tribal high schools
- Umatilla, Cayuse-Nez Perce, Walla Walla at Nixyaawii Community (high) School
- Siletz Dee-ni Siletz Valley K-8 Charter School
- Tolowa Dee-ni Del Norte High School
- Chinuk Wawa K-1 and Willamina High School

Higher Education

- Imatalam Blue Mountain, Pendleton, Oregon
- Chinuk Wawa Lane Community College, Eugene, Oregon
- Kiksht Central Oregon Community College
- Yakama Ichishkiin University of Oregon

2011 Oregon University System Native Language Policy - Incoming high school and college students who can show proficiency in their Native language

Your turn

Questions to discuss:

In what ways is the case of Oregon language loss similar to your context? In what ways is it different?

Is the term “language revitalization” sufficient to cover these situations of extreme language loss? Would we benefit by having a distinct - perhaps more suitable - term?

What are the policies you and your community work within?



We'd like to thank Levina Wilkens, Virginia Beavert and Tony Johnson for their inspiration and direction, and Ichishkiin teachers Rose Mary Miller, Roger Jacob and Greg Sutterli; Michelle Jacob, evaluator and Patsy Whitefoot, Indian Education Director, Toppenish, WA. school district. And we thank Chinuk Wawa teachers IN Grand Ronde, Oregon





“Throughout the years they have had to bear the strain of having to walk the dominant society’s walk – being in two worlds. Now they have been introduced to the way of their Elders: knowing about the earth, living with the natural environment, they learn to be who they are. The language, knowing the language has done this for them.”

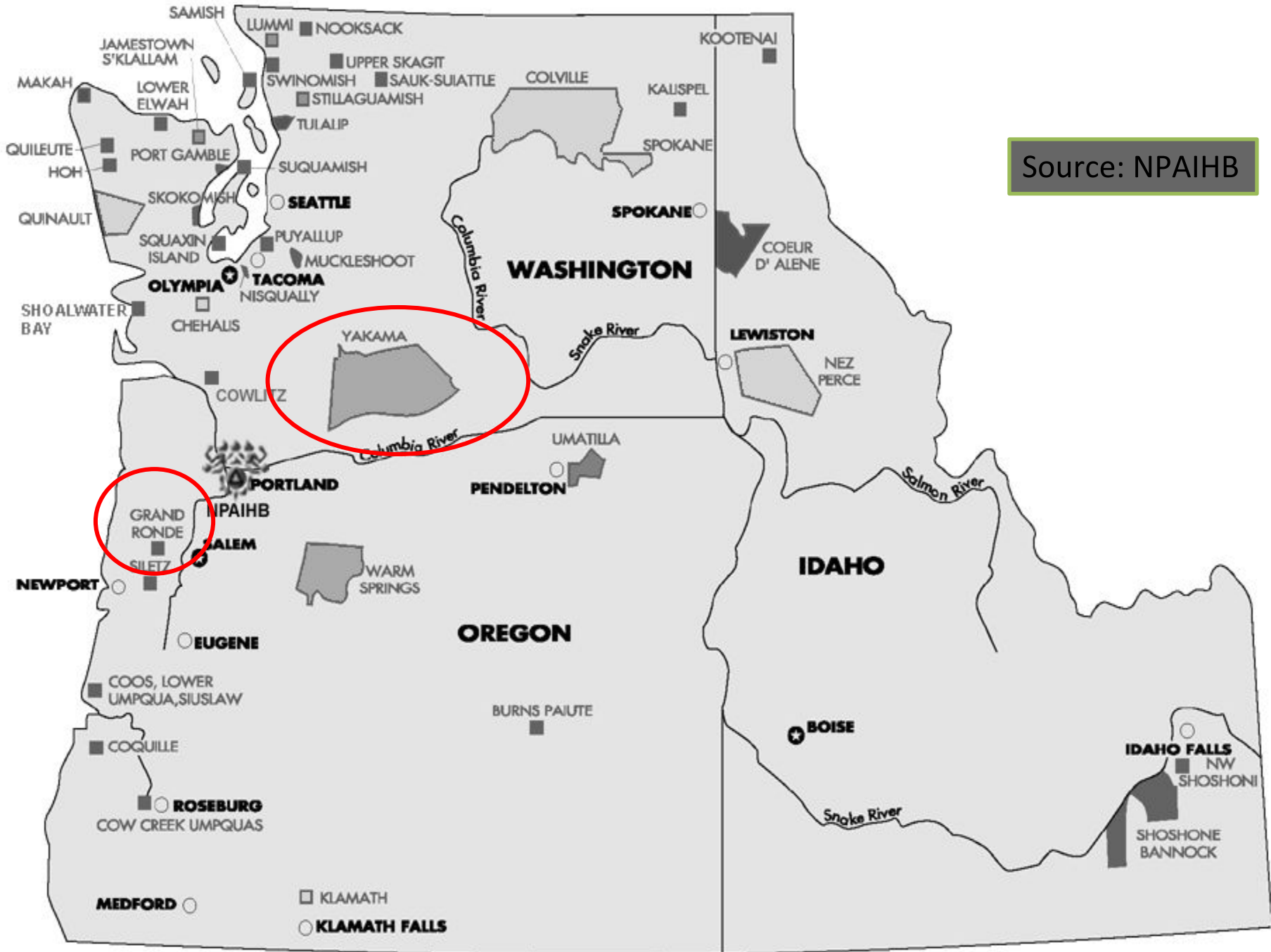
(L. Wilkins, personal communication, 3.3.2008)

Overview

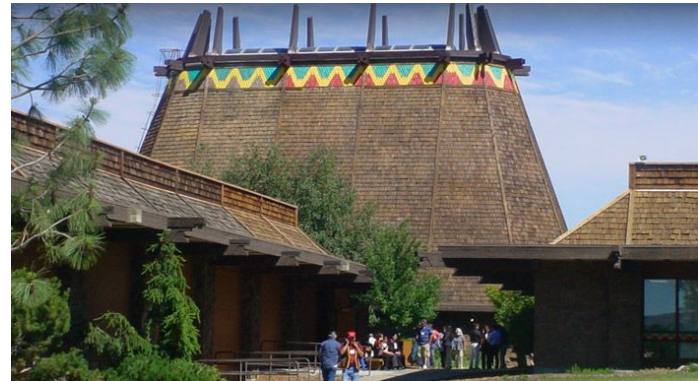
- Native American Youth Statistics
- Language and culture as protective factors
- Culture place-based curriculum

BREAK

- Youth “language keepers”
- Intergenerational family focus groups
- Protective factors survey
- Teacher Interviews



Source: NPAIHB



NA Youth Statistics, Youth Risk Behavior Survey

- 3rd highest rate of victimization
- highest rate of poverty
- suicide leading cause of death for 10-14 yo males
- 1/5 of 15-24 yo died by suicide
- highest level of mental disorders (anxiety, substance abuse, and depression)
- highest level of alcohol abuse (8.5% vs. 5.8% for gen pop)
- highest levels of gang involvement (15% for NA, 8% LA, 6% AA)
- Academic disparities - Highest dropout rate

Source: NICWA

http://www.nicwa.org/children_families/

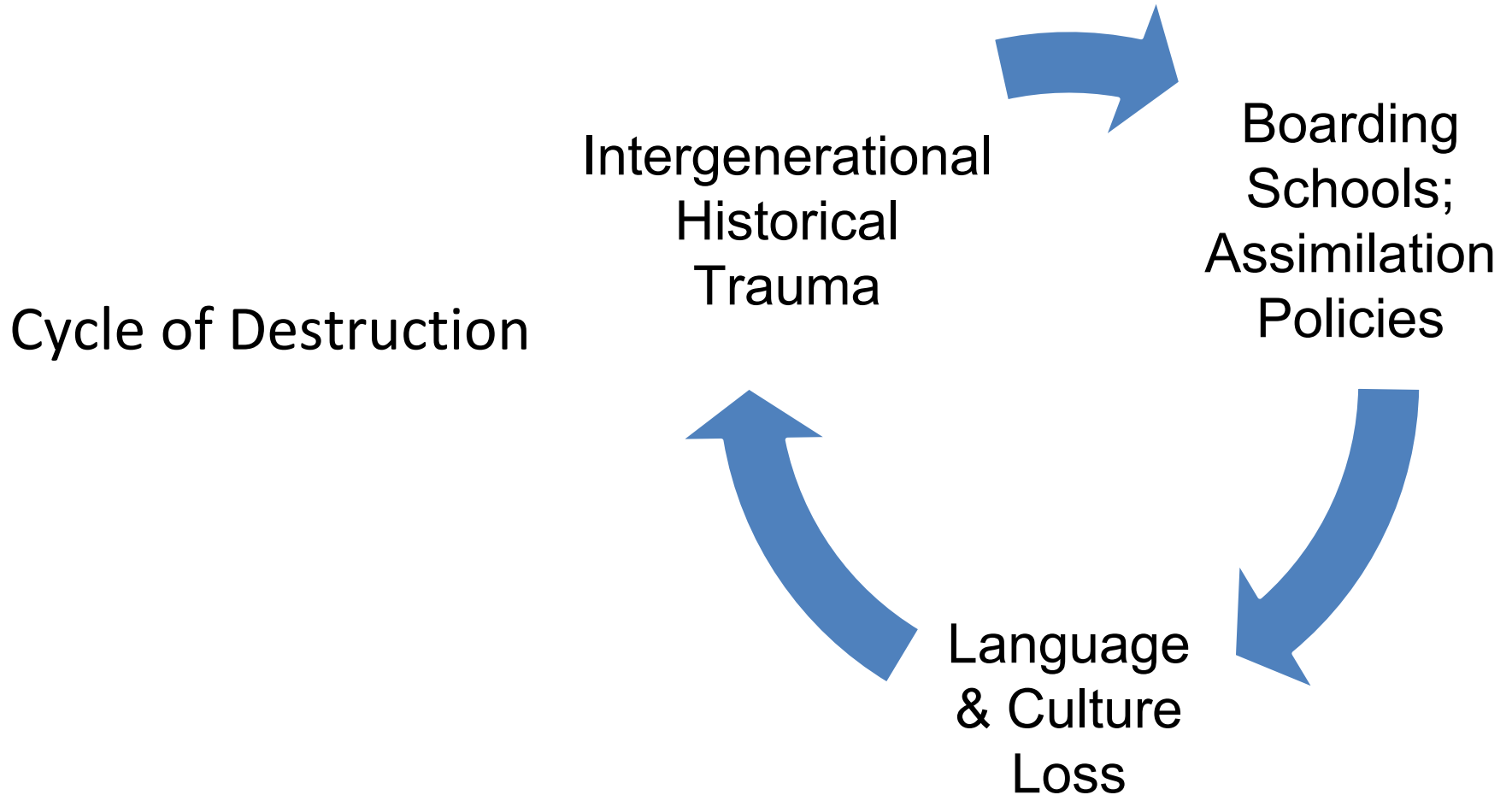
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- **Language and culture as protective factors**
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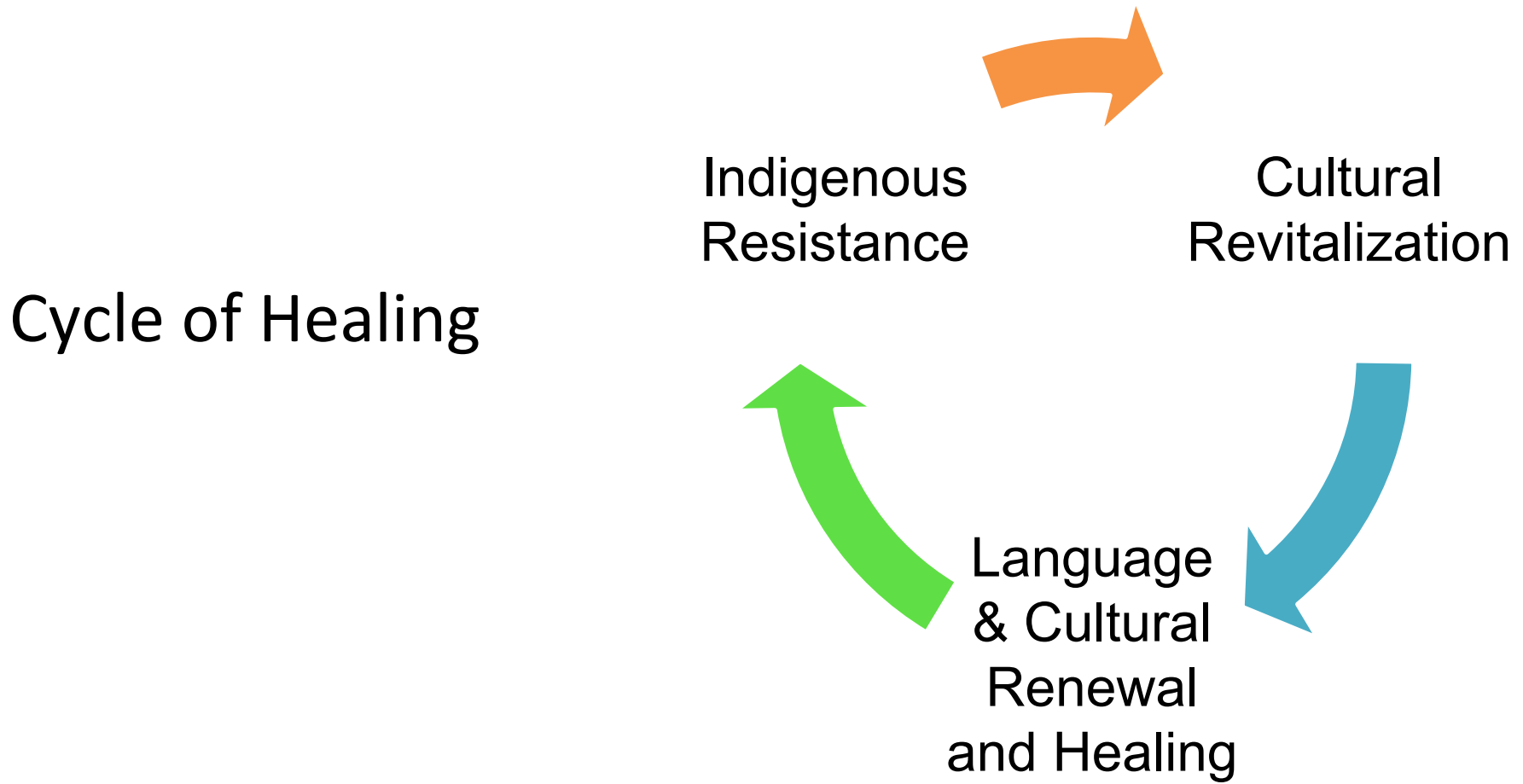
BREAK

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Context of Indigenous Teaching and Learning



Context of Indigenous Teaching and Learning



MODEL

COMPONENTS

Culture place based curriculum

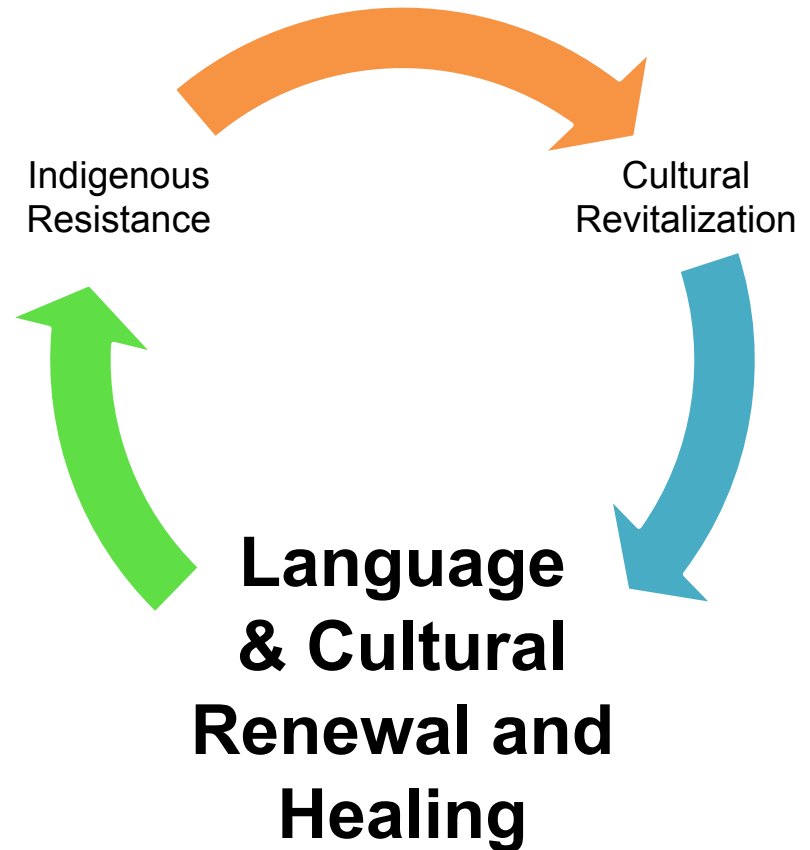
Teacher training

Youth “language keepers”

Youth mentoring children

Intergenerational family focus groups

Protective factors survey



Benefits of Language and Culture

Native language learning within a rich cultural context **shows promise as a protective factor** to support wellness and academic achievement of Native American and Alaska Native students (e.g. Demmert & Towner, 2003; Lipka & McCarty, 1994; McCarty & Lee, 2014; McIvor, Napoleon, & Dickie, 2009; Mmari, Blum, & Teufel-Shone, 2010).

Benefits of Language and Culture

Connecting Native youth with their languages:

- increases their long-term resiliency to addiction and delinquency
- improves academic performance and self-esteem (Ngai, 2006; Mmari et al., 2010)
- Improves ability to navigate in Tribal communities and mainstream society

Benefits of Language and Culture

Youth suicide rates in BC were lower in bands in which at least half the population reported a conversational knowledge of their language (Hallett, Chandler & Lalonde, 2007).

In Alberta, First Nations that had more cultural continuity, measured by language knowledge, had significantly lower diabetes prevalence (Oster, Grier, Lightning, Mayan & Toth, 2014).

In a study of overall wellness of Native Americans in California, the ability to speak a Tribal language differentiated “good” from “poor” wellness groups (Hodge & Nandy, 2011).

Whalen, Moss and Baldwin (2016) argue that language maintenance/revitalization is an aid to recovering from historical trauma.

Goals

- support academic success in youth
- affirm positive identity through culture and language
- build stronger ties between school, tribal elders, families and youth
- promote a lifestyle based on wellness, free of drugs and alcohol
- gather qualitative and quantitative data that supports the link between language learning and wellness

Methodology

- Culturally-based curriculum
- Daily language classes
- Student-developed projects
- Involvement of elders and preschool
- Evaluation

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Where to find more information

nili.uoregon.edu

resources > curriculum

Culture and Place-based Curriculum

- documentation
- repurpose archival materials
- focus on locations in the community
- can be seasonal
- learning takes place
outdoors and indoors



What is Culture Place-Based Curriculum Continued..

- it emerges from the particular attributes of place
- it is inherently multidisciplinary
- it is inherently experiential
- it is reflective of an educational philosophy that is broader than “learning to earn”
- it connects place with self and community

Woodhouse, J., & Knapp, C. (2000) Place based curriculum and instruction. (ERIC Document Reproduction Service No. EDO-RC-00-6).

Material Examples

hæti yaka munk upqwəna

upqwəna-lamiyay

Gathering Hazel Shoots

ntsayka ʃatwa

hæti yaka munk upqwəna





“łush-nanich uk masachi upqwəna-lamiyay. *aqashxináshxina*¹ yaka
nim. dret mashachi yaka. pał-ili?i yaka. yaka lulu upqwəna k^hapa
ya p^hikw.

¹ łakamas-wawa ukuk, pus ukuk masachi upqwəna-lamiyay.

ntsayka ɫatwa
xuq^hən



Pam Cardenas, Jeanne Johnson,
Misty Thorsgard, Jerome Viles



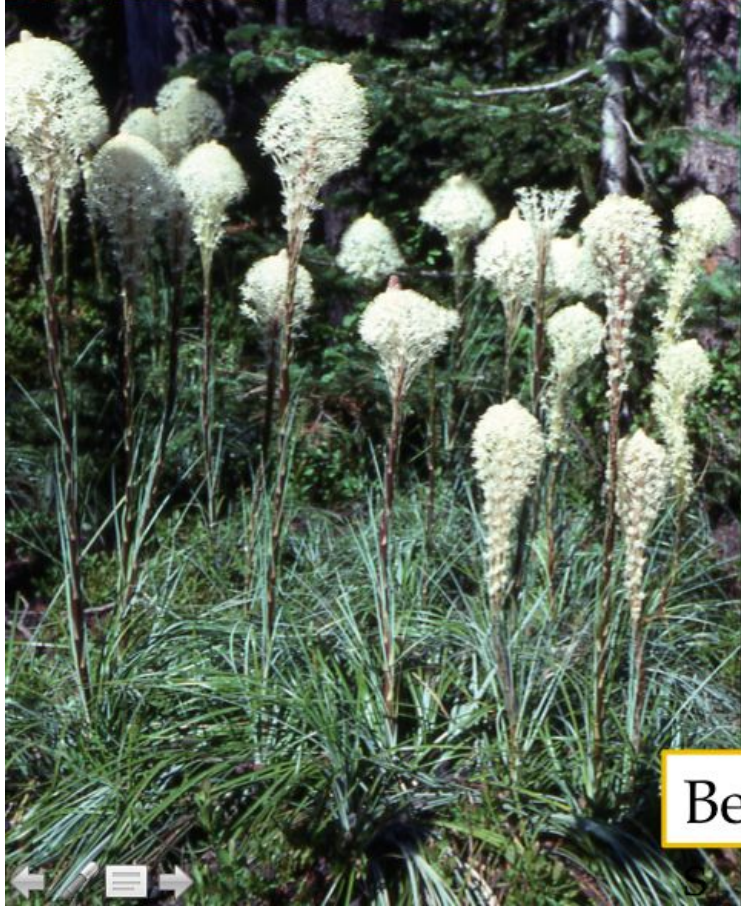
k^hapa chxi-k^hul-ili?i
ntsayka ɫatwa k^hapa
tsəq̄w pus iskam
upq̄wəna-tipsu.



Cedar
Bark




Maidenhair
Fern

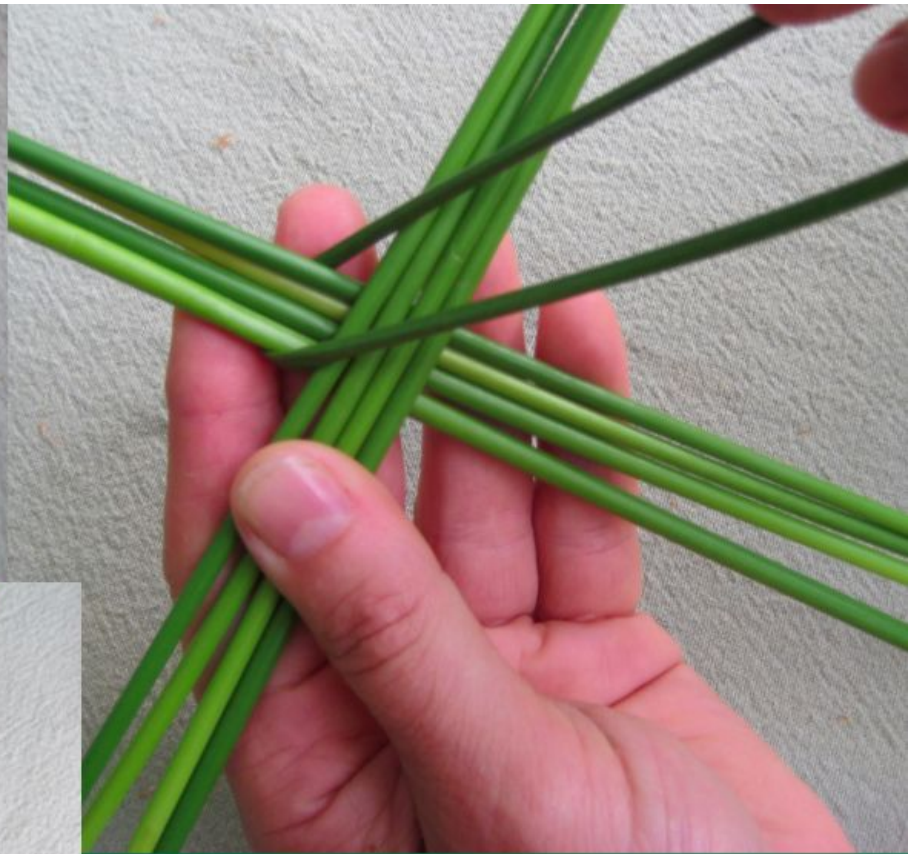
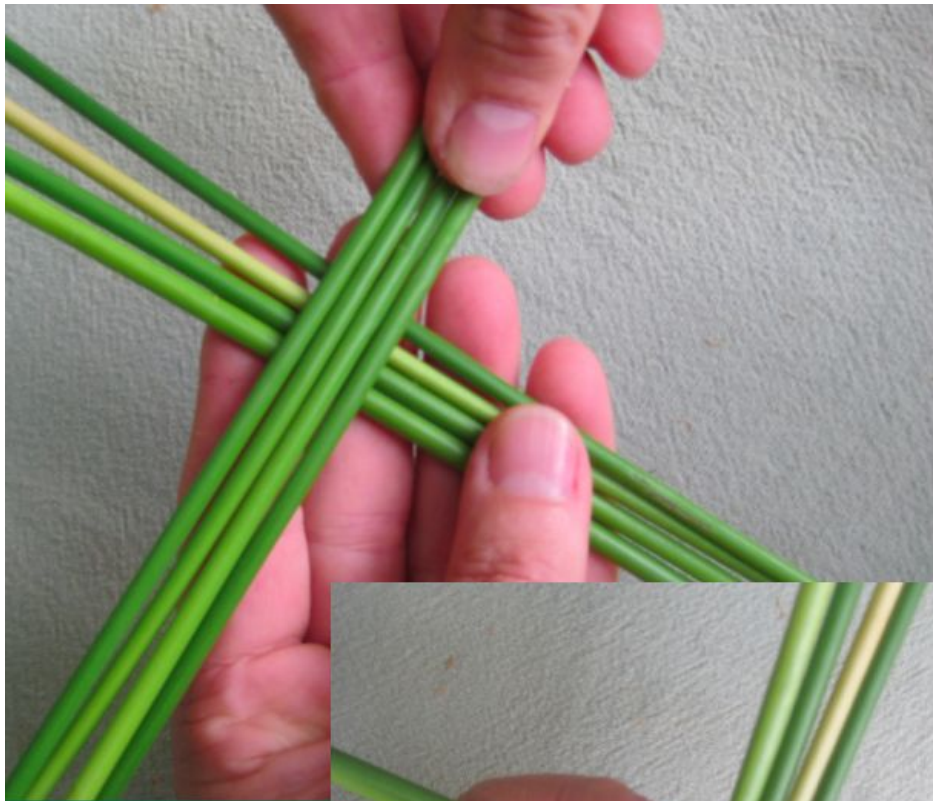


Beargras





pus mayka iskam
taqwəla-stik k^hapa
katsaq chxi-wam-ili[?]i,
manaki ʔush chaku-
stux ʔaska stik-skin.
pus munk-hilu-skin,
iləp mayka iskam uk
stik k^hapa yaka tənəs-
uput. manaki ayaq
chaku-ʔaq skin k^hapá,
q^hiwa tənəs luxlux-
kakwa q^ha kikwəli
k^hapa stik-skin.



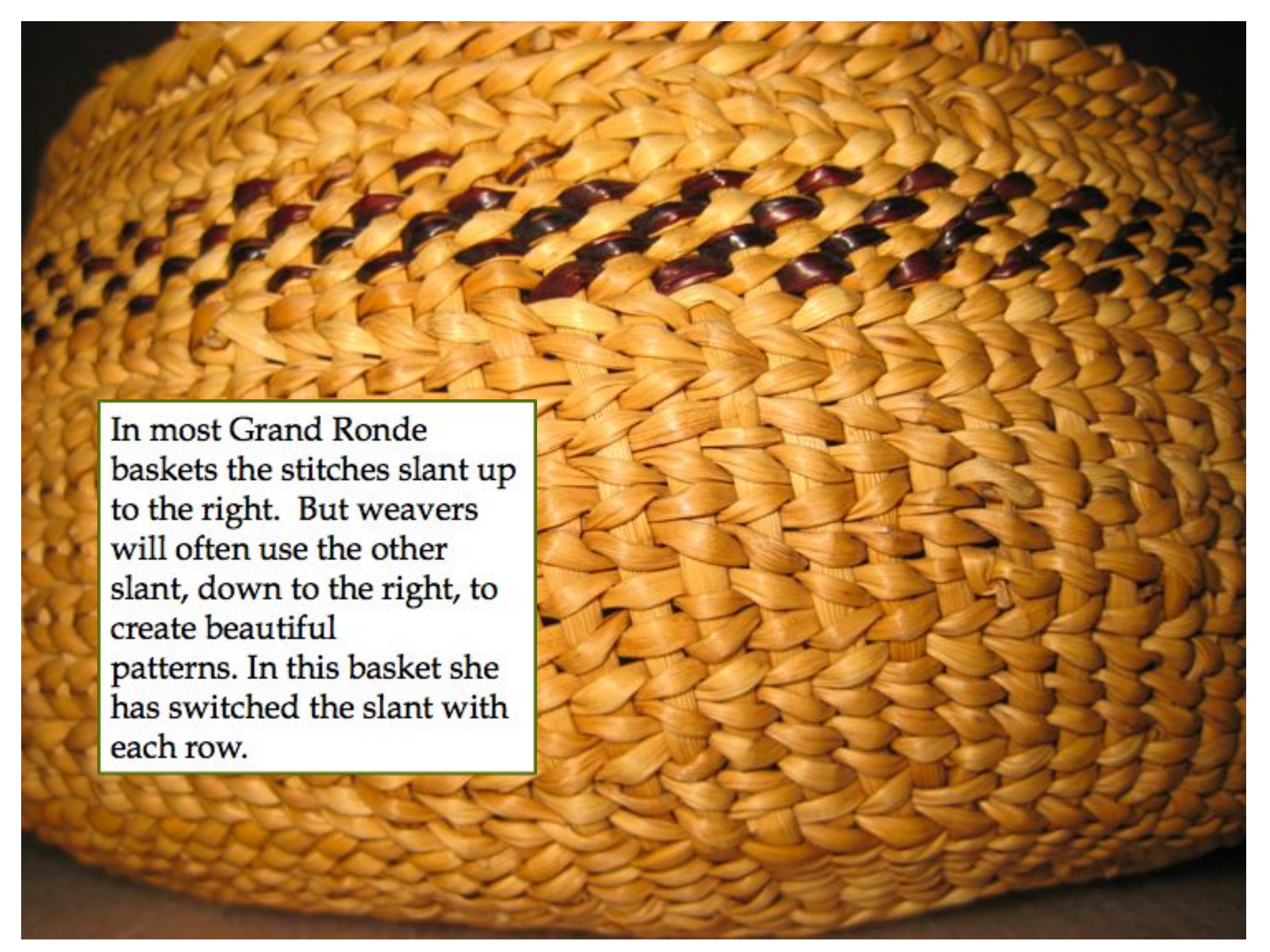
Cross
Eight
Rush
Stems

Four Over
Four



Begin the Twining by
folding a single Rush stem
in half.

Cross the left weaving
strand up and over the



In most Grand Ronde baskets the stitches slant up to the right. But weavers will often use the other slant, down to the right, to create beautiful patterns. In this basket she has switched the slant with each row.

Teacher Training

Teachers need to be trained

- To develop curriculum – units on traditional foods, plants, Longhouse and Sweathouse protocol
- To deliver curriculum



Questions

What are you doing about curriculum in your community?

What might place-based curriculum look like in your context?

Overview

- Native American Youth Statistics
- Language and culture as protective factors
- Culture place-based curriculum

BREAK

- Youth “language keepers”
- **Intergenerational family focus groups**
- Protective factors survey
- Teacher Interviews

Evaluation Measures

- Protective Factors Survey: determine relationship between language and cultural teaching to increased self-esteem and decreased risky behavior
- Ichishkiin language proficiency benchmarks and can-do statements: measures students' language proficiency
- Focus groups with families and students: determine impact of student learning on family members

Intergenerational Family Focus Group

Knowing their language is a beneficial influence in students' lives.

“...something you could experience and get experience—get to learn a part of your own heritage and just learn what only a few of our...a little amount of the Yakama people actually know the language. And we have that opportunity.”

Community and Family

Qf. When was the last time you heard Ichishkíin spoken? _____

Qg. Where did you hear it spoken?

Qh. How many Ichishkíin speakers are there in your family? _____

Who are they and how are they related to you?

Why Conduct Focus Groups?

It allowed students, parents and family members to openly discuss:

- issues of Ichishkíin language loss and now language learning; of the role of culture in their lives;
- the role the project played in interesting and in some instances motivating parents and other family members to learn Ichishkíin.
- parents shared with their students their feelings of pride in their learning Ichishkíin.
- and both groups discussed that a more culture centered learning environment encourages identity.

Students are seeking out opportunities to teach their relatives.

“Last summer I was watching my sister’s nieces so when my mom was gone I would help them write their name because the oldest is five now, she was starting kindergarten. So I was trying to talk to her a little bit in Sahaptin (Ichishkiin). And sometimes she’d kind of look at me and she’d kind of try and then sometimes afterwards she *would* say the words. So I was like, okay, I’m getting really inspired now to pass it on.”

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- **Protective factors survey and Lang Proficiency**
- Teacher Interviews

Protective factors survey: Self

Diagnostic assessment:

Qb. How well do you speak your Tribal language? (circle one)

1 = I don't speak at all

2 = I speak some words and phrases

3 = I can ask and answer some questions and can introduce myself

4 = I can have a sustained conversation with my teacher and elder

Qc. In Ichishkíin, write what words, phrases, greetings you know (e.g. body parts, colors, numbers, animal, place names, relationships):

Qd. In Ichishkíin, write what words you know about the longhouse:

Qe. In Ichishkíin, write what words you know about sweats:

The following chart shows that as students were exposed more to the language, they became more able and comfortable using the language to communicate

Qj. Rate your comfort level introducing yourself in Ichishkíin: _____

1. Very comfortable [T1 27%; T2 80%]
2. Somewhat comfortable [T1 55%; T2 20%]
3. Neither comfortable nor uncomfortable
4. Somewhat uncomfortable
5. Very uncomfortable

At Time 1 students had little to no language ability/ proficiency.

At Time 2, Students performed at the Mid- Novice Level. Students were able to: identify themselves, greet each other and members of their family and community, talk about immediate family members; produce and use vocabulary and phrases associated with their classroom; produce words and phrases *in* the longhouse and sweathouse; use vocab from traditional foods curriculum in the community; talk about some First Foods protocol;

Family

Qo. Please circle how supportive your family is of you taking this language class:

1. Very supportive
2. Somewhat supportive
3. Neither supportive nor unsupportive
4. Somewhat unsupportive
5. Very unsupportive

Identity, Confidence, Health

Qr. Please circle below: Knowing my Native language makes me confident.

1. Strongly Agree [T1 42%; T2 50%]
2. Agree [T1 58%; T2 50%]
3. Disagree
4. Strongly Disagree

With Peers

Qt. You are at a party at someone's house and one of your friends offers you a drink containing alcohol. What would you say or do? (circle one)

1. drink it

2. tell your friend "No thanks" and suggest that you and your friend go do something else [T1 40%; T2 46%]

3. just say "no thanks" and walk away [T1 40%; T2 45%]

4. make up an excuse, tell your friend you had something else to do, and leave [T1 20%; T2 9%]

Outcomes

Project shows students and parents reporting increases in

- Health - well-being, self-esteem, links to the community and traditional ways
- Language use T1 – not speaking to elders or in the community; T2 – using Ichishkiin in the community; greeting elders; speaking in the Longhouse
- Language proficiency – T1 little to no language proficiency; T2 Novice-mid and using language in the community with elders and teachers

Overview

- Native American Youth Statistics
- Language and culture as protective factors
- Culture place-based curriculum

BREAK

- Youth “language keepers”
- Intergenerational family focus groups
- Protective factors survey
- **Teacher Interviews**

Overall Themes That Emerged

From current work in progress- Institute of Education Sciences

Teachers see themselves as a link between their own language teachers and their students.

Teachers' own identity, health and feelings of well-being are tied to their teaching, and they perceive the same for their students.

Teachers report that youth and families are strengthened when youth learn language.

(1) How Did Teachers Learn Their Language?

Teachers learned the language from

- elders
- family member(s) growing up
- feel a responsibility to carry what they learned forward to their students
- and carry the voices of their elders into the present

(2) Benefits Teachers Perceive in Learning Language on Their Identity

- learning the language
- learning their own history
- learning their oral traditions
- learning their own culture
- establishing identity
- learning about themselves
- respecting themselves

(3) Benefits Teachers Perceive of their Students Learning Language

- students learn about their families
- where they are from - identity
- students bring the language out into the community
- language carries over into assignments in other classrooms
- students feel the language class is a place for them

(4) Benefits Students Perceive of their own Language Learning

- get to be a part of one's own heritage
- teaching younger children
- identity

In Closing

“That's kind of my thoughts about how we are here as a circle of life. We call it the Journey of Life Cycle and that is part of our belief is to follow that life cycle and the traditions of it... and that's the way we live and when my students come in here that's just the way I see them.” (Language Teacher)

Does the concept of language as a protective factor make sense in your context?

What are you doing about curriculum in your community?

How important is identity for language learners in your community?

20 Years of Relationship Building

Case study of eBook Project



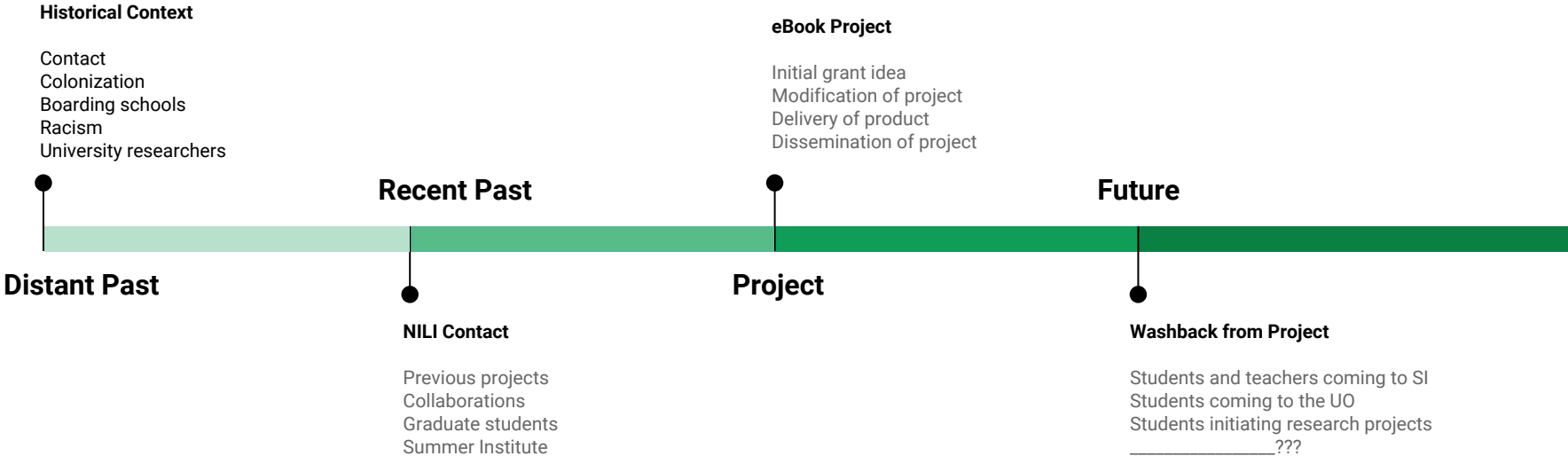
OVERVIEW

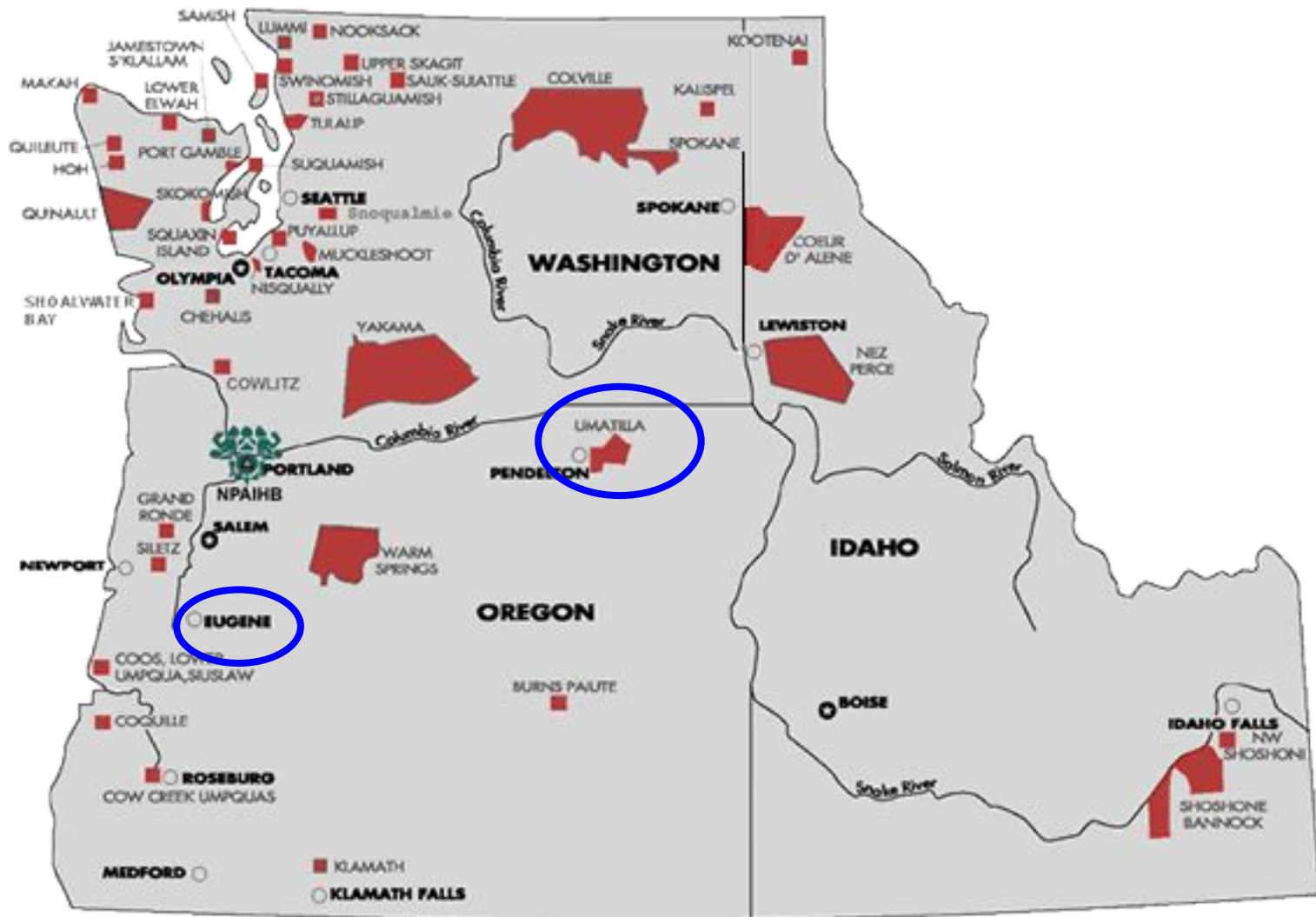
- Native American Youth Statistics
- Language and culture as protective factors
- Culture place-based curriculum

BREAK

- **Youth “language keepers”**
- Intergenerational family focus groups
- Protective factors survey
- Teacher Interviews

Field Project Timeline



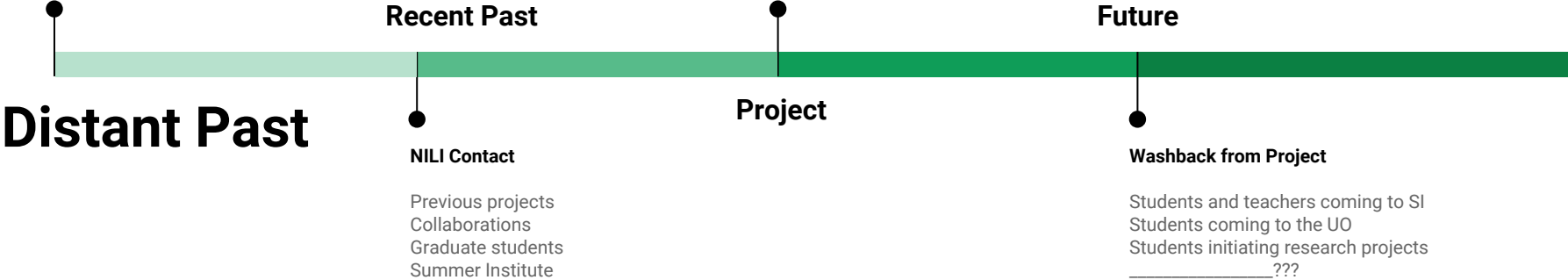


Field Project Timeline

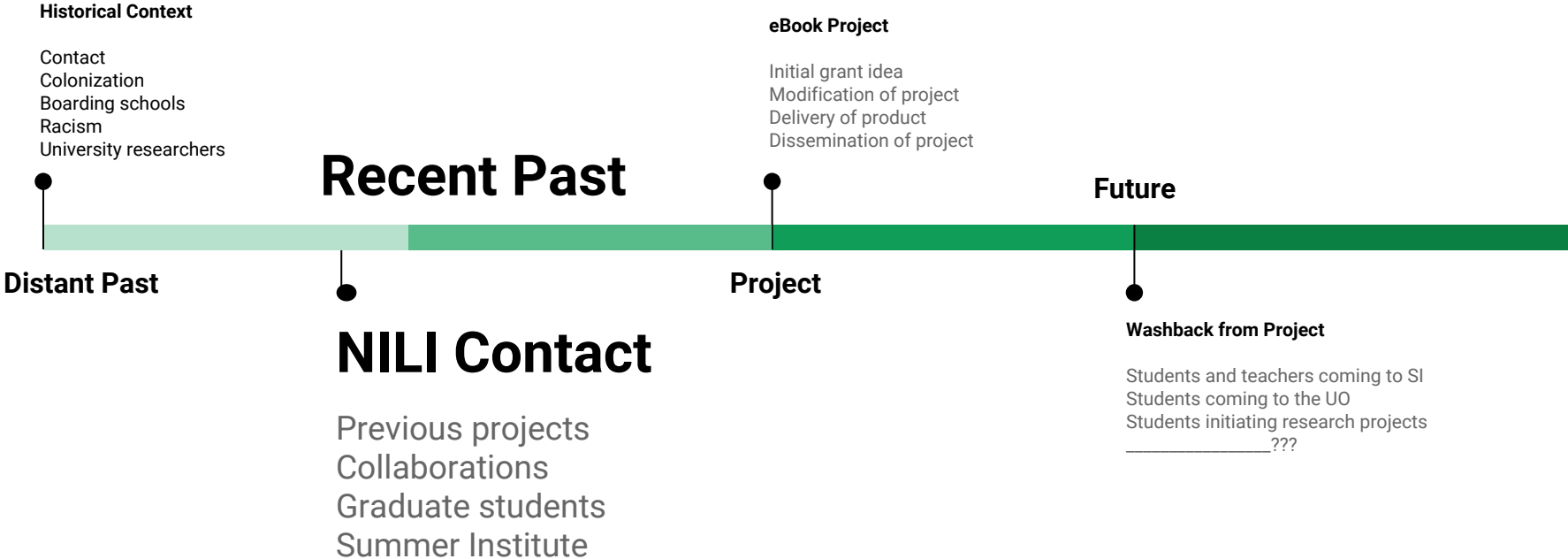
Historical Context

Contact
Colonization
Boarding schools
Racism
University researchers

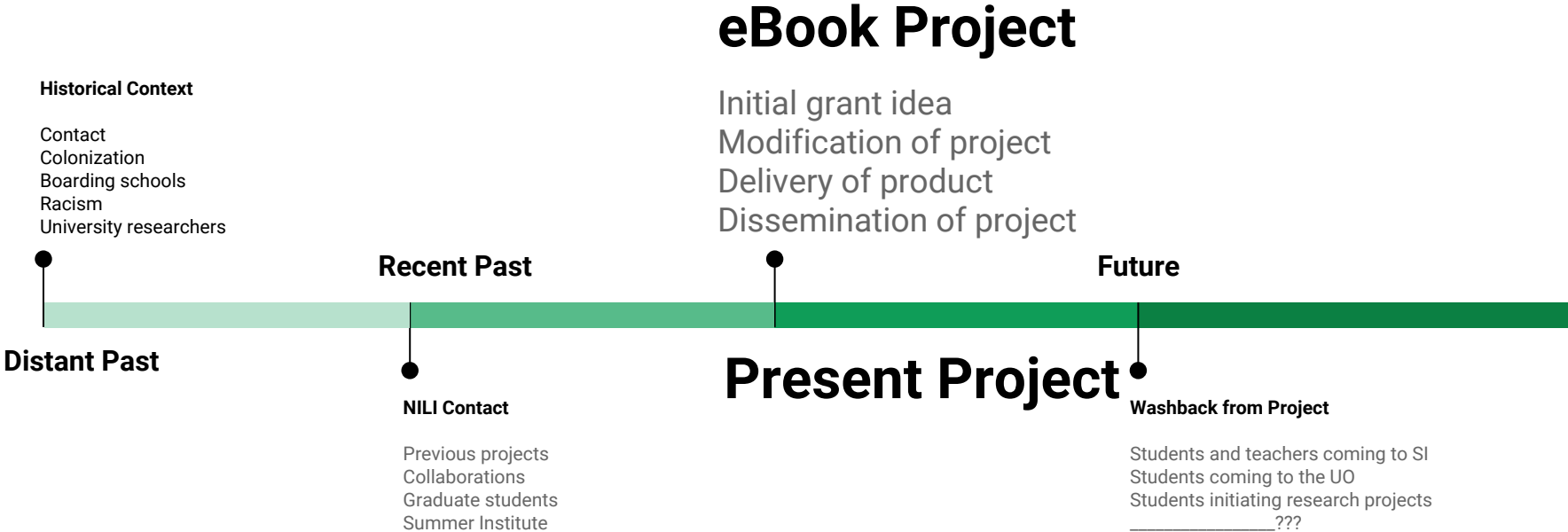
eBook Project
Initial grant idea
Modification of project
Delivery of product
Dissemination of project



Field Project Timeline



Field Project Timeline



Project Goals

- raise visibility of language
- develop HS youth 21st century skills
- venue for language use
- foster new generation of language leaders



Our Project Model - PAR in Action

co-develop with HS language teacher	see the Ss as budding language leaders
create small eBook library for preschool immersion	build college resume of youth
train the HS students in tech skills	unveil the books with preschoolers for leadership and intergenerational contact
project based learning design	books shared with wider community

Portable Computer Language Lab



Portable Computer Language Lab









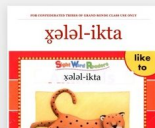
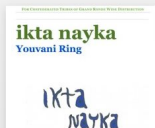
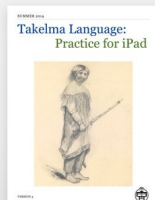
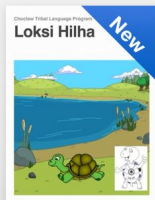
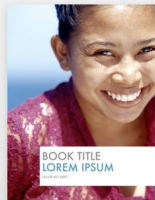
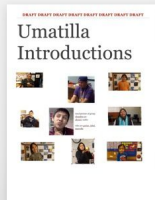
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HOME

1. RESOURCES

▼ **2. GRAND RONDE**

CLASS VISIT

EBOOKS

INTRODUCTIONS

▼ **3. UMATILLA**

EBOOKS

INTRODUCTIONS

▼ **4. WORKSHOPS**

WKSHP 01

WKSHP 02

WKSHP 03

WKSHP 04

WKSHP 05

5. CONNECT

▼ **6. SUMMER INSTITUTE**

EBOOKS

LANGUAGE IN YOUR
LIFE

3. Umatilla >

Introductions



You can listen to the formal introductions of the Nixyaawii High School Umatilla Language class as they talk in their language and in English.



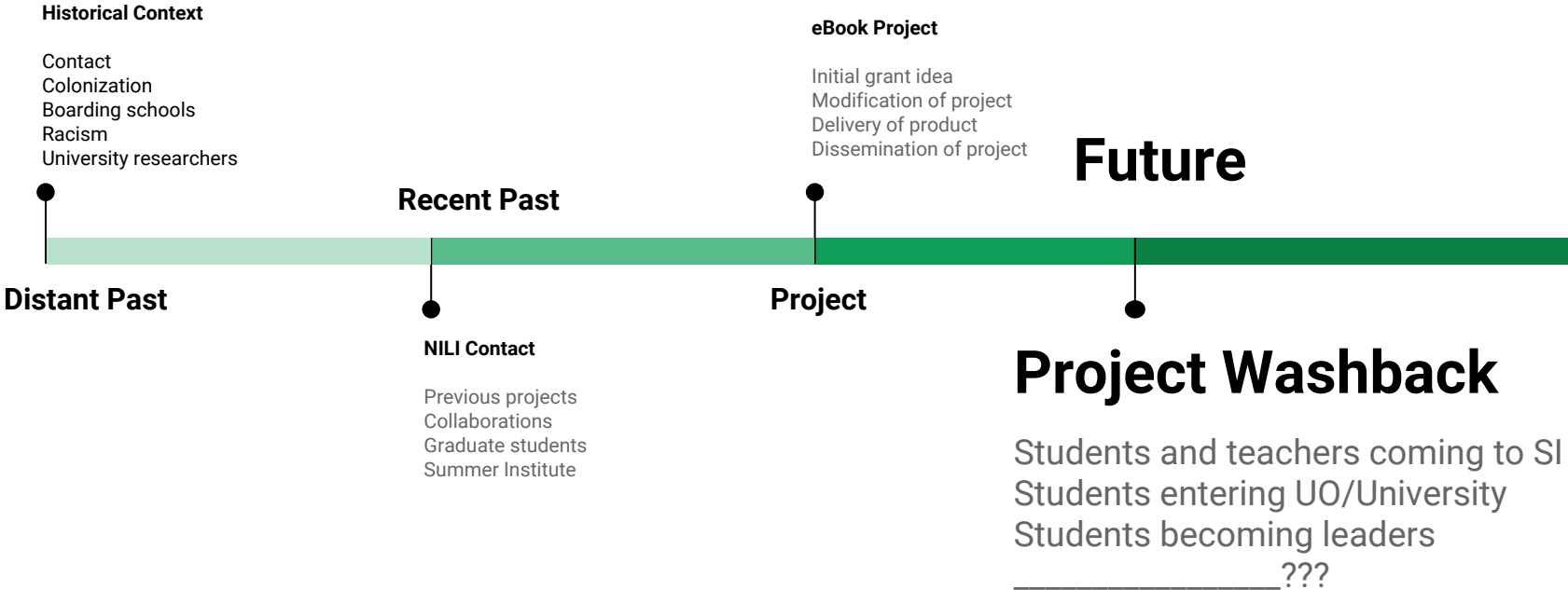








Field Project Timeline





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The Restoration and Revitalization of Imatalam

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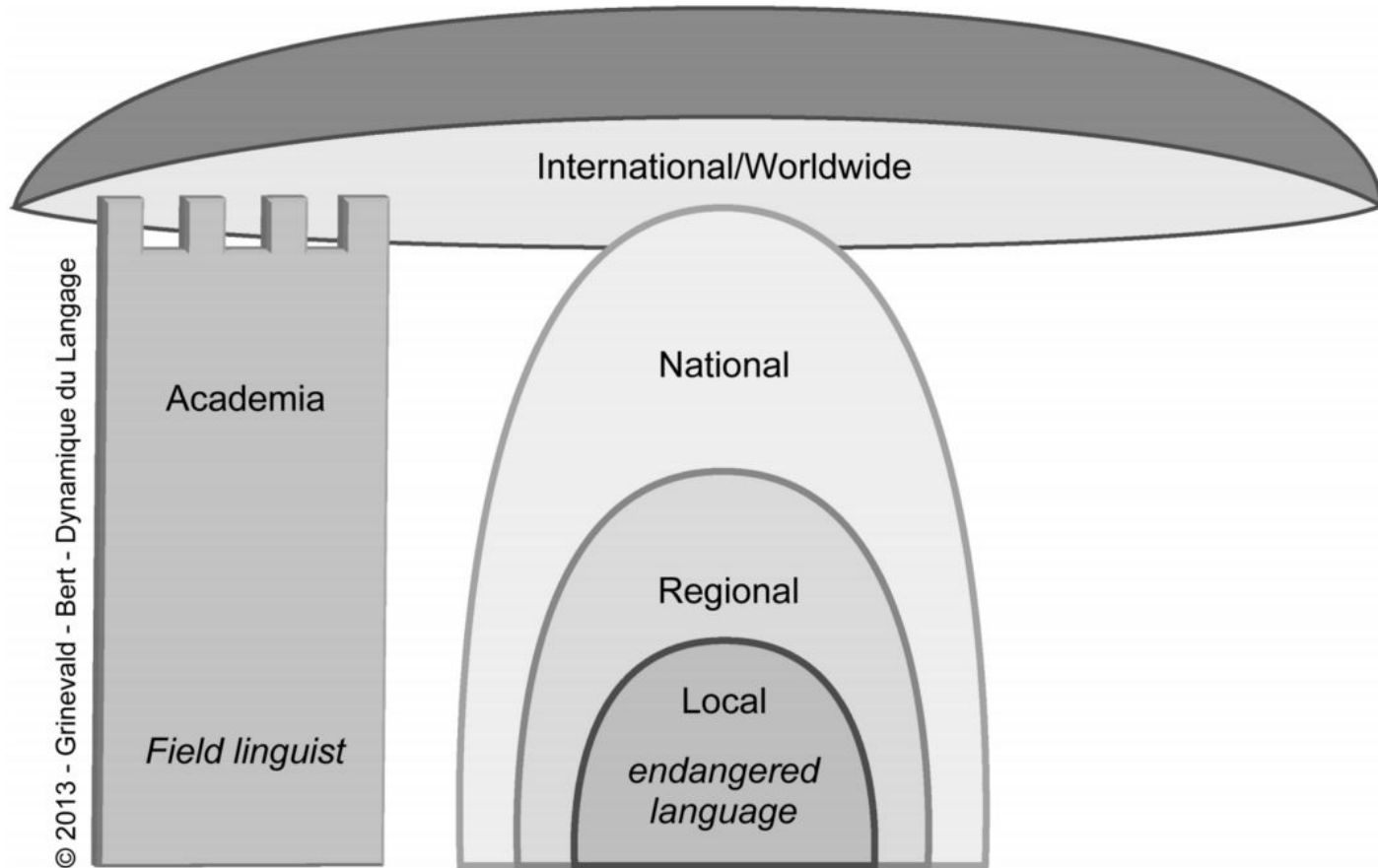
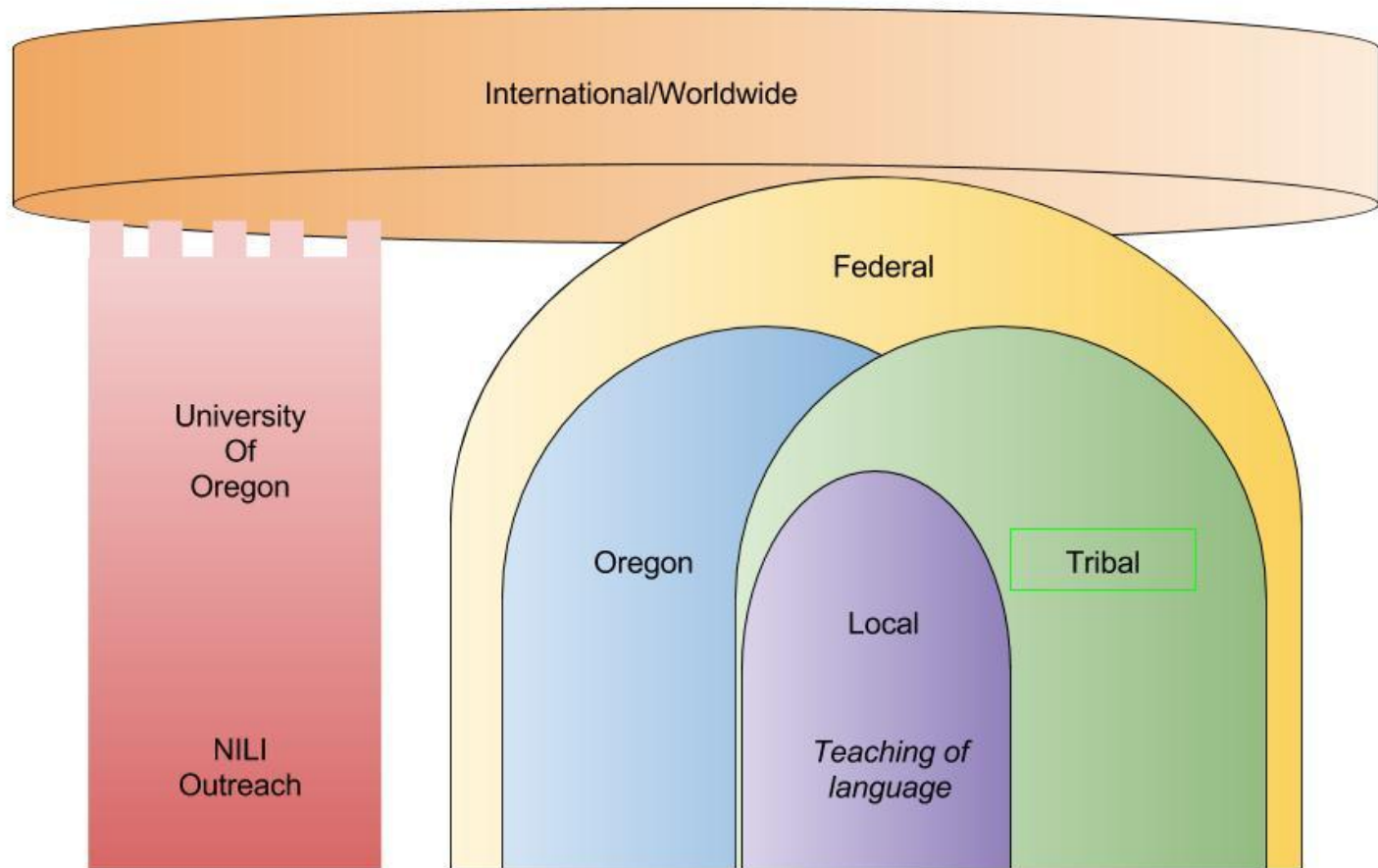
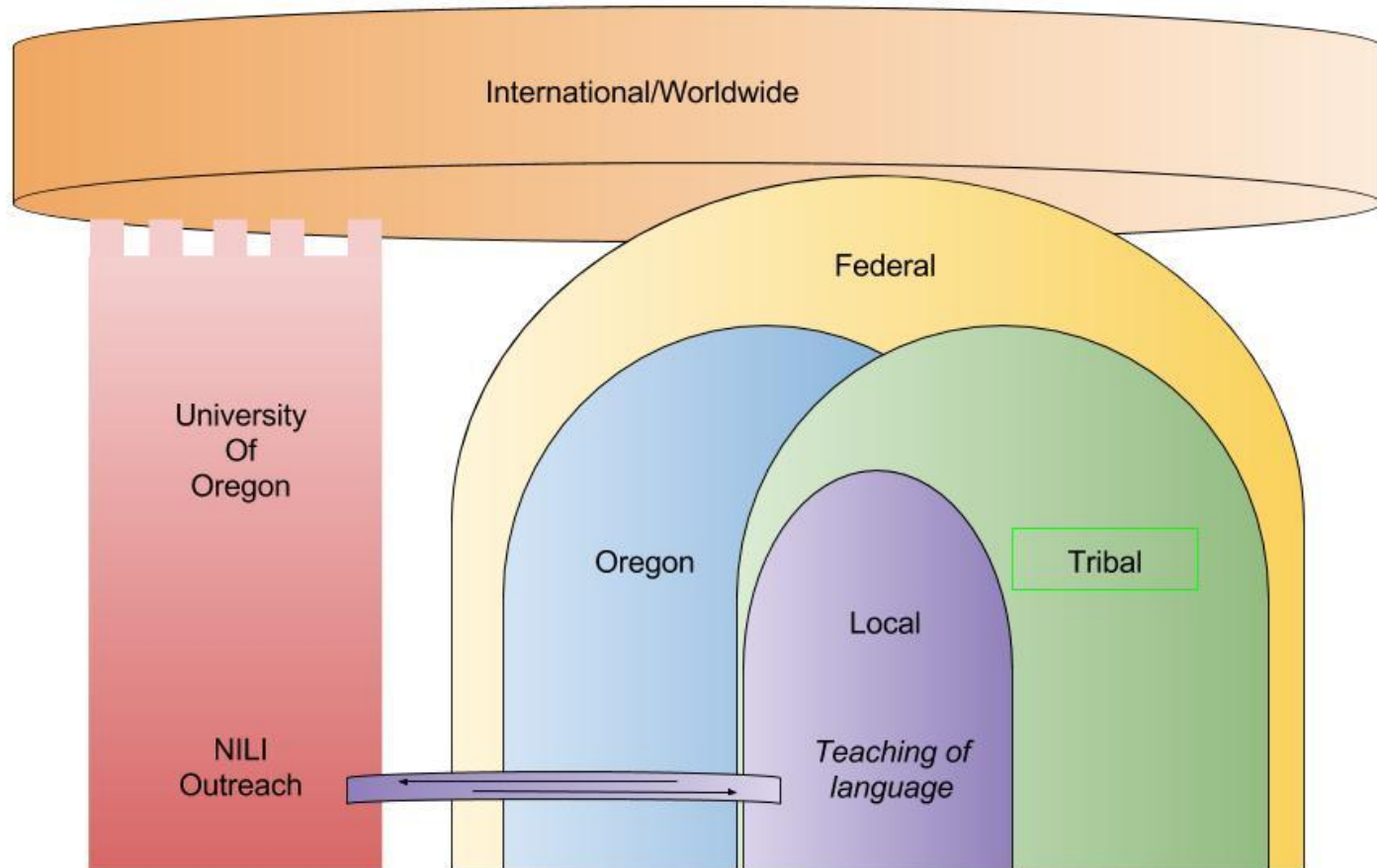
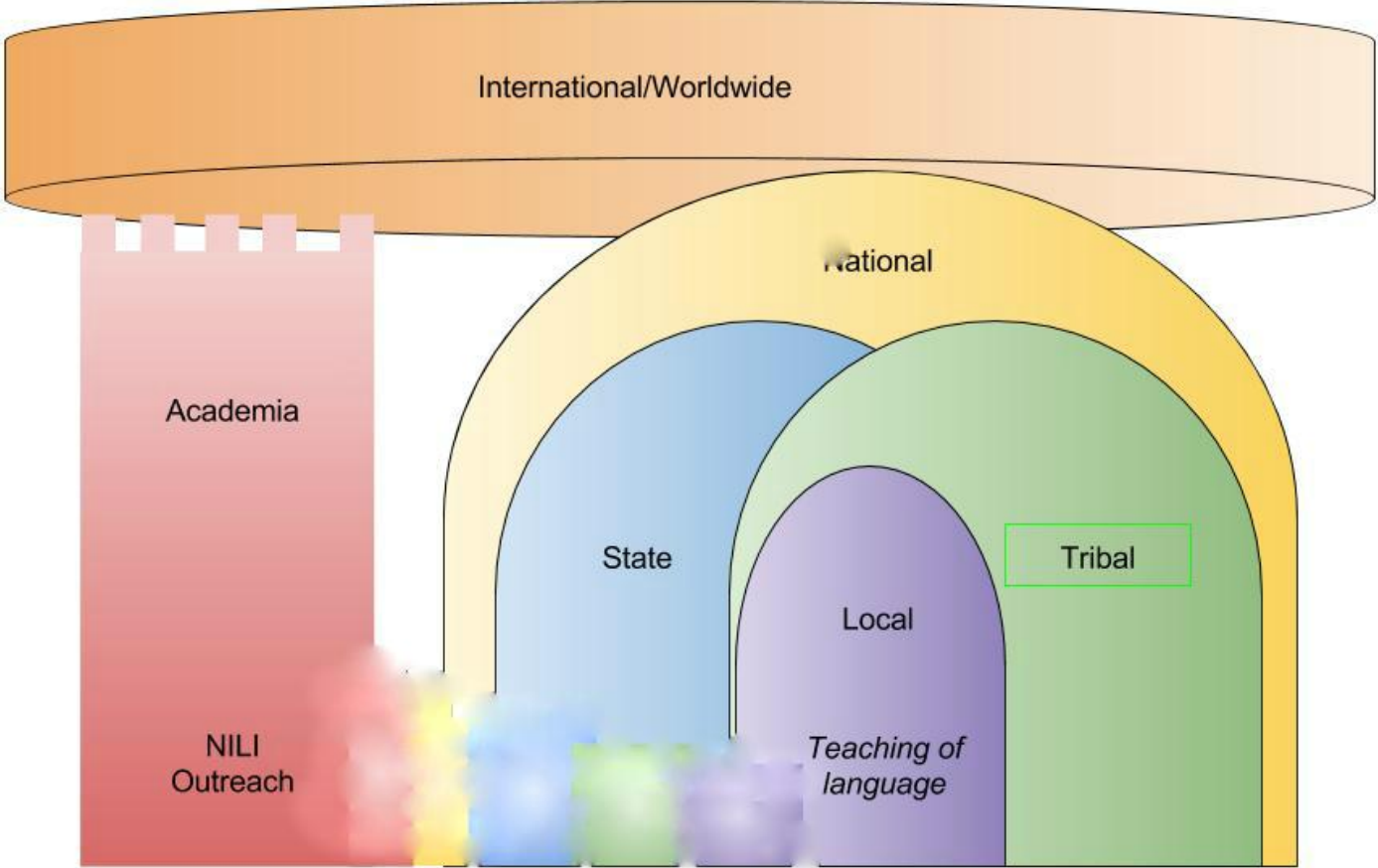


Figure 17.1 Spheres of ideologies.







Your turn...

How do we measure the “success” of a “language” project like this?

What parts of a PAR project like this could be useful in your community? What parts would not work?

How important is relationship building in your context? What elements of the past would be essential to know for any linguist or outside researcher entering your contact community?

