

Pimasapsikw'aláma Patxánaḡa Sapsikw'aláma: Átmaakshaataash Shúkwaat Naknuwilámaman  
The Learners are Becoming the Teachers: Honoring the Knowledge Keepers

by  
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## DISSERTATION ABSTRACT

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Doctor of Philosophy in Linguistics

Title: Pimasapsikw'áláma Patxánaḡa Sapsikw'áláma: Átmaakshaataash Shúkwaat

Naknuwílámaman. The Learners are Becoming the Teachers: Honoring the Knowledge Keepers

This dissertation explores the question: How can the lived experiences of second language (L2) teachers of Ichishkíin inform language revitalization and documentation? Grounded in Indigenous research paradigms, the Nine Virtues of the Yakama Nation, and relational accountability, the study centers L2 teachers as cultural and pedagogical leaders whose lived experiences serve as valuable sources of knowledge for community-based language reclamation. Three guiding principles frame the inquiry: (1) It is important in the context of highly endangered languages to re-center language revitalization efforts around second language (L2) speakers as cultural and pedagogical leaders, (2) The sociocultural experiences of L2 learners provide a vital link to traditional knowledge systems and can inform language teaching that reflects the values, histories, and protocols of the community, and (3) Framing L2 learners' experiences as valid data sources aligns with Indigenous research paradigms that prioritize relationality, community expertise, and culturally grounded knowledge systems.

Data were gathered during a professional development workshop with L2 Ichishkíin teachers using surveys, dialogue worksheets, group discussions, and field notes. An inductive, constructivist grounded theory analysis, enriched by narrative inquiry and layered with the Nine Virtues, revealed themes of relationality, humility, patience, emotional learning, and community responsibility. Teachers described language as inherently relational, shaped by kinship roles, nonverbal norms, and the teachings of Elders. Conversational practices emerged as central to both linguistic development and cultural fluency.

Rather than treating L2 knowledge as secondary, this study affirms its richness, complexity, and cultural authority. The research culminates in a set of instructional materials and workshop outlines that were co-created in response to teacher input and offered as an act of reciprocity consistent with Indigenous methodologies. A key contribution of this dissertation is

showing how values articulated by the community can be translated into a workshop series and teaching materials that are consistent with recognized best practices in second language teaching (SLT). By linking cultural values directly to interactive and pragmatic teaching strategies, this work provides a powerful alternative to grammar- and vocabulary-centered instruction and offers a model for sustainable, community-driven professional development. Ultimately, this dissertation demonstrates how honoring the lived experiences of L2 teachers advances culturally grounded, relationally accountable approaches to revitalization and transforms language documentation into a process of community care and the nurturing of Indigenous self-determination.

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This dissertation is the final requirement of my doctoral studies. I have thought about what my dissertation would be about since I was an undergraduate student. I did not know what exactly the content would be about, but I can tell you, I knew it would be about Ichishkíin. I was first introduced to the language in 2014, and I knew immediately it was going to change my life, but I had no idea just how much. It has been an unimaginable blessing to learn and work with the language, not only because the language itself is special, but because of the truly wonderful people that have come into my life because of it. It is difficult to describe how grateful I am. But I will try.

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## DEDICATION

This dissertation is dedicated to the Ichishkiin learners, teachers and Elders who work tirelessly and with so much heart to put the language first. I never set out to write a dissertation for its own sake, I only hoped it might be of service. I offer this work with deep respect, in the hope that it brings something meaningful and useful to your continued efforts.

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## CHAPTER I: INTRODUCTION

The focus of this dissertation is rooted in sustained collaboration with Ichishkíin language teachers, the Yakama Nation Ichishkíin Sínwit Program (YNISLP), and my own lived experience as both a learner and instructor of Ichishkíin. These relationships and experiences have shaped a collaborative research approach that centers the voices, practices, and insights of second language (L2) teachers as critical contributors to language revitalization. Rather than viewing L2 learners as peripheral or transitional figures, this dissertation positions them as central actors whose cultural, pedagogical, and relational knowledge plays a vital role in sustaining and transmitting the language. The primary aim is to elevate these perspectives as a legitimate and necessary part of broader language teaching strategies, providing a framework for applied linguists, language documentarians, and revitalizationists working in highly endangered language contexts. By foregrounding the lived experiences of L2 teachers, this work challenges dominant narratives that prioritize native speaker authority and instead affirms the value of community-embedded knowledge, cultural fluency, and relational accountability in shaping sustainable, community-driven revitalization efforts.

### 1.1.1 Positionality Statement

I am a non-Native learner of the Ichishkíin languages. I have experience learning and studying both Yakama and Warm Springs Ichishkíin. For the past eleven years, I have studied Yakama Ichishkíin at the University of Oregon under the guidance of átway sapsikw'alá Dr. Virginia Beavert, Tuxámshish, Dr. Regan Anderson, Dr. Twalatin Sutterlict, and Dr. Joana Jansen. I also learned Warm Springs Ichishkíin through projects with átway Arlita Rhoan and átway Suzie Slockish.

Along this journey, I became a certified Ichishkíin language instructor with the Yakama Nation and, more recently, I have had the privilege of teaching the Ichishkíin 101–103 series at the University of Oregon. Teaching at the university level has deepened my knowledge and perspective. It has required me to not only carry forward what I have been taught but also to learn through the process of preparing lessons, supporting students, and witnessing how Ichishkíin continues to grow in academic and community spaces. This teaching experience has

reinforced my understanding that revitalization is not only about language transmission, but also about relationship, responsibility, and community care.

I have dedicated my academic career to the language and to the relationships I have made along the way. I would not be here without the people who inspired and encouraged me to continue this work. It has been an incredible privilege to be part of the Ichishkiin language community.

Importantly, I did not grow up in the community or with the language, and I do not claim to be an expert on the culture. I only know what I have learned through my experiences and the generosity of those who have included me. Our *átway sapsikw'alá* often began interviews, stories, or advice by saying, “I only know what I was taught,” or “This is how I was raised.” She never claimed expertise, even though to many of us she was one. I follow that same path here in this dissertation. I do not claim to be an expert on Yakama culture; I only know what I was taught through relationships, years of learning, and now through teaching. There is still much I do not know, and I will forever be learning.

### **1.1.2 Research Rationale**

In 2024, *átway Virginia Beavert, Tuxámshish, átaw sapsikw'alá* passed on. She was a teacher, sharing stories about her life, her family, and her culture. She was the oldest elder on the Yakama Nation who dedicated her life to her people and her language and obtained her PhD at 90 years old. Within the same year, another precious elder also tragically passed. This elder was a mentor, educator and advocate for her people and her language. Her mentorship and teachings were known throughout the community. As a school counselor, she designed The Nine Virtues of the Yakama Nation (Wilkins, 2008) so that each virtue corresponded with a month of the nine-month school year. The Nine Virtues has extended beyond its original use and has had tremendous impact in burgeoning Yakama scholarship (Anderson, 2022; Sutterliet, 2022).

The teachings of Elders are precious and embody the wisdom and cultural heritage of the community. As custodians of knowledge, Elders hold the important responsibility of transmitting cultural, historical, and language knowledge to subsequent generations. Within the Yakama Nation, Elders are the first language (L1) speakers of Ichishkiin, serving as essential resources and advisors in matters of language, culture, and history. They are deeply respected and entrusted by the community to ensure that their knowledge endures through oral tradition. Thus, when

Elders pass on, the responsibility shifts to younger generations, who must courageously embrace their role in preserving and continuing these traditions.

Within Indigenous communities experiencing language endangerment, such as the Yakama Nation, a vibrant oral tradition persists, deeply embedding cultural and linguistic heritage even when the language has not been consistently spoken in the home. Many community members have encountered Ichishkiin through histories and narratives shared by family, Elders, other community members, or ceremony during their upbringing. For some second language (L2) learning has been shaped by these forms of community exposure, combined with elder apprenticeship and formal education. Others have come to the language through academic study, or personal commitment, and bring valuable perspectives shaped by their own learning paths. Because of language shift and varying levels of access to learning, there is a wide diversity of proficiency among L2 speakers. What unites these teachers is not a single shared upbringing, but their commitment to revitalization and their ability to contribute insights grounded in their lived experiences. Whether through community knowledge, classroom preparation, or personal study, L2 teachers carry perspectives that support meaningful participation in revitalization efforts. Elders have imparted cultural insights and entrusted younger generations with experiences that embody the Yakama worldview, and these teachings continue to inform and guide teachers' work, independent of individual language proficiency

Within academic research, L2 learners have received limited attention, as their linguistic experience is not the experience that is privileged in language learning contexts: that of teachers of languages learned from infancy, yet they remain profoundly integral to sustaining cycles of knowledge. In communities facing significant language endangerment, such as those speaking Ichishkiin, L2 learners represent the future generation of language speakers. Due to historical persecution, oppression and genocide spanning generations, particularly resulting from the traumatic legacy of boarding schools, many Elders refrained from teaching Ichishkiin to their own children, motivated by a desire to shield them from similar trauma. Consequently, English gradually infiltrated daily communication, reshaping community linguistic practices. Despite these historical barriers, contemporary L2 learners actively engage in language reclamation. Even though their journey often begins in adulthood, their dedication to restoring Ichishkiin to everyday life is both profound and unwavering.

Historically, more than 300 languages were spoken across what is now the United States and Canada at the time of European contact; today, more than half of these languages no longer have living native speakers (Rehg & Campbell, 2018). Further, some estimates suggest that 24% of the world's linguistic diversity has disappeared in the past six decades (Barlow & Campbell, 2018), with projections indicating that up to 90% of global languages could become dormant by the end of this century (Hale et al., 1992). This reality presents an urgent issue already faced by revitalizationists in numerous communities throughout North America.

Though difficult and deeply emotional, addressing how to sustain language practices after Elders are gone is imperative for endangered language, advocates, scholars, and communities alike. Consequently, this dissertation adopts an alternative perspective to conventional approaches in applied linguistics, language documentation, and revitalization. The primary objective of this research is to honor and elevate the lived experiences and sociocultural insights of L2 learners, highlighting how their perspectives can guide researchers, revitalizationists, and communities in sustaining language work after Elders have passed. In doing so, this dissertation engages directly with the following research question:

1. How can the lived experiences of L2 teachers inform language revitalization and documentation?

This dissertation highlights key considerations for language revitalizationists, applied linguists, and language documentarians teaching and collaborating with Indigenous communities experiencing severe language endangerment. Centered around Ichishkíin as a case study, and guided by the central research question, the study proposes three primary principles:

Principle 1: It is important in the context of highly endangered languages to re-center language revitalization efforts around second language (L2) speakers as cultural and pedagogical leaders.

Principle 2: The sociocultural experiences of L2 learners provide a vital link to traditional knowledge systems and can inform language teaching that reflects the values, histories, and protocols of the community.

Principle 3: Framing L2 learners' experiences as valid sources aligns with Indigenous research paradigms that prioritize relationality, community expertise, and culturally grounded knowledge systems.

In addition to these contributions, this dissertation demonstrates how analysis of teachers' lived experiences can directly inform the design of instructional materials and a workshop series. By grounding workshop series and curricular designs in the community's own values and practices, this research provides a model for integrating Indigenous priorities with established best practices in second language teaching. The iterative relationship between analysis, materials, and workshop design highlights the transformative potential of L2 teachers' knowledge, not only for classroom instruction but also for shaping sustainable professional development pathways that strengthen revitalization efforts across contexts.

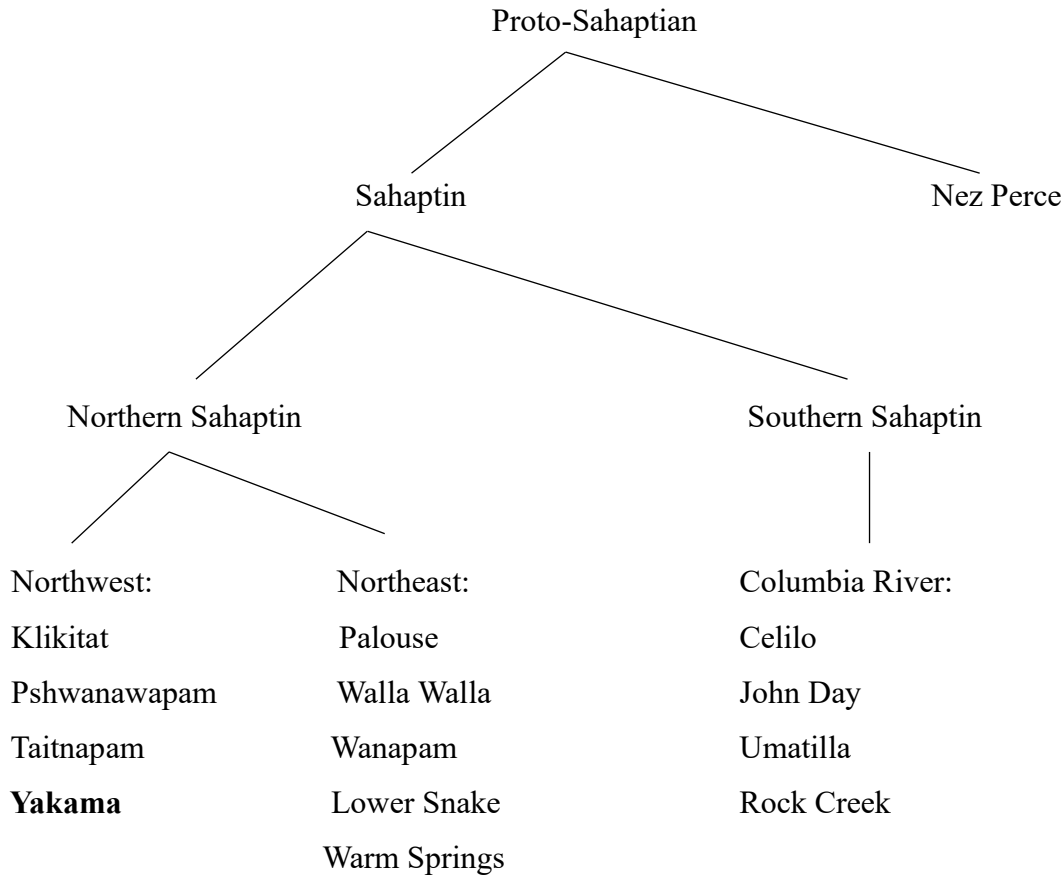
This dissertation begins by providing an overview of the language and community context of Ichishkiin. Chapter 2 offers a comprehensive literature review to introduce and substantiate each of the principles outlined above. Chapter 3 presents previous work that influenced the methodological approach and analytical framework for this dissertation. Chapters 4 and 5 detail the methodological approach and analysis driving this research. Chapter 6 discusses the implications of the findings drawn from the analysis, while Chapter 7 highlights pedagogical materials developed directly from the research data. Finally, Chapter 8 concludes the dissertation, summarizing key insights and proposing avenues for future research.

### **1.2.1 The Language and Community Context**

Sahaptin, or Ichishkiin, is a language spoken by the Plateau Tribes of what are now referred to as the states of Oregon and Washington in the United States. Sahaptin is often used by linguists to categorize the language, while Ichishkiin is the term the Yakama community uses for the language that is spoken. The language will be referred to as Ichishkiin throughout this paper. Ichishkiin languages are part of the Sahaptian language family, which encompasses the Sahaptin and Nez Perce languages and is a member of the Plateau branch of Penutian (DeLancey & Golla 1997). Ichishkiin languages are divided into three dialect areas: Northwest, Northeast, and Columbia River (Rigsby & Rude 1996).

**Figure 1**

*The Sahaptian Language Family Tree Adapted from Jansen (2010, p. 3)*



The dialects of Ichishkiin span the Columbia River Basin and reach into parts of what is now Oregon. Yakama Ichishkiin<sup>1</sup> is spoken in what is now south-central Washington state on the territory of the Yakama Nation. The Yakama Nation currently has over 12,000 enrolled members, in addition to many descendants who do not meet enrollment criteria based on blood quantum (Sutterliet & Anderson, forthcoming). Ichishkiin falls within UNESCO’s category of “severely endangered” languages, with fewer than 50–125 fluent L1 speakers remaining (Sutterliet & Anderson, forthcoming; UNESCO, Endangered Languages Project, 2010).

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<sup>1</sup> The spelling Yakama is used by speakers and the Yakama Nation rather than Yakima to reflect the proper pronunciation in Ichishkiin

According to the Expanded Graded Intergenerational Disruption Scale (EGIDS; Lewis & Simons, 2010), Ichishkíin currently falls between levels 7 (shifting) and 8a (moribund) (Anderson, 2022) (see Figure 2). Despite this small population of L1 speakers, I contend that categorizing Ichishkíin solely as moribund overlooks the significant revitalization efforts of second language (L2) speakers, who actively teach and transmit the language to younger generations. Elders, while invaluable to language preservation, are no longer the only active speakers. Although children are not immersed in Ichishkíin at home, many are learning the language in schools, through interactions with family members, and within community classes, such as the weekly family sessions held at Heritage University. Importantly, the EGIDS framework does not adequately reflect these dynamic and evolving characteristics of the Ichishkíin language community.

**Figure 2**

*Expanded Scale of Language Endangerment*

<b>Expanded Graded Intergenerational Disruption Scale (adapted from Fishman 1991)*</b>			
<b>LEVEL</b>	<b>LABEL</b>	<b>DESCRIPTION</b>	<b>UNESCO</b>
0	International	The language is used internationally for a broad range of functions.	Safe
1	National	The language is used in education, work, mass media, government at the nationwide level.	Safe
2	Regional	The language is used for local and regional mass media and governmental services.	Safe
3	Trade	The language is used for local and regional work by both insiders and outsiders.	Safe
4	Educational	Literacy in the language is being transmitted through a system of public education.	Safe
5	Written	The language is used orally by all generations and is effectively used in written form in parts of the community.	Safe
6a	Vigorous	The language is used orally by all generations and is being learned by children as their first language.	Safe
6b	Threatened	The language is used orally by all generations but only some of the child-bearing generation are transmitting it to their children.	Vulnerable
7	Shifting	The child-bearing generation knows the language well enough to use it among themselves but none are transmitting it to their children	Definitely Endangered
8a	Moribund	The only remaining active speakers of the language are members of the grandparent generation.	Severely Endangered
8b	Nearly Extinct	The only remaining speakers of the language are members of the grandparent generation or older who have little opportunity to use the language.	Critically Endangered
9	Dormant	The language serves as a reminder of heritage identity for an ethnic community. No one has more than symbolic proficiency.	Extinct
10	Extinct	No one retains a sense of ethnic identity associated with the language, even for symbolic purposes.	Extinct

**1.2.2 Community Revitalization and Reclamation in Yakama Ichishkíin**

Research that has informed the current linguistic understanding of Ichishkíin falls within the fields of syntax and morphology (e.g., Jansen, 2012; Jansen & Beavert, 2010; Rigsby, 1965a; Rigsby & Rude, 1996) and phonology and phonetics (e.g., Hargus, 2001; Hargus & Beavert, 2001, 2002a, 2002b, 2005, 2006a, 2006b, 2014). The most recent Ichishkíin grammar was

written over a decade ago by Dr. Joana Jansen (2010). This type of research has been especially useful to those working with language documentation continuing to build resources of Ichishkíin linguistic knowledge. Additionally, Jacob (2013, 2016, 2019, 2020) has contributed immensely to the cultural revitalization, decolonization, and community wellness on the Yakama Nation, specifically focusing on how Indigenous communities enact sovereignty and healing through everyday practices like language teaching, education, food gathering and ceremony. Moreover, Anderson (2022) and Sutterliet (2022) contribute to the growing body of scholarship on Indigenous language and cultural revitalization by emphasizing the central role of education and intergenerational transmission within families. Collectively, this body of research underscores the importance of integrating linguistic, cultural, and community-centered approaches to support the continued vitality of Ichishkíin and the lived experiences of those working to sustain it.

On the Yakama Nation, Ichishkíin language classes are offered in four high schools and three middle schools, one elementary school, the Tribal School, as well as after school and early education programs. A summary of which schools and grades are taught, and what kind of classes are offered are summarized in the table below. Community classes, such as family classes and baby classes are also offered regularly through the Yakama Nation Ichishkíin Sínwit Program. College language classes are offered for 101-102 classes at Heritage University and Salish Kootenai College on the reservation. This is not an exhaustive list.

**Table 1**

*School, grades and classes where Ichishkíin is taught*

Name of School	Grade Levels	Type of Classes Taught
Yakama Nation Tribal School	7 <sup>th</sup> -12 <sup>th</sup>	1st and 2nd year classes
Morgan Middle School	6 <sup>th</sup> -8 <sup>th</sup>	After school culture class
Wapato High School	9 <sup>th</sup> -12 <sup>th</sup>	1st-3rd year classes
Wapato Middle School	6 <sup>th</sup> -8 <sup>th</sup>	afternoon classes
Heritage University	College	1st and 2nd year classes
Salish Kootenai College	College	1st year classes
Toppenish High School	9 <sup>th</sup> -12 <sup>th</sup>	1st and 2nd period
White Swan High School	9 <sup>th</sup> -12 <sup>th</sup>	1st and 2nd year classes
Harrah Elementary	1 <sup>st</sup> -5 <sup>th</sup>	Rotating sessions
Goldendale High School	9 <sup>th</sup> -12 <sup>th</sup>	independent study and 7th period
Community classes	Varies	Family classes (weekly), Baby classes (weekly)

Since 2008, the University of Oregon has offered first- and second-year Yakama Ichishkiin language courses (Anderson, 2019; Jansen, Underriner & Jacob, 2013; Jansen & Beavert 2010). In the 2024-2025 academic year, the curriculum expanded to include a third-year course, allowing the university to provide comprehensive instruction across the 100-300 course levels. These language classes were originally established under the guidance of Átway Dr. Virginia Beavert, who introduced the language to the university campus more than a decade ago. Among her numerous original contributions are *The Way It Was: Anakú Iwachá: Yakima Legends* (1974; 2021), *Ichishkiin Sínwit: Yakama/Yakima Sahaptin Dictionary* (Beavert & Hargus, 2009), and *The Gift of Knowledge: Ttnúwit Átawish Nch'inch'imamí: Reflections on Sahaptin Ways* (2017). Additionally, Átway Dr. Virginia Beavert co-authored several influential linguistic research papers (Hargus & Beavert, 2001, 2002a, 2002b, 2005, 2006a, 2006b, 2014; Jansen & Beavert, 2010, 2011).

At the University of Oregon, Ichishkiin classes prioritize advocacy and the nurturing of new speakers as essential revitalization strategies. Revitalization efforts in these courses extend far beyond the classroom walls, emphasizing the importance of reclaiming everyday language practices within home domains. Central to this approach is the concept of language “nesting,” the purposeful designation of physical spaces for immersive, meaningful use of the language (Zahir, 2018). Initial steps toward building language nests begin with reclaiming smaller, intimate domains of daily life (Anderson, 2015). Students engage deeply in reclaiming domains such as preparing food, making coffee, brushing teeth, or getting dressed. Other reclaimed domains include giving commands to pets, braiding hair, practicing yoga, or working out at the gym, all conducted entirely in Ichishkiin. Each domain is thoughtfully reclaimed by students as part of their course projects, resulting in carefully designed resources, including videos, audio recordings, presentations, and detailed vocabulary lists. These projects become readily shareable classroom materials that serve as valuable tools for teachers, community members, and individuals committed to integrating Ichishkiin into their daily lives. Through the process of reclaiming and re-establishing language domains, students actively contribute to the meaningful creation of language nests, thereby sustaining Ichishkiin for current and future generations.

L2 learners of Ichishkiin encompass children, adult heritage learners, and adult non-heritage learners, including both Native and non-Native individuals. It is important to note that heritage learners may or may not have grown up hearing or speaking the language directly;

however, they deeply value language as an essential aspect of their identity (Hinton, 2011). Collectively, these L2 Ichishkiin learners now constitute a significant portion of the language community, with informal estimates suggesting at over 300 active L2 speakers (personal communication, Twálatin Sutterliet, June 2018).

While Elders continue to serve as precious language consultants, the primary teaching responsibilities have largely shifted to L2 speakers. Currently, fifteen Ichishkiin language teachers actively teach across the seven school districts within the Yakama Nation. The Yakama Nation has established a formal pathway for certifying these teachers through the First Peoples' Language, Culture and Oral Traditions certification program, administered in collaboration with Washington's Office of Superintendent of Public Instruction (OSPI). Each teacher has grown up within the community, deeply immersed in its cultural practices and traditions. The lived experiences of these teachers, shaped by their community knowledge, language learning journeys, and deep commitment to revitalization, uniquely position them to guide the next generation and ensure that Ichishkiin continues as a vital and cherished part of Yakama life.

## CHAPTER II: LITERATURE REVIEW

In this section, I substantiate my research question and principles by synthesizing existing literature, providing scholarly grounding beyond personal experiences alone. Specifically, I will highlight areas within the literature that support the principles put forth in this dissertation, while also clearly identifying gaps this dissertation aims to address. I begin by framing the critical issue of language endangerment and loss, emphasizing its urgency and broader implications. Next, I provide foundational insights into second language (L2) learning, teaching methodologies, and the unique expertise of L2 speakers. Following this, I address prevalent ideological barriers, such as native speaker bias and linguistic hierarchies, which often marginalize L2 learners. Finally, I challenge these limiting ideologies by underscoring the transformative potential of adopting decolonizing and community-centered approaches, affirming their necessity in fostering sustainable revitalization efforts within endangered language communities.

### **2.1.1 Language Endangerment and Revitalization Context**

Language revitalization arises as a response to language endangerment, which itself results directly from language shift and loss. To fully contextualize revitalization efforts, it is essential first to clearly define language shift and loss, situating them firmly within historical contexts shaped by colonization and settler ideologies. Only through understanding this historical foundation can the current realities of Indigenous communities be properly conveyed, illuminating their ongoing resilience and adaptive responses to these challenges. As first-language (L1) speakers pass on, L2 speakers become not merely important, but absolutely vital to the future of language revitalization. Their role is critical in confronting colonial linguistic hierarchies and ensuring that language revitalization is deeply informed and guided by authentic, community-centered lived experiences.

### **2.1.2 Language Shift, Loss and Revitalization**

Language shift occurs when the regular use of ancestral language(s) is no longer maintained across generations, not only between parents and children but also within broader community networks. This disruption affects daily communication, ceremonies, and intergenerational exchanges where language once served as a primary way of transmitting

knowledge, values, and cultural practices. Often, this shift results from long-standing historical colonization and ongoing unequal power dynamics between dominant and marginalized linguistic groups that have limited opportunities for languages to be spoken, learned, and sustained within families and communities. Indigenous communities frequently face forced assimilation into dominant cultural norms, leading inevitably to the erosion and potential loss of their languages. In North America, English has predominantly replaced Indigenous languages as the primary medium of communication.

Many Indigenous languages across North America, including Ichishkíin, have historically and continually face language erasure due to genocidal practices, forced assimilation, and violations of human and linguistic rights (Anderson, 2022; Skutnabb-Kangas, 2018; Wilson & Kamanā, 2009). Indigenous children were forcibly removed to boarding schools far from their communities, punished severely for speaking their native languages, and some tragically never returned home. The trauma associated with these experiences severely disrupted intergenerational language transmission, deterring parents from teaching their languages to subsequent generations (Jansen et al., 2013; McCarty, 2013). Contemporary economic globalization further exacerbates language loss, weakening traditional Indigenous economies and communities while privileging external, large-scale economic systems (Amano et al., 2014).

In response to historical oppression and ongoing assimilation pressures, Indigenous communities are actively pursuing language revitalization strategies aimed at healing, empowerment, and reclaiming cultural autonomy. Revitalization extends far beyond merely reversing language shift, it encapsulates the broader goals of reclaiming cultural traditions, relearning traditional protocols, restoring relationships within families and communities, and reconnecting meaningfully with lands, plants, animals, and ancestral places (Hinton, Huss & Roche, 2018, p. xxii). Communities implement both large-scale initiatives and smaller, targeted actions tailored to their specific needs and resources, bringing their languages back into daily use (Anderson, 2019; Wilson & Kamanā, 2009).

Approaches to language revitalization vary significantly across Indigenous communities, reflecting differences in resources, governance, and speaker demographics. Immersion schools in Hawaiian, Ojibwe, and Mohawk communities have demonstrated notable success by centering endangered languages as the primary medium of instruction (Hinton, 2011). However, many communities without comparable resources or educational autonomy implement alternative

models, including summer immersion programs (e.g., Cochiti), language classes within English-medium schools (e.g., Hupa, Acoma) (Hinton, 2011, p. 307), or adult education initiatives such as college courses (e.g., Hawaiian, Ichishkíin, Chinuk Wawa) (Underriner & Jansen, 2018). Master–Apprentice programs have also emerged as powerful strategies for training the “missing generations” of fluent speakers (Hinton, 2018).

Equally important are home- and family-based approaches, including language nests and homeschool programs (Zahir, 2018; Bommelyn & Tuttle, 2018), which emphasize early immersion in relational, kinship-driven contexts. Even in cases where no L1 speakers remain, revitalization can thrive through documentation and dedicated L2 learners, as seen in the Wampanoag, Nuu-wee-ya', and Myaamia communities (Fermino, 2000; Hall, 2021; Baldwin & Costa, 2018).

Together, these diverse pathways highlight that revitalization is not only about instructional methods but also about cultural sovereignty, intergenerational responsibility, and community values. Unlike majority or world language teaching, endangered language contexts require pedagogies that are culturally grounded, relationship-driven, and responsive to the unique realities of each community. Within this landscape, Ichishkíin revitalization is shaped by programs in higher education, community classes, and teacher-led initiatives, positioning L2 teachers as vital cultural carriers in the absence of large-scale immersion schooling.

While world language pedagogy benefits from extensive research, theoretical frameworks, and abundant teaching resources, endangered languages often lack such comprehensive support. Consequently, teachers of endangered languages frequently must develop culturally relevant curricula, pedagogical materials, and reference resources independently (Austin & Sallabank, 2018; Hinton, 2011; McCarty, 2018; Zahir, 2018).

A significant distinction in endangered language teaching contexts is the prominent role of L2 learners, who now frequently assume instructional responsibilities as Elders pass away or retire from teaching. Revitalization thus increasingly depends upon L2 speakers, who have learned their languages through various methods, including formal education, Master-Apprentice programs (Hinton et al., 2018) community classes, familial transmission, or combinations thereof. Notably, communities such as Hawaiian have established dedicated college programs explicitly focused on fostering fluent L2 speakers (Wilson & Kamanā, 2009).

Regardless of their specific learning pathways, L2 speakers are now critically influential within current and future revitalization efforts. For researchers and language advocates, comprehensively understanding the experiences, contributions, and challenges faced by L2 learners is essential. Their lived experiences and insights hold transformative potential for reshaping language revitalization practices, challenging colonial language hierarchies, and centering community-driven sociocultural perspectives in meaningful and enduring ways.

Understanding the dynamics of language shift, loss, and revitalization provides the foundation for why Second Language Acquisition (SLA) and Second Language Teaching (SLT) research is essential to this dissertation. The teachers at the center of this study are L2 speakers who have taken on leadership roles in revitalization, and their teaching practices are shaped both by their personal learning trajectories and by the broader sociocultural realities described above. SLA and SLT frameworks help illuminate how these teachers learned Ichishkiin, the kinds of knowledge and strategies they draw on in their classrooms, and the challenges they face in contexts without abundant resources or fluent L1 models. At the same time, this background informs my own contributions to the co-created pedagogical materials presented later in the dissertation, ensuring that they are grounded in both the lived expertise of teachers and in the theoretical perspectives that clarify how L2 learning and teaching unfolds in endangered language contexts.

### **2.2.1 Applied Linguistics Perspectives on Second Language (L2) Learning**

As L2 teachers take on central roles in revitalization, Second Language Acquisition (SLA) and Second Language Teaching (SLT) research offers key perspectives for understanding how they learn, what knowledge they bring to classrooms, and how their experiences shape the pedagogical practices explored here.

Applied linguistics is an interdisciplinary field that uses linguistic theory, research, and analysis to address practical problems involving language and communication, especially in areas such as language education, assessment, policy, translation, and language revitalization. It focuses on how language is used, learned, and taught in everyday settings, and supports the development of practical strategies that respond to the specific linguistic and cultural needs of a specific community

Second language acquisition (SLA), a subfield within applied linguistics, is concerned with how individuals acquire languages beyond their first language(s). Influential SLA theories offer multiple perspectives on this process. The Input Hypothesis (Krashen, 1982) argues that acquisition happens when learners receive comprehensible input slightly above their current level. The Output Hypothesis (Swain, 1985, 1995) complements this by suggesting that producing language forces learners to process form and meaning more deeply, leading to noticing gaps in knowledge. The Interaction Hypothesis (Long, 1983, 1996) emphasizes the role of conversational negotiation, where meaning is clarified and reinforced through social interaction.

Sociocultural Theory (Vygotsky, 1978; Lantolf, 2007) situates learning within relationships and cultural practices, highlighting the Zone of Proximal Development and the importance of mediation by more knowledgeable peers or teachers. Skill Acquisition Theory (DeKeyser, 1997, 2001, 2009) frames learning as moving from declarative knowledge (explicit rules) to procedural knowledge (automatic use through practice). Communicative Competence (Hymes, 1972; Canale & Swain, 1980) broadens proficiency beyond grammar to include sociolinguistic, discourse, and strategic competence. The Noticing Hypothesis (Schmidt, 1990) posits that learners must consciously notice linguistic features in input in order to acquire them.

More recent perspectives, such as Multicompetence (Cook, 1991) and Translanguaging (García & Wei, 2014, 2015, 2018), challenge native-speaker norms by validating learners' full linguistic repertoires. These frameworks recognize that bilinguals and multilinguals do not compartmentalize languages, but flexibly draw on all resources available to them.

L2 speakers acquire language through diverse and complex processes shaped by formal instruction, immersion experiences, apprenticeship with proficient speakers, and informal learning environments within communities. The knowledge L2 speakers gain is not limited to linguistic structures alone, it encompasses deep sociocultural insights, enabling them to understand and navigate various cultural contexts effectively. This multifaceted acquisition process results in linguistically and culturally rich competencies, positioning L2 speakers uniquely as both learners and educators.

Different theories of second language acquisition (SLA) can be applied together or individually, depending on the specific linguistic needs and cultural context of the language community being served. No single theory can fully address every context, and the most

effective language education strategies often combine insights from several theoretical perspectives to achieve the specific linguistic and cultural goals of the community.

Taken together, SLA theories highlight the interplay of cognition, interaction, and culture in language learning. In the context of Indigenous language revitalization, certain perspectives are especially useful for guiding teaching and curriculum design. The discussion now turns to Sociocultural Theory, Communicative Competence and Communicative Language Teaching, and Multicompetence and Translanguaging, which provide both conceptual and practical grounding for Indigenous language classrooms.

### **2.2.2 Theories of Second Language Learning - Sociocultural Theory**

Sociocultural Theory (SCT), first conceptualized by Vygotsky in 1978, emerged as a response to dominant psychological frameworks of the time, particularly the divide between behaviorist and humanist perspectives. Whereas humanists (or naturalists) focused on involuntary and reflexive biological abilities, Vygotsky, a behaviorist concerned with higher mental processes, emphasized capacities such as rational thought, problem solving, planning, and meaning making (Fahim & Haghani, 2012, p. 693). He proposed that human cognition operates on two distinct levels: lower-level biological abilities and higher-level abilities that are mediated by cultural tools, including language, literacy, numeracy, and logic. These tools serve as mediators between individuals and their social and physical environments, allowing them to navigate and shape their worlds (Lantolf & Thorne, 2007).

When applied to the context of second language learning, SCT has been adapted to offer a powerful, holistic framework. It promotes the idea that language learning is not simply the mastery of discrete forms but the co-construction of meaning through real-world social interaction (Turuk, 2008). In SCT, learning is inherently a social process, language is acquired not in isolation, but through collaborative, context-rich experiences. Learners are seen as active participants in constructing knowledge and solving problems in dynamic environments. As Ellis (2000) notes, learning does not emerge after interaction but within it. Through interaction with more experienced peers, teachers, or community members, learners internalize language use and develop independent communicative competence.

Key SCT concepts such as participation, the Zone of Proximal Development (ZPD), internalization, and mediation offer critical insights into the process of L2 learning. Participation

reflects the idea that mastering a language requires engagement with others who can guide learners through their ZPD, a space defined as the distance between a learner's current level of independent functioning, and their potential development when supported by a more capable interlocutor (Lantolf, 2000, p. 62). Within the ZPD, mental functions are actively shaped, and knowledge transitions from being co-constructed interpersonally to internalized intrapersonally (Fahim & Haghani, 2012, p. 694).

In practical pedagogical terms, this means that collaborative activities such as role plays, translations, and interviews are especially effective. These scaffolded tasks allow learners to support one another and jointly construct linguistic knowledge. Scaffolding occurs when a more knowledgeable person (teacher, Elder, or peer) provides temporary assistance to help the learner perform tasks that would otherwise be beyond their capability (Fahim & Haghani, 2012). The ZPD also has implications for teacher development. Just as learners benefit from collaboration, so too do educators, through reflective practice and engagement with colleagues. Moreover, mediation extends beyond interpersonal interaction to include meaningful, socially constructed artifacts such as books, visual aids, and cultural tools that can also guide learning (Fahim & Haghani, 2012, p. 694).

Another core concept in SCT is Vygotsky's idea of inner speech, which describes how spoken interactions with others are gradually internalized as a form of self-directed thought. Vygotsky (1986) argued that language development begins in social interaction and is later internalized. In second language learning, inner speech represents a critical stage in learners' progression toward greater fluency and independence. SCT emphasizes that this inward transformation reflects not only linguistic growth but also cultural integration.

Internalization and mediation work in tandem to support language development. Through repeated engagement in social interaction, learners gradually internalize strategies, vocabulary, and discourse patterns that were initially co-constructed with others (Lantolf, 2000). Mediation involves the use of both physical and symbolic tools such as speech, gestures, and texts to regulate relationships and facilitate learning. These tools reshape how individuals relate to each other and to their learning tasks (Fahim & Haghani, 2012, p. 695).

An ecological perspective on SCT in language learning reinforces the inseparability of learners and teachers from the sociocultural environments in which they are embedded. Lantolf (2000, p. 24) articulates this perspective clearly:

“Not only do language and learner matter, but so do place, time, others, goals and motives... because everything is connected to everything else, one cannot look at any single entity in isolation from the others, without compromising the integrity of the very processes one is trying to understand and foment.”

In applying this perspective to Ichishkiin language teaching and revitalization, it becomes evident that learners’ social realities, relationships, cultural values, motivations, and histories are inseparable from the process of acquiring and using the language. For example, teachers described how they intentionally let Elders speak more during conversation, recognizing both the cultural authority of Elders and the relational obligation to listen before speaking. SCT allows us to see revitalization not merely as a technical or pedagogical task, but as a deeply relational and contextual process, and one that honors community life, intergenerational knowledge, and the co-construction of meaning across time and space.

### **2.2.3 Theories of Second Language Learning - Communicative Competence (CC) and Communicative Language Teaching (CLT)**

Communicative language teaching (CLT) is an approach to language instruction that emphasizes interaction and communication as both the means and the goal of achieving language learning outcomes. Its central aim is for learners to develop communicative competence (Hymes, 1971) by engaging in real-life situations that require meaningful communication (Brandl, 2021). Rather than functioning as a fixed method with a single authoritative model or text, CLT is better understood as a flexible framework that draws on a range of materials and methods tailored to specific learning contexts.

As Brandl (2021) notes, Dell Hymes (1971) redefined what it means to truly “know” a language through his concept of communicative competence. Although Hymes did not develop a comprehensive theory, subsequent scholars, most notably Canale and Swain (1980), expanded on the idea to articulate a framework for language learning that values not only grammatical accuracy but also the ability to use language appropriately across social contexts. Canale and Swain identified four components of communicative competence: 1) linguistic competence (knowledge of grammar and vocabulary), 2) sociolinguistic competence (awareness of what is contextually appropriate), 3) discourse competence (the ability to coherently initiate, maintain,

and conclude conversations), and 3) strategic competence (the ability to resolve communication breakdowns effectively) (Brandl, 2021, pp. 5-6).

CLT is grounded in a range of interdisciplinary theories from fields such as cognitive science, educational psychology, and second language acquisition (Brandl, 2021). This theoretical diversity enables CLT to accommodate a wide variety of learner needs, goals, and contexts. While no single theory defines CLT, there is general agreement on several core principles. According to Wesche and Skehan (2002, p. 208), CLT can be characterized by three key features: 1) Activities that require learners to frequently interact, exchange information, and solve problems; 2) The use of authentic texts and real world tasks that integrate written and spoken language; and 3) Learner centered approaches that acknowledge students' backgrounds, linguistic needs, and educational goals, allowing space for creativity and learner agency in instructional decision making.

Because CLT does not rely on a single method, it is often described as a collection of macro-strategies or methodological principles (Doughty & Long, 2003). These principles provide a practical foundation for implementing communicative language instruction in diverse contexts. The eight methodological principles proposed by Doughty and Long (2003) are as follows:

Principle 1: Make the central unit of instruction task based

Principle 2: Promote learning by doing

Principle 3: Input needs to be rich

Principle 4: Input needs to be meaningful, comprehensible, and elaborated

Principle 5: Promote cooperative and collaborative learning

Principle 6: Focus on form

Principle 7: Provide error corrective feedback

Principle 8: Recognize and respect affective factors of learning (pp. 7-21)

These principles reflect CLT's commitment to fostering meaningful communication, contextual learning, and learner engagement. They support the development of not only linguistic competence, but also the broader communicative abilities essential for real-world language use.

#### 2.2.4 Multicompetence and Translanguaging

The concept of Translanguaging originated in 1994 in the context of Welsh bilingual education, where it was first coined as *trawsieithu* (Williams, 1994). This term referred to a pedagogical practice in which Welsh English bilingual students were deliberately encouraged to alternate between their two languages, using one for input and the other for output, as a way to deepen understanding and enhance cognitive engagement (Garcia & Lin, 2017, p. 3). Since then, the term Translanguaging has evolved and broadened in the literature to encompass the full range of multilingual, multimodal, multisemiotic, and multisensory resources that individuals draw upon for thinking, communicating, and making meaning (Wei, 2018, p. 26).

Translanguaging challenges the traditional view that bilingual or multilingual individuals shift between separate, compartmentalized language systems. Instead, it posits that within the mind, languages are not isolated from one another but are fluid and interconnected within a single, integrated linguistic repertoire (Garcia & Wei, 2014). The cognitive boundaries between languages are not naturally occurring, they are shaped by sociopolitical, historical, and ideological forces. While translanguaging does not dismiss the influence of these external constructs, it advocates for pedagogical practices that reflect the ways people actually use language in dynamic, real-world contexts. Language users routinely shift between languages, varieties, registers, and modes (spoken, written, gestural) to perform a wide array of communicative functions in their everyday lives (Wei, 2018, p. 26).

Wei (2018, p. 27) outlines three key contributions Translanguaging makes to applied linguistics. It transforms our understanding of language systems, cognition, and social interaction by challenging rigid linguistic hierarchies. It reconceptualizes how we think about language learning and use, bridging insights from linguistics, psychology, sociology, and education. Translanguaging is not merely a linguistic practice, it is a pedagogical and ideological stance that empowers both learners and teachers. It shifts the power dynamics of the classroom, centering the learner's lived experiences and emphasizing identity development, meaning making, and emotional engagement (Garcia, 2009; Creese & Blackledge, 2015; Wei, 2018, p. 15). It affirms that the full linguistic and cultural repertoires of learners are not liabilities to be corrected, but assets to be celebrated and cultivated.

Within this framework, a multicompetence perspective aligns closely with the principles of Translanguaging. Multicompetence recognizes the language user's capacity to draw from all

of their linguistic resources, regardless of origin, and emphasizes the value of these practices for both individual development and community empowerment (Hirata Edds & Peter, 2016, p. 323). In an increasingly interconnected and globalized world, multilingual education is moving away from the outdated notion of languages as isolated systems. Instead, it acknowledges the full repertoire of multilingual speakers as the authentic foundation for language learning and revitalization (Cenoz & Gorter, 2017).

Taken together, Translanguaging and Multicompetence offer complementary perspectives that reframe multilingualism as a resource rather than a deficit. Both perspectives reject the notion of languages as compartmentalized systems and instead emphasize the integrated, dynamic repertoires through which learners make meaning. By highlighting the cultural, cognitive, and identity-affirming dimensions of language use, these frameworks challenge traditional hierarchies that privilege monolingual norms and native-speaker ideologies. For Indigenous language revitalization in particular, they provide an affirming foundation for pedagogical practices that validate learners' lived experiences, honor their full linguistic resources, and position language learning as both a personal and community-empowering process.

### **2.2.5 Integrating Translanguaging, CLT, and SCT into Community-Driven Language Revitalization**

Translanguaging, Communicative Language Teaching (CLT), and Sociocultural Theory (SCT) offer valuable insights and adaptable tools for Indigenous language communities engaged in revitalization. These frameworks do not impose external solutions, but instead provide flexible foundations that communities can draw on to design teaching strategies that reflect their own language goals, cultural values, and learner needs. As Indigenous communities continue to confront the legacies of settler colonialism and the dominance of English, these pedagogical perspectives can be integrated with community-driven initiatives such as language nests (Zahir, 2018; Bommelyn & Tuttle, 2018), immersion schools (McIvor, 2015; 2020), domain reclamation (Anderson, 2014; Hermes, Bang, & Marin, 2012), and Master-Apprentice programs (Hinton et al., 2018) to support long-term revitalization efforts.

Rather than suggesting a one-size-fits-all model, these approaches are most effective when adapted by the community to meet learners at their current levels of linguistic and cultural

engagement. Each framework brings a different strength that can help support forward movement toward community-defined goals, such as conversational fluency, intergenerational teaching, or full immersion. The benefits described below are drawn from both the theoretical contributions of these approaches and the ways they have been interpreted and applied by Indigenous communities in language reclamation work.

Benefit 1: Pedagogical approaches that meet learners where they are while supporting sustained advancement.

One of the most important considerations in language revitalization is designing pedagogy that responds to the current realities of the community while still moving learners toward deeper engagement with the language. Translanguaging, CLT, and SCT each provide adaptable tools that can support this kind of responsive, evolving instruction. For example, CLT emphasizes speaking and listening in real-life communicative situations, which aligns with traditional Indigenous pedagogies centered on oral transmission. This focus allows teachers to design lessons that prioritize everyday language use, creativity, and flexibility, even when fluent speakers are few or curricula are still developing. SCT supports this work by emphasizing the social nature of learning. It encourages methods that center collaboration, co-construction of knowledge, and scaffolded learning tasks. These principles mirror Indigenous teaching methods based on listening, experiential learning, and relational responsibility.

Translanguaging allows teachers and learners to use all the linguistic and cultural resources at their disposal, including English, to support meaning-making and participation in language learning. This is especially important in communities where immersion is a long-term goal, but not yet fully attainable. As Yerian et al. (2023) note, Translanguaging is most powerful when it supports use of the endangered language as a tool for communication rather than merely treating it as an object of analysis. The Myaamia Center, for example, integrates translanguaging into summer programs, beginner classes, and conversation-based activities, encouraging learners to fluidly combine English and Myaamia in order to practice the language in authentic ways. Similarly, the Pit River program incorporates translanguaging into domain reclamation efforts and community classes, where English is used to scaffold understanding while the Pit River language is foregrounded in conversational and cultural practices. These programs recognize learners as already capable language users whose competencies contribute meaningfully to revitalization efforts (Yerian et al., 2023, p. 150).

Benefit 2: Instruction that prioritizes communicative competence and cultural relevance to support real-world language use.

Together, these three frameworks offer an approach to teaching that is grounded in meaningful communication and cultural practice. CLT promotes instruction based on real-world tasks, which connects naturally to community activities, ceremonies, and family interactions where the language can live and grow. Translanguaging further supports this approach by encouraging learners to draw on their full lived experience. It allows students to express themselves in complex and personally meaningful ways, even when full fluency has not yet been reached. SCT complements this by encouraging learning through action, participation, and peer collaboration, all of which reflect Indigenous ways of knowing and teaching. When used together, these frameworks help communities build learning environments that center relationships, cultural relevance, and practical use of language, rather than abstract grammar or memorized vocabulary lists. They offer a holistic and flexible pedagogy that supports both language and culture.

Benefit 3: Leveraging learners' full linguistic and cultural repertoires as assets in revitalization.

In revitalization work, learners bring diverse backgrounds, experiences, and skills into the classroom. Translanguaging makes space for this complexity. As Wei (2018, p. 26) argues, learners do not compartmentalize languages in their minds. They draw from an integrated repertoire that includes multiple languages, cultural knowledge, nonverbal communication, and contextual cues. This approach encourages learners to use all that they know, English, Ichishkíin, family stories, gestures, and memories, to support their engagement with the language. It also gives teachers permission to explain cultural or grammatical points in English when needed, especially in beginner settings. As noted by Yerian et al., (2023, p. 149), this allows for sustained moments of immersion in the target language, supported by the broader resources learners already possess.

Crucially, Translanguaging is not a substitute for immersion, but a path toward it. In Ichishkíin classrooms, full immersion is not yet possible, and for some communities, immersion is not always the primary goal. Translanguaging validates where learners are while keeping the focus on broader community priorities, whether those include immersion, intergenerational use, or expanding domains of everyday language practice. When used intentionally, alongside

frameworks like CLT and SCT, translanguaging supports the creation of revitalization programs that are both grounded in present realities and aspirational in their long-term aims.

Together, these pedagogical frameworks offer tools that communities can draw from, modify, and reshape to meet their specific language goals. They do not replace Indigenous teaching practices but can be adapted in ways that support and amplify them. By framing revitalization as a process grounded in relationship, flexibility, and cultural continuity, they open possibilities for learners, teachers, and communities to move forward with purpose and care.

### **2.3.1 Challenging Ideologies: Centering Second Language (L2) Speakers**

Despite numerous second language acquisition (SLA) theories and teaching practices affirming that second language (L2) learners can attain high levels of language proficiency and communicative expertise, much of the published research, particularly in applied linguistics, language pedagogy, and descriptive linguistics, continues to center first language (L1) speakers as the primary or ideal informants in both instructional design and theoretical frameworks (Davies, 2003; Leung, 2005; Flores & Rosa, 2015). This persistent emphasis reflects a native speaker bias that fails to account for the evolving linguistic realities in many communities, particularly those experiencing language endangerment. These studies often prioritize L1 data to construct grammatical models, set communicative norms, and develop curricula, thereby marginalizing the contributions and experiences of L2 speakers. In doing so, they reinforce ideologies that equate linguistic authority with L1 fluency and overlook the sociocultural knowledge, relational awareness, and pedagogical insight that L2 speakers contribute, especially in revitalization settings where they often lead instructional efforts and curriculum design.

In many endangered language contexts, L2 learners are central to the work of revitalization. They are not only learning the language but also leading cultural and linguistic renewal efforts, creating teaching resources, developing new programs, and expanding the domains in which the language is used. When possible, they collaborate with Elders and L1 speakers, drawing on intergenerational relationships and cultural knowledge. L2 learners are increasingly stepping into roles as educators, mentors, and community leaders, actively using the language in classrooms, homes, and public events (Anderson, 2022; Hall, 2021; Sutterliet, 2022; Sutterliet & Anderson, forthcoming). Despite their growing responsibilities and contributions,

academic research continues to underrepresent their voices and expertise, often prioritizing L1 speaker perspectives instead.

This section challenges the prevailing native speaker ideology and argues for a paradigm shift in how we view language expertise. Drawing on Sociocultural Theory (SCT), Communicative Language Teaching (CLT), and theoretical frameworks such as Translanguaging, this dissertation positions the practices and knowledge of L2 speakers as not only valid but essential to language acquisition and revitalization. These frameworks demonstrate that language competence is multifaceted and socially situated, and that L2 speakers bring unique pedagogical and cultural insights to the work of language teaching and community-based revitalization. Recognizing their contributions helps reframe language revitalization as a collective and relational process that is continually evolving, shaped by both longstanding traditions and new innovative practices that emerge in response to the needs and realities of the community (Anderson, 2022; Hall, 2021; Sutterlic, 2022; Taylor-Adams, 2021).

### **2.3.2 The Native Speaker Bias**

Language teaching and learning have often been shaped by the idea that the native speaker represents the ideal language user (Cook, 1999). This idea goes back to Bloomfield's definition in 1933, which framed native speakers as those who acquire a language in early childhood and have a complete, intuitive command of it (Davies, 1991, as cited in Cook, 1999). Since then, the construct of native speaker has shaped how second language (L2) learning is taught, assessed, and even valued. It has become a standard against which L2 learners are often measured usually in ways that overlook the different paths people take to learn and use a language (Cook, 1999; Davies, 2003). This perspective has real consequences, especially in contexts of language revitalization, where many L2 learners are the ones actively using, teaching, and sustaining the language. While native speaker knowledge is valuable, it is not the only kind of language knowledge that matters. L2 learners bring cultural grounding, relational understanding, and deep commitment to the work of revitalization, and those contributions deserve recognition. While this dissertation does not propose a new model of language authority, it does call for greater attention to L2 speakers' roles, moving beyond native speaker-centered frameworks to reflect more accurately how language lives within communities today.

While SLA research acknowledges differences in how first and second languages are acquired, it often reinforces comparative biases that privilege first language (L1) speakers. The native speaker ideal is not just a linguistic benchmark but one that is deeply tied to historical, political, and economic power structures. Scholars such as Pennycook (1998) and Motha (2014) have demonstrated that the construct of the native speaker is shaped by colonial and racialized systems of authority, granting those labeled as native speakers with greater legitimacy, access, and perceived expertise in academic and professional contexts. In language education and research, this often translates to uncritical assumptions about who is most qualified to teach, document, or represent a language. As Holliday (2005) and Braine (1999) argue, these structures marginalize second language speakers and obscure the broader sociopolitical forces that maintain native speaker norms as an unquestioned standard. This perspective not only devalues L2 speakers' lived experiences and cultural knowledge, it also fails to recognize the inherent variation of all languages, which shift across regions, social groups, genders, and individual speakers. By continuing to center native speaker hood as the ideal, the field overlooks the dynamic, relational, and diverse realities of language use within communities, particularly those engaged in revitalization.

For endangered language communities, the implications of native speaker bias are particularly acute. Much of the discourse surrounding language loss positions Indigenous communities as deficient, requiring external intervention to "save" their languages (Grenoble and Whaley, 2021; Dorian, 1981, 1998; Nettle and Romaine, 2000). This framing marginalizes speakers of endangered languages and centers community-external individuals such as researchers and language planners as authorities. It also reinforces the idea that documentation efforts must prioritize the voices of the last remaining native speakers as the sole bearers of authentic linguistic and cultural knowledge (Bucholtz, 2003; Hale, 1992; Harrison, 2010). As a result, the valuable knowledge and lived experiences of L2 speakers are too often overlooked.

In SLA research, native speakers are commonly defined as individuals who acquired their language from infancy and belong to a community where that language has been traditionally spoken and passed down across generations. However, the binary distinction between L1 and L2 speakers is problematic, as it narrows language authority to a purely linguistic framework while overlooking cultural and experiential dimensions (Hermes, 2012; Hermes & King, 2013; Leonard, 2017; Ortega, 2019). In Indigenous contexts like that of the Ichishkiiin-speaking

communities, this dichotomy can be especially harmful, as it undermines the legitimacy of L2 speakers who belong to the community and culture but have not had the opportunity to grow up fully immersed in the language. Due to historical interruptions in transmission, there has not been a seamless generational passage of the language, and as a result, the ways L1 Elders speak and the ways L2 speakers use the language often differ (Ortega, 2019). Some community members voice concerns that younger speakers risk shaping their speech in ways influenced by English patterns, which raises important questions about meaning and cultural integrity (Hermes, 2012; Leonard, 2017). At the same time, this influence does not diminish the value of their contributions. Because L2 speakers bring both ancestral ties and community knowledge, their role remains central to revitalization. Acknowledging the influence of English is not a dismissal but rather an opportunity, since awareness of this reality allows revitalization efforts to intentionally address it while still recognizing the significance of L2 speakers' work.

This is not a call to move away from the critical task of documenting the knowledge held by Elders. Rather, it is a challenge to linguistic ideologies that frame L2 speakers as illegitimate. It is a call to expand the view of what constitutes legitimate linguistic knowledge. Instead of anchoring authenticity in notions of nativeness (Davies, 2003), we must begin to view the language practices of L2 learners as valuable, culturally grounded, and pedagogically rich.

### **2.3.3 Second Language Speakers as Cultural and Pedagogical Leaders**

In the context of highly endangered languages such as Ichishkíin, the role of first language (L1) speakers as primary teachers is shifting. Increasingly, second language (L2) learners, many of whom are community members who did not grow up fluent in the language, are stepping into teaching roles while continuing to learn the language themselves. This dual role as both learner and teacher is not unique to Ichishkíin but is echoed across many Indigenous language revitalization efforts in North America and beyond (Baldwin & Costa, 2018; Hall, 2021; Taylor-Adams, 2021).

Language revitalization efforts vary globally based on the sociopolitical, cultural, and educational contexts of each community. These efforts are deeply informed by the unique historical relationships communities have with their languages, including histories of suppression, marginalization, and resilience (Skutnabb-Kangas, 2018; Skutnabb-Kangas & Phillipson, 2023). In some contexts, revitalization is closely tied to sovereignty movements and

the assertion of Indigenous rights. In others, it is a strategy for cultural healing, intergenerational connection, or educational reform (May, 2023). Additionally, in contexts where few or no fluent speakers remain, communities may engage in language awakening efforts that reestablish the presence and value of the language in daily life, often as a precursor to revitalization (Pérez Báez & Spence, 2023).

While some communities focus on intergenerational transmission through language nests or immersion schools, others may prioritize documentation, community classes, or curriculum development (Skutnabb-Kangas & Phillipson, 2023). These differences often reflect the stages of revitalization a community is navigating. As Twitchell (2018) argues in dissertation of Tlingit language revitalization, immersion is rarely a starting point; rather, it is an advanced stage that requires careful preparation. Communities must first develop a foundation of curriculum, teaching resources, and a core of proficient L2 speakers who can serve as educators before immersion becomes sustainable. In this sense, choosing documentation or community-based classes is not a sign of lesser commitment but a recognition of the practical and pedagogical steps needed to build toward immersion. Such staged approaches acknowledge that immersion is not always immediately possible, or even the primary goal for every community, and instead emphasize a continuum of strategies that sustain language use while building long-term capacity.

In many Indigenous communities in the 21st century, the need for documentation, preservation, and teaching has become more urgent than ever. The loss of fluent L1 speakers, especially Elders, means that time-sensitive efforts are critical to ensure knowledge is recorded and shared before it disappears. However, documentation alone is not sufficient. As Pérez Báez, Vogel, and Patolo (2019, p. 447) argue, effective language revitalization must be community-driven and integrative, balancing linguistic goals with broader cultural, social, and emotional renewal. This includes affirming community values, promoting identity, and fostering spaces of cultural connection where language serves not only as a tool of communication but as a way of life.

This community-centered approach becomes particularly vital in situations where there are few or no remaining L1 speakers actively teaching in schools or programs. In such contexts, revitalization cannot rely solely on models that prioritize native speaker norms. Instead, new models must emerge, ones that validate L2 speakers as legitimate carriers of linguistic and cultural knowledge. These models must reflect the real conditions of endangered language

communities, including the challenges of limited materials, the diversity of language competency, and the necessity of pedagogical flexibility.

In the Ichishkiin context, while some Elders continue to serve as consultants and mentors, most classroom teaching is now carried out by L2 speakers. Over the past two decades, the loss of many fluent L1 Elders has meant that L2 learners have increasingly become the primary transmitters of the language in educational settings. This generational shift carries profound implications, not only pedagogically, but culturally and emotionally, as L2 learners assume the responsibility of sustaining and evolving the language for future generations.

This transition from L1 speaker-led teaching to L2-led instruction represents a major shift in how endangered languages are transmitted, understood, and sustained. It challenges dominant ideologies that prioritize native-speaker authority and instead reframes L2 speakers as knowledgeable, capable, and vital to the health of their languages. By recentring L2 learners as cultural and pedagogical leaders in language revitalization, we gain insight into the lived experiences of L2 educators and the evolving pedagogical landscape of language revitalization, insights that are essential for informing future strategies. This knowledge helps shape applied, culturally grounded approaches that reflect the realities of contemporary language revitalization. It provides a framework for communities to build sustainable, inclusive models of revitalization that center the strengths, needs, and expertise of L2 speakers as they carry the language forward into future generations.

Recognizing the centrality of L2 learners' experiences not only enriches teaching and revitalization practice, it also challenges colonial assumptions about who holds legitimate knowledge, laying the groundwork for a decolonial approach to research and pedagogy.

#### **2.3.4 Second Language Learner Experiences as Vital**

Second-language (L2) learners bring a wealth of lived experience, cultural knowledge, and community-based insight to their roles as language learners and teachers. While their fluency in Ichishkiin may vary, what they carry with them is an intimate understanding of the cultural landscape in which the language is rooted. Their perspectives are shaped by years of listening to stories, participating in ceremonies, attending community events, and navigating the intergenerational trauma and healing that accompanies language shift and revitalization efforts. At the same time, some L2 teachers are developing their relationships with cultural practices

alongside the language, further highlighting the diverse and evolving experiences that inform their teaching and commitment.

This lived experience forms the foundation of a uniquely valuable type of knowledge, one that is socioculturally rich and pedagogically generative. As Hinton (2011) emphasizes, L2 learners frequently serve as creative agents in the revitalization process, developing community-centered strategies that reflect both linguistic and cultural priorities. Similarly, Hermes, Bang, and Marin (2012) illustrate how Indigenous learners draw upon their lived cultural experiences to design learning environments that are rooted in Indigenous ways of knowing and being. Together, these perspectives affirm that L2 learners' experiential and cultural knowledge is not ancillary to revitalization, it is central to its success.

In the context of language revitalization, L2 learners' insights can serve as powerful tools for curriculum development, lesson planning, and resource creation. Because they have personally experienced the process of learning the language, they are often acutely aware of the challenges other learners will face. This positions them to design materials that are linguistically accessible and culturally resonant. Many L2 teachers draw upon family stories, community practices, and traditional knowledge to contextualize language lessons in ways that foster meaningful connection and engagement (McCarty, Romero, & Zepeda, 2006). In this way, L2 learners are not just teaching a language; they are reclaiming and revitalizing a worldview (Leonard, 2017).

L2 speakers are also able to draw on their bilingual and bicultural experiences to scaffold learners' understanding of complex language structures and sociocultural meanings. Translanguaging strategies, for instance, allow learners to fluidly navigate between English and other languages in the classroom, not as a fallback, but as a deliberate pedagogical choice. This approach helps learners relate new language content to familiar concepts while reinforcing the legitimacy of their own knowledge systems (García & Wei, 2014). It also reflects the reality of language use in revitalization contexts, where learners often live in English-dominant environments and need tools to help them transition into more immersive use.

The value of L2 learners' sociocultural knowledge is not limited to classroom instruction. It extends to broader revitalization initiatives such as documentation projects, community programming, and cultural resource development. L2 speakers frequently serve as bridges between Elders and younger generations, translating cultural practices into contemporary

learning experiences. They may co-author dictionaries, record oral histories, or help adapt traditional stories for new media formats (Rice, 2006; Hinton et al., 2018). Their ability to navigate between worlds, between languages, generations, and knowledge systems, makes them indispensable to long-term revitalization goals.

By recognizing the contributions of L2 learners as culturally grounded and pedagogically insightful, we move toward a more holistic understanding of language revitalization. This perspective challenges dominant ideologies that center linguistic purity or native-speaker authority and instead affirms that language is lived, relational, and evolving. L2 learners are not simply recipients of language knowledge, they are active participants in its shaping, transmission, and future vitality. Their lived experiences hold the potential to enrich teaching practices, deepen learner engagement, and root revitalization in the everyday lives of the community.

### **2.3.5 Centering Second Language Learner's Experiences as a Decolonial Approach**

Historically, research on language learning and revitalization has been shaped by colonial ideologies that prioritize the knowledge and authority of first language (L1) speakers, often positioning L2 learners as linguistically deficient or culturally disconnected. These assumptions ignore the structural forces, such as boarding school policies, forced relocation, and language suppression, that interrupted the natural intergenerational transmission of Indigenous languages in the first place (McCarty, Romero, & Zepeda, 2006; Leonard, 2017).

By contrast, decolonizing research methodologies call for an explicit focus on relationality, reciprocity, and Indigenous epistemologies (Tuhiwai-Smith, 2012; Kovach, 2009). Within this framework, honoring the lived experiences of L2 learners means understanding them not as failed native speakers, but as legitimate knowledge holders and agents of revitalization. These individuals are often deeply embedded in their communities, carrying forward cultural practices, kinship responsibilities, and ceremonial knowledge, even as they navigate their own language learning journeys. Their efforts are part of broader movements of survivance and resurgence (Vizenor, 1999; Davis, 2017), resisting the erasure of Indigenous identity and asserting the ongoing vitality of Indigenous ways of knowing and being.

Including L2 learners in research as co-constructors of knowledge rather than subjects of study shifts the research paradigm from an extractive model to one that is collaborative and

community driven. Such an approach resists "damage-centered" narratives that focus on loss and deficiency (Grande 2018; Tuck & Yang, 2012). Instead, it foregrounds strength, adaptability, and continuity. L2 learners often create new spaces for language learning that are rooted in community experience, and these spaces serve as sites for both linguistic and cultural transmission. Their work is not limited to classrooms, it includes digital storytelling, language podcasts, community classes, summer camps, and intergenerational events.

Moreover, acknowledging the contributions of L2 learners would reinforce the principle of epistemic justice, which challenges the marginalization of certain knowledge systems within academic discourse (Fricker, 2007). It expands our understanding of what constitutes linguistic competence and affirms that language revitalization is not just about words and grammar, it is about relationships, place, and purpose. The insights of L2 learners, shaped by their unique positions as bilingual and bicultural individuals, would provide invaluable perspectives that can inform both pedagogy and research design.

Within the context of Ichishkíin language revitalization, L2 learners are often the primary teachers in schools and community programs. Their curricula are informed not only by formal linguistic study but by family histories and language, oral traditions, and everyday community experiences. When research validates these contributions, it aligns with the broader goals of decolonization by uplifting Indigenous voices and centering community expertise. Centering L2 learners' experiences fosters meaningful intergenerational engagement, inspiring younger learners to recognize themselves as rightful carriers of cultural knowledge and active participants in shaping the future of their ancestral language.

In sum, centering the lived experiences of L2 learners in research is not simply an ethical consideration, it is essential to developing revitalization strategies that are culturally grounded, socially relevant, and sustainable. It helps ensure that the work of language reclamation reflects the lived realities of those most invested in its future. It would also reinforce a broader movement within Indigenous research to challenge colonial hierarchies of knowledge and to reclaim research as a tool for community empowerment and transformation.

#### **2.4.1 The Nine Virtues of the Yakama Nation**

The Nine Virtues is an Indigenous framework that articulates the behavioral teachings and ethical principles guiding Yakama lifeways. Developed by átway Kussamway, Levina

Wilkins, an L1 Ichishkíin speaker, elder, and former language program manager, the Nine Virtues emerged from her lived experience as someone raised in traditional language and cultural practices. In collaboration with the Ayáyat Tíin Native Youth Club (“the beautiful people”), she outlined this framework in 1997 while serving as a school counselor in the Mt. Adams School District. Intentionally structured around the nine-month academic calendar, the Nine Virtues offer a pathway for integrating Yakama values into educational settings, with each virtue corresponding to one month of the school year.

Traditionally, these teachings were transmitted intergenerationally, woven into daily life as children learned through observation, participation, and guidance from family and community members. Átway Kussamway described virtues not as abstract ideals, but as “living habits, practiced and reflected upon every day and incorporated into the fabric of life” (Wilkins, 2008, p. 29). However, the violence of assimilationist policies, such as boarding schools and language suppression, disrupted this lineage of teaching. In response to that rupture, the Nine Virtues were offered as a way to help students reconnect with cultural values that may have been overshadowed by externally imposed behaviors and norms. As Wilkins noted, the goal was to help youth reflect on their heritage, their cultural identity, and the deeper teachings that predate colonial influence.

In the years since, the Nine Virtues have become a significant feature of Yakama scholarship and educational praxis. Recent works (Anderson & Sutterliect, forthcoming; Anderson, 2022; Sutterliect, 2022) have expanded on their relevance, incorporating the virtues into research on L2 teaching, cultural pragmatics, and community-based language revitalization. Connecting the Nine Virtues to broader academic inquiry reflects an important movement within Indigenous scholarship: the development of culturally specific research frameworks that are grounded in community knowledge and aligned with Indigenous ways of knowing and being. Rather than adapting to Western paradigms, these approaches affirm that Yakama cultural philosophies, including the Nine Virtues, offer robust and meaningful foundations for research, pedagogy, and ethical engagement.

Table 2 below presents the Nine Virtues and their corresponding definitions, illustrating how each value contributes to a holistic understanding of Yakama cultural life and education. Their inclusion in this dissertation supports a culturally grounded analytic lens, one that honors

the relational, ethical, and intergenerational dimensions of the knowledge shared by Ichishkíin teachers.

**Table 2**

*The Nine Virtues of the Yakama Nation (Written in Wiinatchapam dialect) (Wilkins 2008)*

Virtue	Definition
Kw'yáamtimt	Honesty, Being Truthful  The be honest and truthful in talking about yourself and your opinions, to avoid any behavior that could even appear to harm the honor of yourself or your family by being dishonest.
Timnaknik	Extending from the heart, Compassion  To show kindness and care at all time to others whether in listening, speaking, helping, or performing a service for them. To consider the feelings of others, to avoid hurting them, and to show concern for their feelings.
Itma'áaksha	Cautious and careful of all things and others, Restrained, Peaceful and Responsible  To be careful in your speech and other behavior as to avoid harming or hurting anyone, including yourself. To be responsible and accountable for your behavior. To show care for maintaining peace and harmony with all people.
Yáych'unal	Not afraid of any type of challenge, Courage, Heroic Perseverance  To show courage. No matter how hard life gets, to never give up. To be willing to put up with negative behaviors and pressure from others in order to do the right thing. To be a leader when others hesitate to do something positive.
Pina'tma'áakt	Taking care and being aware of one's total being, Balance and Harmony, Integrity, Honor, Nobility in crisis  To take care of yourself and to know yourself. Self-respect. To stay in balance with what you believe. To behave with honor and refuse to get involved in behaviors that would hurt you or others.
Tma'áakni	Respect  To maintain harmony and cooperation with all people, including those who have differing opinions from your own. To show care and regard for preserving and protecting cultural traditions, beliefs and unwritten laws of Native people.
Átaw pxwíni	Deep thought and feeling, Meditation, Mindfulness  To practice looking at yourself, your thoughts and feelings. To meditate and pray regularly. To be constantly aware of all that is around you and within you. To grow using your mind at all times, especially in getting an education.
Pina'iwaat Kw'aláni	Self-denial and Gratitude, Humility  To be humble. To be grateful just to be helpful to others. To give away all feelings of conceit or arrogance. To be the first to apologize, to correct your behavior, and to forgive others.

The integration of the Nine Virtues into research reflects a broader commitment to Indigenous methodologies, which center community-defined values, relational accountability, and culturally congruent ways of knowing. As Kovach (2009) emphasizes, Indigenous methodologies are not simply alternative research strategies, they are rooted in specific epistemologies, ontologies, and axiologies that reflect Indigenous worldviews. These methodologies emphasize story, relationship, ceremony, and the ethical responsibilities that arise from being in community. The Nine Virtues exemplify this orientation by grounding ethical conduct in lived, embodied values, providing both a moral compass and a culturally rooted guide for how researchers should relate to knowledge, community members, and the land.

Tuhiwai-Smith (2012) similarly argues that decolonizing research must be accountable to Indigenous communities and must emerge from Indigenous cultural frameworks, not be imposed from outside academic traditions. The Nine Virtues offer such a framework, developed by a Yakama elder, grounded in traditional teachings, and sustained through local educational initiatives. Their presence within research methodology does more than contextualize behavior; it reorients the research process itself, shifting it from extraction toward reciprocity, from individualism toward relationality, and from disconnection toward community healing and continuity. When research is guided by values such as Tma'áakni (respect) or Wapítat Ttáwax̄t (service to others), it becomes an enactment of care and responsibility, rather than a distant, detached observation. In this way, the Nine Virtues are not only culturally meaningful, they are also methodologically transformative.

By anchoring research in Indigenous philosophical frameworks like the Nine Virtues, scholars are able to engage with knowledge in ways that are holistic, community-centered, and generative. These approaches challenge dominant paradigms of objectivity, neutrality, and detachment, instead foregrounding emotional, ethical, and spiritual dimensions of knowing. They also support the work of language revitalization, where relationality, cultural memory, and community involvement are essential. As seen throughout this dissertation, the Nine Virtues helped interpret teachers' experiences in ways that honored the depth of their contributions, complexity, and cultural grounding, reminding researchers that in Indigenous research, methodology is never separate from ethics, and ethics are inseparable from community.

### CHAPTER III: REFUSALS AND L2 PRAGMATICS IN YAKAMA ICHISHKÍIN

This chapter presents findings from a prior research project I conducted on second language (L2) pragmatics in Ichishkíin (Parham, 2023), the first known study to formally investigate pragmatic language use among L2 speakers of the language. As a foundational contribution to the field of Ichishkíin language revitalization, this work represented a significant step toward uncovering how L2 learners navigate culturally appropriate communication and how pragmatic competence develops in the absence of fluent first-language (L1) transmission.

I return to this earlier study in the current dissertation because it provides essential insight into the kinds of knowledge L2 speakers draw upon in their language journeys. Through the analysis of pragmatic functions such as refusals, the study revealed how deeply communicative choices are tied to cultural expectations, social norms, and relational values. Rather than relying solely on grammar or vocabulary, L2 speakers turned to lived experiences, community memories, and sociocultural grounding to guide appropriate language use. These findings established that pragmatic competence is as much cultural and relational as it is linguistic, shaping not only how L2 speakers learn but also how they teach.

Building on this foundation, the chapter shifts focus from L2 knowledge to L2 teaching. The earlier research showed that L2 speakers hold valuable cultural and pragmatic insights; here, I examine how those insights inform their pedagogical practices. By tracing this movement from knowledge to teaching, I highlight how L2 teachers actively shape revitalization through instruction that centers relational values, community norms, and culturally congruent communicative practices.

Finally, this chapter demonstrates how Indigenous methodologies, specifically the Nine Virtues of the Yakama Nation (Wilkins, 2008), provided a critical theoretical framework for analysis. Rather than flattening meaning through external academic models, the virtues illuminated principles such as age-graded respect, collective harmony, humility, and responsibility. Using this framework to interpret refusals modeled an Indigenous-centered approach to applied linguistics, where Indigenous knowledge systems are not supplemental to theory but serve as primary theory. This integration offers both a methodological contribution to language revitalization research and a disciplinary intervention within applied linguistics more broadly.

Having outlined why this prior study is central to the dissertation, the next section provides an overview of its design and methods. This includes the research questions, participants, and analytic frameworks that structured the investigation into how L2 speakers approached pragmatic functions such as refusals.

### **3.1.1 Overview of Study**

This study examined the pragmatic norms of how invitation refusals is taught and understood within Yakama Ichishkiin second language pedagogy. Guided by two central research questions, the study explored: (1) to what extent academic models, such as the Intercultural, Pragmatic, and Interactional Competence (IPIC) framework (Sykes et al., 2020) can describe pragmatic concepts in Yakama Ichishkiin teaching, and (2) how The Nine Virtues of the Yakama Nation can be applied to explain the sociocultural complexity that shapes those concepts.

To investigate these questions, a two-part data collection process using online teaching simulations and follow-up interviews with five expert L2 Ichishkiin teachers was conducted. Each teacher was asked to deliver a short mini lesson centered on invitation refusals, a type of interaction that requires nuanced linguistic and cultural decisions. The simulations were conducted on Zoom during the COVID-19 pandemic, with undergraduate students role playing learners to create a more authentic classroom environment. Teachers had full control over their lesson content and design, the only request being that the lesson center on teaching refusals. At the conclusion of each simulation, student participants asked structured stimuli questions to prompt teachers to elaborate on appropriate pragmatic strategies across different relational contexts such as refusing a parent, an Elder, and an unknown individual.

Following the simulations, each teacher took part in a semi-structured group interview that allowed them to reflect on their lessons and share their views on teaching pragmatic norms, their own sociocultural knowledge, and the broader role of pragmatic awareness in Ichishkiin language revitalization. All simulation and interview sessions were recorded, transcribed, and uploaded into Dedoose for coding and analysis.

For the initial phase of analysis, I applied the Intercultural, Pragmatic, and Interactional Competence (IPIC) framework, which categorizes pragmatic competence into four domains: Knowledge (linguistic forms), Analysis (strategic use based on social factors), Subjectivity (speaker rationale), and Awareness (understanding of social outcomes). IPIC provided a

structured lens for identifying observable pragmatic elements across the teaching simulations and follow-up interviews. However, as the analysis progressed, it was clear that IPIC alone was not sufficient. It offered terminology for describing linguistic forms and general strategic choices, but it lacked the cultural specificity needed to interpret the deeper meaning and intent behind the ways Ichishkíin teachers modeled and explained refusals.

The analysis reached a point of limitation when IPIC analytical categories did not fully represent the teachers' strategies. Many of the refusals were guided by principles such as humility, accountability, and care for others, core values that significantly influence how refusals are framed and interpreted within Yakama cultural contexts. These dimensions, while central to the communicative act, could not be fully captured through IPIC alone. For example, one teacher explained, "You gotta come up with some respectful excuses. You can't just say 'chaw' (no) to your mom, or you know to an elder. You have to put some thought into this (R. Jacob, personal communication, February 2, 2022)." Instead, the refusal needed to be softened with an excuse and a suggestion to maintain respect and avoid harm to the relationship. IPIC could describe the indirectness, but it could not account for the cultural reasoning behind it.

At this analytic impasse, the Nine Virtues of the Yakama Nation were incorporated to extend the interpretive framework. This Indigenous values-based lens enabled a shift from simply identifying what participants said to examining why they expressed themselves in particular ways and how their responses reflected Yakama cultural values. Core virtues such as Tma'áakni (respect), Itma'áaksha (responsibility), and Timnáknik (compassion) offered critical insight into the ethical and relational dimensions that informed each refusal. Through this lens, communicative acts that initially appeared cautious or vague were instead revealed as deliberate and principled decisions grounded in culturally specific practices of maintaining relational balance and honoring social responsibilities. Ultimately, IPIC helped organize surface-level features of pragmatic instruction, but it was the Nine Virtues that illuminated the data more meaningfully.

### **3.1.2 Grounding This Work: Lessons from L2 Teachers on Ichishkíin Pragmatics**

The study on second language (L2) pragmatics marked a critical turning point in how I came to understand the depth and value of L2 speaker knowledge in research. The study focused on how Ichishkíin L2 teachers approached the teaching of pragmatic strategies for refusals, an

area of language that is especially rich in cultural nuance and relational meaning. What emerged from this work was not just an awareness of pragmatics within communicative acts, but a profound recognition of how sociocultural knowledge operates alongside, and sometimes in place of, linguistic fluency. The ability to use language in socially appropriate and relationally respectful ways is shaped not only by formal study, but also by lived experience within the community.

Pragmatic knowledge encompasses far more than how to form a grammatically correct sentence. It involves knowing when, why, and with whom certain expressions are used, and what the implications of those uses might be. In Ichishkíin, for example, choosing how to accept or refuse an invitation is not just about finding the right phrase. It requires an understanding of familial obligations, relational hierarchies, ceremonial roles, and expectations of humility and respect. As observed in the results of this study, it became clear that L2 teachers' ability to teach appropriate forms of refusals was not simply grounded in vocabulary knowledge, but in memories of how Elders responded in similar situations, how kinship roles shaped interaction, and how cultural teachings informed what kinds of speech acts were appropriate in particular contexts.

The L2 teachers in this study regularly drew from their own lived experiences to explain these nuances. They referenced family stories, personal reflections, and ceremonial protocols to explain why one refusal might be acceptable in one context but inappropriate in another. One teacher, for instance, emphasized that declining an invitation from an Elder without a respectful explanation would be seen as disrespectful, not because of any linguistic error, but because it violated cultural expectations tied to accountability and care. These types of insights cannot be found in a grammar book or dictionary. They emerge from participation in community life, intergenerational learning, and a deep awareness of sociocultural values.

These insights also suggest a reorientation of pedagogical goals in revitalization contexts. Rather than focusing exclusively on linguistic forms, effective teaching must center communicative functions that are aligned with the values and social structures of the community. This includes emphasizing how to speak with care and respect, how to navigate relational hierarchies, and how to embody the values of humility, generosity, and reciprocity through language. For instance, one teacher explained that in an owl dance at a powwow, refusing an invitation carries public consequences: "if somebody asks you to dance, you can't refuse them. If

you do, then they can tell an elder and [that] elder can bring you out and make you pay [money] or to make you dance by yourself with everyone watching (T. Sutterli, personal communication, January 27, 2022).” This example highlights that refusals are not merely grammatical choices, but deeply tied to accountability and community expectations. L2 teachers, through their deep engagement with community life and cultural practice, are uniquely equipped to guide learners in these areas.

In sum, what began as an inquiry into the pragmatics of refusals became a foundational experience that illuminated the pedagogical and cultural richness of L2 teaching. It revealed that in language revitalization, pragmatic competence is not a technical skill but a deeply cultural one. And it affirmed that the lived experiences of L2 teachers, shaped by kinship, ceremony, storytelling, and everyday acts of community, are not peripheral to language learning; they are at its core.

### **3.1.3 Implications for Methods and Analysis**

A key methodological turning point in the research was the use of interrater reliability measures. While these are often held up as a “best practice” in qualitative research for establishing coding consistency and objectivity, they ultimately proved to be limiting in both scope and depth. The research showed that this approach, particularly the pursuit of uniform coder agreement, in contexts that center Indigenous languages, cultural values, and relational experiences require that all raters share ample knowledge about them.

In the study, as PI, I coded the data and also involved a second researcher, who was not part of the Ichishkii community, to code for interrater reliability. However, the coder, though trained, did not share the cultural and community knowledge that shaped participants’ interactions. The coder could not reliably identify culturally significant cues in the language, such as deference, indirectness, or subtle shifts in tone that signaled an important nuance. Despite efforts to calibrate their interpretations, the coder’s analyses often could not capture the meaning of participants’ words and behaviors.

This outcome was not simply a matter of training or refinement, it exposed a deeper structural problem. In many academic institutions, especially in the fields of linguistics and applied linguistics, there is a marked lack of diversity among researchers (Tuhiwai-Smith, 2012; Leonard, 2017; Tsikewa, 2021). This lack of cultural representation makes it exceedingly

difficult to assemble research teams that reflect the communities being studied. In this case, it became clear that I could not call on a pool of co-researchers who had both the linguistic and cultural grounding in Yakama or broader Plateau Indigenous norms to co-construct meaning with me. This is not a personal failure, but a systemic one, a reflection of how colonial legacies have shaped who is included in academic knowledge production and who is not.

As a result, what is framed in dominant research discourse as “best practice” is often unachievable in Indigenous research contexts, not due to a lack of care or rigor, but because there are simply too few people within academic institutions who hold the cultural and relational expertise needed for such practices to be meaningful. In this study, for example, the absence of culturally competent co-coders meant that applying interrater reliability did not result in the kinds of shared coding interpretations the method assumes. For this reason, the choice was made not to use interrater reliability measures for this dissertation analysis. Instead, informed by the community and its linguistic practices, the study was based on an emic-to-etic analysis of communicative norms and cultural expectations. For the analysis, iterative rounds of analysis and coding, and relying on teacher experiences were conducted to ensure that meaning was being faithfully and respectfully represented.

This decision aligns with Indigenous and decolonial research methodologies that prioritize meaning making over measurement, and relational responsibility over procedural detachment. It is not a move away from rigor but a redefinition of it, rooted in the reality that good research must be grounded in context, cultural knowledge, and trust. As Tuhiwai-Smith (2012) and Kovach (2009) have emphasized, methodologies must serve the community and reflect the epistemological foundations of Indigenous worldviews, rather than attempt to retrofit community data into frameworks built for other contexts.

L2 teachers, though still on their own learning journeys, demonstrated deep cultural insight and relational knowledge that allowed them to teach in ways that were meaningful, respectful, and grounded in community values. Their ability to navigate and model culturally appropriate language use underscores the importance of including L2 learners in research, not as secondary voices or emerging speakers, but as knowledgeable practitioners with vital contributions to make. By overlooking L2 learners, research risks missing the full picture of how language lives and, crucially, evolves in revitalization contexts. The lived experiences of L2 learners offer critical insight into how cultural fluency and linguistic competence intersect, and

how language is carried forward through community-based practice. Including L2 learners in language research is not only necessary, it is essential for producing accurate, relevant, and ethically grounded understandings of revitalization work.

Building on this, language revitalization scholarship has long drawn on ethnographic and qualitative traditions that emphasize narrative, relational, and contextual meaning (Richardson, 2000; Tuhiwai-Smith, 2012; Kovach, 2009; Archibald, 2008; Twitchell, 2018; Poulos, 2021). These traditions provide a methodological foundation for centering the lived experiences of L2 teachers in this study. They not only affirm the importance of attending to stories, relationships, and protocols, but also situate this work within a lineage of qualitative research that privileges depth, relational accountability, and community-based perspectives. By grounding the analysis in these traditions, this dissertation underscores that L2 teachers' voices are integral to understanding revitalization as both a cultural and linguistic practice.

## CHAPTER IV: METHODS

In this chapter, I provide an overview and rationale of the data collection methods used in this study. To reiterate, the research is guided by the central research question: How can the lived experiences of second language (L2) teachers inform language revitalization and documentation efforts? Given the exploratory and interpretive nature of this research question, a qualitative approach was used. This methodological choice aligns well with the study's objective, which is to deeply examine the nuanced and personal experiences of L2 teachers who are actively involved in language revitalization and documentation initiatives. Qualitative methods were chosen as they facilitate in-depth understanding and allow for the emergence of themes directly from teachers' voices and perspectives.

This study builds on a long tradition of ethnographically informed qualitative research, where the goal is not only to document practices but also to interpret the social and cultural meanings embedded in them. Ethnographic approaches have emphasized the value of contextual, relational, and narrative-based understandings, particularly in Indigenous and community-centered research (Archibald, 2008; Tuhiwai-Smith, 2012; Kovach, 2009; Twitchell, 2018). While quantitative methods offer valuable insights in other contexts, the orientation of this study is grounded in qualitative and ethnographic traditions that prioritize narrative, lived experience, and cultural meaning-making. Such approaches demonstrate how analysis must be rooted in community values and relational contexts, which aligns with the focus of this research on the relational dimensions of language revitalization. This framing makes it possible to attend not only to what participants shared but also to how their experiences are embedded in cultural protocols, responsibilities, and values (Brayboy et al., 2012).

In keeping with qualitative and ethnographic traditions, the validity of this research is not measured through quantitative markers such as interrater reliability, but through the relational and cultural integrity of the analysis. Ethnographic scholars argue that trustworthiness is best established through thick description, contextual resonance, and alignment with community protocols and values (Richardson, 2000; Brayboy et al., 2012). Richardson (2000) outlines five criteria for evaluating qualitative ethnographic research: substantive contribution, aesthetic merit, reflexivity, impact, and fidelity to lived reality. These criteria emphasize whether the research contributes meaningful insight, is written in an engaging and evocative way, demonstrates self-

awareness of the researcher's role, resonates with readers, and accurately reflects lived experience.

This study meets those standards by prioritizing reflexivity, cultural accountability, and community resonance over externally imposed measures of reliability. In particular, the analysis draws upon Indigenous research models where knowledge-making is inherently relational, meaning that credibility derives from reciprocity, respect, and responsiveness to community values (Wilson, 2008; Kovach, 2010). Such approaches resonate with autoethnographic frameworks, which highlight the legitimacy of blending personal experience, community narrative, and cultural meaning-making as data (Poulos, 2021). In this way, the validity of this study rests in whether it honors community-defined protocols, accurately represents the perspectives and experiences of participants, and contributes to both scholarly and community goals for language revitalization.

The methods detailed in this chapter reflect a deliberate effort to create space for teachers to articulate their personal experiences, challenges, insights, and wisdom. Such an approach is crucial for informing and enhancing current practices in language revitalization and documentation research, particularly through the lens of those who engage with these efforts at the grassroots level.

For this dissertation, I draw from Indigenous research models (Wilson, 2008; Anderson and Sutterliet, forthcoming; Wilkins, 2008; Jacob et al., 2025), Relational Applied Research (RAR) (Taylor-Adams, 2021) as well as from teachings from personal conversations and experiences with friends, mentors and colleagues at the Northwest Indigenous Language Institute (NILI), and Yakama Nation Ichishkíin Síwít Program (YNISP). Indigenous-framed research models, informed by Indigenous methodologies, are the heart of this chapter. Indigenous methodologies are defined as "...the theory and method for conducting research that flows from an Indigenous epistemology" (i.e., ways of knowing) (Kovach 2010, p. 20). In Indigenous-framed research models, knowing and understanding the world are both relational processes, created and reinforced through the belief that everything is related, such as people, places, objects, and traditions (Wilson, 2008). Relationality is a distinct consideration of Native American research methods, along with respect, responsibility, and reciprocity (Brayboy et. al, 2012). The rationale to center relationality in the methods implemented stems from the desire to maintain a balanced and equally beneficial relationship between researchers and the community.

A history of extractive research practices has led Indigenous people to feel they are the most researched people in the world (Tuhiwai-Smith, 2012), while simultaneously having their languages, lands and cultures targeted through policies and practices of the settler state (Jacob et al., 2025). By centering principles of reciprocity in research with Indigenous communities, researchers are prioritizing the people and their relationships which is going to produce better, more useful research for all parties involved. It is the responsibility of the researcher to acknowledge and put an end to a pattern of harmful research practices in Indigenous communities. If reciprocity is not a guiding principle of research, research practices can cause more harm than good, and future research with the community would be unlikely.

I specifically chose to focus on second language (L2) teacher-learners as participants for several compelling reasons. First, L2 learners represent the future of the language, and L2 teachers play an essential role in actively transmitting linguistic and cultural knowledge to younger generations. Second, many L2 teachers bring with them lived experience of growing up within the community, which often provides an understanding of local sociocultural protocols. This is a valuable knowledge base that exists independently of their current level of proficiency in Ichishkiin. It is also important to note that L2 teachers are not a homogenous group. They enter language teaching with varied backgrounds, degrees of cultural exposure, and linguistic trajectories, which shape the ways they teach and carry responsibilities. Despite these differences, they collectively constitute the largest population of language speakers and demonstrate a strong commitment to language revitalization efforts. Finally, engaging with L2 teachers in this study highlights an important methodological step. Research practices within endangered language communities must adapt to reflect the evolving linguistic landscape and must incorporate the diverse perspectives of those leading revitalization efforts into the future.

The data collection approach for this dissertation centers on written materials, primarily composed of notes and worksheets gathered during an in-person teachers' workshop held in October 2024. The decision to rely exclusively on written data was influenced by practical constraints, notably the difficulty of clearly capturing audio recordings of 16 teachers positioned throughout a large meeting space. At the same time, the design intentionally prioritized learners' self-reported experiences through structured worksheets and facilitated small group discussions, as this allowed participants to reflect thoughtfully and provide narrative-driven responses in their own words. The workshop itself was lively and collaborative, filled with laughter, storytelling,

and sharing among colleagues who drew on both their teaching contexts and lived experiences. Teachers worked in small groups, often pausing to joke, tease, or support one another. These moments of humor and mutual exchange helped to create a sense of ease, reminding everyone present that the work of revitalization is deeply relational. The mix of personalities and experiences, from newer L2 instructors to more seasoned mentors, generated a dynamic environment in which ideas were exchanged freely across generations. Moreover, the selection of this workshop as the data collection site and time was strategic, as there are limited occasions throughout the year when all teachers are assembled in one location simultaneously. Because the workshop served as part of the mandatory professional development hours, it presented an invaluable opportunity to engage with teachers without imposing additional scheduling demands. Finally, the choice to utilize written rather than recorded data ensured privacy and anonymity, respecting the preferences of participants who may have been hesitant or uncomfortable with audio recording while still capturing the collective energy and insight of the group.

In gathering experiences from teachers about their relationships to people, places, and traditions, best practices in research ethics were diligently followed. This included securing informed consent, being transparent about the goals of the project, and emphasizing that participation was voluntary. Care was taken to protect teachers' anonymity in all written materials, and teachers were invited to review and clarify their contributions to ensure their words were represented accurately. In addition, the research design respected community protocols by prioritizing relational accountability, such as acknowledging Elders' knowledge, honoring cultural protocols around storytelling, and ensuring that findings would be shared back with the community in accessible ways.

Additionally, it was essential for the research to be conducted in a culturally appropriate environment for the research participants. I followed principles I have learned from Elders and other mentors on how to conduct myself as a non-Native researcher working with the language (Beavert, 2017). The first is to approach the research *tímnáknik* 'from the heart', you speak and conduct yourself from your heart and your good intentions will be felt by those around you. Another is to always be a good listener and embody what is being shared with you. And finally, lead with reciprocity, and knowing that the deepest meaning occurs through relationships (Jacob et al., 2025) The way in which the data was collected was meant to highlight the importance of reciprocity in how the teachers related to themselves, each other, the language, and the culture. I

designed activities that the teachers could not only share with me, but with each other, and through sharing might uncover even more about the knowledge they embody. I employ my share of the reciprocal relationship with the community by focusing the dissertation research on the needs of the community rather than on professional goals. I have worked in the community for over a decade, and in that time specific needs were personally expressed to me as well as independent observations I have made over the decade of experience learning the language. I work to maintain rigorous academic standards, while at the same time creating a resource that is functionally useful to the Ichishkíin community and their revitalization efforts. This dissertation is meant to be a direct manifestation of reciprocity in the research process.

Along with Indigenous-framed research models, the methods follow a Relational Applied Research (RAR) framework that focuses on the role of the researcher, attending to the needs of language practitioners, while maintaining ethical and appropriate "solo" research, which Taylor-Adams (2021) defines as research carried out individually, where the researcher holds primary responsibility for upholding ethical standards and ensuring appropriateness within the community (p. 44). A relational approach in research is found within process and content. A Relational Applied Research framework includes:

- Acknowledging, building, and respecting relationships with and within a community  
Researching topics that have been identified by practitioners as having relevance and real-world consequences
- Consultations with key stakeholders in the development of the research project
- Observing appropriate avenues of introduction into new networks (i.e. "cold calling" participants may be inappropriate in many contexts)
- Research participants maintain control of their contribution to the project at all stages
- Research products are shared widely and accessibly

A strength of this research is in the collaborative nature of the data gathering. Approaching the methods in this dissertation, both in theory and in practice, prioritized Indigenous methodologies, and created a positive experience for the teachers where they did not feel “Othered” (Tuhiwai-Smith, 2012) by taking part in research activities. “Stories have the power to make our hearts, minds, bodies, and spirits work together (Archibald, 2008, p. 12),” and the teachers leaned on their individual and collective experiences to tell a story. This led to an environment that was full of laughter and joy, smiling and gesturing from the stories and experiences they shared. The teachers expressed that it was fun to recall the memories and to tell them to each other.

The decision to use a qualitative thematic analysis grounded in Indigenous values, specifically through the Nine Virtues of the Yakama Nation, was directly informed by my previous research on L2 pragmatics in Ichishkíin as outlined in Chapter 3. That study explored how second-language speakers of Ichishkíin navigated culturally appropriate refusals in conversation and revealed how pragmatic knowledge is deeply connected to community values, relationships, and social responsibilities. Through that research, it became clear that academic linguistic frameworks alone were not sufficient to capture the full meaning of communicative acts in revitalization contexts. The cultural protocols that guide decisions such as how and when to refuse an invitation are not simply linguistic. They are also relational and rooted in ceremonial knowledge, kinship roles, and social expectations.

The Nine Virtues of the Yakama Nation provided a culturally grounded analytical framework that was able to capture these deeper layers of meaning. Because these principles come from the same epistemological foundations that guide community life, they offered a meaningful way to interpret language use through the lens of cultural values and relational accountability. The virtues helped clarify why certain choices were made by speakers and how these choices were shaped not only by language knowledge but by lived experience and cultural fluency.

This methodological shift, toward valuing Indigenous knowledge systems as central to analysis, reflects a broader commitment to ensuring that language revitalization research remains accountable to the communities it serves. Instead of applying models developed in outside contexts, this approach affirms the importance of centering Indigenous frameworks that reflect the ethical, relational, and cultural dimensions of language use. The lessons from earlier research (see Chapter 3) laid the foundation for the methodological design of this dissertation and

reinforced the belief that analysis must be culturally grounded and responsive to community-based ways of knowing.

The following sections cover the data collection procedures, timeline and instruments used for collection. Subsequently, the analysis procedures and description of the analysis are outlined.

#### **4.1.1 Data Collection Procedures**

The timeline of my data gathering activities began in July 2024 with a pre-workshop survey that was distributed virtually using Microsoft Forms. This initial survey aimed to gather preliminary insights from teachers regarding their current classroom practices related to conversational language teaching and identify their specific support needs, especially regarding grammar and non-linguistic conversational norms.

The main phase of data collection took place during an in-person Teachers' Professional Development (PD) Workshop, hosted by the Yakama Nation Ichishkíin Sínwit Program (YNISLP) on October 17, 2024. The YNISLP had provided the morning portion of the scheduled workshop, from 9:00 a.m. to 11:30 a.m., to facilitate my research activities without imposing extra demands on teachers' schedules. The workshop was part of the professional development series required for teachers, and it served dual purposes, 1) to provide practical training for participants and, 2) to generate insights for this research. The goals for the workshop as a whole were to support teachers' professional growth, build shared practices, and strengthen collaboration across teaching contexts. More specifically, the morning session that I facilitated focused on pragmatic and conversational aspects of teaching Ichishkíin. The goals for this portion were to:

- Explore how teachers approach teaching conversational fluency,
- Examine challenges and strategies related to culturally specific communication norms, and
- Develop draft materials that could later be adapted for classroom use.

In the afternoon portion, which I did not facilitate, the focus shifted to comprehensible input activities, giving teachers time to practice strategies that encourage natural and accessible language use in the classroom. By structuring the day in this way, the workshop created a

balance between reflecting on broader teaching practices and engaging in hands-on activities that could be immediately applied in classroom settings.

The itinerary is outlined below and discussion in more detail throughout the section.

**Morning Workshop Itinerary 9am-11:30am:**

1. Introduction to project and consent form (20 minutes)
2. Individual dialogue worksheet (30 minutes)
3. Small group conversation with note taker worksheet (20 minutes)
4. Break (15 minutes)
5. Big group discussion (30 minutes)
6. Exit Survey (15 mins)

The session commenced with a 20-minute introduction where consent forms were distributed, ensuring participants fully understood the study's aims and their participation rights. The consent forms were distributed to the teachers, who were invited to review the information and provide their signature to indicate agreement to participate in the research. All 16 teachers consented to participate by signing the provided consent forms. In alignment with best practices for informed consent, I also distributed my contact information along with a brief summary outlining the research objectives. This step ensured that participants had a means of contacting me with any follow-up questions or concerns after the conclusion of the workshop. The consent and introductory processes required approximately 15 minutes.

Data collection during the workshop involved surveys, research activity worksheets, group discussions and personal observational notes taken throughout the activities. See Appendix A for data collection forms and worksheets. All collected data remains anonymous. As previously stated, the workshop was intentionally not recorded; instead, observational notes comprising participant quotes, general observations, discussion themes, and feedback on activities were systematically documented. Although I have a personal familiarity with the teachers, confidentiality was rigorously maintained by excluding personal names from all observational notes. Teachers were instead identified using anonymized labels such as Teacher 1, Teacher 2, and so forth. Worksheets completed by teachers during workshop activities are

utilized to demonstrate research findings and objectives; these materials are similarly anonymized, employing consistent identifiers (e.g., Teacher 1, Teacher 2).

Following the consent procedures, teachers were asked to participate in two activities aimed at gathering personal dialogues based on their own experiences with everyday conversations. The teachers were seated at three tables, with four to six teachers at each table. Seating was not assigned, rather, teachers were asked to select a table with no more than six participants. This open seating arrangement was intentional, designed to foster a sense of comfort and trust, particularly important for the first activity which required discussion within table groups

To begin the activity, each table was given a packet of seven dialogue worksheets from which teachers were asked to choose one that resonated most with their own lived experience. This choice was purposeful to ensure that the scenarios felt personally relevant, encouraging deeper reflection and more authentic language use. For the first portion of the activity, teachers completed the worksheets individually.

The seven experience scenarios of the worksheets were: (1) when you misunderstood someone, (2) when help was requested of you, (3) when you requested help, (4) when you were taught a lesson or skill (not at school), (5) when you taught someone younger a lesson or skill (not at school), (6) when you visited someone, and (7) when you had a conversation with an elder. Each of these scenarios was selected because it reflects common, culturally meaningful interactions that require a range of pragmatic and relational language choices. These scenarios reflect rich domains of everyday life where speakers must navigate roles, expectations, and social norms. They are inherently tied to values such as respect, humility, reciprocity, and relational accountability, all of which are essential components of communicative competence in Ichishkiin.

The worksheets asked teachers to reflect on their chosen experience by responding to guiding questions about who was involved, what happened, where and when the conversation took place, and why the interaction was meaningful. These follow-up prompts were designed to help disentangle the sociocultural elements embedded in everyday interactions, allowing for a deeper understanding of the relational and contextual knowledge that shapes how language is used and understood in community settings. An example of a dialogue worksheet can be seen in Figure 3 below.

By focusing on these seven types of experiences, the activity was meant to elicit nuanced data about how L2 teachers draw from their lived experiences, cultural roles, and community relationships when thinking about language use. This information provides insights into how teachers understand and convey culturally appropriate language practices, and how these practices can inform more grounded and contextually relevant approaches to language revitalization.

Finally, the teachers were asked to recall, to the best of their ability, any dialogue related their experiences and write it out as a script. The purpose of this was to be able to lay out the conversation in as much of their own words as possible to use it in the creation of pedagogical materials. It took about 30 minutes for teachers to complete the individual worksheet. All teachers participated in the activity, although not all teachers completed their worksheet, some sections were left blank. This could be attributed to lack of time, difficulty recalling specifics of the experience, or personal preferences. Teachers were only asked to share what they felt comfortable. All the data from the workshop was anonymous, therefore individual teachers were not asked personally why they left sections blank.

The teachers were then asked to take 20 minutes to discuss with their tablemates the experiences they shared in their worksheet. They were handed a note taker worksheet and asked to assign one person as a designated 'note taker' to record notes about what was discussed as a group based on the experiences they shared in their worksheets. The note taker worksheet was used as data for the small group discussion. The purpose of the teachers sharing their experiences with the rest of the table was to allow teachers time to share and reflect on their own experiences and others. It was also the goal for the discussion to raise the teacher's awareness of conversational and sociocultural norms through sharing and discussing with one another. Sharing in small groups also gave teachers time to have a discussion with each other before contributing to a large group discussion near the end of the workshop. The first activity, including the individual dialogue worksheet and small group discussion, took about 60-minutes to complete. After the first activity, the group took a 15-minute break. After the break, the groups reconvened, and the large group discussion started. The goal of the discussion was to deconstruct sociocultural considerations that are at play during conversation that go beyond language and vocabulary. For example, when talking to an elder, you must be a good listener. To facilitate this

exercise, a series of questions were prepared and presented to the participants in an interview format.

The discussion took 30 minutes, and the same teachers took part. Throughout the discussion, I facilitated the conversation and took notes, which were visible to all participants so they could add, clarify, or correct as needed. In addition, Keegan Livermore, the organizer of the Workshop, also took notes while I was facilitating to ensure a thorough record. As the workshop was nearing its end, the teachers were given a final survey to gauge their interest in the topics discussed in the activities and reflect on the workshop content. The group of teachers responded to the survey, which took 15 minutes. After teachers handed in their surveys, I thanked them for their willingness to share with me and handed out a list of conversational language that I had compiled from my own language learning to give as a gift for their contributions. Extra consent forms and contact information sheets were also redistributed for teachers to take home and keep for their records. The research portion of the workshop concluded with the exit survey.

#### **4.1.2 Data Collection Instruments - Pre-Workshop Survey**

The first phase of the research was to survey the teachers about what kind of conversation they included in their classroom teaching, and what language materials teachers needed with regard to conversation. The survey was created virtually using Microsoft Forms and was shared with teachers via email and during a Summer Ichishkiin Teacher Bootcamp in July 2024 (held prior to the October PD Workshop). Before proceeding, the survey began with a consent question requiring teachers to select either “I consent to participate in this study” or “I do not consent to participate in this study” in order to continue. The survey then consisted of six questions that focused on gathering teachers' content and strategies for teaching conversation in their classrooms. The questions are as follows: 1) Do you teach conversation in your class? 1a) If yes, what do you teach and how do you teach it? Be as detailed as possible. 1b) If not, is there a reason you do not teach it in your class? 2) Do you struggle with the grammar of the language? Please describe what you struggle with. 3) What support do you need that could help with grammar understanding? This could be specific teaching styles or strategies, materials, etc. Does grammar cause issues for conversation? 5) In your experience, what non-linguistic conversational norms should be taught along with vocabulary and grammar? (e.g., body

language, pausing, eye contact, etc.) Be as specific as you can. 6) How do you think conversation in Ichishkiin differs from conversation in English? Four teachers responded to the survey.

In addition to gathering insights on conversational instruction, the pre-workshop survey served a vital preparatory function. I designed the survey to gauge teachers' familiarity with conversational norms, to aid in the creation of teaching materials, and to inform the content direction of the October workshop itself. Their responses offered early guidance on areas of strength and uncertainty, particularly around grammar, culturally specific communication norms, and the challenges of teaching conversational fluency. By analyzing these responses in advance, I was able to tailor workshop activities and discussion prompts not only to collect data, but also to create a meaningful teacher development experience. While this dual purpose could be viewed as a tension between research and practice, it also reflects a relationally accountable methodology, where teacher voices shaped both the professional development process and the materials being created. In this way, their insights were valued not only as data but as guidance in co-constructing knowledge within the professional development space.

#### **4.1.3 Data Collection Instruments - Dialogue Worksheet**

Teachers were given worksheets with prompts asking them to reflect on a past conversation they had experienced in their life. The worksheets were the main activity of the Workshop in October 2024. There were seven prompts of the worksheets, handed out randomly to teachers during the workshop. 13 worksheets were completed. The worksheets were structured by topic and context, asking the teachers to outline the who, what, where, when and why of the interaction. Further, the worksheets were in open format, and the guiding questions were used to elicit more structured knowledge through consciousness-raising questions (Taguchi & Kim, 2018) and were not meant to prime the teachers to respond in a certain way, but as a scaffold so teachers had some basis for choosing a previous experience to mitigate any trouble they might have recalling a situation. An example of one of the worksheets the teachers would fill out can be seen below in Figure 3.

### Figure 3

#### *Example of Workshop Dialogue Worksheet*

Fall 2024 Professional Development Workshop – Conversation and Relationships

Please describe as much as you can about an interaction and experience you've had in your life. Think about what it was about, who it was with, the language choices you made, why you made those choices, etc. Only share what you feel comfortable sharing with me 😊. All your feedback will be anonymous. **Put a star on the corner of your worksheet if you did not sign the consent form and do not wish to have your feedback included in my dissertation work.**

1. Think of a time you had a conversation with an elder – could you describe it?
2. Who initiated the conversation? You or the elder?
3. What was the conversation about?
4. How did you conduct yourself in the conversation?
5. How did the elder conduct themselves in the conversation?
6. Can you write out as much of the conversation you can recall? Write it out as a dialogue or a script in English that will be translated later into Ichishkín.

The dialogue worksheet scenarios were developed drawing on findings from my previous research on L2 pragmatics, discussed in Chapter 3. In that study, specific themes emerged around age, relationship, respect, and service to others, and I used these themes to guide the selection of scenario topics for the workshop. To structure the questions that accompanied each scenario, I drew on sociopragmatic components of power, distance, and politeness/formality (Leech, 1983; Brown & Levinson, 1987). In this framework, power refers to differences in social status or authority, distance reflects the degree of familiarity or closeness between speakers, and politeness or formality shapes how language is softened or adjusted to maintain respect. These elements provided a structure for framing scenario interactions in ways that align with both linguistic and cultural expectations.

#### **4.1.4 Data Collection Instruments - Note Taker Worksheet**

Once the teachers completed the dialogue worksheet, they received an additional worksheet, the note taker worksheet, and were instructed to discuss their responses with their tablemates. The purpose of the note taker worksheet was to collect self-reported data synthesizing the key points from each table's discussion. The note taker worksheet consisted of four questions, and each of the four tables completed one worksheet. An example of the note taker worksheet is provided in Figure 4 below.



#### **4.1.5 Data Collection Instruments - Workshop Survey**

The workshop survey was an exit-style survey, asking teachers to reflect on the activities of the day and gauge their interest and engagement in the content of the workshop. The survey consisted of six questions. The questions are as follows: 1) Did you find the workshop valuable? Why or why not? 2) Did you struggle with anything? 3) What did you enjoy most about the workshop? 4) What do you wish the training would have explored more? 5) Would you be interested in a follow-up or advanced workshop on the same topic? 6) Is there anything else you want to share? The purpose of the survey was to gauge the interest of the teachers in the content of the workshop as well as survey interest in potential future interventions on similar topics. All teachers completed and turned in the survey.

## CHAPTER V: ANALYSIS

This analysis followed an inductive, grounded theory approach shaped by narrative inquiry and thematic analysis (Charmaz, 2006; Dörnyei, 2007), with interpretation deepened through the Nine Virtues of the Yakama Nation (Wilkins, 2008) and anchored in Indigenous Methodologies (Archibald, 2008; Kovach, 2009; Jacob, 2013, 2016, 2020; Jacob et al., 2025; Tuhiwai-Smith, 2012; Twitchell, 2018). Grounded theory is a way of doing research where patterns and ideas are built directly from the data, rather than starting with a fixed hypothesis. Researchers look closely at participants' words and experiences, compare across them, and gradually shape broader themes and insights as they emerge (Charmaz, 2006, 2017).

In alignment with Indigenous methodological frameworks, I include personal reflections and learning experiences as a crucial part of the analysis and recognize that I am also in relationship with the knowledge shared by participants. My interpretations are shaped by the deep responsibility I feel to carry this knowledge forward, the relationships I have and hold dear, and the cultural teachings I have learned from and continue to learn from. Acknowledging these explicitly is a methodological choice grounded in Indigenous paradigms, where story and personal experience are seen as legitimate and necessary sources of knowledge (Twitchell, 2018). Storywork emphasizes that telling and retelling experiences requires respect, responsibility, and reciprocity, while language revitalization research underscores the need for analysis to arise from and sustain relationships across time (Archibald, 2008). Guided by these principles, I use the teaching of Timnákniik "from the heart" to keep me grounded in the language and relationships as I navigate the analysis and represent the teachers' experiences.

I began the analysis by identifying emergent themes, categories, and patterns grounded in participants' lived experiences. In Indigenous research contexts, narrative is not merely a way of presenting findings, it is a legitimate and culturally grounded method of inquiry. Storytelling carries epistemological authority by transmitting knowledge, sustaining relationality, and honoring lived experience. In this sense, narrative as method reflects storywork traditions and aligns with research models that root analysis in responsibility and cultural continuity (Kovach, 2009; Jacob, 2013; Archibald, 2008; Twitchell, 2018). Indigenous research must be guided by community-defined values such as love, humility, and accountability, with researchers responsible not only for what they study but also for how they engage in that work (Jacob, 2020).

In this analysis, narrative serves both as data and method, offering a culturally congruent framework for understanding the social, emotional, and ethical dimensions of language learning and teaching. My goal is to assemble a narrative mosaic of experiences that contribute to the health and wellbeing of the community as well as the broader discourse of language reclamation, revitalization, and applied linguistics.

While grounded theory originates in Western sociological traditions (Glaser & Strauss, 1967), its constructivist evolution (Charmaz, 2006, 2017) creates methodological space for honoring Indigenous values and research ethics. Constructivist grounded theory emphasizes the co-construction of meaning, sustained researcher reflexivity (Finlay, 2002), and analytic processes that remain grounded in lived experience (Charmaz, 2006). These principles resonate with Indigenous Methodologies (Kovach, 2009; Jacob, 2013, 2020, 2025; Tuhiwai-Smith, 2012) that advocate for approaches that prioritize Indigenous voices, relational accountability, and the integrity of story as knowledge. Grounded theory, used reflexively and relationally, becomes a tool for meaning-making that emerges from within cultural contexts rather than being imposed from outside frameworks. Importantly, grounded theory alone cannot be used to paint a representative picture of the data. While grounded theory supports an analysis that prioritizes an emic perspective of the data, the interpretation of those perspectives must also follow an emic approach. This is where my own experiences and reflections can add value to the interpretation of the data beyond that of a typical researcher perspective. I do not claim ‘insider’ status in the community, but I have learned how to listen, how to witness, how to think about important questions and why narratives and stories are so important. I use these lessons and teachings to strengthen this analysis.

The analysis process was iterative and emergent. I began with inductive coding, generating initial codes that closely reflected participant language and experience. These codes were then grouped into larger thematic categories based on emotional tone, relationships, and recurring concepts. As the themes began to take shape, I engaged in constant comparison, regularly revisiting earlier excerpts to refine my understanding and examine how similar patterns manifested across different contexts and participants. This ongoing comparison allowed me to deepen the analysis, surface subtle differences, and clarify the boundaries and dimensions of each theme. Rather than viewing this as a mechanical process, I approached comparison as a

reflective practice, one that supported a grounded, evolving interpretation of the data, informed by personal lessons and experiences.

After themes became clear, I layered in the Nine Virtues as a second analytic frame. Rather than using the Nine Virtues to drive the coding process from the beginning, I applied them later to offer cultural insight into the themes that had already emerged. This approach honored the relational Yakama-specific values embedded in the data and supported a layered interpretation that moved from surface meaning to cultural significance. For this part of the analysis, I also relied heavily on my own personal experiences and previous research (Anderson, 2022; Sutterliet, 2022; Sutterliet and Anderson, forthcoming) to guide the connection between the data and each of the Virtues.

This analytic framework developed in response to a previous project on L2 pragmatics (see Chapter 3), where I used the software Dedoose alongside interrater coding to support reliability. That project revealed limitations in using tools and metrics designed for generalized content analysis, particularly when interpreting deeply contextualized, ethnographic data. Low interrater scores in that work highlighted how cultural meaning can be obscured when coders are not embedded within the community context. That experience led me to center cultural expertise interwoven with reflexivity rather than procedural reliability in this study. Rather than measuring analytic reliability through interrater agreement, I established trustworthiness through transparency, coherence, and interpretive depth, and the integration of the Nine Virtues as a cultural interpretive lens as a form of theoretical triangulation (Dörnyei, 2007). This framing is consistent with broader ethnographic traditions that view validity not as a numerical benchmark but as a matter of resonance, credibility, and fidelity to lived reality (Richardson, 2000). It also aligns with approaches that position narrative as both data and method, where analysis is judged by the extent to which it honors community protocols, evokes meaning, and offers insights that matter to participants and readers alike (Poulos, 2021).

Throughout the analysis, I remained critically reflexive about my positionality as a researcher outside the community while at the same time acknowledging that my personal experiences might provide additional insights into the interpretation of the data beyond that of a typical researcher. Reflexivity, in this context, was not an optional add-on but an ethical requirement. It involved sustained attention to how my own identity as a language learner, educator, and someone deeply committed to Indigenous language revitalization shaped my

understanding of the data. Rather than viewing this positionality as a limitation, I treated it as a methodological strength that allowed me to engage more deeply and responsibly with participants' narratives, while also holding myself accountable to the cultural frameworks in which they were situated. This approach reflects an understanding that credibility emerges not from detachment but from situated, relational engagement.

In addition to reflexivity, the sequencing of the analysis itself is important to acknowledge. I began by working with each set of data independently, allowing the themes and categories to emerge within their own contexts. As the analysis progressed, I returned to earlier sets and moved across them, reanalyzing excerpts in light of new insights from other participants' narratives. This iterative movement between data sets was not a flaw but a central feature of the interpretive process. It meant that patterns and meanings were shaped relationally, across time and context, rather than being locked into a fixed progression. This fluidity may have influenced the interpretations and findings, but it also strengthened the analysis by ensuring that themes were continually revisited, deepened, and refined in conversation with the broader body of data.

While the themes were developed through iterative coding and reflection grounded in relational accountability, it is important to note that the thematic analysis was not formally reviewed or validated by teachers or other community members. This decision reflected the scope of the dissertation project and practical constraints rather than a dismissal of community validation. To address this limitation, I sought to remain accountable by continually grounding interpretations in participants' words, cultural teachings, and the values emphasized throughout the workshops. This strategy resonates with ethnographic criteria that emphasize substantive contribution, aesthetic merit, reflexivity, and lived resonance over procedural reliability (Richardson, 2000). Future work, however, should more fully integrate community review into the analytic process to strengthen collective ownership of findings and deepen alignment with Indigenous methodologies.

I acknowledge that my interpretations are shaped by my own background and experience, and I worked to maintain transparency and humility throughout the process. My goal is not to speak for participants but to reflect on the experiences they offered in a way that respects their contribution, TimnákNIK "from the heart."

### **5.1.1 Pre-Workshop Survey Analysis**

The pre-workshop survey was distributed online in July 2024 during a virtual teacher-training bootcamp. Using Microsoft Forms, I created a questionnaire that included an initial consent item followed by questions designed to gather teachers' experiences and needs related to teaching conversational Ichishkíin. As outlined in section 4.1.2 these questions focused on teachers' approaches, challenges, and perspectives on both linguistic and non-linguistic aspects of conversation. Four teachers participated in the survey. Their responses were organized and compiled into an Excel spreadsheet, as shown in the accompanying figure. Rather than categorizing the responses into themes, I summarized the teachers' input to identify overarching patterns, priorities, and shared concerns expressed across their answers.

**Figure 5**

*Screenshot of Pre-Workshop Survey Spreadsheet*

Do you teach conversation in your class?	If yes, what do you teach and how do you teach it? Be as detailed as possible.	If not, is there a reason you do not teach it in your class?	Do you struggle with the grammar of the language? Please describe what you struggle with.	What support do you need that could help with grammar understanding? This could be specific teaching styles or strategies, materials, etc.	Does grammar cause issues for conversation?	In your experience, what non-linguistic conversational norms that should be taught along with vocabulary and grammar? (e.g., body language, pausing, eye contact, etc.). Be as specific as you can.	How do you think conversation in Ichishkiin differs than conversation in English? For example, this could be certain topics that are talked about or not talked about, flow of conversation, who yo.
Yes	During my introductions unit, I had students practice interviewing each other using the matching question and answer pairs. I would try to incorporate the vocabulary we were learning into some different basic conversation like that, where they had to ask each other things.		I'm pretty good with grammar!	I think I want to think about more ways to make the use of grammar more clear.	I think it can cause some misunderstandings about timeframe or who is doing something, leading to some repair questions clarifying what was actually said.	I think pausing and speed of speech should be taught, as those definitely help the flow of conversation.	I think the language makes it a little hard to communicate about some topics or some ways of saying things, but it might also be that we don't have samples of all types of conversation available, so we may just not know.

The data was then organized into a table so all responses in their raw form can be seen. Tables 3-8 presents the data below, organized by survey question and teacher response followed by a brief discussion following each table.

**Table 3**

*Teacher responses to pre-workshop survey – Teaching conversation*

Survey Question	Teacher 1	Teacher 2	Teacher 3	Teacher 4
Do you teach conversation in your class?	Yes	Yes	Yes	Yes
If yes, what do you teach and how do you teach it? Be as detailed as possible.	During my introductions unit, I had students practice interviewing each other using the matching question and answer pairs. I would try to incorporate the vocabulary we were learning into some different basic conversation like that, where they had to ask each other things.	When I do teach conversation, it will be minimal. I teach at the most 10 words or maybe 4-5 phrases a week. There will usually be 1-2 focus questions for students and I to use. For example, when we were working on family members, the focus question was "Who is your ___?" and they could reply with "My _____ is _____."	Minimal scripted back and forth between two people.	Applying content/less on language into conversations - scaffolded with prompts and examples as well as through more free conversation time.

Based on the data from the survey with four teachers, several clear patterns emerge related to their experiences, instructional practices, challenges, and insights around teaching conversation in Ichishkiin.

All four teachers indicated they teach conversation, but their approaches vary significantly. Teacher 1 uses structured, paired dialogues with matching question-answer pairs to facilitate vocabulary use. Teacher 2 describes a more limited, phrase-focused approach, emphasizing only a handful of words or phrases each week, with targeted question-answer interactions. Teacher 3 notes using "*minimal scripted back and forth*," while Teacher 4 implements conversations integrated with lesson content, offering prompts and examples alongside free conversational practice. These varied responses suggest that while teachers agree

conversation practice is essential, their instructional methods differ widely, ranging from tightly structured dialogues to more open, scaffolded conversations. These differences could also reflect the specific teaching contexts of each participant, including the age and proficiency levels of their learners as well as the teachers' own language use and comfort in Ichishkiin.

**Table 4**

*Teacher responses to pre-workshop survey – Teaching Grammar*

Survey Question	Teacher 1	Teacher 2	Teacher 3	Teacher 4
Do you struggle with the grammar of the language? Please describe what you struggle with.	I'm pretty good with grammar!	I struggle to explain it to my students in a concise and easy to understand way. Or coming up with multiple examples for them to keep in their brain.	1>3, 3>1, 2>3, 3>2, 3>3	finding ways/time to practice more complicated things beyond what I teach to students.

Regarding grammar, teachers express mixed experiences. Teacher 1 feels confident stating "*I'm pretty good with grammar!*", whereas Teachers 2, 3, and 4 articulate specific struggles. Teacher 2 struggles to clearly explain grammatical concepts and provide multiple examples, Teacher 3 specifically lists transitive constructions (e.g., "*1>3, 3>1, 2>3*") as challenging, and Teacher 4 highlights the difficulty of finding sufficient time and ways to practice complex grammar. This suggests that, although teachers might personally understand grammar, translating their understanding into effective classroom instruction and practice opportunities remains challenging.

**Table 5***Teacher responses to pre-workshop survey – Support*

Survey Question	Teacher 1	Teacher 2	Teacher 3	Teacher 4
What support do you need that could help with grammar understanding? This could be specific teaching styles or strategies, materials, etc.	I think I want to think about more ways to make the use of grammar more clear.	I think it would be helpful to have "tricks" to keep in our brains like there is in english. Like they're, their, and there. Maybe a universal poster for teachers to follow like with all the past tense rules.	Lessons and examples involving 1>3, 3>1, 2>3, 3>2, 3>3.	activities during PLC, materials to support continued practice outside of classroom (especially home), materials and activities to support continued learning and practice in classrooms

To support grammar instruction, the teachers provided specific requests for support. Teacher 1 seeks methods to clarify grammatical usage, Teacher 2 suggests practical tools such as mnemonic devices or visual aids ("*like they're, their, and there*"), Teacher 3 requests specific lessons and examples focused on complex grammatical relationships (such as "*1>3, 3>1, 2>3*"), and Teacher 4 emphasizes a need for ongoing practice opportunities through professional learning communities and at-home resources. Collectively, these responses indicate a shared need for concrete, practical resources that facilitate clearer understanding and regular practice of grammar.

**Table 6***Teacher responses to pre-workshop survey – Grammar and conversation*

Survey Question	Teacher 1	Teacher 2	Teacher 3	Teacher 4
Does grammar cause issues for conversation?	I think it can cause some misunderstandings about timeframe or who is doing something, leading to some repair questions clarifying what was actually said.	Yes.	yes	sometimes

All teachers recognize that grammar significantly affects conversation, noting potential for misunderstandings. Teacher 1 specifically highlights confusion about timeframes or subject-object relationships in conversation, prompting clarifying questions. Teachers 2 and 3 straightforwardly state grammar is problematic ("Yes"), while Teacher 4 acknowledges grammar can "sometimes" cause conversational issues. Their consensus points to grammar as an obstacle affecting both clarity and fluency in conversational exchanges.

**Table 7**

*Teacher responses to pre-workshop survey – Non-linguistic norms*

Survey Question	Teacher 1	Teacher 2	Teacher 3	Teacher 4
In your experience, what non-linguistic conversational norms that should be taught along with vocabulary and grammar? (e.g., body language, pausing, eye contact, etc.). Be as specific as you can.	I think pausing and speed of speech should be taught, as those definitely help the flow of conversation.	I think the only one that I've noticed is talking at a slower pace.	Just how to be more expressive with speech. Don't be monotone or robotic. Be expressive.	social norms/expectations (all examples listed here and then some)...maybe topics that are ok or not in different contexts?

Regarding non-linguistic conversational norms, teachers highlight critical cultural and pragmatic aspects of communication. Teacher 1 emphasizes "*pausing and speed of speech*," which directly influences conversational flow. Teacher 2 focuses on the notably slower speaking pace in Ichishkiin. Teacher 3 identifies expressiveness and advises learners against monotone speech, while Teacher 4 broadly encompasses social norms, including appropriate and inappropriate topics based on context. This suggests teachers understand conversation as more than linguistic accuracy, it involves mastering cultural subtleties, pace, expression, and context-sensitive behavior.

**Table 8***Teacher responses to pre-workshop survey – Differences with Ichishkiin versus English*

Survey Question	Teacher 1	Teacher 2	Teacher 3	Teacher 4
How do you think conversation in Ichishkiin differs than conversation in English? For example, this could be certain topics that are talked about or not talked about, flow of conversation, etc.)	I think the language makes it a little hard to communicate about some topics or some ways of saying things, but it might also be that we don't have samples of all types of conversation available, so we may just not know.	Same as the question above, conversations are much slower in Ichishkiin, but as a learner it seems very fast. One time I asked an elder how people in a relationship would talk with each other and she said it would be more of whispers to each other. This was in comparison to English speakers in a movie being super lovey dovey to each other in public. I thought that was interesting and something that I've noticed myself, because you don't see people being overly affectionate towards their spouse.	I can't think of any differences, other than old ndn ladies probably talk about sex stuff with each other than old white ladies do with each other.	haha, see above answer. agree with all else listed here, too. when to leave someone alone maybe. when to persist.

When asked about differences between Ichishkiin and other languages used in the community, particularly English, teachers emphasized distinct cultural nuances. Within the region, English dominates most public and institutional spaces, while Ichishkiin is spoken primarily in classroom and ceremonial contexts, and some families also use Spanish or other Indigenous languages. Against this backdrop, Teacher 1 highlights gaps in sample dialogues, suggesting some topics may simply be underrepresented or unknown due to resource limitations. Teacher 2 offers an insightful cultural comparison about public displays of affection, noting Ichishkiin speakers communicate affection more privately compared to the more overt “lovey dovey” behaviors common in English-dominant contexts. Teacher 3 humorously points out that topics may differ culturally, for example, elderly Indigenous women discussing sexuality differently from elderly white women. Teacher 4 reaffirms these observations, adding reflections

on knowing “when to leave someone alone” or “when to persist,” indicating a nuanced understanding of relational subtleties in communication.

In sum, the survey highlights four significant considerations important to teachers, which were subsequently interwoven into both my analysis and the design of the teaching materials. The materials created here incorporate several of these priorities such as culturally authentic methods and attention to conversational norms, while others such as the development of more extensive grammar resources extend beyond the scope of this project and remain areas for future work.

1. Practical and culturally authentic teaching methods for conversation.
2. Clear and supportive grammar instruction and resources.
3. Mastery of culturally appropriate non-linguistic norms (pausing, pacing, expressiveness, topic appropriateness).
4. Awareness and incorporation of cultural nuances distinguishing Ichishkíin conversational norms from English.

These insights underscore teachers’ desire for resources and support that address both linguistic competencies and culturally grounded communication skills, thereby enriching their language teaching practice.

### **5.1.2 Dialogue Worksheet Analysis**

The content of the worksheets was analyzed based on emergent themes first and then interpreted through the lens of The Nine Virtues. The two analyses were subsequently interwoven together to give a more holistic understanding of the data. The data was handwritten, so the first step in preparing the data was to transcribe data into an Excel spreadsheet. Of the seven dialogue worksheets used in the workshop, five worksheets were chosen and filled out, 1) Conversation with an Elder, 2) When you requested help, 3) When you were taught a lesson/skill (not at school), 4) When you taught someone younger a lesson/skill (not at school), and 5) When you visited someone.

The remaining two variations of the worksheet, 1) *When you misunderstood someone* and 2) *When help was requested of you*, were not chosen by any of the teachers and are not included in the analysis. This absence itself is analytically meaningful. In a relational research context where participants were invited to choose which stories to share, the decision to leave out

prompts about misunderstanding or being asked for help may reflect culturally grounded values around communication, humility, or emotional vulnerability. Rather than viewing this as a limitation, I see it as a meaningful part of the analytical process. Participants made intentional choices about which moments to share, choices that likely reflect how they wanted to represent themselves, their relationships, and their experiences with language. These choices directly shaped the direction and scope of the analysis, since only the selected scenarios became the focus of coding and interpretation. In this way, participant agency not only influenced what data was available, but also steered the themes and insights that emerged from the study, underscoring the co-constructed nature of the research.

The Excel workbook consists of five separate worksheets. Each worksheet was labeled with shorthand to organize the responses. There were five worksheets in the workbook and were labeled, 1) Convo with Elder, 2) Requesting, 3) Visiting, 4) You Taught, 5) Taught You. Each worksheet was formatted with the dialogue worksheet prompts in the column headers (e.g., “Who initiated the conversation”) and participant responses distributed across rows. Each column was labeled for Teacher ID, Form Type, and individual questions on each dialogue worksheet and ending with the dialogue. There were 13 teachers that correlated to the 13 responses, 3 teachers did not turn in their worksheets. An example of an Excel worksheet can be seen in the screenshot below.

**Figure 6**

*Screenshot of initial data input and organization spreadsheet*

Teacher ID	Form Type	Think of a time you had a conversation with an elder - could you describe it?
Teacher 1	Convo with elder	We were sitting in her room talking about beading. She was explaining to me how to do stuff. I did not know how to bead so the terms and her explaining was not making sense. But I did enjoy her wisdom and talking about it.

Once all the worksheet data was compiled into Excel spreadsheets, the data was ready for analysis. From here, the data was reorganized into a separate spreadsheet according to the questions that appeared on the worksheets. The columns in the worksheet were labeled by excerpt, source sheet, question, row, and emergent theme. An example can be seen in the figure below.

**Figure 7**

*Screenshot of initial data coding spreadsheet*

Excerpt	Source Sheet	Question	Row	Emergent Theme
We were sitting in her room talking about beading. She was explaining to me how to do stuff. I did not know how to bead so the terms and her explaining was not making sense. But I did enjoy her wisdom and talking about it.	Convo with Elder	Think of a time you had a conversation with an elder - could you describe it?	2	Traditional Teaching, Traditional Craft
I used to live with an elder. One time I brought a crab home for lunch and shared it with her. While we were eating at the table, she told me about a bunch of good memories she had at the ocean (on the coast). And then she said it had been such a long time since she had been to the ocean. Right away, I knew what this meant.	Convo with Elder	Think of a time you had a conversation with an elder - could you describe it?	19	Sharing stories and memories

The data was not coded solely for repeated vocabulary or specific keywords, but for the overall context and content of the experiences the teachers shared. This approach was used to identify meaningful themes that were not dependent on the frequency of a particular word or phrase, but rather on what the participants were conveying through their stories. To begin, I reviewed all of the data in the spreadsheet, paying close attention to the type of experience being described and the nature of the interactions, who the speaker was engaging with and in what context, and lastly, any frequent words across experiences. I considered both the content of the worksheet prompt and the specific scenario the teacher chose to share.

For example, in reviewing the four responses to the “Conversation with an Elder” worksheet, I noticed that two teachers described learning a skill, beading in one case, tying fishing nets in another, while the other two described Elders sharing memories or personal stories. Based on this, I initially coded the excerpts as “Traditional Instruction” and “Sharing Stories and Memories.” These names reflect the conceptual patterns I observed across the responses as well as the explicit language used by participants. Teacher 1, for instance, explained that they initiated the conversation because *“I wanted to learn (beading),”* and in the dialogue they shared, used a direct request: *“Can you please show me how to bead?”* I interpreted this as traditional instruction, based on both the nature of the task, beading, and the relational dynamic of an elder teaching a specific skill. Similarly, Teacher 10 described an elder sharing a personal story about time spent in the mountains, writing that the elder *“started out telling a story about*

*some experiences he had in the mountains. He always made me laugh.*” Teacher 10 also emphasized that it was the elder who initiated the conversation and described their own response by saying, *“I loved his stories. I was all ears.”* I applied the code “sharing stories and memories” to this entry because the teacher explicitly framed the exchange as one of storytelling and emotional connection. The content, tone, and relational dynamics aligned closely with other examples where Elders shared personal or cultural narratives in informal, memory-centered ways.

The theme “Daily Interactions” was first coded based on the type of activity and extrapolated from the worksheets that discussed asking children to do chores, talking to grandchildren about their day, planning a meet up with a friend, and visiting an aunt. The theme of “Traditional Craft” was found in the content of teaching, such as teaching to bead, sewing a tʼpiip ’windgdress’ and processing taxús (a traditional plant that is dried and processed into rope). “Cooking” was an easily observable theme when teachers shared about their aunt teaching them how to make Lakamiin (salmon dumpling stew), or a husband teaching their wife how to use a grill for a barbecue. The initial analysis of the content of the worksheets was organized into five emergent themes 1) Traditional Craft, 2) Cooking, 3) Sharing Stories and Memories, 4) Traditional Teaching, and 5) Daily Interactions. Excerpts were coded for at least one theme, although more than one theme could be applied to one excerpt. The primary unit of analysis was the excerpt. Each non-empty cell in the dialogue response column of the Excel sheet was extracted as a standalone qualitative data point, preserving its verbatim text.

When coding and organizing data, there were a few instances with one-word answers such as “Ok” and “Yea” that were not coded with individual codes as they were too vague. Instead, they were highlighted to keep track of them. There were 11 instances of one-word excerpts. Twelve additional entries were also coded with Daily Interactions but focused on the people that they were interacting with. For example, some the excerpts were *“the elder”*, *“my aunt”*, and *“usually my grandchildren.”* The purpose of highlighting these entries, particularly one-word responses or excerpts focused primarily on relationships, was not to code them for standalone thematic meaning, but to preserve their relevance to the relational context of the dialogue. In Indigenous research frameworks, relationships themselves carry epistemological and cultural weight: who someone is speaking to, referencing, or aligning with is often just as meaningful as the content of what is said. Although single-word responses like “Ok” or “Yea”

were too vague to code independently, they were still tracked to maintain transparency in the analysis.

Additionally, relational phrases such as “*the elder,*” “*my aunt,*” or “*usually my grandchildren*” were highlighted and grouped under “Daily Interactions” to acknowledge the presence of interpersonal connection, even when the fuller narrative was not elaborated. These entries help illustrate patterns of interaction and highlight the central role of kinship and community ties in the participants' lived experiences. By marking and organizing these fragments, I was able to keep relational dynamics visible in the data, even when the verbal content was minimal. Keeping relationality at the center of this analysis supports a more holistic interpretation of the dataset, where meaning is drawn not only from what is said, but also from how relationships are situated and valued in the narratives. Below is a table showing all the themes and their frequency count. Frequency counts helped keep the data organized for further reanalysis.

**Table 9**

*Emergent theme frequency counts*

Emergent Theme	Count
Daily Interactions	80
Traditional Teaching	21
Traditional Teaching, Traditional Craft	12
Sharing stories and Memories	12
(Empty)	11
Cooking	11
Cooking, Traditional Teaching	5
Daily Interactions, Traditional Teaching	3
Traditional Craft	3
Total	158

There were 158 excerpts in total, and of those, 80 of them were coded with the theme of Daily Interactions. This was the largest category by far, as many of the excerpts from the category were from the dialogues shared by the teachers. There was a lot of variation in this category, and that is what prompted movement toward further refinement to better reflect the alignment of the data and my research goals and principles. Following the iterative process of grounded theory, I restructured the analysis following three guiding principles, 1) moving from

broad labels to culturally specific narratives, 2) anchoring themes in linguistic and social context, and 3) connecting refined themes to research goals. The table below outlines my process of analysis and refinement.

**Table 10**

*Steps of re-analysis procedure*

Step	Action	Purpose
1	Re-read excerpts within each emergent theme	Identify subtle distinctions and overlaps
2	Look for repeated keywords, actions, and participants in the data	Build inductive thematic categories
3	Rename themes to reflect cultural practice or social role	Increase specificity
4	Write working definitions and extract sample quotes	Ensure analytic consistency and voice fidelity
5	Consolidate framework into structured table	Create a reusable, replicable coding scheme

The excerpts were re-read many times, specifically for repeated words, actions or participants within the data, and similar concepts. Additionally, I followed my own cultural knowledge to guide the transition, asking myself questions like “what type of activity is happening here?” and “What has the community taught me about this activity? The relationships involved in the contexts also played a key role in moving toward a more detailed theme. For example, I referenced who the teachers identified as key relationships in their worksheets, along with my understanding of the importance of those relationships, especially family and Elders. I used these insights to create Table 11 outlining the transition from emergent theme to refined theme. A more in-depth discussion of the analysis decisions will follow.

**Table 11***Transition from emergent theme to refined themes*

Emergent Theme	Refined Theme	Definition	Contexts/Keywords
Traditional Craft	Material Culture	Moments when participants describe learning or teaching culturally rooted skills such as beading, sewing, or processing traditional materials.	Beading, sewing regalia, processing taxus, preparing materials “bead” “sew” “taxus”
Daily Interactions, Traditional Teaching, Cooking, Sharing stories and memories	Intergenerational Teaching	Instances where participants actively pass knowledge to younger generations, especially in home or family contexts. Feelings and approaches associated with intergenerational teaching.	Teaching family members/others, correcting errors “lighthearted” “patient” “encouraged”
Daily Interactions, sharing stories and memories	Relational Interaction	Social visits or informal conversations with relatives, particularly Elders or aunts, involve emotional connection and often storytelling or sharing memories.	Visiting an auntie, catching up, sharing memories/stories, planning a meet up with a friend “grandkids” “husband” “aunt” “friend”
Traditional Teaching, Cooking,	Food Preparation	Experiences involving making food or cooking tasks that also embed cultural instruction.	Making lakamiin, barbecuing, naming cooking steps or tools “cooking pot”
Traditional Teaching, Cooking, Traditional Craft	Experiential Learning	Descriptions of learning that happens through observation, practice, and doing, often without formal instruction.	Beading, gutting fish, tying nets, processing taxus through demonstration and hands on practice “learned” “taught me” “showed me” “step-by-step”

The theme "Traditional Craft" was reanalyzed as “Material Culture” to better reflect the cultural, pedagogical, and embodied depth participants described in their stories. This change emerged through reviewing excerpts involving beading, sewing regalia, and processing materials like taxus. While initially coded under the broad label of “craft,” these narratives shared a

stronger conceptual link to artistry rooted in cultural practice. By renaming the theme, I clarified that these activities are not merely hobbies or skills but are acts of cultural preservation and intergenerational knowledge transfer. By reanalyzing and labeling as “Material Culture”, my goal was to emphasize the technical process and the cultural significance of creating something by hand, often learned through demonstration or modeling.

After completing the initial round of thematic coding on the dialogue worksheet data, I introduced the Nine Virtues of the Yakama Nation (Wilkins, 2008). This step was not part of the first cycle of coding but was integrated as a way to deepen the analysis and attend more deliberately to the cultural frameworks embedded in participants’ lived experiences.

The process unfolded in several steps. First, I returned to the finalized thematic categories that emerged through the re-coding phase for categories like Intergenerational Teaching, Experiential Learning, and Relational Interaction. Each theme had already been grounded in specific excerpts and defined by its relational, pedagogical, or cultural context. Next, I reviewed the definitions of each of the Nine Virtues and considered which values were reflected in the participant excerpts. Some alignments were direct, such as *Pina’iwaat Kw’aláni* (Humility and Self-Denial) surfacing in examples where teachers described stepping back to allow a younger learner to make mistakes. Others were subtler but still meaningful, such as *Átaw Pꞗwíni* (Mindfulness and Deep Thought), which appeared in stories about listening carefully, reading between the lines, and showing awareness of social cues.

The goal of this analysis was not to make the data fit the Virtues, but to highlight the ethical, relational, and emotional undercurrents already embedded in the interactions described. For example, in the theme Traditional Art and Craftsmanship, the act of learning to bead or process taxus was often framed as both a technical and emotional experience, something that involved patience, humility, and reverence. This aligned closely with *Itma’áaksha* (Responsibility and Restraint) and *Tma’áakni* (Respect), both of which speak to how one carries themselves when passing on or receiving cultural knowledge. Other excerpts in Relational Interaction and Intergenerational Teaching carried strong resonances with *Timnáknik* (Compassion) and *Wapítat Ttáwaxt* (Service), especially when participants emphasized care, laughter, and patience in their family relationships.

Rather than approach this like a rigid codebook assignment, I treated it as a reflective, interpretive act, and was attentive to what kinds of relationships were described, how participants positioned themselves, and what they appeared to be emphasizing or honoring in their stories. In doing so, the Nine Virtues offered more than just an analytic framework, they helped bring forward the underlying ethical and communal commitments embedded in everyday acts of language use. They also helped me stay attuned to the epistemological importance of relationality in Indigenous research, reminding me to consider not just what was said, but how meaning was created and shared in context.

Ultimately, this second layer of analysis helped translate emergent patterns into culturally anchored insights. It allowed the analysis to recognize Indigenous L2 teachers as knowledge holders whose everyday experiences are shaped by, and contribute to, culturally grounded ethical systems.

**Table 12***Reanalyzed themes connected to The Nine Virtues*

Reanalyzed Theme	Relevant Virtues	Explanation
Material Culture	<i>Itma'áaksha</i> (Responsibility, Care), <i>Tma'áakni</i> (Respect), <i>Pina'tma'áakt</i> (Balance, Integrity)	Crafting involves careful, respectful learning that preserves cultural practices and demonstrates personal and collective responsibility.
Intergenerational Teaching	<i>Wapítat Ttáwaxt</i> (Service), <i>Yáych'unat</i> (Courage), <i>Pina'iwaat Kw'áláni</i> (Humility)	Teaching others, especially youth, reflects humility, courage to share, and service to one's community through language and cultural transmission.
Relational Interaction	<i>Timnaknik</i> (Compassion), <i>Tma'áakni</i> (Respect), <i>Ataw P̄xwíni</i> (Mindfulness)	Social visits and emotional storytelling reflect compassion, deep respect, and mindfulness in relational interactions.
Food Preparation	<i>Wapítat Ttáwaxt</i> (Service), <i>Timnaknik</i> (Compassion), <i>Itma'áaksha</i> (Responsibility)	Cooking transmits cultural knowledge and nurtures others, embodying compassion, service, and responsibility in everyday life.
Experiential Learning	<i>Ataw P̄xwíni</i> (Mindfulness), <i>Yáych'unat</i> (Courage), <i>Pina'tma'áakt</i> (Integrity)	Learning through doing requires attentiveness, courage to engage despite uncertainty, and a grounded, respectful learner mindset.

The dialogue worksheet activity provided valuable insight into how teachers perceive the challenges and opportunities of teaching conversational Ichishkíin. Their reflections revealed not only the practical considerations of designing dialogues, such as balancing vocabulary, grammar, and cultural nuance, but also the deeper tensions that arise when translating lived communicative practices into classroom materials. Teachers emphasized that dialogue is more than a tool for speaking practice. It is a way of modeling relationality, respect, and cultural worldview. At the same time, their varied perspectives underscored the diversity of classroom contexts, where

differences in learner age, proficiency, and teacher language use shape how conversation is taught. Taken together, these reflections show that teaching through dialogue requires attention to both linguistic accuracy and cultural authenticity, reminding us that language learning is inseparable from the relational and cultural contexts in which it occurs.

### **5.1.3 Note Taker Worksheet Analysis**

The note taker worksheet analysis followed a similar inductive, theme-based approach to the analysis in the previous section. First, the written worksheets were transferred into an Excel spreadsheet. There were four worksheets in total that are representative of the four groups the teachers formed in the workshop. Initially, the excel spreadsheet was organized into three columns labeled 1) Worksheet Question, 2) Group Number, and 3) Excerpt. Since the worksheet was completed as a group, responses were sorted by prompt, enabling a clearer view of patterns and shared insights across the cohort. Within each question, I looked for shared vocabulary, conceptual overlaps, and relational references. I then assigned a theme to each excerpt that captured the essence of what was being conveyed. These themes were inductively developed, drawing directly from the data, rather than applying predefined categories. Special attention was paid to relationships that were mentioned and what type of meaning, or value was emphasized. After examining all responses to a given question, an “Emergent Theme” column was created to capture the main conceptual thread that linked similar responses. Each theme emerged organically through repeated readings and reflection on the data. As part of this analysis, I also considered the relational and cultural dimensions of the responses, especially as they relate to values around kinship, storytelling, responsibility, and pedagogy. This lens helped refine the language of the themes and ground them into the broader goals of the research project.

**Figure 8**

*Screenshot of note taker worksheet data spreadsheet*

Worksheet Question	Group Number	Excerpt	Emergent Theme
What did your group discuss?	1	We had similar interactions with our elder aunties, hinting around, reading between the lines to understand what elders want and they kind of decline the offer to start, michelle had to ask someone directly, helping younger people accomplish their milestones, such as fishing for the first time, learning a trade from an elder and going back and forth with trading.	Relational and Cultural Dynamics
What did your group discuss?	2	About what we wrote, talking with grandchildren, talking with grandma about beading, visiting family, family pets, newborn babies, growing families, working, conversation norms of family, relatives - "oh you're related to so and so?" Body gestures - hands, eyes.	Language Use and Communication

Across the Note taker Worksheet responses, four important themes emerged that reflect what mattered most to the participating teachers in their conversations with their tablemates. The themes are as follows in Table 13 below.

The themes listed in Tables 13–16 were developed inductively by grouping excerpts that reflected similar underlying concepts or cultural priorities. Specifically, four themes emerged: Relational and Cultural Dynamics, Language Use and Communication, Teaching and Learning Practices and Expectations and Responsibility. To identify these themes, I read across all group responses, looking for recurring ideas, culturally meaningful phrases, and shared concerns that appeared in different responses to the same prompt or across multiple prompts.

**Table 13***Relational and Cultural Dynamics*

Theme	Definition	Examples from Note taker Worksheet
Relational and Cultural Dynamics	Cultural norms around intergenerational communication and shared experiences with Elders.	<p><i>“We had similar interactions with our elder aunties”</i></p> <p><i>“Hinting around, reading between the lines to understand what Elders want and they kind of decline the offer to start.”</i></p> <p><i>“Michelle had to ask someone directly”</i></p> <p><i>“The dialogue with Elders was a lot of them telling stories and us listening.”</i></p> <p><i>“Visiting a friend, discussing about what was going on in their life and the day. Very detailed answering about the day”</i></p> <p><i>“Ask someone to do something for you.”</i></p> <p><i>“Wrote about sub plans. Wrote out a dialogue.”</i></p> <p><i>“Conversation with an elder; humor and story in the mountains. Loved his stories, used hands and body languages. Described setting, narrated story.”</i></p> <p><i>“The dialogue with Elders was a lot of them telling stories and us listening.”</i></p> <p><i>“Funny, humor, compassion, love, emotions.”</i></p> <p><i>“Conversation context/situation calls for different levels of formal/informal speech. With Elders - more proper/formal. With kids - informal.”</i></p>

For example, one group wrote about their *“interactions with our elder aunties,”* and another made general statements about *“Conversation context/situation calls for different levels of formal/informal speech. With Elders - more proper/formal. With kids - informal.”* These notes reflected the importance of relationships, respect, and cultural norms in shaping language use. Because they pointed toward a consistent awareness of how relational context informs communication, I grouped them under the theme Relational and Cultural Dynamics. The phrase *“we had similar interactions with our elder aunties”* illustrates not only shared cultural experience but also the centrality of Elders and familial figures in shaping communicative behavior. Similarly, *“Helping younger people accomplish their milestones such as fishing for the*

*first time*” suggests a reflexive understanding of how social roles, age, and kinship status influence speech.

**Table 14**

*Language Use and Communication*

Theme	Definition	Examples from Note taker Worksheet
Language Use and Communication	The importance of narrative and tone in conversational learning contexts.	<p><i>“About what we wrote, talking with grandchildren, talking with grandma about beading, visiting family, family pets, newborn babies, growing families, working, conversation norms of family, relatives - "oh you're related to so and so?" Body gestures - hands, eyes.”</i></p> <p><i>“When talking with an elder - I typically say very little and let them talk.”</i></p> <p><i>“Work usage for me - and how when writing I wanted to write it more formally than I said.”</i></p>

Another set of responses emphasized storytelling, playfulness, and tone in everyday communication. For example, one group mentioned *“We talked about relationships, the way conversations can play out. It's not always about what is said - but how, that is so important. It is the relationships that are the important piece.”* and another said, *“When talking with an elder - I typically say very little and let them talk.”* These responses highlighted how conversation itself is a form of cultural transmission. I grouped these under Language Use and Communication, because they show how participants value not just what is said, but how it is said as well as behavioral protocol in conversation.

**Table 15***Teaching and Learning Practices*

Theme	Definition	Examples from Note taker Worksheet
Teaching and Learning Practices	Pedagogical insight grounded in culturally responsive practices, such as indirectness and patience.	<p><i>“We talked about relationships, the way conversations can play out. It’s not always about what is said - but how, that is so important. It is the relationships that are the important piece.”</i></p> <p><i>“Funny, humor, compassion, love, emotions.”</i></p> <p><i>“Experience of the learner being assertive.”</i></p> <p><i>“Helping younger people accomplish their milestones such as fishing for the first time”</i></p> <p><i>“Learning a trade from an elder and going back and forth with trading”</i></p> <p><i>“It’s hard to convey the emotion/intonation of the actual experience of these are the actual heart of the experience.”</i></p> <p><i>“When able, we may possibly choose who to ask for assistance to learn from based on the way we perceive our relationship with people and conversations we’ve had.”</i></p> <p><i>“The elder when speaking/giving directions. He was also louder/firmer/more control in faster. When he was talking with just me - he spoke slower with a lower voice, and it registers more.”</i></p> <p><i>“Teaching a younger person how to weave a pot holder, hands on, have fun not be frustrated.”</i></p> <p><i>“Greetings, the teachings, reminiscing, younger ones willing to try speaking in Ichishkíin”</i></p>

Another cluster of responses addressed instructional practices, particularly subtle forms of teaching grounded in patience and indirectness. For example, one group wrote, *“Teaching a younger person how to weave a potholder, hands on, have fun not be frustrated.”* This excerpt demonstrates an approach to teaching that privileges relational patience and the learner’s readiness, rather than explicit correction. I grouped these under Teaching and Learning Practices to reflect how Indigenous pedagogies often center on modeling, waiting, and gentle prompting rather than directive instruction. These practices reveal a culturally situated understanding of how people learn best in community settings.

**Table 16**

*Expectations and Responsibility*

Theme	Definition	Examples from Note taker Worksheet
Expectations and Responsibility	Cultural expectations of social responsibility and proactive engagement, particularly in family roles.	<i>“shouldn’t have to be asked or told to do something, you should be told.”</i>

A final theme, Expectations and Responsibility, came through in statements that referenced unspoken social obligations or proactive behavior. For example, one group noted, *“shouldn’t have to be asked or told to do something.”* This phrase reflects a shared value of social responsibility, particularly in the context of family and community roles. It suggests that certain behaviors, like helping Elders or participating in community tasks, are understood and internalized without needing to be explicitly requested.

Taken together, these themes were not drawn from isolated keywords or single responses, but from conceptual threads that ran through multiple groups and questions. I chose the theme names to be both conceptually rich and culturally resonant, reflecting the relational, pedagogical, and communicative values that appeared throughout the data. Each excerpt serves as an anchor to illustrate how meaning was negotiated in group dialogue, and how cultural frameworks surfaced even in brief, handwritten summaries. The goal of this analysis is not only to categorize what participants said, but to honor the depth and nuance embedded in how they chose to say it and to show how these choices reflect broader values within Indigenous language revitalization and teaching contexts.

From here, I did not refine the categories any further, as I did in section 5.1.2. Rather, I shifted the focus to summarizing what was important to teachers based on their feedback of the activity.

The note taker worksheet offered teachers a meaningful opportunity to reflect on language as a deeply relational, cultural, and emotional practice. Across the responses, it became clear that what mattered most to participants was not just the words used in conversation, but the relationships that shape how language is spoken and understood. Teachers emphasized the importance of speaking differently depending on who they were talking to, highlighting how

communication shifts based on relational roles, especially with Elders, children, or peers. These reflections underscored that communication is guided by respect, intuition, and social awareness. Teachers also drew attention to the way stories, humor, gestures, and tone of voice function as essential components of teaching and learning, not as secondary features but as integral tools of meaning-making. Embedded in these reflections was a strong sense of cultural responsibility, where understanding, patience, and attentiveness are expected rather than explicitly asked for. Ultimately, the activity illuminated how these educators view language learning as not only cognitive but also cultural, ethical, and embodied, intertwined with identity, relationship, and care.

#### **5.1.4 Group Discussion Analysis**

This portion of the analysis draws from a group discussion held at the end of the workshop, following the completion of the Dialogue and Note taker Worksheets. To initiate the conversation, I asked the teachers: “What do you think is important when having a conversation beyond words or grammar?” From there, I stepped back and allowed the teachers to guide the discussion organically, while I captured their ideas in handwritten notes on a whiteboard.

Unlike the data from the Dialogue Worksheets, which was composed of individually written responses and coded line-by-line for emergent themes, this data set reflects a collaborative exchange. The notes I recorded were not participants’ direct written input, but rather a synthesis of the ideas, experiences, and themes they voiced during our shared conversation. As such, the analysis process differed. I did not apply the same coding procedures to this data. Instead, I reviewed the notes for patterns, conceptual overlaps, and recurring themes that reflected the group’s shared insights, followed by mapping concepts onto The Nine Virtues. I first organized these into six interpretive categories: (1) Language is Inherently Relational, (2) Listening is a Cultural and Pedagogical Act, (3) The Intersection of Emotion, Memory, and Learning, (4) Formal vs. Informal Language Use, (5) Culturally Embedded Pedagogy, and (6) Experiences and Reflections in the L2 Acquisition Process. What follows is a closer examination of each theme, drawn from this final, co-constructed conversation. This analysis complements, but is distinct from, the earlier analysis of Dialogue Worksheet by emphasizing shared, spontaneous dialogue and collective meaning-making.

The first theme identified was Language is Inherently Relational. During our discussion, teachers talked about communication as conveying information, but also maintaining respect, showing care and aligning yourself with the relational context. Within this theme, it was discussed that relationships determine variations in formality, how something is said and how well one listens. When it came to identifying what themes emerged from relationships, the most important relationships discussed were those they had with Elders. For example, when referring to having a conversation with Elders, teachers expressed that *“you’re on their time.”* When *“you’re on their time”* you follow the lead of the Elder. My own interactions with Elders have often involved sharing stories and memories, and whenever I enter that interaction, I am *“on their time”*, and they take as long as they need regardless of the purpose, I am there for. Additionally, teachers said that it is essential to *“create a respectful space”* and some strategies they outlined to do this are *“being a good listener”* and *“picking up on hints and reading between the lines”* They also talked about how Elders conduct themselves in conversation as meaningful in interactions. For example, they said Elders use *“humor and jokes”*, as well as *“body language like gestures when they talk and tell stories.”* Knowing how Elders conduct themselves in conversation has sociocultural implications. When Elders use jokes, gestures and storytelling, they teach that meaning is not only carried in words, but in tone of voice, timing, emotion and embodied expression. This reflects embodied pedagogy, where teaching and learning draw on the body as a vessel of knowledge, making gestures, movement, and presence integral to communication and cultural transmission. This is a crucial lesson for L2 learners to remind them that language learning goes beyond grammar drills, vocabulary memorization, and correctness. Learning from Elders in this way also prioritizes cultural fluency through embodied teaching and not just linguistic accuracy.

Throughout the mapping process of The Nine Virtues, I was guided less by frequency counts and more by cultural resonance, prioritizing the depth of alignment between a theme and a virtue over how often a term appeared. To make these connections visible, I organized excerpts into Tables 17–22 below. The discussions that informed these tables focused on both language learning and conversational practices more broadly, highlighting how teachers see the two as intertwined. By grouping responses that carried similar cultural meanings, I was able to show how participants described language work not only in terms of linguistic goals, but also in relation to values such as care, respect, mindfulness, and service to others. In this way, the tables

serve as a bridge between the thematic findings and Indigenous methodologies, illustrating how teachers understand language learning and teaching as inseparable from culturally grounded responsibilities. This approach supports interpretive depth, transparency, and cultural coherence, offering a richer analysis that centers Indigenous knowledge systems and complements the emergent themes derived from discussion notes.

**Table 17**

*Relational Care*

Theme	Definition	Examples from Discussion Notes	Aligned Virtue(s)	Justification
Language is Inherently Relational	Language use is shaped by social context, relationships, and respect. Communication is more than the exchange of words; it is about aligning oneself with relational dynamics, particularly with Elders.	<ul style="list-style-type: none"> <li>• “You’re on their time”</li> <li>• “Body language like gestures when they (Elders) talk and tell stories.”</li> <li>• “(Elders) Use humor and jokes”</li> <li>• “Create a respectful space”</li> <li>• “Being a good listener”</li> <li>• “Reading between the lines”</li> <li>• “Language varies based on relationship”</li> <li>• “Elders waiting for you to understand what they would need/like”</li> <li>• “Patience based on relationship - more impatience with those we know”</li> </ul>	<i>Tma’áakni</i> (Respect), <i>Wapiitat</i> (Service), <i>Hma’áaksha</i> (Responsibility & Peace)	Teachers emphasized honoring Elder relationships, being on “their time,” and maintaining respectful, intentional communication. This reflects deference, cultural protocols, and service-oriented listening.

As discussed above, listening is also an important part of interactions in Ichishkíin as outlined by the teachers. Listening is active, intentional and tied to social cues, and learning that “sometimes the dialogue is no dialogue” was an important concept discussed in relation to listening to understand social cues, such as knowing when to speak and why to speak, is tied to listening and knowing the context and effect your speech, or lack thereof, will have. Similarly, the silence involved in listening can have unspoken intentions. Listening is also a powerful tool

in oral transmission of knowledge. Following these considerations, I identified this theme and titled it as Listening as a Cultural and Pedagogical Act because of both the pedagogical importance and cultural implications of building listening comprehension in the language following my own personal experience and the discussion from teachers.

**Table 18**

*Respect and Responsibility*

Theme	Definition	Examples from Discussion Notes	Aligned Virtue(s)	Justification
Listening is a Cultural and Pedagogical Act	Listening is an active, intentional practice tied to understanding social context, knowing when to speak, and recognizing that silence may carry meaning. It's central to both learning and honoring oral tradition.	<ul style="list-style-type: none"> <li>• <i>"Sometimes the dialogue is no dialogue."</i></li> <li>• <i>"Being a good listener"</i></li> <li>• <i>"Reading between the lines"</i></li> <li>• <i>"How it is said"</i></li> <li>• <i>"Elders waiting for you to understand what they would need/like"</i></li> <li>• <i>"Active versus Intentional Listening"</i></li> </ul>	<i>Tinnaknik</i> (Compassion), <i>Átaw P̄xwini</i> (Mindfulness), <i>Kw'yáam̄im̄t</i> (Honesty)	Intentional listening, reading between the lines, and understanding social cues are acts of cultural care and introspection. These also require humility and attention to the needs of others.

The intersection of emotion, memory, and learning reflects how feelings shape attention and retention, making emotionally significant experiences more likely to be remembered and integrated into long-term learning. Teachers talked about how acutely emotions influence learning and speaking the language. For example, as teachers, they reflected on the workshop's activities in the discussion, saying *"recalling memories and experiences felt good"* and that *"creating curriculum should feel good."* The focus of these reflections is that teaching and communication should feel good. Throughout the discussion, there was a recurring pattern that positive emotions enhance the learning and teaching experience.

**Table 19***Mindfulness and Attentiveness*

Theme	Definition	Examples from Discussion Notes	Aligned Virtue(s)	Justification
The Intersection of Emotion, Memory, and Learning	Emotional states, memory, and personal experiences shape how language is taught and learned. Positive experiences enhance participation and retention.	<ul style="list-style-type: none"> <li>• “<i>Recalling memories and experiences felt good</i>”</li> <li>• “<i>Creating curriculum should feel good</i>”</li> <li>• “<i>How to convey experience - heart of communication</i>”</li> <li>• “<i>Memories have good feelings and also feel good in the moment</i>”</li> <li>• “<i>Not always what to say but how to feel</i>”</li> </ul>	<i>Pina’iwaat Kw’áláni</i> (Humility & Gratitude), <i>Pina’tma’áakt</i> (Balance), <i>Timnaknik</i> (Compassion)	The idea that “curriculum should feel good” and memories enhances learning ties to emotional honesty, gratitude for shared stories, and balance in teaching practices.

Formality and informality were talked about as influencing language used in certain contexts and with certain people. For example, formal language was discussed as sometimes used as a protective approach when something feels intimidating. An example provided in the discussion was with regard to academic versus social language (i.e. formal versus informal language contexts), stating that “*social language can be more dangerous, more high impact mistakes*” Teachers also states that informality can feel vulnerable, but if that vulnerability can be scaffolded as part of the learning process, learners are able to be more “*playful and personal*” in the language. Teachers discussed that “*making mistakes in comfortable spaces*” and “*putting yourself out there*” will allow learners to actively engage in their own language learning process by embracing uncertainty rather than staying quiet when they do not know the answer. I also interpreted this as the teachers bringing up the importance of co-constructing meaning through targeted interaction a learner only receives when they are “*putting themselves out there.*”

**Table 20***Service to Others*

Theme	Definition	Examples from Discussion Notes	Aligned Virtue(s)	Justification
Formal vs. Informal Language Use	Formality is shaped by relationships, context, and emotions. Informality can be vulnerable but important for learning; formality may serve as a protective strategy in high-stakes situations.	<ul style="list-style-type: none"> <li>• “<i>Social language can be more dangerous, more high impact mistakes</i>”</li> <li>• “<i>Making mistakes in comfortable spaces</i>”</li> </ul>	<i>Itma’áaksha</i> (Responsibility), <i>Yáych’unal</i> (Courage), <i>Tma’áakni</i> (Respect)	Navigating formality requires restraint, social awareness, and sometimes bravery. Teachers discussed the vulnerability of social language, and the courage required to speak informally or risk making mistakes.

Culturally Embedded Pedagogy refers to the transmission of knowledge that is embedded in cultural context and sociocultural knowledge of the teachers. This idea grew out of discussions about “setting the context,” which emphasized the importance of understanding students’ cultural and personal backgrounds when teaching language. This also explains that teaching is not just technical, it is intuitive and relational.

**Table 21***Humor, Storytelling, and Expressiveness*

Theme	Definition	Examples from Discussion Notes	Aligned Virtue(s)	Justification
Culturally Embedded Pedagogy	Teaching and learning should be contextually situated and culturally intuitive. Knowledge is transmitted relationally and with sensitivity to students’ lived experiences.	<ul style="list-style-type: none"> <li>• “<i>As teachers, we set the language context</i>”</li> <li>• “<i>Use it in the context it is meant in</i>”</li> <li>• “<i>Use your own knowledge and intuition as a language teacher</i>”</li> <li>• “<i>Know the student and language context</i>”</li> <li>• “<i>Patience based on relationship</i>”</li> </ul>	<i>Wapíitat Ttáwaxt</i> (Service), <i>Pina’tma’áakt</i> (Balance), <i>Timnaknik</i> (Compassion)	Teaching was framed as relational, intuitive, and context based. Serving students through culturally grounded methods reflects care and responsibility, not just academic instruction.

Curriculum was discussed as something that should grow along with the growth of language knowledge. Specific topics of “*building something greater from the pieces*” and “*building in informality and more in-depth options per year*” in language curriculum were discussed as important reminders for the language teachers as they reflected on their language learning skills. Further, the classroom has become a safe space to practice “*making mistakes and putting yourself out there*”. This is something that teachers should also be mindful of in their teaching to help bridge the gap for students between school and social language use. Teachers discussed “*Putting yourself out there*” and understanding, as a teacher and learner, that there is different process of language acquisition such as “*Producing vs. Processing*” and “*Understanding vs. Speaking.*”

**Table 22**

*Resilience and Perseverance*

Theme	Definition	Examples from Discussion Notes	Aligned Virtue(s)	Justification
Experiences and Reflections in the L2 Acquisition Process	Reflecting on the emotional and developmental journey of language learning, acknowledging that comprehension often precedes production, and recognizing the internal challenges learners face.	<ul style="list-style-type: none"> <li>• “<i>Understanding vs. Speaking</i>”</li> <li>• “<i>Putting yourself out there.</i>”</li> <li>• “<i>Producing vs. Processing</i>”</li> <li>• “<i>Building something bigger from the pieces</i>”</li> <li>• “<i>Intimidating is staying more formal</i>”</li> <li>• “<i>Affective filter</i>”</li> <li>• “<i>Personal and Playful</i>”</li> </ul>	<i>Yáych'unal</i> (Courage), <i>Kw'yáamtimt</i> (Honesty), <i>Átaw P̄xwini</i> (Mindfulness)	Teachers spoke of “putting yourself out there,” managing fear, and reflecting on learning over time. These are acts of perseverance, self-knowledge, and deep reflection.

The group discussion illuminated how teachers view language as inseparable from relationships, emotions, and cultural responsibilities. Their reflections highlighted that communication is not only about accuracy or vocabulary but about listening with intention, honoring the time and presence of Elders, and creating spaces where trust and respect guide dialogue. Teachers emphasized that learning must feel meaningful and good, grounded in memory and emotion, while also allowing learners to take risks and find courage in vulnerability.

The themes of relational language, listening as pedagogy, emotional connection, and culturally embedded teaching all point to a vision of language revitalization that is rooted in care, balance, and responsibility. What emerged most strongly was that language learning is not a purely academic process but a cultural and ethical practice, sustained through relationships, community, and the values carried forward in each interaction.

### **5.1.5 Exit Survey Feedback**

In a research setting, exit surveys play a crucial role by providing participants the opportunity to reflect upon their experiences, share insights, and give feedback on the overall research process. These surveys serve as a means of evaluating the effectiveness and clarity of activities from the participants' perspective, thus enhancing the integrity and quality of data collected. Additionally, exit surveys help researchers identify unexpected challenges, misunderstandings, or biases that might influence the interpretation of results. By inviting recommendations for improvement, these surveys can directly inform future studies, promoting methodological refinement and responsiveness to teachers' needs. Finally, exit surveys support ethical practices by offering a structured and respectful closure to the research process, ensuring participants' voices are valued and acknowledged, which aligns particularly well with qualitative and Indigenous methodological approaches.

In this study, the exit survey served as a reflective tool allowing participants to articulate their experiences and feedback directly following their involvement. The survey consisted of six questions designed to capture teacher reflections on their experiences: 1) What did you find most valuable about this workshop?, 2) What challenges did you encounter during the workshop?, 3) What did you enjoy most during the workshop?, 4) What topics or activities would you have liked to spend more time on?, 5) Are you interested in any follow-up or advanced sessions based on this workshop?, and 6) Do you have any other thoughts, feedback, or insights you'd like to share? Additionally, open-ended questions provided teachers space to express any remaining thoughts or insights that had not yet been captured. By framing these questions to explicitly solicit detailed feedback, the survey encouraged teachers to reflect thoughtfully on the workshop's effectiveness, the clarity of materials, and the overall experience, providing researchers valuable qualitative data to enhance future methodological and pedagogical approaches.

The exit survey responses revealed appreciation and enthusiasm from the teachers, many of whom spoke positively about the workshop's impact on their reflections and teaching practices. Teachers consistently shared how valuable it was to reconnect with memories of meaningful interactions, with one teacher poignantly noting, *"I enjoyed remembering my lesson with an elder. I thought finding the commonalities and main ideas between our stories was eye-opening."* This reflection suggests that the workshop prompted memories of meaningful personal connections, encouraging participants to reflect on the value of their own life experiences.

Teachers appreciated the chance to engage in open discussion about conversational practices, an area of language use that is often overlooked in formal teaching. One teacher explained, *"It started a discussion that's not normally talked about, but that we do regularly,"* referring to everyday conversational strategies that typically remain implicit rather than explicitly taught. Another participant highlighted the practical value of this focus, stating, *"Actually being able to use real dialogue 'convos' in our learning classroom is huge!"* These reflections suggest that the workshop not only affirmed participants' lived experiences with language but also revealed a need for more explicit and applicable approaches to teaching conversational practice in the classroom.

When asked about their favorite aspects, teachers highlighted the sharing of personal stories and experiences with colleagues. The sentiment of *"hearing fun stories from tablemates/xítwayma (friends/relatives)"* was repeated in multiple responses and speaks volumes about the value placed on relationships. Most teachers shared that the conversations and connecting with their tablemates were their favorite parts of the workshop. Suggestions for improvements to the workshop were offered thoughtfully and with care, revealing a desire for more expansive opportunities for using the language. A teacher expressed longing for *"a big group conversation in Ichishkiiin,"* capturing a desire for more communal language experiences.

Some teachers expressed genuine excitement for further workshops focused on conversational scenarios, practical teaching materials, and opportunities to dive deeper into language learning. One teacher stated, *"Yes! On examples of conversations or situations that we can choose to use the expression for. Like if you dropped a pen you could say Áana! But you*

*wouldn't say tuktu.*" The workshop feedback was summed up beautifully by one participant who warmly offered, "*kw'alaníushamash (thank you) for your good work!*"

The inclusion of the exit survey in this research served not only as valuable feedback on the approach and activities, but also as a deliberate ethical choice aligned with Indigenous methodologies and good qualitative practices. Providing participants with the opportunity to reflect on their experiences, offer suggestions, and share what resonated with them ensured that their voices remained central throughout the research process. This approach supported relational accountability and upheld the ethos of respect and reciprocity that are foundational to both Indigenous research frameworks and ethical qualitative inquiry. By offering a structured, respectful space for participants to provide input, the exit survey reinforced the co-constructed nature of the research and modeled transparent, responsive research practices that value participants as collaborators, not as subjects.

## CHAPTER VI: DISCUSSION

The primary research question guiding this study is: How can the lived experiences of L2 teachers of Ichishkiin inform language revitalization and documentation? This inquiry was shaped by three principles: (1) It is important in the context of highly endangered languages to re-center language revitalization efforts around second language (L2) speakers as cultural and pedagogical leaders, (2) The sociocultural experiences of L2 learners provide a vital link to traditional knowledge systems and can inform language teaching that reflects the values, histories, and protocols of the community, and (3) Framing L2 learners' experiences as valid data sources aligns with Indigenous research paradigms that prioritize relationality, community expertise, and culturally grounded knowledge systems. In the following discussion, I revisit these principles to interpret the results of the pre-workshop survey, dialogue worksheet analysis, note taker worksheet analysis, and group discussion, examining how teachers' contributions illuminate these perspectives and how they can advance the broader goals of language revitalization, documentation, and applied linguistics.

Across the pre-workshop survey, dialogue worksheets, note taker worksheets, and group discussion analyses, several interconnected themes emerged that highlighted the nuanced experiences, cultural insights, and pedagogical practices valued by Ichishkiin teachers. These themes collectively highlight the significant ways that L2 learners' lived experiences enrich research by contributing nuanced cultural knowledge, contextual depth, and valuable sociocultural insights.

The pre-workshop survey revealed that, although teachers universally recognized the centrality of conversational practice in second language (L2) learning, their methodologies and practical applications varied widely. Conversation occupies a foundational position in L2 acquisition, serving as both a means of developing communicative competence and a dynamic space for cultural and social interaction. In the broader context of L2 studies, conversation is consistently identified as critical for facilitating language proficiency, fostering learner confidence, and promoting cultural fluency (Ortega, 2009; Swain, 1995; Long, 1996).

Structured, scripted interactions provide learners with essential scaffolding, reducing cognitive load and supporting early-stage learners in acquiring fundamental communicative routines and linguistic structures (Ellis, 2003; Gibbons, 2015). For most L2 learners of

Ichishkiin, this type of support remains especially important, as many are still developing the fluency needed to sustain extended conversations. At the same time, opportunities for open-ended conversational practice rooted in cultural contexts align with sociocultural theories of learning (Vygotsky, 1978; Lantolf & Thorne, 2006). Such experiences highlight the value of authentic interaction, where learners can begin to negotiate meaning, adapt language use to context, and engage more deeply with cultural nuances, even if this requires careful scaffolding to make the practice accessible.

Teachers' diverse approaches to conversational practice thus reflect varying pedagogical philosophies, learner needs, and educational objectives. Effective pedagogical materials, therefore, must provide a balanced continuum of conversational activities, accommodating both structured scaffolding for linguistic accuracy and opportunities for spontaneous, culturally embedded exchanges to nurture authentic communicative competence.

Grammar emerged as a notable challenge for most teachers, who expressed the need for practical support tools and resources, particularly in making grammatical structures clearer and more accessible for students. Non-linguistic norms, including conversational pacing, expressiveness, and appropriate cultural contexts, were consistently highlighted as integral to language teaching, indicating a pedagogical emphasis on holistic language use beyond grammar and vocabulary alone. Teachers clearly articulated the need for culturally responsive teaching methods and emphasized relational dynamics inherent in Ichishkiin communication.

Analysis of the dialogue worksheets further deepened the understanding of sociocultural and relational practices. Initially coded into broader themes, the worksheets were later refined to reflect the cultural specificity of traditional arts, intergenerational teaching, relational interactions, food preparation, and experiential learning. Refining themes was necessary to capture the profound sociocultural and emotional depth of participants' narratives, which emphasized patience, humility, respect, and the significance of relational ties, particularly those involving Elders and younger generations. Application of the Nine Virtues of the Yakama Nation provided an additional interpretive layer, with eight of the nine virtues emerging in participants' narratives. These included Itma'áaksha 'responsibility', Tma'áakni 'respect', Tímnáknik 'compassion', Átaw Pwxíni 'mindfulness', and Yáych'unáł 'courage', among others, thereby situating the findings within culturally grounded frameworks.

The note taker worksheet analysis echoed and reinforced these findings, highlighting the critical role of relational dynamics and cultural teaching practices. Teachers emphasized communication norms that were deeply interwoven with kinship roles and community expectations. Teachers highlighted subtler pedagogical techniques, such as indirect questioning, patience, and relationally driven teaching, reflecting a shared understanding of learning as relational and emotionally nuanced. The excerpts consistently pointed toward the importance of social responsibilities implicitly understood within community interactions, further underscoring the relational nature of the language and teaching context.

Lastly, the group discussion analysis synthesized these themes into a collective reflection, capturing the spontaneous, relational dynamics of shared meaning-making among teachers. Themes such as language as inherently relational, the cultural pedagogy of listening, and the emotional dimensions of learning were prominent topics. Teachers emphasized that conversational competence required more than linguistic accuracy, it necessitated an understanding of nonverbal cues, social contexts, and relational subtleties, particularly those modeled by Elders. Teachers also articulated how cultural fluency is deeply embedded in emotional and embodied teaching practices, highlighting the pedagogical significance of vulnerability, informality, and context-specific communication strategies.

In summary, the integration of all analyses revealed that Ichishkíin teachers prioritize relationality, cultural authenticity, and emotional connection in their teaching practices. Their lived experiences offer deep sociocultural insights critical for developing language revitalization strategies and pedagogical resources. These insights affirm the principle that L2 learners' knowledge, deeply rooted in lived and relational experiences, provides essential resources for documenting and revitalizing highly endangered languages. Furthermore, honoring these experiences align directly with decolonizing methodologies as foundational to language reclamation efforts.

### **6.1.1 *Tiinmamí Shúkwaat* 'Knowledge of the People'**

As Jacob et al. (2025) emphasize, "Finding and supporting ways to reconnect and restore traditional knowledge requires us to understand and create new ways of learning and accessing our stories, identities, and collective narrative memory (Holmes & Tolbert, 2020), while re-centering Yakama worldviews, lifeways, and community." Reflecting this imperative, this

discussion integrates *Tiinmamí Shúkwaat* 'knowledge of the people' with personal experience, foregrounding four interconnected important concepts from the data: *Nch'inch'ima* 'Elders', *Náyumuma* 'relationships', *Tma'áakni* 'respect', and *Wapítat Ttáwax̄t* 'service to others.'

In the following discussion, I expand upon each of these concepts, weaving together narrative, cultural knowledge, and scholarly insights. Each principle is first clearly defined to establish a shared conceptual foundation, followed by illustrative examples drawn from the community context and the lived experiences documented in the data analysis. This structure enables me to unpack the deeper sociocultural meanings that teachers embedded in their narratives, emphasizing how these themes are not merely descriptive categories, but fundamental dimensions of identity, communication, and pedagogy within Ichishkíin revitalization work.

### **6.1.2 *Nch'inch'ima* 'Elders'**

Elders are the knowledge-bearers of the community and an important connection between past, present and future generations (Jacob et al, 2025, p. 2). The classes at UO were started by átway Tuxámshish. When I started learning Ichishkíin, she was the co-teacher and was there to gently correct our pronunciation and grammar. She also shared stories with us and gave us advice when we were feeling nervous or unsure of our language skills. Elders are sought out for their advice, guidance, and teaching. I used the English words *deference* and *reverence* and the Ichishkíin word *Tma'áakni* in an attempt to describe the importance of Elders, because I feel the word *respect* cannot fully encompass how valued Elders are to Indigenous communities.

Elder guidance and knowledge are always the first point of contact when starting a language project. Previous work on L2 pragmatics in Ichishkíin (Parham, 2023) outlines the importance of age as a defining factor for making informed choices in the language. In an interview from that work, one of the teachers reiterates that the deference shown to Elders should always be present in your mind when making language a refusal decision,

“...how many of our lifetimes fit inside of her lifetime and we don't know the reasons possibly behind her wanting to spend that time with us, so if you can at all, cancel your other plans (R. Anderson, personal communication, January 12, 2022).”

This concept is present in this dissertation data as well. Teachers underscored the importance of Elders as cultural authorities whose teachings encompass not only linguistic content but also deep cultural wisdom, historical knowledge, ethical guidance, and lived

experiences crucial to community identity. The respected status of Elders is reinforced linguistically through specialized forms of address, polite language, and conversational protocols designed to express reverence and acknowledgment of their roles. For instance, participants described interactions with Elders that required patience, careful listening, and respectful attentiveness, illustrating culturally embedded communication norms that extend beyond grammatical accuracy or lexical choice. These protocols underscore relational awareness, revealing implicit sociocultural practices that are fundamental to genuine communication.

Additionally, teachers frequently emphasized how Elders shape pedagogical practices and language learning environments by modeling culturally appropriate behavior through storytelling, humor, gestures, and embodied expressions of emotion. Elder-guided interactions were recognized as powerful opportunities for L2 learners to internalize deeper cultural fluency, far beyond surface-level linguistic competencies. By describing their lived experiences with Elders, teachers offered rich, narrative insights into how linguistic forms gain cultural meaning and communicative effectiveness within specific relational contexts.

This profound reverence for Elders resonates with Principle 2, which argues for valuing L2 learners' sociocultural knowledge, especially knowledge learned from Elders, as a vital resource for pedagogy, language documentation, and revitalization. By highlighting the critical role Elders play as cultural and linguistic mentors, participants demonstrated how drawing on Elder relationships can provide essential content, context, and authenticity in the creation of language teaching materials. This insight further suggests that L2 learners' knowledge of Elders' teachings can enhance language instruction and facilitate intergenerational transmission, thus supporting cultural continuity. While sociocultural theory (SCT) emphasizes the role of experts in guiding learners within the Zone of Proximal Development, in language revitalization contexts the definition of "expert" may shift. As Jacob et al. (2025) discuss, children may sometimes teach Elders, and highly dedicated younger adults may surpass their parents in language knowledge. In this light, Elders remain central cultural authorities, but the dynamics of expertise and age can be more fluid, shaped by the unique circumstances of revitalization.

### **6.1.3 *Náymuma* 'Relationships'**

Relationships psychologically and culturally shape how individuals perceive, interpret, and navigate their world. They serve as critical mediators of knowledge transmission, learning

processes, and the formation of social and cultural identities. As Jacob et al. (2025) emphasize, “the deepest learning occurs through relationships” (p. 2), highlighting that meaningful, relational contexts significantly enhance cognitive and linguistic growth. The intentional focus on relationships within this dissertation emerges from the belief that everything in the world, people, places, objects, and traditions, is interconnected and interdependent (Wilson, 2008). This holistic view resonates with SCT, which posits that our higher mental functions like attention, memory, perception, imagination, emotions, and logical thinking are fundamentally mediated by our social interactions and the relationships we deem important (Lantolf, 2000; Lantolf & Poehner, 2006). From an SCT perspective, social relationships profoundly influence cognitive development by shaping not only how individuals interact externally, but also how they relate to themselves psychologically. Initial learning occurs within the immediate social environment, typically the family context, where children first observe and internalize behaviors modeled by parents, grandparents, and siblings. This early relational learning continues to scaffold more complex cognitive functions and ultimately informs how individuals navigate and negotiate meaning in broader social interactions.

In second language (L2) pragmatics research, the significance of relationships is further underscored, as the type of relationship between speakers determines linguistic choices, conversational style, and behavioral expectations within interactions. L2 Pragmatics explicitly addresses how language is shaped by relational contexts, including power dynamics, intimacy, and social distance. In Ichishkíin, relational context is clearly marked linguistically, exemplified by forms of politeness and deference that reflect age and social status. One salient example is the variation in making requests: the basic imperative form for ‘give me’ is *pánim*, used with peers or children. However, the request form shifts when addressing an older person to *páwiinim*, incorporating the prefix *wii-* that softens and polishes the request, reflecting an awareness of age-related hierarchies and respect (Jansen, 2010, p. 107). With Elders, requests become even more nuanced, employing indirectness and additional lexical markers of politeness, such as *waat*. Thus, a direct command transforms into a carefully modulated request: *Waat nam páwiinim?* (‘Would you please give it to me?’). This linguistic complexity conveys cultural reverence toward Elders, emphasizing their elevated relational status and the importance of demonstrating respect through linguistic nuance.

Further illustrating relational influences on language use, interactions with Elders require speakers to “be a little wordier,” employing indirectness and elaboration to show respect and humility (personal communication, R. Jacob, February 2, 2022). This linguistic practice highlights how relational protocols are embedded within communication, extending beyond grammatical competence to include awareness of nuanced social dynamics. Such examples underscore the deeply intertwined nature of language use and relationality within Indigenous contexts, where communication is not merely transactional but relationally meaningful, culturally grounded, and guided by implicit social protocols.

Incorporating relationships as a central analytical theme within this research was essential precisely because of their dual role in defining and refining both cognitive development and linguistic practices. Relationships interact intricately with factors such as formality, age, and context, shaping communication in ways that are culturally embedded and cognitively salient. By placing relationships at the forefront of the analysis, this work emphasizes the social and cultural dimensions of language learning, underscoring that linguistic competence cannot be divorced from relational competence. Ultimately, the relationally oriented analysis of this dissertation data highlights the importance of nurturing respectful and culturally attuned interpersonal connections as foundational to effective language revitalization practices.

#### **6.1.4 *Tma'áakni* ‘Respect’**

*Tma'áakni* ‘respect’ holds profound cultural significance and is intricately woven into the fabric of social, linguistic, and cultural interactions within the Yakama community. This virtue encompasses deep reverence directed not only toward individuals, but especially Elders, and toward oneself, the land, water, and all forms of life, and embodying a holistic approach to interconnectedness and responsibility (Sutterliet, 2022, p. 130). Wilkins (2008) further defines *Tma'áakni* as “showing care or regard for preserving and protecting cultural traditions,” highlighting its role in safeguarding the community's heritage, beliefs, and the unwritten laws that guide social behavior and cultural continuity.

Respect manifests itself distinctly through linguistic choices, behavioral protocols, and everyday cultural practices. Ichishkíin demonstrates respect through nuanced shifts in politeness, tone, and formality, reflecting an individual's awareness of social hierarchies, relational dynamics, and situational contexts. For instance, interacting with Elders requires speakers to

modify their speech from informal expressions to a more formal style, and consciously embed polite language and incorporating indirect or more elaborate phrasing to demonstrate respect. My own observations within the Yakama community illustrate displays of respect, such as bringing a gift when visiting or seeking assistance from Elders, ensuring Elders are served first during communal meals or gatherings, carefully listening without interruption when Elders speak, and consistently using polite language forms and attentive gestures.

An especially illustrative example that underscores the profound significance of *Tma'áakni* refers to traditional foods, for example, *pyaxí* 'bitterroot'. As one of the culturally important "first foods," *pyaxí* holds esteemed status within the Yakama community and is central to many significant cultural events. Due to its considerable labor in gathering such as traveling to distant mountains, digging the root, transporting, and carefully drying it, *pyaxí* is revered and often gifted as an act of respect and acknowledgment, particularly to Elders. *Pyaxí* is considered a "prized and favorite root around here" and at times even classified as sacred or holy food (R. Jacob, personal communication, February 2, 2022).

The cultural salience and respect attributed to *pyaxí* can also be observed linguistically and pragmatically, specifically in the context of polite language use. To quote how *Tma'áakni* is intertwined, *pyaxí* was used as part of a short language lesson, by experienced Ichishkiin teacher Roger Jacob, that focused on how to request and refuse *pyaxí* versus *saplíl* 'bread.' *Pyaxí* was deliberately selected to exemplify distinctions in politeness and reverence when making requests or refusals, in contrast to everyday food items such as *saplíl* 'bread.' For example, the detailed scenario of an elder offering *pyaxí* was used to illustrate the interplay between respect and linguistic politeness, emphasizing that when accepting this deeply valued food, a heightened degree of politeness, attentiveness, and gratitude must be explicitly conveyed through specific Ichishkiin expressions and behavioral responses. "[If] I'm an elder that's offering you *pyaxí*, that I went and dug, and dried myself, this is prized. Now I'm gonna ask you and you're gonna accept it. How are you going to respond?" [in Ichishkiin] (R. Jacob, personal communication, February 2, 2022).

This detailed attention to *Tma'áakni* underscores its multifaceted nature. Respect in the Yakama context is not a superficial formality, but a deeply internalized value influencing both behavior and linguistic practice. It simultaneously reflects acknowledgment of cultural traditions, recognition of intergenerational wisdom, and an ongoing commitment to preserving community

integrity and relational harmony. The intentional teaching and modeling of respect, exemplified through first foods like *pyaxí*, emphasize how language revitalization is inherently embedded within broader cultural frameworks, ensuring language learning is culturally responsive, emotionally connected, and fundamentally tied to the preservation of Yakama values and lifeways. This was evident in the October data, where teachers consistently emphasized deference in speech with Elders, indirectness in conversational tone, and careful adherence to cultural protocols in food-based interactions. Their responses demonstrated a heightened awareness of social roles and communicative appropriateness, reinforcing that sociocultural knowledge is not supplementary but central to how language is learned, taught, and practiced. These findings affirm Principle 2, which posits that L2 learners' sociocultural knowledge, including elder-guided teachings and community values, contributes substantively to culturally grounded documentation and revitalization. In this way, *Tma 'áakni* emerges not just as a theme of cultural respect, but as a methodological anchor that reveals how Yakama ways of knowing shape language use and instruction.

### **6.1.5 *Wapítat Ttáwaxt* 'Service to Others'**

In my experiences working within the Yakama community, and as consistently reflected in the stories and teachings shared with me, *Wapítat Ttáwaxt* 'service to others' embodies a fundamental principle that shapes both individual and communal identities. According to Wilkins (2008), service to others entails intentionally placing others' needs before your own and actively seeking opportunities to contribute positively to the community. It represents a communal ethic wherein each person's unique talents, knowledge, and skills are regarded as valuable resources to benefit the collective rather than solely individual gain.

The concept of *Wapítat Ttáwaxt* extends beyond everyday helpfulness. It is deeply embedded in cultural and ceremonial practices, such as the traditional giveaway, a ceremony where individuals or families express generosity and community interconnectedness by gifting valuable items to honor others. This tradition reinforces bonds, reciprocity, and cultural continuity, serving as a tangible manifestation of communal values and spiritual gratitude. As articulated by community member T. Sutterliet, prestige within the Yakama cultural framework is not measured by material accumulation or personal success, but rather through generosity and the willingness to share abundantly and selflessly. "...it's kind of similar to our give away, the

prestige that you get is not by how much you have, but by how much you give up (T. Sutterliet, personal communication, January 27, 2022).” The traditional giveaway is particularly illustrative, as it emphasizes the moral virtue and community esteem gained by relinquishing personal possessions to support and uplift others. In this sense, *Wapítat Ttáwaxt* represents both a cultural practice and a deeply held community value, reinforcing community health and mutual accountability.

Moreover, the value placed on *Wapítat Ttáwaxt* is intertwined with broader teachings about relational accountability, cultural continuity, and intergenerational reciprocity. *Wapítat Ttáwaxt* is not viewed merely as charitable deeds but as fundamental responsibilities that strengthen communal relationships, transmit cultural knowledge, and support emotional, spiritual, and physical well-being. Through acts of generosity, community members uphold social networks, foster trust, and affirm collective identities, thereby ensuring the preservation and ongoing vitality of Yakama traditions, language, and lifeways.

These values were echoed clearly in the October data, where teachers described language teaching not as an individual pursuit but as a communal act of giving. Teachers framed their efforts as a form of service to students, families, and future generations. Several participants emphasized the importance of sharing resources, co-developing materials, and supporting peer educators without ego or competition. This approach to teaching, rooted in *Wapítat Ttáwaxt*, revealed how deeply interwoven acts of linguistic transmission are with broader practices of cultural caregiving and collective well-being.

Integrating *Wapítat Ttáwaxt* into this discussion underscores the ethical dimensions of language teaching and learning. It highlights how service-oriented practices, both inside and outside the classroom, contribute to sustaining cultural traditions, fostering relational connections, and nurturing a community-centered approach to language revitalization. This value is not merely a behavioral guideline but a deeply rooted cultural framework that shapes how teachers and learners approach their roles within the community. When educators lead with a mindset of service, prioritizing collective well-being over individual achievement, they model a way of being that is consistent with Indigenous worldviews centered on reciprocity and relational accountability. In practice, this may manifest in acts as simple as sharing teaching materials or as complex as mentoring others through cultural and linguistic protocols. These acts, though often informal, are powerful mechanisms for cultural transmission. *Wapítat Ttáwaxt* encourages a

pedagogy that is both responsive and relational, where knowledge is offered as a gift and learners are seen as future stewards of the language and its cultural ecosystem. By embedding this ethic into language instruction, revitalization efforts become more than technical exercises in fluency, they evolve into expressions of cultural continuity, care, and responsibility.

### **6.2.1 Implications**

The findings from this study offer meaningful insights into the central research question: How can the lived experiences of L2 teachers of Ichishkíin inform language revitalization and documentation? Across all phases of analysis, a consistent picture emerges, L2 teachers hold vital cultural, relational, and pedagogical knowledge that can guide and enrich revitalization efforts. The pre-workshop survey, for instance, highlights the range of instructional practices teachers currently employ to teach conversational skills. These practices are often deeply embedded in community values, emphasizing the importance of contextualized, meaningful language use rather than isolated grammar instruction.

Notably, many participants identified grammar as an ongoing challenge, yet this acknowledgment did not diminish their teaching efforts. Rather, it illuminated a significant pedagogical shift, from prioritizing grammatical correctness to embracing a more relational, communicative, and culturally grounded approach. This evolution signals a pivotal moment in language revitalization work. Despite varying levels of linguistic proficiency, L2 teachers are stepping into roles of cultural stewards, individuals who are not only teaching language forms, but also embodying and transmitting the social and cultural protocols that shape how language is used. At the same time, concerns about linguistic proficiency remain important. Teachers expressed a desire to deepen their own knowledge so they can feel more confident in both language use and instruction. The findings of this study, along with the materials created from it, can serve as resources for teachers' continued language learning, providing models, scaffolds, and culturally grounded content that support their dual journeys as learners and teachers. Their lived experiences therefore offer a vital lens through which documentation, curriculum development, and pedagogy can be reimaged to center Indigenous values, local knowledge, and the real communicative needs of their communities.

Moreover, in both dialogue and note taker worksheet analyses, teachers consistently emphasized relational interactions, intergenerational teaching, and experiential learning. These

findings underscore the necessity of shifting revitalization strategies toward methods that leverage L2 speakers' existing knowledge and teaching styles, thereby validating the need to start utilizing all the knowledge and insight L2 learners have to offer.

Across all data sets, it was illustrated how teachers' lived experiences contain profound sociocultural knowledge that is deeply integrated into their teaching practices. The dialogue worksheets captured moments such as learning culturally relevant skills (e.g., beading, preparing traditional foods, processing materials like *taxús*), clearly demonstrating how cultural knowledge is embedded in everyday practice. The refinement of themes, like "Traditional Art and Craftsmanship" and "Experiential Learning," specifically highlighted teachers' recognition of culturally embedded knowledge as essential content for teaching and revitalization. The group discussion further revealed the intricate ways language use, through storytelling, humor, gestures, and pauses, conveys cultural and relational meaning beyond grammar or vocabulary. Teachers articulated the importance of non-linguistic conversational norms and cultural fluency as critical for successful communication, emphasizing that cultural context is as important as linguistic content. Thus, these insights provide robust support for Principle 2 by affirming that L2 learners lived experiences are sources of rich, culturally grounded information that can enhance teaching practices, materials, and curricula.

Findings also strongly demonstrate the importance of centering participants' narratives and relational dynamics as part of a decolonizing research approach. Throughout all analyses, teachers' agency in sharing experiences was evident, particularly in their intentional choices of experiences. Notably, participants selectively avoided discussing misunderstandings or requests for help, possibly indicating culturally informed preferences toward experiences that reflect relational harmony, humility, and emotional safety. This choice in storytelling reflects values around communication and aligns with decolonizing methodologies that prioritize teachers' epistemological and cultural sovereignty. Furthermore, by employing the Nine Virtues of the Yakama Nation as an interpretive lens, the analysis explicitly honored teachers' experiences within a culturally specific framework, reflecting an intentional methodological decision to elevate Indigenous knowledge systems. Teachers' reflections consistently revealed language learning as a relational, ethical, and emotionally connected practice, reinforcing the idea that legitimizing these experiences within research inherently supports a decolonizing stance, confirming Principle 3.

Integrating findings from each analytical component, it becomes evident that L2 teachers' lived experiences significantly inform language revitalization and documentation in multiple dimensions such as, pedagogy, curriculum content, cultural fluency, relational practice, and cultural frameworks. Teachers emphasized relationality as central to language instruction, highlighted cultural nuances that differentiate Ichishkiin conversations from English, and offered detailed accounts of how embodied practices like listening, storytelling, and humor contribute to intergenerational transmission. These experiences and reflections show that revitalization efforts must recognize and systematically incorporate L2 teachers' knowledge not merely as supplementary, but as foundational to effective revitalization practices.

Collectively, these findings underscore that the transition from L1 to L2 speakers involves much more than linguistic proficiency. It requires recognition and documentation of sociocultural knowledge, strategic integration of lived experiences into pedagogy, and methodological choices that explicitly honor Indigenous frameworks and relational accountability. By affirming the rich sociocultural knowledge embedded in teachers' lived experiences, and by explicitly privileging relational, experiential, and cultural values within the research process, this study concretely responds to the central research question and robustly supports the three principles driving this research.

Taken together, these findings not only affirm the importance of centering L2 teachers' lived experiences but also situate this work within broader scholarly traditions. This dissertation contributes to the vast literature of ethnographically informed qualitative research in Indigenous language revitalization, extending a tradition that privileges relational accountability, cultural meaning-making, and community-based perspectives (Archibald, 2008; Twitchell, 2018). By positioning teachers' experiences as vital sources of knowledge, this study underscores that language revitalization scholarship must attend to relational contexts and cultural protocols as much as to linguistic form. In doing so, it demonstrates how qualitative, narrative, and ethnographic approaches are not peripheral to revitalization research but central to producing knowledge that is both methodologically rigorous and culturally sustaining.

### **6.3.1 Limitations**

Despite the rich insights provided in the data, this study carries several important limitations. First, the small sample size of teachers restricts generalizability beyond this specific

group. The teachers involved represent just a sample of Ichishkíin language teachers, which means that the experiences and perspectives documented in this study may not fully capture the diversity of experiences among all L2 learners or teachers of Ichishkíin in other communities or educational contexts. Therefore, caution should be used when extending these findings beyond the immediate research context, and even within the same context of the research, as specific cultural practices, teaching methodologies, family knowledge, educational infrastructure, community-specific historical contexts, and the time-bound circumstances under which this data was collected could significantly influence teacher perspectives and experiences.

Second, this study relies heavily on qualitative and interpretive methods, grounded in the cultural knowledge I have acquired as a learner of Ichishkíin. These methodological choices intentionally align with Indigenous methodologies and emphasize relational accountability and reflexivity. At the same time, such approaches introduce interpretive subjectivity, which requires careful attention to rigor. I addressed this through transparent analytic decisions, sustained self-reflection, and the intentional application of cultural frameworks such as the Nine Virtues. Still, as with all qualitative work, the findings are situated and contextual rather than universally generalizable. Another limitation is that the thematic analysis was not formally reviewed or validated by teachers or other community members. This decision reflected the scope of the dissertation and practical constraints rather than a disregard for community validation. While this limits opportunities for collaborative confirmation of findings, I sought to maintain accountability by grounding interpretations in participants' words, cultural teachings, and the relational values emphasized throughout the workshops. The strength of this study lies not in producing standardized measures, but in offering a culturally grounded and relationally accountable interpretation of teacher experiences, consistent with the standards of high-quality qualitative research.

Another notable limitation involves the scope of data collected from participants. Participants engaged in selective storytelling, consciously choosing not to provide narratives relating to experiences of misunderstanding or direct requests for help. While such selectivity is itself meaningful analytically, reflecting cultural values of relational harmony, humility, and respect, it nevertheless limits the breadth of data available for interpretation. This means the analysis does not include insights that could emerge from examining scenarios involving

linguistic misunderstandings or explicit needs for assistance, situations that might illuminate challenges or vulnerabilities in L2 learning and teaching contexts.

Additionally, the data collection approach relied primarily on written self-reported and co-constructed narratives, group discussions, and worksheets. Although this method centers relationality, cultural values, and lived experiences effectively, it does not offer objective observation or independent verification of classroom practices or linguistic interactions described by teachers. Future research employing observational data, classroom/interactional recordings, or more systematic documentation of interactions could provide complementary insights.

Finally, this research context is bound by time and space, conducted within the specific setting of a workshop and its associated pre- and post-activities. Thus, insights gathered reflect teachers' experiences, reflections, and within that bounded event, rather than a longitudinal or comprehensive picture of their ongoing lived experiences. Future research extending across multiple settings, over extended time periods, or involving larger participant groups would be beneficial to enhance understanding of the longer-term dynamics and broader applicability of these findings.

In sum, while these limitations do not diminish the value or depth of the findings generated, recognizing their presence clarifies the study's scope and contributes to informed interpretations of the results, as well as highlighting areas for future research.

#### **6.4.1 Future Directions**

Building on the insights of this study, several promising avenues for future research and practice emerge. First, future studies would greatly benefit from larger participant groups. In language revitalization, an ideal sample size extends beyond traditional research considerations. While methodologically beneficial to ensure broader generalizability and enhanced validity, a larger participant group, such as 30-50 participants representing diverse Ichishkiin dialects and communities also aligns with the inherent diversity and complexity of Indigenous language revitalization. Such a sample size provides richer insights into the interplay of language variation, intergenerational communication patterns, community-specific pedagogies, and relational dynamics integral to successful language revitalization. Furthermore, expanded participation strengthens the ecological validity of findings by authentically representing the

multidimensional nature of language revitalization efforts, including the social, cultural, historical, and educational contexts in which they unfold.

Second, given that certain conversational scenarios, such as misunderstandings or requests for help, were notably absent from participants' narratives, future research should explicitly explore the underlying cultural and emotional reasons for these omissions. Employing targeted methods such as in-depth interviews or carefully facilitated focus groups could offer deeper insights into how social norms, relational expectations, and culturally informed communication strategies influence choices. Understanding why teachers selectively avoid discussing particular experiences could yield important insights, particularly regarding how to effectively support learners facing linguistic vulnerabilities or challenges.

Third, incorporating mixed-method approaches, such as pairing qualitative thematic analysis with quantitative assessments of classroom data, could enrich the current findings. This combined approach could reveal correlations between cultural pedagogies and measurable language learning outcomes, thus providing a more comprehensive picture of revitalization practices. Such work would also support stronger advocacy for culturally responsive pedagogies by clearly demonstrating their educational efficacy alongside their cultural validity. In addition, expanding validation practices such as member checking would further enhance the credibility of findings by ensuring interpretations remain accurate and accountable to participants. Future research could also benefit significantly from investing in developing in-community capacity for qualitative analysis. This could include training to support community members as qualitative analysts and interpreters. Building this internal capacity ensures that qualitative data analysis remains closely tied to community knowledge, values, and language practices. Skilled in-community analysts can provide deeper, culturally nuanced interpretations of qualitative data, strengthen research relevance and validity, and facilitate greater community ownership over revitalization research processes and outcomes. Such an approach aligns closely with Indigenous research methodologies, promoting empowerment, autonomy, and sustainability within language revitalization initiatives.

Moreover, additional research should continue to explore how Indigenous frameworks, such as the Nine Virtues of the Yakama Nation, can inform and guide language revitalization strategies in contexts beyond Ichishkiin. Expanding the applicability of culturally grounded ethical principles to other Indigenous language communities could enhance not only local

pedagogical practices but also contribute broadly to theorizing Indigenous methodologies and culturally sustaining pedagogies. Comparative studies across multiple endangered language contexts could yield robust cross-cultural insights and valuable contributions to Indigenous language scholarship.

Finally, the culturally embedded pedagogical strategies identified in this study, such as experiential learning, relational teaching methods, indirectness, and patience, should inform concrete steps in resource development, teacher professional training, and educational policy. Future efforts could include creating professional development workshops that explicitly center relational methodologies and experiential pedagogies and advocating for policy that recognizes and supports culturally embedded instructional strategies. Such actions would enhance the quality and sustainability of language revitalization programs, benefiting diverse Indigenous communities seeking to reclaim, maintain, and celebrate their languages.

## CHAPTER VII: UNIT LESSON PLAN AND MATERIALS

The materials presented in this chapter are more than instructional resources; they represent a response to the teachers' generosity during the October workshop that formed part of my data collection. Grounded in reciprocity and relational accountability, these materials were designed to honor the teachers' contributions by creating classroom-ready supports that reflect Ichishkiin values, communicative practices, and culturally sustaining pedagogy.

To make them practical and directly usable for teachers, the full set of daily lesson plan outlines, flashcards, checklists, and rubrics have been formatted and intended to be easily printable in Appendix B. Their inclusion ensures that teachers not only read about these resources but also have immediate access to print-ready examples that they can adapt and expand in their own classrooms. The purpose of presenting them in Appendix B is to support teacher agency, provide models that integrate Yakama virtues and pragmatics, and inspire further cycles of material creation grounded in lived experience.

Teachers in the October workshop consistently emphasized the importance of relational communication, culturally embedded language use, and the centrality of social responsibilities within Ichishkiin speaking communities. Their stories revealed that learning Ichishkiin is inseparable from learning how to be with others in respectful and reciprocal ways. Conversations with and about Elders, moments of patience in teaching younger learners, and the subtlety of navigating refusals and offers all emerged as vital elements of communicative competence.

This chapter responds directly to what the teachers shared by centering reciprocity, relationality, and sociocultural fluency as the core design principles for the materials. The unit, dialogues, and the proposed workshop series all reflect the real-life experiences, values, and interactional norms the teachers described. The workshop that informed my data collection generated the initial materials presented here, while the proposed series at the end of the chapter extends that work into a forward-looking plan for continued professional development and programmatic growth. Rather than developing materials in isolation and focused only on vocabulary and grammar, I intentionally wove in teachers' lived experiences and honored the knowledge that L2 teachers carry as both learners and knowledge holders.

The personal experiences shared by teachers during the October workshop formed the foundation for much of the curricular content developed for this project. These reflections were

collected in English through dialogue worksheets and later translated with care to preserve their linguistic and cultural integrity. The goal was to create authentic, and context rich materials rooted in teachers' lived experiences. These resources can be meaningfully integrated into future Ichishkíin language classrooms.

Three primary categories of work emerged from this process. The first is a unit outline with accompanying materials designed to support a sequence of lessons centered on kitchen related communication. These lessons are designed to be paced flexibly, as teachers may move through them at different speeds depending on age group, class frequency, or learning context. Activities include structured role plays, guided discussions, reflection tasks, and culturally responsive prompts that integrate both oral and written skills. This approach aligns with the goals many teachers expressed for balancing conversational practice with literacy development.

The second category consists of translated dialogues derived from teachers' workshop contributions, each accompanied by a targeted vocabulary list and a brief instructional suggestion. These dialogues are intended to reflect natural interpersonal exchanges in Ichishkíin speaking communities and can be adapted for use in diverse teaching settings including classrooms, home based learning, or language camps.

The third category extends beyond immediate classroom resources. It is a proposed development workshop series titled *Pápapimasapsikw'anxa* 'We Learn from Each Other', designed to activate, expand, and continually adapt the materials in collaboration with teachers. This series builds on the initial October workshop that informed the unit and dialogues, creating an iterative cycle where teachers revisit, reshape, and grow the materials in ways that support both classroom practice and long-term programmatic development.

Importantly, the design of these materials is directly informed by the study's findings. Teachers emphasized the need for resources that are culturally grounded, adaptable, and reflective of real communicative practices. By embedding these priorities, the materials and workshops not only respond to teachers' immediate classroom needs but also support broader revitalization efforts by providing flexible models of culturally sustaining pedagogy.

### **7.1.1 Theories and Models of SLA that Underlie Materials Creation**

The development of the instructional materials was guided by three key theoretical frameworks applied to the language pedagogy context at hand: Translanguaging (TSL),

Communicative Language Teaching (CLT), and Sociocultural Theory (SCT). Each theoretical approach played a critical role in shaping the design of lessons, the nature of classroom interactions, and the theoretical foundation underpinning learner engagement.

A Translanguaging approach focuses on engaging the full linguistic repertoire of the learners. Rather than viewing students' other languages as a problem, Translanguaging frames them as essential cognitive and cultural resources that can enhance meaning-making and deepen understanding (García & Wei, 2014, 2015, 2018). This is particularly useful when exploring complex topics like grammatical structure, conversational pragmatics, and cultural nuances. Translanguaging enables learners to navigate meaning flexibly, make informed choices about when and how to use particular languages, as well as develop metalinguistic awareness. This is very much the case of revitalization efforts in advanced language shift and language dormancy contexts (Yerian et al., 2023). Translanguaging supports both identity expression and strategic linguistic development by encouraging learners to move fluidly through their linguistic repertoire to meet communicative goals (García and Wei, 2014). To maintain as much accessibility as possible, this material is intended to be taught in English, with Ichishkíin elements brought in the activities. They could also be easily adapted to Ichishkíin immersion (either partial or full immersion) based on the teachers' preference.

Communicative Language Teaching (CLT) emphasizes the importance of using language in real, meaningful contexts and foregrounds communicative ability rather than rigid accuracy. The lessons designed under this model center real-world language use and prioritize learner interaction, with an emphasis on building confidence in spontaneous speech, listening comprehension, and pragmatic control. Through role plays, discussion tasks, and interactional simulations, the materials allow learners to experiment with language use in socially and culturally grounded scenarios. A CLT-informed classroom emphasizes sociolinguistic and discourse-level competencies, which aligns with the cultural appropriateness essential to revitalization materials. For L2 Ichishkíin teachers, developing communicative competence goes beyond functional language use, it involves navigating culturally specific ways of speaking, honoring community protocols, and engaging with language as a vessel for Indigenous knowledge systems. By foregrounding real-world communication rooted in community values and traditional discourse practices, CLT offers a flexible pedagogical model that supports the kind of culturally grounded, relational teaching that is vital to effective language revitalization.

The third and most deeply embedded framework guiding this work is Sociocultural Theory (SCT). While SCT was originally developed as a psychological theory of learning and development (Vygotsky, 1978), it was not intended for language learning specifically. However, beginning in the 1990s, scholars such as Lantolf (1994) extended SCT to the field of second language acquisition, applying its principles to classroom interaction and language development. In this context, SCT views learning as fundamentally social and interactive, emerging not merely through exposure, but through meaningful engagement with others (Ellis, 2000). It emphasizes that knowledge is co-constructed through social activity and mediated by cultural tools, including language, as well as by more knowledgeable interlocutors (Lantolf, 2000). Central to this framework is the concept of the Zone of Proximal Development (ZPD), which refers to the space between what a learner can do independently and what they can achieve with guided support (Poehner & Lantolf, 2013). Drawing on these principles, lessons were intentionally designed to incorporate scaffolding and peer collaboration, offering the support learners need to operate within their ZPD and internalize new linguistic forms.

The materials draw directly on SCT through the use of tasks that promote co-construction of meaning, such as structured discussions, guided role plays, and collaborative sequencing tasks (Swain & Lapkin, 2001; Lantolf, 2000). These tasks shift the focus from individual output to the interactional processes through which meaning is negotiated. Such dialogic tasks offer increased opportunities for noticing and uptake of language features, especially when structured around peer collaboration (Nakahama et al., 2001).

Assessment practices within this framework also reflect a sociocultural orientation. Rather than focusing solely on what a learner can do independently, SCT-aligned assessment aims to uncover what a learner can accomplish with support. This is captured in the concept of dynamic assessment, which uses mediated learning experiences, such as teacher prompts, peer modeling, and guided assistance, to gauge a learner's potential for future development (Fahim & Haghani, 2012, p. 698). In this approach, students are assessed initially through traditional means, then given support, and reassessed to determine the degree of internalization. Dynamic assessment challenges static models of second language acquisition by recognizing that developmental trajectories vary and that growth often occurs through, and not apart from, support.

In summary, the instructional materials are situated at the intersection of TSL, CLT, and SCT. This is to ensure that the language learning process remains communicative, collaborative, and culturally sustainable. Focusing on the materials in this way is to focus only on a set of grammatical features, but as a complex, living entity, shaped by community, context and shared meaning-making.

### **7.1.2 The Unit**

This unit invites learners into communication by situating language practice in the familiar, socially rich context of kitchen language and shared meals. Over the five-day unit, students will progress from simple polite requests and offers to more complex interactions, refusing, clarifying, complimenting, and ultimately orchestrating a community meal simulation. Each lesson weaves together targeted vocabulary (from *Pánim/Páwiinim suul* “Pass the salt” to *Aw na wí nata atáchiishkan* “Let’s go to the coast!”), pragmatic functions (requests, refusals, indirectness), and cultural awareness (respect for Elders, community roles, and mealtime traditions). By embedding these elements within pair work, role plays, and hands-on tasks, the unit models the collaborative, social nature of language learning. Students will negotiate meaning with peers, draw on their full linguistic repertoires to scaffold understanding, and receive active support that helps them move beyond independent performance. Students will be encouraged to document family or community meals they attend outside of class to observe relational language use in real contexts.

Unit Objective: Students will develop pragmatic and communicative competence in by practicing polite requests, offers, refusals, instructions, and cultural expressions in kitchen-related language. Through structured yet flexible activities, learners will internalize the forms and functions that underpin respectful, effective interaction.

This unit is designed to develop learners’ pragmatic and communicative competence and in Ichishkíin through the domains of food preparation and shared meals. The overarching objective is to support novice-level speakers, many of whom are heritage learners, in building the skills necessary to participate in culturally appropriate conversational exchanges. These include making and responding to polite requests, offering assistance, giving instructions, expressing preferences, and navigating indirect refusals.

Unit Outcome: By the end of the unit, students will be able to confidently participate in kitchen-related conversations using polite and culturally appropriate language, culminating in a simulated community meal that demonstrates their ability to integrate various pragmatic skills. In this final simulation, learners bring together all they have practiced to negotiate, problem-solve, and celebrate language centered around food and sharing meals.

Throughout the unit, relational teaching is at the center. Every lesson encourages students to think carefully about who they are speaking to and how that relationship shapes the way the language should be used. For example, students are asked to adjust their speech based on whether they are talking to an elder, a peer, or a child, which reflects the social awareness and deference that are deeply valued in Ichishkíin-speaking communities. Relationship-building is also woven into the activities themselves as students work together in pairs, small groups, and whole-class settings that prioritize collaboration and social connection. The consistent use of partner interviews, group reflections, and culturally situated role plays mirrors the communal ways learning naturally occurs in real-world contexts, where knowledge is shared relationally rather than individually.

The materials also reflect an intuitive, context-driven pedagogy by creating space for students to make their own decisions about language use within flexible, open-ended scenarios. Students are encouraged to draw from their own intuition, family experiences, and cultural understandings to determine when to use formal or informal expressions, how to refuse politely, or when to offer assistance without being prompted. For example, when role playing offers and refusals, students are guided to consider the relational and cultural appropriateness of their responses, rather than simply memorizing fixed scripts. This approach respects the nuanced, adaptive nature of conversational language and aligns with the way that Indigenous language practices often prioritize social context over rigid correctness.

Embedded throughout the unit are opportunities for students to reflect on their language use and social interactions. Each lesson closes with an exit ticket or reflective discussion, where students are invited to share what they learned, what challenged them, and how they navigated relational expectations in conversation. These reflective moments deepen student awareness of cultural protocols and support a learning process that values both self-knowledge and community accountability. The unit as a whole integrates not just polite forms, but also the emotional, social,

and cultural dimensions of conversation in Ichishkíin, aligning with the broader goals of language revitalization and culturally responsive pedagogy.

In this way, the materials present a holistic approach to language teaching that values experience, relationship, and intuition as essential parts of learning. It supports students in becoming not only linguistically competent but also culturally grounded speakers who understand how to carry themselves in conversation with humility, respect, and care. The table below provides an outline of the unit organized by day, focus, objective, pragmatic goal, activities, and materials.

**Table 23**

*Unit Outline*

Day	Focus	Objectives	Pragmatic Goal	Activities	Materials
Day 1	Kitchen Communication: Asking and Offering Politely	Students will develop pragmatic and communicative competence in kitchen-related language by practicing polite requests, offers, refusals, instructions, and cultural expressions in social meal contexts.	Recognize and use politeness strategies in requests, offers, and instructions, especially in relational contexts such as with Elders or peers.	1. Introduction to Politeness Forms: Teach polite requests (e.g., <i>Pánim suul</i> . 'give me the salt'). 2. Role play Practice: Pairs practice making requests and offers with relational cues. 3. Cultural Contexts Discussion: Discuss when politeness is important, especially with Elders.	Politeness expression flashcards (e.g., <i>Pánim</i> vs. <i>Páwiinim</i> ...), role play cards for kitchen scenarios.
Day 2	Requests, Refusals, and Offering Help	Students will be able to politely refuse offers and offer help using appropriate expressions, demonstrating awareness of relational and cultural norms.	Learn to refuse food and offer help in polite, indirect ways while maintaining relational harmony and cultural appropriateness.	1. Indirect Refusals: Teach soft refusals (e.g., <i>Shix k'inupa iwá kúytaash chiwátsha</i> 'It looks good but I'm full.'). 2. Role play: Practice offering food and politely refusing in respectful ways.	Role play cards (offering food, refusing, offering help), flashcards with refusal expressions.

3. Relational Language Focus: Highlight polite expressions and refusal phrases appropriate for different social relationships.

Day 3	Giving Cooking Instructions	Students will be able to give clear and simple cooking instructions and ask for clarification politely in kitchen contexts.	Learn to give simple instructions and ask for clarification politely, using hands-on, collaborative cooking tasks to reinforce learning.	<p>1. Sequencing Task: Teach simple cooking instructions (e.g., <i>Wát 'uy nam áwatt'iipta tamanikshnan</i> 'First, chop the vegetables').</p> <p>2. Polite Requests for Clarification: Practice asking for clarification politely (e.g., <i>Mish nash áwatt'iipta uu áshl'iipta?</i> 'Do I chop or slice this?').</p> <p>3. Cooking Role play: Students use real cooking materials to practice instructions and clarifications.</p>	Recipe cards with simple instructions, flashcards with clarification requests, real cooking props for experiential learning.
Day 4	Talking About Food Preferences and Traditions	Students will be able to express food preferences and describe food traditions using polite language.	Use polite language to express preferences and discuss food traditions, anchoring learning in community values and cultural memory.	<p>1. Food Interview: Students interview each other about food preferences and family food traditions.</p> <p>2. Indirect Compliments: Teach how to give compliments (e.g., <i>Shix ká'ilawitpa iwa!</i> 'It tastes good!') respectfully and contextually.</p> <p>3. Cultural Story Sharing: Discuss and share food memories</p>	Interview worksheets, compliment expression flashcards, space for story sharing and reflection.

				connected to family and community traditions.	
Day 5	Community Meal Simulation -Integrating Pragmatics	Students will be able to integrate and apply polite communication strategies in a realistic group meal setting.	Practice politeness, indirect refusals, and clarification during a meal simulation that foregrounds relational teaching and cultural protocols.	1. Community Meal Simulation: Students act out a meal with social roles (e.g., <i>kuukilá</i> 'cook', <i>myánash</i> 'child', <i>nch'inch'ima</i> 'Elders', etc.), applying politeness strategies. 2. Reflection: Students reflect on their use of relational language, politeness, and indirect refusals. 3. Debrief: Discuss cultural differences and what was learned about relational communication.	Role cards with social roles (e.g., <i>Kuukilá nam wa</i> . 'You are the cook. '), reflection sheets, simulated meal setup.

### 7.1.3 Day 1: Asking and Offering Politely

**Table 24**

*Day 1 Lesson Plan*

Class Title	Kitchen Communication: Asking and offering politely
Unit Objective	Students will develop pragmatic and communicative competence in kitchen-related language by practicing polite requests, offers, refusals, instructions, and cultural expressions in social meal contexts.
Daily Objective	Students will be able to demonstrate pragmatic and communicative competence in kitchen-related language by appropriately using polite requests, offers, refusals, instructions, and cultural expressions in social meal contexts.
Materials	Politeness expression flashcards Role play cards for kitchen scenarios Real cooking materials for task-based practice

Activities	<p>Introduction (10 min): Brief discussion on why politeness matters in kitchens and social settings, emphasizing relational norms (e.g., with Elders).</p> <p>Language Focus (15 min): Teach polite requests (e.g., <i>Pánim suul?</i>, <i>Mish nam átk'ixsha nusux?</i>) using flashcards. Discuss relational differences (e.g., speaking to Elders vs. peers).</p> <p>Experiential Task (20 min): Students practice polite requests while preparing a simple snack (e.g., making tea or assembling sandwiches).</p> <p>Cultural Discussion (10 min): Talk about when, where, and why politeness is important in different contexts, including cultural protocols with Elders.</p> <p>Wrap-up (5 min): Exit ticket: Students write one polite expression they learned and used, and describe who they would use it with.</p>
Assessment	<p>Teacher observation during role play and snack preparation; student responses in exit ticket, focusing on relational appropriateness.</p>

The learning objective for Day 1 is to raise learner awareness of pragmatic features involved in kitchen-related interaction, specifically around asking and offering politely in Ichishkíin. This lesson is grounded in the understanding that many conversational exchanges are governed not only by grammatical accuracy but by sociolinguistic norms that are culturally shaped and context dependent. On the first day, the class engages in structured role play tasks designed to highlight polite strategies in kitchen communication.

To initiate this process, learners are first introduced to common expressions used in polite requests and offers, such as *Mish nam átk'ixsha...* ‘Do you want...’ and *Pánim/Pawíinim...* ‘Give me/Please give me...’ These expressions are contextualized through visual support, modeled pronunciation, and cultural framing. Students then engage in pair-based role play scenarios simulating domestic or communal kitchen settings. Each scenario includes a simple kitchen task, like preparing food or setting a table (like at the longhouse during ceremony or feasts), which requires students to use at least one polite request and one polite offer. During the interaction, students are provided with a checklist that guides their attention toward tone, formality, and pragmatic appropriateness.

Role play tasks such as these are a type of communicative language activity, grounded in the information gap principle. They provide learners with a purpose for speaking, namely, completing a cooperative task that depends on effective and appropriate language use (Richards,

2006). In this way, students are not simply practicing vocabulary but applying culturally embedded language forms in a social context. Role play and task-based approaches are well-documented for their ability to promote spontaneous language use, increase fluency, and foreground pragmatic awareness (Brandl, 2007).

Following the role play, learners participate in a guided cultural discussion facilitated by the teacher. The purpose of this discussion is to prompt reflection on cultural expectations around politeness, with questions such as “Is politeness more important with family or guests?” or “How do you know when someone is being respectful?” This phase of the lesson is critical, as it allows students to draw comparisons and differences between English politeness and Ichishkíin politeness, reinforcing the lesson’s pragmatic goals through metalinguistic awareness (Brandl, 2007).

To extend learning beyond the classroom, learners are assigned a homework activity that reinforces their observational and reflective skills. The assignment asks students to observe a conversation in which they are not participating and to complete a written analysis using a provided handout. This task builds on the day’s focus by encouraging learners to identify real-life uses of polite language and begin to notice patterns and choices in everyday interaction. The goal is not only to support retention of forms practiced in class, but to deepen learners' awareness of the subtle ways in which culture and language interact in the act of conversation.

#### **Politeness Expression Flashcards:**

- Pánim/Pawíinim suul. ‘Give me the salt’
- Mish nam átk’ixsha chíish? ‘Do you want water?’
- Mish mash pawiiwapiitataxnay? ‘Can I help you?’
  - Pánim tikáy. ‘Give me the plate.’

#### **Role play Cards - Kitchen Scenarios:**

- You are cooking together. Ask your partner to pass you ingredients politely.
  - You are setting the table. Offer help to your partner.
  - You forgot the serving spoon. Politely ask someone to get it.
  - You notice someone struggling. Offer assistance politely.

## 7.1.4 Day 2: Refusals and Offering Help

**Table 25**

*Day 2 Lesson Plan*

Class Title	Refusals and Offering Help
Unit Objective	Students will develop pragmatic and communicative competence in kitchen-related language by practicing polite requests, offers, refusals, instructions, and cultural expressions in social meal contexts.
Daily Objective	Students will be able to politely refuse offers and offer help using appropriate expressions, demonstrating awareness of relational and cultural norms.
Materials	Role play cards (offering food, refusing, offering help), Flashcards with refusal expressions
Activities	Warm-Up (10 min): Review polite expressions from Day 1 with flashcards.  Mini-Lesson (15 min): Introduce soft refusal language (e.g., "That looks good but I'm too full"). Emphasize tone and softening refusal.  Role play (20 min): Practice offering and refusing food and offering help in different meal contexts.  Language Sorting (10 min): Students sort flashcards into categories: requests, offers, refusals.  Wrap-up (5 min): Students reflect on which refusals felt natural or difficult.
Assessment	Checklist during role play for use of pragmatic usage in context

The focus of Day 2 is on the development of learners' ability to refuse politely and offer help in a culturally appropriate way. Building on the pragmatic foundation laid on Day 1, this lesson introduces learners to indirect refusal strategies (e.g., "That looks good but I'm too full") and supportive expressions for offering assistance.

The class begins with a mini lesson that presents learners with a set of refusal expressions. Through the use of flashcards and modeled conversation, learners are introduced to various pragmatic forms that are essential for navigating offers and refusals with respect and subtlety. Students then engage in structured role play where they practice these expressions in context, working in pairs to simulate inviting, offering, and politely turning down food. This type

of communicative task not only reflects the real-life needs of L2 speakers but also supports the core principles of CLT by foregrounding meaning-focused interaction (Richards, 2006).

Positioning the role play before the sorting activity ensures that learners first experience the expressions in dynamic interaction, allowing them to notice tone, timing, and relational nuance. The later sorting task then serves to consolidate this experience, helping students step back and categorize the language functions they just used.

Informed by SCT, the instructional design recognizes that these pragmatic norms are best internalized through collaborative activities. During the role play, the teacher serves as a facilitator, circulating and providing graduated guidance as needed, an enactment of the Zone of Proximal Development (ZPD). These interactions help learners co-construct meaning and develop awareness of subtle differences in how politeness is expressed in Ichishkiin compared to English (Lantolf, 2000, 2004; Fahim & Haghani, 2012).

To reinforce translanguaging practices, learners are encouraged to draw from their full linguistic repertoire when reflecting on how refusals work in other languages they speak. This metalinguistic reflection supports their awareness of how strategies shift across linguistic and cultural contexts (García & Wei, 2014).

The day concludes with a reflection activity, where students compare refusals in Ichishkiin with those in English or other languages they know. This not only deepens sociopragmatic awareness but helps learners consciously consider when and how to deploy different levels of politeness in real-time conversation.

#### **Refusal Phrases**

- Shix̣ k'ínupa iwá, kútyaash páyu chiwátsha! 'It looks good, but I'm so full!'
- K̄knáywishaash íkuuk. Paysh máysx̣? 'I am busy today. Maybe tomorrow?'
- Atkwatatát'ashaash, kútyaash wa skúulit! 'I want to eat it, but I have class!'

#### **Role play Cards (Refusals and Offers):**

- Offer someone a second helping of food. They should refuse politely.
  - Refuse dessert politely.
  - Offer to help clean up. Partner responds.
- Someone offers you tea. Refuse and explain why.

### 7.1.5 Day 3: Giving Cooking Instructions

**Table 26**

*Day 3 Lesson Plan*

Class Title	Giving Cooking Instructions
Unit Objective	Students will develop pragmatic and linguistic competence in kitchen-related communication by practicing polite requests, offers, refusals, instructions, and cultural expressions in social meal contexts.
Daily Objective	Students will be able to give clear and simple cooking instructions and ask for clarification politely in kitchen contexts.
Materials	Recipe cards with simple instructions, Flashcards with clarification phrases
Activities	Intro Activity (10 min): Review vocabulary for common kitchen actions (chop, stir, boil).  Sequencing (15 min): Students put steps of a recipe in order, using transition words (First, Then, Next).  Clarification Phrases (10 min): Practice asking, “ <i>Tun iwá ichi/ikw’ak?</i> What is this/that?” and “ <i>Mish nam pa’isikw’ata?</i> Will you show me?”  Role play Task (20 min): In pairs, one student gives instructions, the other asks questions and follows. Wrap-up (5 min): Share one cooking step and clarification phrase used.
Assessment	Checklist for use of sequence markers and clarification language.

On Day 3, learners shift their focus to giving and clarifying cooking instructions, a skill that requires both command of vocabulary and awareness of how to sequence actions clearly and politely. Because this lesson assumes a wider base of kitchen-related vocabulary than Days 1 and 2, it is best envisioned as following a prior cooking/eating unit. In that sequence, learners would first build familiarity with food items and preparation terms, and Day 3 of this unit would then reinforce and expand that knowledge while layering on pragmatics. This sequencing helps ensure that the unit does not overwhelm students, and that vocabulary growth and pragmatic functions develop in tandem.

The lesson opens with vocabulary input around kitchen verbs (e.g., *wát'iyip*- 'chop', *twákukut*- 'stir', *shapámulat*- 'boil'), followed by practice using sequencing phrases such as "Wát'uy 'First'... *awkú* 'then'... *ának* 'finally'." These phrases are embedded in recipe cards written in accessible Ichishkíin and used in a sequencing task. Students then practice asking for clarification (e.g., *Tun iwá ichi/ikw'ak?* 'What is this/that?' or *Mish nam pa'isíkw'ata?* 'Will you show me?') using flashcards and modeled dialogues.

This day draws heavily on the SCT framework, particularly the belief that learning emerges in interaction (Ellis, 2000). Pair work is central to the lesson as learners take turns instructing and following recipe steps, with opportunities to request clarification when needed. The instructor observes and scaffolds as necessary, ensuring that learners work within their ZPD. The Dictogloss-style nature of the recipe task (Swain & Lapkin, 2001) supports collaborative noticing of grammar and pragmatic features embedded in instructional speech.

Communicative Language Teaching (CLT) principles are evident throughout the lesson's focus on meaning negotiation and authentic interaction. The design also leverages translanguaging by encouraging students to use their home languages to negotiate meaning during peer instruction before reformulating their thoughts into Ichishkíin. This encourages students to utilize all their cognitive resources to participate more fully.

Ultimately, Day 3 fosters not just communicative competence but also intercultural pragmatics by helping learners become sensitive to how instructions and clarification requests function in Ichishkíin-specific ways.

#### **Recipe Instruction Card Examples:**

- Wát'uy nam áwiiḡta tamaníkshnan. Awkú nam áwatł'iipta.  
'First, wash the vegetables. Then, chop them into small pieces.'
- Shapámulatitaam chíish. Áwishaxtaam páasta. Ákuukitaam pútímt waktk. Ának nam áshapawanata paasta.  
'Boil water. Add pasta. Cook for 10 minutes. Last, drain the pasta.'
- Áwap'ktaam tamámnan. Átwakutkuttaam. Ku nam awkú ákuukita ilachxáawaspa yápaashkí.  
'Crack the eggs. Mix them. Then, cook in a pan with oil.'

**Clarification Request Flashcard Questions:**

- Túkin nam áwat’iipta? ’What do I chop this with?’
- Mish nam pa’isíkw’ata? ’Will you show me?’
  - Íkush? ’In this way?’
  - Tun iwá íchi? ’What is this?’
- Mish nam núu? ’What did you say?’

**7.1.6 Day 4: Food Preferences and Traditions**

**Table 27**

*Day 4 Lesson Plan*

Class Title	Food Preferences and Traditions
Unit Objective	Students will develop pragmatic and communicative competence in kitchen-related language by practicing polite requests, offers, refusals, instructions, and cultural expressions in social meal contexts.
Daily Objective	Students will be able to express food preferences and describe food traditions using polite language.
Materials	Interview worksheets, Compliment expression flashcards
Activities	Discussion (10 min): Prompt: 'What food reminds you of home?'  Interview (15 min): Pairs ask about likes/dislikes and favorite family dishes.  Compliment Workshop (10 min): Practice giving compliments (Shix ka’iláwitpa iwá! This is delicious!)  Culture Share (15 min): Small groups present something from their family foods.  Wrap-up (5 min): Write one thing learned about another student’s family food tradition.
Assessment	Interview notes, group presentation, written reflection.

Day 4 centers on family food preferences and traditions, with a particular focus on culturally appropriate ways to express opinions, give compliments, and engage in food-related

memories. This lesson activates both interpersonal and intercultural competencies through interviews, group discussions, and reflective sharing.

Students begin by participating in paired interviews about their favorite meals, food preferences, and traditions at home. Because these questions can touch on sensitive topics such as family structures or foods that may not be accessible to all, teachers may wish to adapt or substitute questions to fit their students' contexts. For example, some teachers may avoid asking about all family terms or home foods in order to prevent singling out students whose experiences differ from those assumed in the activity. Providing optional or alternate questions allows for flexibility while still fostering meaningful conversations about food, culture, and language use. They are taught expressions for complimenting dishes and meals (e.g., *Shix ka'iláwitpa iwá!* 'This is delicious!') and practice using them in short dialogues. Compliment expression flashcards serve as prompts for polite and enthusiastic interaction.

This task-based structure reflects the core of CLT, in that learners are expected to use the target language for real communicative purposes that mirror natural interaction. At the same time, the lesson is centered in SCT principles, particularly the emphasis on co-constructed knowledge and meaning-making through social interaction. As students share personal stories and receive feedback, they collaboratively build an understanding of both language form and sociocultural function (Lantolf, 2000, 2006; Gillette, 1994).

Translanguaging is intentionally encouraged in this lesson. When students encounter difficulty expressing a family tradition or preference in Ichishkíin, they are permitted to scaffold their meaning-making through other known languages, returning to Ichishkíin once meaning is clarified. This aligns with research suggesting translanguaging facilitates not only deeper understanding but greater confidence in language production (García & Wei, 2014; Yerian et al., 2023).

The day closes with a small group presentation, where each group shares one family tradition they discussed. This synthesis activity reinforces polite conversational norms and allows learners to integrate their linguistic and cultural identities into classroom discourse.

#### **Interview Question Examples:**

- What is your favorite traditional dish?

- What food reminds you of home?
- How do you usually prepare meals in your family?
- Do you eat meals together with family or friends?
- What food would you serve a guest?

**Compliment Expression Flashcard Examples:**

- Shix̣ ka'iláwitpa iwa! 'This is delicious!'
- Shix̣ k'ínupa iwá! 'This looks good!'
- Kw'álanúushamash tkwátatyaw! 'Thank you for the food!'

**7.1.7 Day 5: Community Meal Simulation**

**Table 28**

*Day 5 Lesson Plan*

Class Title	Community Meal Simulation
Unit Objective	Students will develop pragmatic and communicative competence in kitchen-related language by practicing polite requests, offers, refusals, instructions, and cultural expressions in social meal contexts.
Daily Objective	Students will be able to integrate and apply polite communication strategies in a realistic group meal setting.
Materials	Role cards (e.g., child, cook, elder), Reflection sheets, Table props (optional)
Activities	Preparation (10 min): Assign roles and review polite strategies from the week.  Meal Simulation (25 min): Students act out a meal, using polite requests, refusals, compliments, and offers of help.  Reflection (10 min): Fill out reflection sheets noting strengths and areas to improve.  Debrief (10 min): Discuss cultural differences observed during the simulation.  Celebration (5 min): Share favorite polite phrases of the week.
Assessment	Rubric for meal simulation, self-assessment, group feedback.

The final day of the unit culminates in a community meal simulation, during which learners integrate the language, strategies, and cultural norms practiced throughout the week. This extended communicative event allows students to enact asking, offering, refusing, clarifying, and complimenting in real time and with sustained interaction.

Students are assigned roles (e.g., cook, elder, child) and asked to participate in a simulated shared meal. These roles are designed give learners a chance to consider varying degrees of formality and indirectness, providing real-world contexts for practicing new language in a scaffolded environment. By simulating a community meal, the task emphasizes relationality, highlighting SCT's core assertion that language learning happens in socially meaningful contexts (Fahim & Haghani, 2012).

Throughout the simulation, the teacher observes and provides light guidance as needed, intervening only to support understanding or offer redirection. This embodies dynamic assessment within SCT by focusing on what learners can do with support rather than solely measuring individual performance. Learners are encouraged to use all resources such as gestures, translanguaging, and asking for clarification, to manage interaction. To make the activity more engaging and realistic, teachers could also bring simple snacks as props to stand in for foods, giving students the opportunity to practice in a more embodied and culturally grounded way. This type of assessment mirrors the experiential learning that is so important to the traditional teaching of Elders.

Following the simulation, students complete a written reflection and participate in a group debriefing. They are asked to identify which strategies felt intuitive, which were challenging, and how their use of polite expressions shifted depending on the social context. These reflective tasks promote metapragmatic awareness, helping learners recognize patterns in their own interaction and internalize new language behaviors.

In sum, Day 5 offers a practical, learners-centered synthesis of CLT, TSL, and SCT. The combination of role play, guided interaction, and structured reflection ensures that learners leave the unit with not only linguistic competence, but also an enhanced awareness of how language functions in social, cultural, and relational terms. Students will be encouraged to document family or community meals they attend outside of class to observe relational language use in real contexts.

### Role play Cards (Social Roles):

- You are the cook. Welcome everyone and tell them to eat.
- You are a relative. Thank the cook and compliment the food.
- You are an elder. Respond appropriately when addressed.
  - You are a child. Ask for help from an adult politely.
  - You are a friend. Make conversation and offer help.

### Reflection Sheet Prompts:

- What polite expressions did you use today?
- What was difficult about using polite language?
  - How did your role affect the way you spoke?
- What will you try to do differently next time?

## 7.2.1 Dynamic Assessment

**Table 29**

### *Dynamic Assessment Criteria and Levels*

Criteria	Level 1: Initial Stage (Emerging)	Level 2: Developing Stage (With Support)	Level 3: Independent Stage (Advanced)
Politeness Strategies	Emerging: Struggles with politeness strategies. May use direct language often.	With Support: Occasionally uses politeness strategies, especially after being prompted or modeled.	Independent: Consistently uses appropriate politeness strategies (e.g., softening requests, indirect refusals) without prompts.
Indirectness in Requests & Refusals	Emerging: Uses direct language for requests or refusals. Struggles to soften refusals.	With Support: Uses some indirect strategies when prompted (e.g., 'Maybe later' or 'Could I have...?').	Independent: Fluently uses indirect language, offering and refusing politely, without assistance.
Turn-Taking & Listening	Emerging: Often interrupts, has difficulty waiting for turns, or doesn't respond appropriately.	With Support: Needs occasional reminders or cues to take turns and listen actively (e.g., pauses, body language).	Independent: Effectively manages turn-taking, listens attentively, and responds appropriately without reminders.

Cultural Appropriateness	Emerging: Has difficulty adapting language based on social roles or cultural norms.	With Support: Requires occasional scaffolding to understand appropriate language use for different roles (Elders, peers).	Independent: Demonstrates strong cultural awareness, appropriately adjusts language for various roles and contexts (formal vs. informal).
Clarity of Communication	Emerging: Struggles to convey meaning clearly, often needing clarification.	With Support: Can express basic ideas clearly when scaffolded with questions or prompts.	Independent: Communicates clearly and confidently with minimal need for clarification.
Use of Scaffolding	Emerging: Does not recognize or respond well to scaffolding. May resist correction or help.	With Support: Responds to teacher or peer scaffolding (e.g., feedback, prompts, cues) and incorporates it with some effort.	Independent: Can self-correct and self-regulate without external prompts, internalizing language strategies.

The Dynamic Assessment (DA) model used for these materials is grounded in Sociocultural Theory (SCT) and represents a departure from traditional, decontextualized approaches to language testing. Rather than focusing exclusively on what learners can do independently at a fixed moment in time, dynamic assessment seeks to uncover a learner’s potential for development by observing how they respond to interaction, mediation, and guided support (Lantolf & Poehner, 2004; Poehner, 2008). Drawing on the concept of the Zone of Proximal Development (ZPD) (Poehner & Lantolf, 2013), DA reframes assessment not as a separate evaluative act, but as a process that occurs *in* and *through* instruction. Within this framework, the teacher is positioned not only as an evaluator but as a co-participant in the learner’s development, using prompts, cues, and feedback to support internalization of language forms and pragmatic strategies.

The DA rubric designed for this project focuses on communicative competence in food- and kitchen-related interactions, highly contextualized, culturally resonant sites of language use in Ichishkiin-speaking communities. It includes six key domains: politeness strategies, indirectness in requests and refusals, turn-taking and listening, cultural appropriateness, clarity of communication, and use of scaffolding. Each domain is rated across three developmental stages, emerging, developing with support, and independent use, allowing teachers to trace not only what a learner can do, but how they improve over time in response to mediation. For example, a learner who begins the week struggling to use indirect refusals may, through teacher modeling

and collaborative dialogue, begin to soften their refusals and adapt to context-sensitive norms of interaction.

This process is observed during communicative classroom tasks such as role plays, small group discussions, and simulations. During these activities, teachers provide varying degrees of scaffolding, from subtle recasts and modeling to more explicit correction or questioning and gradually remove support as the learner gains autonomy. This method, known as graduated mediation (Poehner, 2008), helps educators assess not just performance but learning potential. In contrast to static assessments that risk misrepresenting learners with uneven or developing skills, dynamic assessment provides a richer and more holistic picture of learner growth.

DA can be especially powerful in language revitalization contexts, where traditional testing methods may not align with community goals or learner experiences. Many L2 learners in revitalization settings, particularly heritage learners, do not follow linear, standardized pathways to proficiency. They may have deep cultural knowledge, receptive skills, or emotional ties to the language, but lack formal instruction or confidence in academic language tasks. A dynamic model is more appropriate in these contexts because it acknowledges learners' varied starting points, embraces their capacity to grow through interaction, and centers relational, culturally informed pedagogy.

In language revitalization contexts, language is understood not merely as a skill to be mastered, but as a living practice embedded in community relationships, cultural identity, and the transmission of knowledge across generations. A Dynamic Assessment (DA) model supports this perspective by creating space for learners to engage in culturally meaningful communicative acts, such as sharing meals, expressing respect, or recounting stories, while receiving tailored support from teachers and peers. Instead of penalizing learners for what they cannot yet do, DA emphasizes growth and potential, offering scaffolded assistance that helps learners move toward greater independence and fluency. DA frameworks creates opportunities for growth, reframing errors and hesitations as signs of active negotiation and potential. In doing so, it affirms that language development is a relational process, and that success in revitalization efforts depends not on individual mastery, but on collective participation and sustained interaction (Ableeva, 2010; Lantolf & Poehner, 2011).

TSL practices are also central to this model. Learners are encouraged to draw from all of their linguistic resources, including English, Spanish, or other Indigenous languages, to make

meaning, engage with content, and support one another. As García and Wei (2014) argue, TSL offers not only cognitive flexibility but also a more authentic reflection of how multilingual individuals navigate language in their daily lives. In the DA framework, TSL becomes a tool for sense-making, particularly during scaffolding. Learners might initially articulate a concept in English before reformulating it in Ichishkíin, demonstrating both metalinguistic awareness and progress in internalizing target language forms.

Moreover, the communicative orientation of the tasks aligns with principles of CLT, which values spontaneous interaction, real-world relevance, and learner agency. The use of DA in this unit supports learners in expressing culturally appropriate language while navigating socially rich scenarios such as cooking, offering help, or interacting with Elders. These are not merely linguistic exercises, they are acts of cultural reclamation, interpersonal connection, and community participation.

DA provides a pedagogically sound, culturally respectful, and developmentally responsive model for assessing language learners in revitalization contexts. It affirms learners' capacity for growth, supports the co-construction of meaning, and embraces the sociocultural nature of language development. By integrating SCT, CLT, and TSL, this model supports not only communicative competence but also the larger goals of relationship-building, empowerment, and language reclamation.

### **7.3.1 The Dialogues**

The personal experiences shared by teachers during the workshop formed the foundation for the translated dialogues and stories developed in this project. These dialogues and stories were initially shared in English, and I later translated them with careful attention to preserving both their linguistic and cultural integrity. I retained the verbatim English as teachers expressed it, while recognizing that the Ichishkíin versions privilege what is best for Ichishkíin, rather than adhering to a strictly word-for-word alignment. As a learner of Ichishkíin, my translations represent my best effort and are grounded in the knowledge I have gained through years of mentorship. However, they are not definitive. The translations I provide here would almost certainly differ in important ways from those of first-language speakers. Translation, in this context, is a collective process, and while I have carried out this work, I recognize that learners like myself are ultimately doing our best within the limitations of our knowledge. This reality

underscores the importance of learners working collaboratively and sharing knowledge, since our strength comes from supporting one another. In contexts where our knowledge is limited, collaboration allows us to collectively build, refine, and strengthen translations. As first-language speakers transition, this way of working together becomes an essential path forward for sustaining and carrying the language.

My ability to translate is grounded in years of mentorship and learning from respected Ichishkiin speakers and scholars, including átway Tuxámshish, Dr. Joana Jansen, Dr. Regan Anderson, and Dr. Twálatin Sutterliect. Through these relationships, I have developed not only the linguistic skills necessary for translation but also a deep understanding of the cultural values and communicative practices embedded in the language. This foundation helped me approach the translations with care and respect, aiming to reflect the cultural and linguistic integrity of the original contributions. Before dialogues and materials are used in classrooms, they should be checked by teachers and speakers to ensure they reflect the individual's dialect and language preferences. Following this dissertation, I intend to continue working closely with teachers to review my translations and interpretations so that I can ensure I am honoring their words and intentions as accurately as possible. To reiterate, collaboration will strengthen the accuracy and authenticity of the dialogues.

It is important to note that the dialogues included here are not the entirety of what was shared in the October workshop. Although all participating teachers provided consent for their contributions to be included in this work, I made the deliberate decision to exclude several dialogues that I felt were too personal to publish in the dissertation. This choice reflects my responsibility to protect confidentiality and minimize potential risks of personal identification, even when consent has been granted. These dialogues will still be shared directly with teachers so that their contributions remain part of the collective resource and can be engaged with more fully outside of this document. In addition, I edited certain dialogues to remove personal names in order to preserve anonymity. These decisions were made to prioritize relationships and community harmony, while ensuring that all teacher contributions are respected, valued, and will continue to inform collaborative work moving forward.

The dialogue materials are not meant to be exhaustive but instead serve as a foundation for teachers to build upon. To support this, I created a brief vocabulary list and a targeted instructional objective to accompany each dialogue, highlighting their potential classroom

applications. The dialogues therefore function as pedagogical exemplars that can inform instructional planning, illustrate pragmatic and sociocultural dynamics, and model ways that authentic community voices might be incorporated into language teaching.

### 7.3.2 Beading

**Table 30**

*Beading*

Objective Type	Description	Activity
Linguistic Objectives	Use target beading vocabulary (e.g., <i>wii-</i> “polite marker”, <i>sapsikw’a-</i> “teach”, <i>k’pit-limá</i> “beading”, <i>pap’sk-</i> “to thread”) and question forms (e.g., <i>Mish nam páwiisapsikw’ataxnay k’pit-limá?</i> “Can you please show me how to bead?”) in context.	Vocab-action relay: students pick a beading term card, act out or draw its meaning, then formulate a sentence using that term in Ichishkiin.
Communicative Objectives	Co-construct and perform a short teaching-learning exchange based on the dialogue, ensuring clear turn-taking and comprehension checks.	Paired teaching script: one student “teaches” beading steps using the dialogue as guide, the other listens and practices nonverbal cues, then roles switch.
Pragmatic & Cultural Objectives	Practice respectful listening without interrupting, and experience learning through doing by physically handling beads and needle.	Hands-on beading workshop: students follow partner’s instructions to string beads, focusing on listening and asking polite clarification questions (e.g., “What things do I need?”).

Vocabulary:

<i>wii-</i>	polite marker used when asking someone older than you for help
<i>sápsikw’a-</i>	‘teach’
<i>páwaykt</i>	‘do beadwork’
<i>winp-</i>	‘grab’
<i>winá-</i>	‘go’

k'pít	'bead'
tuun	'what things(plural)'
tamápní-	'plan'
puuks	'bin, box'
tsásklik-	'tighten by pulling, pull into position'
paḵwtk-	'poke hole, attach, stick on'
chalútimat	'design'
pḵwi-	'think'
pap'sk-	'to thread (a needle)'
istí	'needle'

Dialogue:

A: Shíḵ máytsḵi.

Good morning.

B: Shíḵ máytsḵi. Áshapachuktaam shapátk'inan.

Good morning. Turn down the TV.

A: Mish nam páwiisapsikw'ata páwaykt?

Can you please show me how to bead?

B: Ii, wínataam kúukitpamákan ku nam wínpanita kúpi.

Yes, go to the kitchen and get me a cup of coffee.

A: Kuumísh.

Ok.

B: Tuun nam pinasapsikw'atát'asha?

What do you want to learn?

A: Áshapats'i'íixtaam páwaykttay.

Just the basics of beading.

B: Áwínpataam inmí púuksnan.

Go grab my bin.

A: Kuumísh.

Ok.

B: Átamápnitaam (pellon)nan. P<sub>x</sub>wítaam tuun nam átk'ixsha chalútimat. Ts'i'íix, chaw nam wáawk'a it'úk aníta wát'uypa páwayktpa.

Take out a piece of pellon. Think of a design you want to do. Simple, not too hard for your first one.

A: Kuumísh.

Ok.

B: Ápap'sktaam istí. Áwínptaam mítaat k'pitnan.

Thread the needle. Get three beads.

A: Chaw nam waáwk'a átsasklikta ku nam ápa<sub>k</sub>wtkta.

Don't pull too hard and tack it down.

### 7.3.3 Dishes

**Table 31**

*Doing the Dishes*

Objective Type	Description	Activity
Linguistic Objectives	Use kitchen and housework vocabulary (e.g., <i>tikáytikay</i> “dishes”, <i>íix-</i> “clean”, <i>tamákanwi-</i> “unload”, <i>wapiíta-</i> “help”) and command/request forms (e.g., <i>Ha’aa, mish pam íixsha tikáytikay?</i> “Hey, could you do the dishes?”) appropriately.	Vocabulary-action relay: students match vocab to images of chores, then formulate and role play parent commands and child responses using target terms.
Communicative Objectives	Co-construct and perform a short parent-child exchange, practicing turn-taking and comprehension in a household context.	Script re-creation: In pairs, write and perform a 6-line dialogue adapting the original, changing chores or setting while maintaining command and response structure.
Pragmatic & Cultural Objectives	Practice respectful listening without interrupting and demonstrate the importance of helping at home through guided action.	Hands-on chore simulation: students physically act out unloading and reloading dishes using props while peers give polite prompts and feedback.

Vocabulary:

tikáytikay	‘dishes’
íix-	‘clean’
sháakwin	‘someone’
shapa’íixáwaas	‘dishwasher’
tamákanwi-	‘unload’
shápní-	‘ask’

wapíita-	‘help’
ku-	‘do’
wyákw’ milk-	‘late’
ináwi-	‘try’
twashatpamá	‘pot’
pátuk-	‘put’

Dialogue:

A: Ha’aa, mish pam íixsha tikáytikay?

Hey, can you guys do the dishes?

B: Kuumísh.

Ok.

C: Ii.

Yea.

A: Sháakwin itamákanwita haay shapa’iixáwaas.

Someone will need to unload the dishwasher.

B: Ákutat’ataatash.

We got it.

C: Ákutaash.

I can.

A: Awkú ánácha'axi itamakanwítát'ata. Áwiiḡtat'atapam twashatpamá ku pam ápatukta tikaypamápa. Wyákw'milktaash íniitkan. Kw'alá.

Then it will need to be reloaded. You'll have to rinse and wash the pans and put them in the dish rack. I'll be home late. Thanks.

B: Wash nash íniit kútkut, kútyaash áwinawita.

I have homework. But I will try.

C: Há, ákutaash. Áshapnitaash wapiitatki.

Mom, I got it. I'll get her to help.

A: Kuumísh. Kw'alá.

Ok. Thanks.

### 7.3.4 Conversation with a friend

**Table 32**

*Conversation with a Friend*

Objective Type	Description	Activity
Linguistic Objectives	Use key vocabulary for requesting help and scheduling (e.g., <i>wapiíta</i> - “help,” - <i>taxnay</i> “could,” <i>wishtáyma</i> - “meet,” <i>tmiyut</i> “schedule,” <i>sitkumsáanit</i> “lunchtime”) and question structures (e.g., <i>Mish nam páwapiitataxnay Ichishkiinki?</i> “Can you help me with Ichishkiin?”) in context.	Vocab-action relay: Teams draw a vocab card, explain its meaning in L1, then use it in an original Ichishkiin question or statement.
Communicative Objectives	Co-construct a short peer dialogue about scheduling a study session, mirroring the original friend conversation, with clear turn-taking and comprehension checks.	Paired script reconstruction: Students use a blank grid to rewrite and perform the 6-turn exchange, substituting meeting details (location/time) relevant to their lives.
Pragmatic & Cultural Objectives	Practice polite language patterns (offers, agreements) and responsive listening without interruption, emphasizing collaborative learning norms.	Live role play: One student plays helper, the other requester; they improvise two additional turns, focusing on respectful phrases and active listening cues.

Vocabulary:

wapíita-	'help'
-taḵnay	'could, would, should'
ḵay	'friend' (male to male)
wishtáyma	'meet'
itámya-	'buy'
kútkút	'work'
íip	'through'
wyántḵawta -	'drive'
imínk	'your'
íkwna	'there'
tmíyut	'plan, schedule'
sitkumsáanit	'lunchtime'

Dialogue:

A: Mish nam páwapiitataḵnay Ichishkíinki?  
Hey, could you help me with Ichishkíin?

B: Ii, mish nam skúulix̄a?

Yeah, are you going to school?

A: Ii, skúulishata kush wa Ichishkíin skúulit.

Yeah, I'm working on going back to school and I have Ichishkíin as an elective.

B: Ii x̄ay, páyu shix̄ iwá. Páwapiitataam.

For sure man, that's awesome. I will help you.

A: Kuumísh. Mínan na wishtáymata? Míłpan?

Okay. Where can we meet? What time?

B: Íix̄wiish kútkutin̄x̄a. Páx̄ałkw'ipa shix̄ iwá inmíyaw.

I'm still working. Fridays work for me.

A: Kuumísh. Míłpan?

Okay. What time?

B: Mish mash wa tmíyut skúulitki?

What's your schedule like for school?

A: Wash nash skúulita wanak̄'itknik páx̄ałkw'iyaw. Páx̄ałkw'i iwá shix̄ inmíyaw.

Monday through Thursday I have class, I think. Fridays work for me too.

B: Mish iwátatax̄nay sitkumsáanipa?

How about lunchtime?

A: Shix̄ iwáta. Minán?

Sounds good to me. Where at?

B: Mish iwá JJ's? Awitámyataash.

How about JJ's? I will buy.

A: Shix! Mish mash wyántxawta uu mish nam páwishtaymata íkwna?

Nice. Want me to pick you up or will we meet there?

B: Mish nam páwyantxawta sitkumsáanitpa?

Can you pick me up at noon?

A: Yes.

Ii.

### 7.3.5 Sewing

**Table 33**

#### *Sewing*

Objective Type	Description	Activity
Linguistic Objectives	Use sewing-related vocabulary (e.g., <i>wisx</i> - “sew,” <i>wisxáwas</i> “sewing machine,” <i>tl'piip</i> “wing dress,” <i>pinásapsikw'a</i> - “learn”) and modal forms ( <i>-taxnay</i> “could/would/should,” <i>tk'ix</i> - “need”) in context.	Vocab-action relay: Students draw a sewing term card, demonstrate its meaning with gestures or simple drawings, then construct an Ichishkíin sentence using the term.
Communicative Objectives	Co-construct a guided teaching exchange between a younger learner and an Elder, following the provided dialogue and ensuring clear turn-taking.	Paired script reconstruction: In pairs, write and practice the six-turn sewing instructions dialogue, then swap roles to rehearse both elder and learner parts.
Pragmatic & Cultural Objectives	Practice respectful listening and learning through doing as modeled by the elder, reinforcing non-interruptive behavior and encouragement.	Hands-on sewing task: Students follow partner's oral instructions to stitch fabric pieces, with observers noting prompts, encouragements, and respectful responses.

#### Vocabulary:

ká'uyt

‘feast’

pinápłkw'i	'Thursday'
wa-	'be, have'
tł'piip	'wing dress'
íchna	'here'
wísx-	'sew'
wísxáwas	'sewing machine'
-náwnak'i	'finished'
kútł'k	'part, piece'
pinásapsikw'a	'learn'
kw'aláni	'happy'
iniixi-	'fix'
-taxnay	'could, would, should'

Dialogue:

Elder: Mish iwá ká'uyt Tribal skúulitpa pinápłkw'ipa?

(addressing colleagues): The Tribal School feast is next Thursday? Are we going to go?

Me: Chaw nash wa tł'piip.

I don't have a wingdress.

Elder: Ooh, íchnaataash wa siil. Aw na wísxsha!

Oh, we have this fabric here. Let's use this.

Me: Oh, chaw nash áshukwaasha.

Oh, I don't know how.

Elder: Ooh, aw nam pinásapsikw'ata íkuuk!

Ooh, you will learn today! (With love and excitement and encouragement)

Elder: Wash nash wísxáwas káapa. (íxwi iwáta). Kuumísh, wyá'uyk íchinki kútl'k.

I have my sewing machine in the car. (a little while later). Ok, start with this part. Go ahead and sew these together.

Me: Aw nash wísxnawnak'iya kútya íchna chaw ts'waay iwá.

I finished and have just one spot that got weird.

Elder: Ku mish nam wa kw'aláni?

And you're happy with that?

Elder: Áwiniixitaxnay tash paysh nam átk'ixsha.

Because we can fix it if you want.

### 7.3.6 Lakamíin

**Table 34**

*Lakamíin*

Objective Type	Description	Activity
Linguistic Objectives	Use kitchen and food vocabulary (e.g., <i>áni</i> - “make,” <i>sápsikw'a</i> - “teach,” <i>pinásapsikw'a</i> - “learn,” <i>twákutkut</i> - “mix,” <i>mílaa</i> “a little bit”) and	Vocab-action relay: Students draw a food-term card, demonstrate or mime it, then compose an Ichishkíin instruction sentence using that term.

imperative/instructional forms (e.g., *Mish nam áshukwaasha ánisha lakamiin?* “Do you know how to make lakamiin?”) in context.

Communicative Objectives

Co-construct and perform the Lakamiin-making dialogue, ensuring clear instruction delivery and student responses.

Paired cooking script: In pairs, write and rehearse a 6-turn exchange based on the dialogue, then role play as elder instructor and learner, swapping roles.

Pragmatic & Cultural Objectives

Practice respectful listening and the “learning by doing” approach, handling cooking props to reinforce the importance of hands-on practice.

Hands-on cooking demo: Following partner’s verbal instructions, learners measure, stir, and form dough for lakamiin, focusing on attentive listening and respectful cues.

Vocabulary:

áni-	’make’
pinásapsikw’a-	’learn’
sapsikw’a-	’teach’
kútya	’but’
witk	’half’
íkkimik-	’fill’
k’pis	’cold’
tkwsáy	’cooking pot’
shúkwa-	’to know’
mıł	’how much, how many’

patúk-	'put'
yátł'pit saplíl	'dough'
mulát-	'boil'
stuup	'stove'
íshax-	'add'
sutł'wanpáwaas	'cup'
k'uulíl tikáy	'bowl'
paḵw'aakáwaas	'fork'
náwnaḵ'i-	'finish'
kúuki-	'cook'
shapawinattpamá	'faucet'
sapḵ'úyḵ	'dumpling'
twácutkut-	'mix, stir'
wíiḵimk-	'crumble'
cháwiisklik-	'turn by hand'
mílaa	'little bit, few'

wách'ak-

'stick to, attach to, latch onto'

Dialogue:

A: Míshkin nam ániḡa lakamín?

You know how to make lakamín?

B: Chaw, kútyaash átk'iḡsha lakamín.

No, but I'm wishing for lakamín.

A: Kuumísh, aw mash isikw'ata. Áwinpatak tkwsáy ku íkkimik k'pis chiishki.

Ok, I'm going to show you how to make it. Get a pot and put some cold water in it.

B: Mił nash chiishki íkkimita tkwsáypa?

How much water do I put in it?

A: Oh, paysh witk.

Oh, about half.

B: Kuumísh.

Ok.

A: Aw nash ápatuksha stúupa kush áchawiiskliksha wikt láḡuḡytpa. Aw nam áwinpta k'úulil tikáy ku nam áwishaxta niipt sutl'wanpáwaas ḡyaaw saplíl k'úulil tikáypa. Áshapawinattaam k'pis chiish. Áwinptaam paḡw'aakáwaas. Kwlaa nam áwyatl'pikta chiishkiki ku nam átwakutkutta háay nam áwiiximkta yátl'pit saplíl nan. Mínan iwá núsux? Anakú chiish imultátita, aw nam áwishaxsha yátl'pit saplíl nan. Átwakutkutta, chaw iwach'akta yátl'pit saplíl tkwsáypa. Anakú sapk'úyḡ iwá k'inupa, aw ináwnaḡ'isha. Aw nam tsá'at kúukita ku awkú ináwnaḡ'isha.

Now I put it on the stove and turn the heat on medium high. Get a bowl and put about 2 cups of flour in it. Turn the cold water on. Grab a fork. Now add a little water and start mixing it to

make little crumbs of dough. Where’s your salmon? When the water starts boiling, start adding your flour mix. When you add it keep mixing it so it doesn’t stick to the pot. When the flour starts looking like a dumpling, then it’s done. Let it cook for a few minutes and then it’s done.

### 7.3.7 Taxús

**Table 35**

*Taxús*

Objective Type	Description	Activity
Linguistic Objectives	Use process-related vocabulary such as <i>íp’ik-</i> “soak,” <i>ilkwaas</i> “sticks,” <i>istí</i> “needle,” and imperative forms to ask and explain steps (e.g., <i>Maal íp’iktaxnay ilkwaas?</i> “How long should the sticks soak?”).	Vocabulary-action relay: Learners draw a <i>Taxus</i> processing term, mime or illustrate its meaning, and then craft an Ichishkíin question or statement using that term.
Communicative Objectives	Co-construct and perform the <i>Taxus</i> -processing dialogue, ensuring clear turn-taking between elder and learner, including ask-help and explanation lines.	Paired dialogue reconstruction: In pairs, students rewrite the six-turn exchange in their own words, practice, then role play elder and learner roles, focusing on clarity and correct sequencing.
Pragmatic & Cultural Objectives	Practice attentive listening without interrupting and experience learning-by-doing by handling sticks and mock-tools for processing <i>Taxus</i> .	Hands-on processing simulation: Following partner’s verbal instructions, students soak, tie, and prepare sticks, concentrating on respectful listening and action cues.

<u>Vocabulary:</u>	
íp’ik-	‘to soak’
wanapáynk	‘along the river’
-taxnay	‘should, would, could’
ilkwaas	‘sticks’
istí	‘needle’

wyásklikt            ‘hours’

níípt                    ‘two’

pipsh                   ‘bone’

áni-                    ‘to make’

pshwa                 ‘rocks’

wána                   ‘river’

Dialogue:

A: Maal íp’ikta ílkwaas?

How long should the sticks soak?

B: Níípt wyásklikt, chaw wáawk’a.

For a couple hours, but not too long.

A: Mínik iwá pipshní istí?

Where did you get the bone needle from?

B: Á’aniyaash.

I made it.

B: Íchi matash wa pshwa, áwínpa wanapáyink tawtnúkay.

Here you guys have these rocks, I pick them up by the river for protection.

B: Túxshataash.

I'll be back.

C: Átaw sínwit!

Famous last words!

A: Chaw itúχna.

He did not come back.

### 7.3.8 Going to the Beach

**Table 36**

*Going to the Beach*

Objective Type	Description	Activity
Linguistic Objectives	Use key Ichishkíin verbs and nouns for planning an outing (e.g., <i>tk'ix</i> 'want,' <i>itáyma</i> 'buy,' <i>atáchiish</i> 'beach,' <i>wishúwa-</i> 'be ready') in original or slightly varied dialogue. Formulate at least one polite offer (e.g., <i>Mish nam anáwisha k'astilanmi?</i> 'Do you want crab?'), one soft refusal ( <i>Chaw, tamawín wíyat iwá!</i> 'It's not that far!'), and one indirect request ( <i>Aw nam wishúwanita!</i> 'Go get ready!') in context.	Co-Constructed Script Writing: Learners use the vocab sheet to draft their own four-turn beach dialogue, negotiate each line via translanguaging, and reformulate it in Ichishkíin.
Communicative Objectives	Co-construct a four-turn conversation with a peer that mirrors natural planning discourse between a younger person and an elder. Employ translanguaging as needed (drawing on English or other home languages) to negotiate meaning and then reformulate fully in Ichishkíin.	Translanguaging Vocabulary Relay: Small teams discuss vocab meanings in L1, then create and model an Ichishkíin sentence using each word for the class.
Pragmatic & Cultural Objectives	Recognize and reproduce the cultural norms of polite offers, respectful refusals, and indirect requests when speaking with an elder. Adapt the dialogue to their own context (e.g., changing the outing location) while maintaining respectful conventions.	Live Role play with Cultural Twist: Students perform improvised beach-outing dialogues with assigned roles, inserting secret prompts and peers tallying pragmatic moves.

Vocabulary:

tk'ix-	'want, need'
mámknik	'from where'
itáyma-	'buy'
p'ix-	'think'
k'astilá	'crab'
atáchiish	'beach'
míimi	'already, long ago, a long time ago'
kwnamánk	'(from) that, there, since then'
wína-	'go'
wyáyayx-	'pass, spend the day, subsist'
tamawín	'too much'
wishúwa-	'be ready'
shapyáwi-	'bother, make problems for, cause trouble for'
kúshxi	'similarly, in the same way'
a'wna	'let's go'
wíyat	'far away, long way'

Dialogue:

A: Mish nam átk'ixsha k'astilanmí?

Do you want crab?

B: Ii, átk'ixshaash k'astilá?

Yes, I want crab.

B: Mámknik nam áwitaymata k'astilánan?

Where will you buy the crab from?

A: Safewaypaash áwitaymata.

I will buy it from Safeway.

B: Áp'ixshaash mun nash wyáxayxinxa atáchiishpa. Ooh, páyuush míimi iwá kwnamánknash wínana atáchiishkan.

This reminds me of all the time I used to spend on the coast. Ooh, it's been such a long time since I've been to the ocean.

A: Áwna wínata atáchiishkan.

Let's go to the coast!

B: Chaw, chaw, chaw. Tamawín wíyat iwá!

No, no, no. It's too far!

A: Chaw tamawín wíyat iwá! Iwáta naxsh ku naxsh kwáta wyáskliktsim. Áwna.

It's not too far, only an hour and 15 minutes away. Let's go.

B: Chaw, tamawín ishapyáwisha!

No, it's too much trouble.

A: Chaw, chaw tamawín ishapyáwisha. Kúshxiish winat'átasha atáchiishakan. Áwna.  
It's not too much trouble. I haven't been to the ocean in a while either. Let's go.

B: Chaw nash wishúwasha. Tamawín nash shapyáwisha.  
I'm not ready. It'd take me too long to get ready.

A: Aw nam wishúwata! Íkuuk nash wínashata atáchiikhkan. Máal nam wishúwata?  
Well start getting ready. I'm going to the ocean today. How long is it going to take you to get ready?

B: Pútímt ku páxaat wyásklikt.  
15 minutes.

A: We'll leave as soon as you're ready. Let's go.  
Wínashataash anamún nam wishúwata. Áwna.

Note: It took her about 45 minutes to get ready. We went to the ocean/coast and I heard all kinds of good stories that day and into the evening during this road trip. We ended this trip with a steak dinner near our house at a restaurant

### 7.3.9 Talking to Grandkids

**Table 37**

#### *Talking to Grandkids*

Objective Type	Description	Activity
Linguistic Objectives	Use school-topic vocabulary and question forms (e.g., <i>pinásapsikw'a</i> - “learn,”) to ask and answer about school activities, learning, and preferences (e.g., <i>Mish mash wa tkw'i skiulitpa?</i> “How was your day at school?”).	Vocab carousel: Students pick a school-related term, explain it in L1, then form an Ichishkiin question or response using that term.

Communicative Objectives

Co-construct and perform the six-turn exchange between grandparent and grandchild, ensuring fluent turn-taking and comprehension checks.

Paired dialogue reconstruction: In pairs, rewrite the grandparent/grandchild dialogue to include new details (e.g., classes or treats) then role play, switching roles.

Pragmatic & Cultural Objectives

Practice active listening without interrupting and use polite language when speaking with Elders, reinforcing respect and relational warmth.

Interactive interview: Students interview each other about their “school day,” taking notes, then share summaries, focusing on respectful phrasing and attentive body language.

Vocabulary:

-pa	'in, on, at'
tuun	'what thing'
shúkwa-	'to know'
ílachxi wáptu	'French fries'
wína-	'to go'
chaw	'no'
nash	'I (singular)'
wa-	'to be'
itámya-	'to buy'
-taxnay	'could, would, should'
inmí	'my'

iníit	'house'
nam	'you (singular)'
kuumísh	'ok'
pinásapsikw'a-	'to learn'

Dialogue:

A: Mish mash wa íkw'i skúulitpa?

How was your day at school?

B: Shix iwá.

Alright.

A: Tuun nam pinásapsikw'ana?

What did you learn?

B: Chaw nash áshukwaasha?

I don't know.

A: Mish nam winat'átasha inmípa iníitpa?

Are you ready to go to my house?

B: Chaw. Mish na itámyataxnay ílachxi wáptu ku twíixt?

No, can we go get French fries and gravy?

A: Kuumísh. Aw na wínata Dairy Queenkan.

Ok, we'll go to Dairy Queen.

### 7.3.10 Gutting a Fish

**Table 38**

#### *Gutting a Fish*

Objective Type	Description	Activity
Linguistic Objectives	Use directive and process vocabulary related to fish gutting (e.g., <i>wishúwa</i> - “be ready,” <i>shapách’ink</i> - “sharpen,” <i>xapilmi</i> “knife”) and question forms (e.g., <i>Mish nam wishúwasha?</i> “Are you ready?”) in context.	Vocab-action relay: Learners draw a fish-gutting term card, mime the action, then form and practice an Ichishkíin instruction sentence.
Communicative Objectives	Co-construct and perform the fish gutting instruction exchange, ensuring clear turn-taking and confirmation of understanding.	Paired instruction script: In pairs, students write and rehearse a 4-turn exchange using the dialogue as model, then role play elder instructing and learner following steps.
Pragmatic & Cultural Objectives	Practice respectful listening without interrupting and experience learning through doing by handling fish and knife props under guidance.	Hands-on gutting simulation: Using props, students follow partner’s instructions to gut a model fish, focusing on careful listening and respectful cues.

<u>Vocabulary:</u>	
shxítł’ak-	‘to cut’
wishúwa-	‘be ready’
winp-	‘to grab’
xapilmi	‘knife’
ímałak-	‘to clean up’
patúnpatun	‘things, supplies’
xúlxul	‘small fish’

shapách'ímk-

'to sharpen'

Dialogue:

A: Let's cut these fish up. Are you ready? Get your knife. Is it sharp? Let's sharpen them. Let's clean our table. Get your supplies.

A: Aw na áshxítł'akta xúl̄xul. Mish nam wishúwasha? Áwínpk x̄ap̄íłmí. Mish iwá ch'ím? Aw na shapách'ímkta. Aw na ímałakta lataám. Áwínpk patúnpatun.

### 7.3.11 How to BBQ

**Table 39**

*How to BBQ*

Objective Type	Description	Activity
Linguistic Objectives	Use cooking and BBQ-specific vocabulary (e.g., <i>áwínpatak</i> “go and get,” <i>tł̄kwittpamá</i> “tongs,” <i>níkwít</i> “meat,” <i>shaak</i> “onion,”) and procedural language in context.	Vocab demonstration relay: Students draw a BBQ term card, demonstrate its associated action, then create an Ichishkíin instruction sentence using that term.
Communicative Objectives	Co-construct and perform the four-step BBQ instruction dialogue, practicing imperative forms and comprehension checks.	Paired instruction scripting: In pairs, students fill a blank template with the four steps in their own words, rehearse, and role play chef and assistant.
Pragmatic & Cultural Objectives	Practice respectful work rhythms and learning-by-doing, emphasizing clear turn-taking and shared responsibilities during cooking.	Hands-on mini BBQ simulation: Using props, students follow partner's verbal directions to prepare and grill ingredients, focusing on collaboration and polite prompts.

Vocabulary:

wát'uy

'first'

tł̄kwittpamá

'tongs'

nikwít	‘meat’
ílkwsh	‘fire, flame’
cháwiisklik-	‘to turn by hand’
páchu	‘middle, half, center’
inat’ipamá	‘grill’
nichtpamá	‘lid, container’

Dialogue:

Wát’uy: Áwinpatak tkwátat:

- shaak, áshatl’kta páchupa, áwiiḡta shaakki inat’ipamánan
- Johnnynmí kátwat suul
- nikwít
- nichtpamá tin foil-ki nikwítaw
- tḡkwittpamá, nikwítaw

Step 1: Have your ingredients ready:

- onion, cut in half to clean the grill
- Johnny’s Seasoning Salt
- meat
- container to place meat in with tin foil
- tongs to grab meat

Step 2: Turn the knobs that release the propane gas, then immediately turn the big silver knobs in the front and wait for a clicking sound. When you see the flames, you’re good to go. Make sure the knob is in the medium setting.

Niipt: Áchawiiskliktaam winpáwaas kúnkink nam áshapawinatta kas. La'a'áp nam áchawiisklikta nch'i plashmí winpáwaas wát'uychnik. Áyiktaam, íchch'ilkta. Áchawiiskliktaam nch'i plashmí winpáwaas, awkú áchawiislikta nch'i wát'uychnik ku iwáxita. Anakú nam ák'inuta ílkwsh, inat'ipamá wishúwani iwá. Áchawiislikta páchupa.

Step 3: Using tongs, clean the grill with the onion. Motioning it back and forth. Place the meat on the grill, season it, close the lid. Wait, check the meat, flip on the other side to cook, wait until your desired cook preference.

Mítaat: Tĥkwittpamáki, áwiiḡta inat'it'áwaasnan sháakki. Ápatukta níkwítan inat'ipamápa, ákátwata, átamák'inta inat'it'áwaaspa. Iwáxita ák'inunk níkwítan, átamasklita, iwáxik haay át'ish iwáta imyúuk.

Step 4: Place meat in the container. Close, so flies don't land on it. Enjoy and eat!

Píniipt: Átiita níkwítan nichtpamápa. Átamák'inkta nichtpamá, chaw nam átk'ixta muxlí níkwítpa. Aw na tkwátata!

### 7.3.12 Visiting an Auntie

**Table 40**

#### *Visiting an Auntie*

Objective Type	Description	Activity
Linguistic Objectives	Use visiting-related vocabulary (e.g., <i>xáxa</i> 'auntie,' <i>laliwa-</i> 'to miss,' <i>xtwáyak-</i> 'to visit,' <i>anakú</i> 'because,' <i>pinásapsikw'a-</i> 'learn') and conversational question/response forms (e.g., <i>Aay xáxa! Laliwashanamash anakú nash wyá'ashuusha</i> . "Hi Auntie! I've missed you so I came to check in.") in context.	Vocab relay: Students pick a vocab card, explain its meaning in L1, then formulate an Ichishkíin greeting or question using that term.
Communicative Objectives	Co-construct and perform the six-turn grand-niece/auntie exchange, practicing turn-taking and natural follow-up questions about family and news.	Paired dialogue reconstruction: In pairs, write and rehearse the dialogue, then adapt one detail (e.g., news topic) and role play both roles.
Pragmatic & Cultural Objectives	Practice attentive listening without interrupting and use warm, respectful language when checking in with an elder,	Role play visit: Students simulate a visit, including entering, greeting, asking about family, and sharing news;

reflecting cultural norms of visiting family.

observers note respectful cues and language patterns.

Vocabulary:

xáxa	'(maternal) auntie (what you say when addressing her)'
lalíwa-	'to miss (someone)'
anakú	'when, because'
áshim	'come in'
x̄twáyak-	'to visit'
yátsimak-	'to feed animal'
ínmisht	'my daughter'
tmiyunat'alá	'bossy'
myálas	'baby'
káka	'(maternal) uncle (what you say when addressing him)'
k'ayík	'colt'
chintí	'new'
laxsk'a	'one more'

wisalíl-	'to hunt'
ánach'axi	'again'
ttáwax-	'to grow'
palaláay	'a lot'

Dialogue:

A: Aay xáxa! Lalíwashanamash anakú nash wyá'ashuusha.

Hi Auntie! I've missed you so I came to check in.

B: Ooh, shix. Áshim. Aw na xtwáyakta.

Ooh good, come in, let's visit.

A: Mish nam aw wa imk? Mish iwá káka? Mish áwa chimtí k'usíma? Pimínk ayatúks ixíiya k'ayík.

How have you been? What about uncle? Did he get any new horses? His mare had a new colt.

B: Shix iwá. Tmiyunat'alá iwá. Inch'íwisha. Ii, láxsk'a kákya iwá yátsimakt.

Fine, bossy as ever. He's getting old. Yes, another mouth to feed.

A: Ínmisht ixíiya myálas. Ánach'axi nash wa kála.

My daughter had a new baby. I am a grandma again.

B: Ooh, ixíiya palaláay myánashmaman. Haay ixtúwitki ikútkutinxa.

Ooh, she's having a lot of kids. She has to work hard.

A: Ii, pimínk íshtma pattáwaxinxa. Palaláay patkwátaxa.

Yes, her boys are growing too. They eat a lot.

B: Mish iwá iwínsh shix wisalillá.

Hope her man is a good hunter.

A: Oh ii, shix iwá aw ikútkutinxá. Kútya áwa shix kútkut.

Oh yea, he does ok. But good thing they have a job.

Hahaha. (Pápatiyasha.)

(They laugh with each other)

#### **7.4.1 Community and Programmatic Benefits of the Materials**

The materials shared in this chapter are not designed to be static or one-size-fits-all. Instead, they are envisioned as a seed, an initial offering rooted in community insight, meant to grow into a broader curricular and programmatic movement that centers Indigenous pedagogies, relational language use, and L2 teacher leadership. Their life extends far beyond this document, with the intention that they will circulate, evolve, and inspire new cycles of learning and resource creation across Ichishkíin language classrooms and programs.

The long-term vision for these materials extends well beyond the context of the classroom. They are intended to inform and inspire programmatic development at multiple levels, contributing to a more holistic, culturally sustaining approach to curriculum, pedagogy, and language revitalization. As school districts, tribal education departments, and language programs continue to deepen their commitment to Ichishkíin revitalization, materials like these can serve as a touchstone for what it means to center Indigenous knowledge systems in language education.

At the curricular level, the collaborative workshop process modeled how teachers can generate thematic, culturally grounded lessons that move beyond accuracy to center relational and social meaning. It models an approach that moves away from isolated vocabulary lists or grammatical drills and instead emphasizes real-life language use, social nuance, and community responsibility. In doing so, it offers an example of how culturally sustaining pedagogy can be

woven directly into the fabric of language instruction, not as an add-on or supplement, but as the foundation.

For language programs and schools, these materials can support the development of long-term curriculum maps that are anchored in community-identified priorities and grounded in pedagogical approaches that reflect Indigenous values. Units like this one, focused on kitchen language, food sharing, and respect for relational roles, can form the building blocks of a broader curricular arc that includes themes such as seasonal knowledge, kinship systems, land-based practices, and ceremonial life. In this way, the materials provide a pathway toward the creation of vertically aligned, culturally coherent curricula that span grade levels and learning contexts.

To build on the professional development potential of these materials, the proposed workshop series will also include built-in mechanisms for assessing its ongoing relevance and impact. Rather than relying solely on post-event surveys, the assessment process will emphasize relational and qualitative measures that honor community accountability. This includes facilitated reflection circles, anonymous feedback forms, and follow-up interviews with participants to understand how workshops influence teaching practices, confidence, collaboration, and what gaps still need to be addressed. Data gathered will inform the design of future workshops, help track emerging needs and contribute to a living framework of best practices for Ichishkiin language pedagogy. By centering teacher voice in the assessment process, the workshops become part of a sustained cycle of learning, reflection, and programmatic growth rather than one-time events.

The materials also carry important implications for professional development and teacher training. They highlight the kinds of relational knowledge, cultural intuition, and experiential insight that L2 teachers already carry, and position those strengths at the center of curriculum design. As such, the materials can be used in teacher preparation programs and ongoing professional learning communities as examples of what it looks like to build curriculum in conversation with community, and to teach in ways that reflect Indigenous conceptions of knowledge, authority, and relationship. They invite a reimagining of professional development, not as top-down instruction, but as a space for reciprocal learning, where teachers reflect together, share classroom wisdom, and co-create resources that are immediately relevant and usable.

Finally, and perhaps most importantly, these materials demonstrate that language revitalization is not just about teaching words, it is about rebuilding systems of relationality, accountability, and cultural life within educational institutions. They suggest that schools themselves must shift, not only to make room for Indigenous languages, but to make room for Indigenous ways of teaching, relating, and being. The work of revitalization cannot be confined to a single classroom or unit. It must be embedded across systems, carried forward by teacher-leaders, and supported by structures that value collaboration, community partnership, and cultural continuity.

In this way, the materials offer not only a set of lessons but a vision for programmatic change. They mark one point in a larger arc, one that begins with listening, continues through collaborative creation, and leads to systems that support the long-term flourishing of Ichishkíin as a living language.

In alignment with Indigenous research paradigms and principles of relational accountability, returning these materials to the community reflects my ongoing commitment to the relationships built through a decade of this work and to the language that continues to teach me. Through a community-led workshop series designed to activate and expand the materials through collaborative, teacher-driven engagement, this return can take shape. These workshops could be held seasonally or annually, either in partnership with schools, tribal education departments, or the Yakama Nation Ichishkíin Síwít Program. An outline of the proposed workshop is described in more detail below.

#### **7.4.2 Workshop Series: *Pápapimasapsikw'anxa* 'We Learn from Each Other'**

This workshop series is envisioned as an iterative, community-rooted process that continues the relational work begun in the original teacher workshop. It is structured as a three-day event, offering both practical pedagogical support and deep opportunities for co-reflection and future planning. The goal is not simply to train or distribute materials, but to return them in a way that honors the knowledge through collaborative development, shared leadership, and a commitment to long-term programmatic growth. An outline of each of the three days is seen below and discussed in more detail.

Day 1: Re-engaging with Community Knowledge

- Reflecting on the workshop that inspired the materials
- Sharing stories of classroom use, adaptation, and student response
- Creating new dialogue scenarios based on current classroom needs

#### Day 2: Curriculum Development Labs

- Small-group curriculum design sessions using the unit as a scaffold
- Creating new thematic units (e.g., ceremony, land-based activities, caregiving)
- Aligning materials with local standards or school-year pacing guides

#### Day 3: Pedagogical Practice & Leadership

- Demonstration lessons and peer feedback sessions
- Training in dynamic assessment and relational teaching practices
- Leadership development for L2 teachers to support others in their districts

This three-day professional development workshop is designed to strengthen the curricular, pedagogical, and leadership capacities of Ichishkíin language teachers. Rooted in community-based knowledge and relational pedagogy, the workshop supports teachers in reflecting on and adapting existing curriculum materials, creating new thematic content, and developing leadership skills to support language revitalization efforts in their local contexts. Each day builds toward a larger goal of sustaining a teacher-led, culturally grounded, and context-responsive approach to Ichishkíin language education.

By the end of the workshop, participants will be able to:

- describe and reflect on the origins, values, and pedagogical intentions behind the existing dialogue materials and their application in classroom contexts.
- share and document at least one classroom experience that involved using or adapting the dialogue materials, including challenges and student responses.
- collaboratively develop at least one new or revised dialogue scenario grounded in current classroom needs and cultural relevance.
- design the foundation for a thematic unit (e.g., place-based learning, culturally important events, caregiving) using the existing materials as a scaffold and aligning with local standards or pacing guides.

- demonstrate a short lesson segment (10-15 minutes) using Ichishkíin language, incorporating relational teaching and dynamic assessment strategies.
- give and receive peer feedback using a community-based protocol focused on strengths, growth, and cultural responsiveness.
- articulate at least one leadership goal related to supporting other language teachers in their school, district, or region, and identify next steps for enacting that leadership.

To ensure the continued relevance, impact, and growth of this professional development model, each workshop will include built-in mechanisms for assessing its overall efficacy and value. Rather than relying solely on post-event surveys, the assessment process will emphasize relational and qualitative measures that honor community accountability. This includes facilitated reflection circles, anonymous feedback forms, and follow-up interviews with participants to understand how the workshop influenced their teaching practices, confidence, and collaboration. Data gathered will inform the design of future workshops, help track emerging needs and contribute to a living framework of best practices for Ichishkíin language pedagogy. By centering teacher voice in the assessment process, the workshop becomes not just an event, but a site of ongoing learning and programmatic development.

#### Day 1: Re-engaging with Community Knowledge

The first day of the workshop is centered on re-engaging with community knowledge, with one another as educators and peers, with the insights and experiences shared during the October 2024 workshop, and with the evolving realities of Ichishkíin language classrooms. It begins by inviting participants to reflect on the foundational workshop that inspired the creation of these materials. Together, teachers revisit the original dialogue worksheets, notes, and recordings that captured their own voices and stories. This process is not simply about reviewing content, but an opportunity to reflect on the values, relationships, and pedagogical insights that gave rise to the unit. As part of this re-engagement, time is dedicated to structured teacher feedback on the materials. Whether or not participants have already implemented them in their classrooms, teachers are invited to share their impressions of the unit and dialogues. They discuss what aspects feel most usable, what adjustments might be needed, and what barriers to implementation exist. This round of feedback ensures that the materials are responsive to teacher realities before they are expanded into additional curricular development.

This reflection and feedback process naturally gives way to storytelling. Teachers gather in small circles and take turns sharing specific moments from their classrooms, how they introduced or imagined introducing the dialogue materials, what strategies they used or would use to make them engaging for different age groups, and how students responded or might respond. Some may describe how they adapted the scenarios for local seasonal events, while others might recall a student who made an unexpected connection to a family story or a community value. These stories are documented collectively, allowing everyone to see patterns, challenges, and bright spots emerge across classrooms. As the conversation unfolds, the materials themselves are physically present and spread out on tables, marked with notes, and revisited alongside the reflections. This grounds the dialogue in practice, transforming the materials from static worksheets into living resources that carry the imprint of teacher innovation and student voice.

From this space of feedback and storytelling, the group transitions into hands-on curriculum work. Teachers identify current needs in their classrooms, perhaps a dialogue to help students navigate peer conflict respectfully, or a scenario that reflects seasonal food gathering. Using sentence frames and vocabulary lists from the original materials as a starting point, teachers work in pairs or small groups to sketch out new dialogue drafts. They role play them with each other, revise based on feedback and adapt them to their specific teaching contexts. By the end of the day, teachers leave with new, co-authored drafts ready for piloting, as well as strategies for ongoing collaboration across schools and districts.

## Day 2: Curriculum Development Labs

On the second day, the focus shifts to hands-on curriculum design. Participants break into small, collaborative groups, each using the original unit as a scaffold to develop new thematic units that align with their community and classroom needs. Possible unit themes might include topics such as ceremonies, kinship care, seasonal activities, land-based practices, or intergenerational knowledge-sharing. The emphasis is not only on producing content, but also on identifying the cultural and relational competencies embedded in each theme.

As part of this design process, teachers consider how their units might align with local school pacing guides, language program expectations, or educational standards. Recognizing that not all teachers come with the same level of formal preparation, this becomes an opportunity to share strategies, build collective knowledge, and support one another in navigating these

requirements without compromising cultural integrity. They work together to craft learning objectives, tasks, and assessments that are both relationally appropriate and pedagogically effective. This is a space of active collaboration where teachers can swap ideas, build confidence in their design skills, and begin to visualize long-term curricular arcs that move beyond isolated lessons toward cohesive, community-responsive programs.

By the end of the day, each group will have created the foundation for a new unit or set of materials that can be piloted, shared, and further refined. These become part of a growing collective archive of teacher-developed resources, living examples of culturally sustaining curriculum grounded in community leadership.

### Day 3: Pedagogical Practice and Leadership

The final day centers on practice, reflection, and teacher leadership. Teachers are invited to share short demonstration lessons on the original materials, their newly created units, or other activities they have developed. These demonstrations would be followed by guided feedback sessions where peers offer affirmations, suggestions, and insights. The tone of the feedback is meant to be supportive, collaborative, and rooted in mutual respect. The goal is not to evaluate performance, but to deepen confidence and skill in relational, culturally appropriate teaching.

The remainder of the day focuses on pedagogical tools and leadership development. Teachers engage in training around dynamic assessment and learning how to implement scaffolded, strength-based approaches that honor Indigenous conceptions of growth and learning. They also explore relational teaching practices, such as how to model indirectness, how to read social cues across generations, or how to adjust language depending on who one is speaking to.

In the closing session, attention turns to leadership. L2 teachers are recognized not only as instructors but as knowledge holders, innovators, and community leaders. Participants explore strategies for supporting other teachers in their districts whether through mentorship, collaborative planning, or district-wide advocacy for Ichishkíin curriculum. They leave with a clearer sense of how to continue this work, both individually and collectively, and with a shared commitment to growing a language movement rooted in relationship, accountability, and joy.

By the end of the day, each teacher will have engaged in hands-on practice through demonstration lessons, received and offered peer feedback, and explored strategies for dynamic assessment and relational pedagogy. They will also have participated in leadership development activities aimed at supporting their role as mentors and advocates within their schools and

districts. These experiences strengthen both individual confidence and collective capacity, cultivating a network of teacher-leaders prepared to sustain and expand Ichishkíin language learning in their communities.

Building on the framework of relational curriculum design outlined in this dissertation, the materials can become adaptable, expandable, and rooted in shared purpose. The workshops can create space for teachers to bring their own insights, build capacity, and shape curriculum that reflects both community values and classroom realities. In doing so, they could move beyond resource-sharing to become sites of relationship-building, co-authorship, and pedagogical transformation. Each gathering becomes a place where community knowledge is not only honored but activated, and where teachers reclaim their role as curriculum designers, cultural transmitters, and educational leaders. By embedding this process within an ongoing cycle of return and renewal, the life of these materials is extended beyond the page and into the lived, evolving practices of language revitalization and teaching. The workshops are not the conclusion of this work, but a continuation of a collective invitation to keep shaping, teaching, and returning language in ways that are grounded, relational, and enduring.

## CHAPTER VIII: CONCLUSION

This dissertation was grounded in sustained collaboration with Ichishkíin language teachers, the Yakama Nation Ichishkíin Sínwit Program, and lived experience as both a learner and teacher of Ichishkíin. It emerged from a deep commitment to supporting the long-term continuity of Yakama language and culture by centering the experiences of L2 teachers as both cultural stewards and pedagogical leaders. Guided by Indigenous research paradigms, sociocultural theory, and the Nine Virtues of the Yakama Nation, this work explores how lived experience, relational practice, and community knowledge converge to support language revitalization and documentation.

The research question guiding this dissertation asked: How can the lived experiences of L2 teachers of Ichishkíin inform language revitalization and documentation? Three principles shaped this inquiry. The first proposed that in highly endangered language contexts, it is essential to re-center language revitalization efforts around second language (L2) speakers as cultural and pedagogical leaders. The second argued that L2 learners' sociocultural experiences provide a vital link to traditional knowledge systems and can inform culturally grounded language teaching. The third affirmed that honoring L2 learners' lived experiences as valid sources of data align with Indigenous research paradigms that prioritize relationality, community expertise, and cultural continuity.

Each of these principles was affirmed throughout the research process. From the pre-workshop survey to the analysis of dialogue worksheets, note taker reflections, and group discussion, the voices of Ichishkíin teachers illuminated the depth and breadth of knowledge that L2 educators bring to revitalization work. Their stories, reflections, and teaching practices revealed a community-centered model of language learning that is grounded in respect, relational accountability, and service to others. Teachers consistently emphasized that language learning cannot be divorced from culture, that conversational competence is shaped by relationships and context, and that grammar and vocabulary are only one part of a larger communicative and cultural whole.

Through the application of the Nine Virtues of the Yakama Nation as an interpretive, theoretical framework, this dissertation demonstrated that Ichishkíin teachers embody and transmit values such as *Tma'áakni* (respect), *Timnáknik* (compassion), *Itma'áaksha*

(responsibility), and *Wapítat Ttáwaꞡt* (service to others) through their pedagogy and relationships. These values are not abstract ideals, they are lived, practiced, and taught through stories, jokes, lessons, and everyday interactions. Teachers described how relationships with Elders, students, and family members shaped their understanding of the language and influenced their teaching approaches. They emphasized that listening, humility, and emotional awareness were not just teaching strategies but cultural protocols necessary for ethical and effective language transmission.

This dissertation research also affirmed the role of L2 learners as knowledge holders in their own right. Although they did not grow up speaking Ichishkíin in the home, the teachers who participated in this research have cultivated deep cultural fluency, often through years of learning from Elders, family members, and community classes. Their language knowledge is inseparable from their life experiences, their roles in the community, and the cultural knowledge they have inherited and enacted. This dissertation positions that knowledge as legitimate and essential to language revitalization.

The research process itself reflected the same values that teachers described in their work. It was iterative, relational, and shaped by the long-term witnessing and collaboration that has been central to the journey of learning and teaching Ichishkíin. The study was not approached from the position of an objective observer, but as a relational participant with responsibilities to the community and to the language. The exit survey, the final stage of the research, served not only as a site of data collection but as a moment of closure, reciprocity, and reflection for participants.

The implications of this work are both theoretical and applied. Theoretically, this dissertation contributes to an expanding body of Indigenous and decolonial scholarship that reimagines language revitalization as a community-anchored, relational, and story-based process. It challenges deficit-oriented frameworks that position L2 learners as lacking or incomplete and instead centers them as leaders, mentors, and cultural transmitters. It shows that culturally grounded applied linguistics must attend to not only what is taught, but how, by whom, and in what relational context.

Practically, this research supports the development of teaching materials and revitalization strategies that reflect the lived realities of L2 educators. It argues that language materials must go beyond grammar drills or vocabulary lists to incorporate stories, cultural

teachings, and embodied learning. This work is already taking place through everyday practices where language is woven into cultural and relational activities such as hair braiding, food preparation, and humor. These moments of language use are meaningful and should be documented, celebrated, and resourced.

Methodologically, this dissertation offers a model for culturally accountable research in language revitalization. It foregrounds Indigenous values, emphasizes community participation, and adapts grounded theory approaches to reflect cultural protocols and relational ethics. It also highlights the challenges of implementing mainstream methodological standards in Indigenous contexts, particularly the limitations imposed by the lack of diversity and access in academia. Rather than viewing these limitations as deficits, the study reframes them as calls to action: to support Indigenous-led research, to build in-community analytic capacity, and to revise research standards in ways that reflect the needs and values of Indigenous communities.

At the community and programmatic level, the findings of this dissertation can inform school curricula, teacher training programs, and language policy. The data show that L2 teachers are already doing the work of revitalization by teaching in classrooms, mentoring students, supporting peers, and modeling cultural values in their daily practice. Educational systems should reflect this reality by creating sustained spaces for collaborative curriculum development, long-term professional support, and community-led pedagogy that is informed by the lived experiences of those already engaged in revitalization. Importantly, the relationships through which these materials and practices were developed, as well as the sustained witnessing and trust built over time, must remain central. These materials did not emerge in isolation or from a top-down initiative, but rather from years of shared learning, relational accountability, and community-based effort. Funding and institutional support must therefore go beyond temporary program implementation and instead invest in the ongoing relationships, cultural labor, and local expertise that make such revitalization efforts successful and meaningful.

Future directions for research include expanding the participant group to reflect a broader range of dialects and teaching contexts, integrating mixed-method approaches that combine thematic analysis with classroom observation, and developing collaborative research models that train community members in qualitative methods. There is also a need to continue exploring the pedagogical applications of the Nine Virtues and to develop resources that support their use in teacher training and curriculum design.

This dissertation also invites a broader conversation about what it means to sustain language after the Elders have passed. It calls on scholars and institutions to recognize that language revitalization does not end with the loss of native speakers, it continues in the hands, hearts, and homes of those who remain. The L2 teachers who shared their stories in this research are not placeholders, they are the present and future of Ichishkíin. Their knowledge, their courage, and their relational practice must be supported, honored, and amplified.

As this work concludes, the values that shaped it remain central. *Timnáknik*, compassion, reminds that language learning is emotional and ethical. *Tma'áakni*, respect, underscores the importance of honoring relationships and protocols. *Itma'áaksha*, responsibility, affirms the obligation to carry this knowledge forward. *Wapítat Ttáwaxt*, service to others, reinforces that this work is not solitary but part of a shared community journey.

Beyond its applied and community implications, this dissertation contributes to the broader tradition of ethnographically informed qualitative research in Indigenous language revitalization. By centering relational accountability, cultural meaning-making, and community-based perspectives, it advances the scholarship that privileges story, context, and lived experience as valid and vital forms of knowledge (Richardson, 2000; Archibald, 2008; Kovach, 2010; Tuhiwai-Smith, 2012; Twitchell, 2018; Poulus, 2021). In doing so, this study affirms that language revitalization research must not only document practices but also interpret the cultural protocols, responsibilities, and values that shape how language is lived and transmitted. This orientation situates the work within a qualitative and decolonial research tradition, while also underscoring the responsibility of researchers to approach language revitalization as a relational and community-anchored process.

This dissertation affirms that the lived experiences of L2 teachers of Ichishkíin are not peripheral but central to the story of language revitalization. They are the memory-keepers, the bridge-builders, and the future Elders. Their voices, their knowledge, and their commitment are the foundation on which Ichishkíin will continue to grow. It is my hope that this work stands in service to the teachers, families, and students who walk this path, and to the language that sustains and connects them all.

## APPENDIX A

### DATA COLLECTION INSTRUMENTS

#### Pre-Workshop Survey

#### **Title: Collecting Knowledge for Creating Teaching Materials for Conversation in Ichishkíin**

As a participant in this dissertation, you are invited to be part of a research study. We want to find out how teachers bring in conversational into their classrooms and how we can better support teachers in creating more materials on conversational topics that are relevant to the teachers. The research will contribute to the understanding of Ichishkíin conversation and more resources for language learning.

If you agree, the researchers will use your survey answers in dissertation chapters to talk about the language and the study. All identifiable information will remain confidential in any published report of this data, and you may opt not to participate at any time. Your participation is voluntary and will not affect your status in the course, at the University of Oregon, or other organizations in which you are involved.

Participation in this study is voluntary. You may choose to participant in the research project by filling in the bubble “I’m happy to participate in the survey and my input may be used for research purposes.” If you don’t want to participate, then fill in the bubble next to “I’d prefer not participate in the survey and do not want my input to be used for research.” This survey will take approximately 15 minutes to complete. If you decide to participate, you are free to withdraw at any time.

We will take measures to protect your privacy and security of all your personal information by not collecting any identifiable information from you, however we cannot guarantee the confidentiality of the data. Research records and data will be stored securely on a password protected hard drive and/or on the University of Oregon OneDrive and only the research team will have access to them. Your responses will be archived for future analysis, however any report that might be published will not include any identifying information. The University of Oregon Research Compliance Services that oversees human subject research will be permitted to access your records

There is no direct benefit to participants, but that there is an indirect benefit that this information will help develop this conversational curriculum. This study has minimal risks in that your responses will be archived for evaluation. There are potential risks of loss of privacy and confidentiality associated with participating in a research study.

This study is being conducted by Brittany Parham at the Department of Linguistics, University of Oregon and overseen by Dr. Gabriela Perez-Baez in the Department of Linguistics, University of Oregon. If you have any questions, concerns or complaints at any time about the research study, we will be glad to answer them: [bparham@uoregon.edu](mailto:bparham@uoregon.edu). You may also email us at this address to request being removed from the study if, at a later date, you decide not to participate.

This study is approved by UO Research Compliance Services. If you have any questions or concerns regarding your rights as a research subject, please contact the Research Compliance Services, 541-346-2510, [ResearchCompliance@uoregon.edu](mailto:ResearchCompliance@uoregon.edu) for more information. This survey will be anonymous, and optional. However, your data is valuable and could be used

for dissertation research. This could look like quotes taken from your survey and used for analysis of language or justification for dissertation research. Please tell us how we may use your data. You may change your choice at any later time.

Do you consent to participate in this survey? You may change your choice at any time.

I'm happy to participate in the survey and my input may be used for research purposes.

I'd prefer not to participate in the survey and do not want my input to be used for research

Do you teach conversation in your class?

Yes

No

If yes, what do you teach and how do you teach it? Be as detailed as possible.

If not, is there any reason why you do not teach it in your class?

Do you struggle with the grammar of the language? Please describe what you struggle with. What support do you need that could help with grammar understanding? This could be specific teaching strategies, lesson plans, materials, training, etc.

Does grammar cause issues for conversation?

In your experience, what non-linguistic conversational norms that should be taught along with vocabulary and grammar? (e.g., body language, pausing, eye contact, etc.). Be as specific as you can.

How do you think conversation in Ichishkiin differs than conversation in English? For example, this could be certain topics that are talked about or not talked about, flow of conversation, etc.

### Dialogue Worksheet 1

Please describe as much as you can about an interaction and experience you've had in your life. Think about what it was about, who it was with, the language choices you made, why you made those choices, etc. Only share what you feel comfortable sharing with me ☺. All your feedback will be anonymous. **Put a star on the corner of your worksheet if you did not sign the consent form and do not wish to have your feedback included in my dissertation work.**

1. Think of time when you had a misunderstanding with someone, could you describe it?
2. Who were you talking to?
3. what were you talking about?
4. What was the misunderstanding about?
5. Did you repair the misunderstanding? How did you repair it?
6. How did you know you repaired it?
7. Can you write out as much of the conversation you can recall? Write it out as a dialogue or a script in English that will be translated later to Ichishkiin.

## Dialogue Worksheet 2

Please describe as much as you can about an interaction and experience you've had in your life. Think about what it was about, who it was with, the language choices you made, why you made those choices, etc. Only share what you feel comfortable sharing with me ☺. All your feedback will be anonymous. **Put a star on the corner of your worksheet if you did not sign the consent form and do not wish to have your feedback included in my dissertation work.**

1. Think of a time when you were asked to do something, could you describe it?
2. Who asked you?
3. What did they ask of you?
4. How old were you?
5. Why do you think they asked you in particular?
6. Can you write out as much of the conversation you can recall? Write it out as a dialogue or a script in English that will be translated later to Ichishkiin.

### Dialogue Worksheet 3

Please describe as much as you can about an interaction and experience you've had in your life. Think about what it was about, who it was with, the language choices you made, why you made those choices, etc. Only share what you feel comfortable sharing with me ☺. All your feedback will be anonymous. **Put a star on the corner of your worksheet if you did not sign the consent form and do not wish to have your feedback included in my dissertation work.**

1. Think of a time when you asked someone to do something for you, could you describe it?
2. Who did you ask?
3. What did you ask them to do?
4. Why did you ask that person?
5. Can you write out as much of the conversation you can recall? Write it out as a dialogue or a script in English that will be translated later to Ichishkiin.

### Dialogue Worksheet 4

Please describe as much as you can about an interaction and experience you've had in your life. Think about what it was about, who it was with, the language choices you made, why you made those choices, etc. Only share what you feel comfortable sharing with me ☺. All your feedback will be anonymous. **Put a star on the corner of your worksheet if you did not sign the consent form and do not wish to have your feedback included in my dissertation work.**

1. Think of a time when you were taught something (not at school), could you describe it?
2. Who taught you?
3. What did they teach you?
4. How did they teach you?
5. How did they make sure you succeeded?
6. Can you write out as much of the conversation you can recall? Write it out as a dialogue or a script in English that will be translated later to Ichishkíin.



### Dialogue Worksheet 6

Please describe as much as you can about an interaction and experience you've had in your life. Think about what it was about, who it was with, the language choices you made, why you made those choices, etc. Only share what you feel comfortable sharing with me ☺. All your feedback will be anonymous. **Put a star on the corner of your worksheet if you did not sign the consent form and do not wish to have your feedback included in my dissertation work.**

1. Think of a time when you taught someone younger than you (not in school), could you describe it?
2. Who was it?
3. How did you teach it to them? Why that method?
4. Can you write out as much of the conversation you can recall? Write it in English out as a dialogue or a script that will be translated later.

### Dialogue Worksheet 7

Please describe as much as you can about an interaction and experience you've had in your life. Think about what it was about, who it was with, the language choices you made, why you made those choices, etc. Only share what you feel comfortable sharing with me ☺. All your feedback will be anonymous. **Put a star on the corner of your worksheet if you did not sign the consent form and do not wish to have your feedback included in my dissertation work.**

1. Think of a time you had a conversation with an elder, could you describe it?
2. Who initiated the conversation? You or the elder?
3. What was the conversation about?
4. How did you conduct yourself in the conversation?
5. How did the elder conduct themselves in the conversation?
6. Can you write out as much of the conversation you can recall? Write it out as a dialogue or a script in English that will be translated later into Ichishkíin.



### **Building Conversational Awareness and Skills Exit Survey**

Thank you for taking the time to take this survey! The purpose of this survey is to gather feedback from you, language experts, about Ichishkíin conversational contexts, norms and behaviors. Do your best to be as detailed as possible and give any language examples you can 😊 The survey and your feedback will be anonymous and should take you about 5-10 minutes to complete. You may skip any question or leave the survey at any time. Kw'álanúushmash!

1. Did you find the workshop valuable? Why or why not?
2. Did you struggle with anything?
3. What did you enjoy most about the workshop?
4. What do you wish the training would have explored more?
5. Would you be interested in a follow-up or advanced workshop on the same topic?
6. Is there anything else you want to share about this training?
7. If you have any questions or you'd like to reach out to me, please let me know and leave your email. If not, no worries

## **APPENDIX B: PRINTABLE, READY-TO-GO MATERIALS**

This appendix gathers together the full set of instructional materials developed through this project, including lesson plan outlines (Days 1–5), followed by printable flashcards, role play cards, checklists, student self-assessment tools, and translated dialogues. These resources are meant to serve as practical, ready-to-use examples that can be easily adapted for different classrooms and teaching styles. While each outline is grounded in Ichishkiin values and communicative practices, they are also flexible and teachers can modify, expand, or simplify them to fit the needs of their students. The materials are not intended to replace teacher creativity or community guidance, but to provide a starting point that shows how relational language, Yakama virtues, and pragmatic competence can be woven into daily practice. Teachers are encouraged to use these resources as inspiration, adapting them in ways that best serve their learners, communities, and teaching contexts, but they are also able to be printed as is, as needed.

## Day 1 Lesson Outline

### Kitchen Communication: Asking and Offering Politely

#### Objectives

Unit Objective:

Students will develop pragmatic and communicative competence in kitchen-related language by practicing polite requests, offers, refusals, instructions, and cultural expressions in social meal contexts.

Daily Objective:

Students will be able to demonstrate pragmatic and communicative competence in kitchen-related language by appropriately using polite requests, offers, refusals, instructions, and cultural expressions in social meal contexts.

#### Lesson Plan

Warm-Up (10 min): Short discussion: 'Why does politeness matter in kitchens and social settings?' Highlight importance with Elders.

Language Focus (15 min): Use flashcards to introduce polite request expressions (*Pánim/Páwiinim suul*, 'give me/please give the salt' *Mish nam átk'ixsha nusux?* 'Do you want salmon?'). Model tone and relational differences (peer vs. Elder).

Experiential Task (20 min): Pair practice: Students prepare a simple snack (e.g., tea, sandwiches). Each interaction must include at least one polite request and one polite offer.

Cultural Discussion (10 min): Teacher-led reflection: 'When is politeness most important? How do you know someone is being respectful?' Compare Ichishkíin and English politeness.

Wrap-Up (5 min): Exit Ticket: Write one polite expression used today and who you'd use it with.

#### Materials

Politeness Expression Flashcards:

*Pánim/Páwiinim suul*. 'Give me/Please give me the salt.'

*Mish nam átk'ixsha chíish?* 'Do you want water?'

*Mish nam páwiiwapiitataxnay?* 'Can I help you?'

*Pánim tikáy*. 'Give me the plate.'

Role Play Cards - Kitchen Scenarios:

You are cooking together. Ask your partner to pass you ingredients politely.

You are setting the table. Offer help to your partner.

You forgot the serving spoon. Politely ask someone to get it.

You notice someone struggling. Offer assistance politely.

Exit Ticket Template:

Name: \_\_\_\_\_

Date: \_\_\_\_\_

1. Write one polite expression you used today: \_\_\_\_\_
2. Who would you use this expression with? \_\_\_\_\_
3. What felt easy? \_\_\_\_\_
4. What felt difficult? \_\_\_\_\_

**Teacher Tips**

Encourage tone, body language, and cultural framing (not just words).

Remind students to adjust politeness depending on audience (friend, Elder, parent).

Use real objects when possible to make the practice hands-on (such as food, plates, silverware, water, etc.)

## Day 2 Lesson Outline

### Refusals and Offering Help

#### Objectives

Unit Objective:

Students will develop pragmatic and communicative competence in kitchen-related language by practicing polite requests, offers, refusals, instructions, and cultural expressions in social meal contexts.

Daily Objective:

Students will be able to politely refuse offers and offer help using appropriate expressions, demonstrating awareness of relational and cultural norms.

#### Lesson Plan

Warm-Up (10 min): Review polite expressions from Day 1 with flashcards.

Mini-Lesson (15 min): Introduce soft refusal language (e.g., 'That looks good but I'm so full'). Emphasize tone and softening refusal.

Role Play (20 min): Practice offering and refusing food and offering help in different meal contexts.

Language Sorting (10 min): Students sort flashcards into categories: requests, offers, refusals.

Wrap-Up (5 min): Students reflect on which refusals felt natural or difficult.

#### Materials

Flashcards:

*Shix k'inupa iwá, kútyaash páyu chiwátsha!* 'It looks good, but I'm so full!'

*Kknáywishaash ikuuk. Paysh máysx?* 'I am busy today. Maybe tomorrow?'

*Atkwatatát'ashaash, kútyamash wa skúulít!* 'I want to eat your cooking, but I have class!'

Role Play Cards:

Offer someone a second helping of food. They should refuse politely.

Refuse dessert politely.

Offer to help clean up. Partner responds.

Someone offers you tea. Refuse and explain why.

Exit Ticket Template:

Name: \_\_\_\_\_

Date: \_\_\_\_\_

1. Write one refusal phrase you used today: \_\_\_\_\_
2. How did you make it polite? \_\_\_\_\_
3. Which refusal felt easiest? \_\_\_\_\_
4. Which refusal felt hardest? \_\_\_\_\_

**Teacher Tips**

Encourage students to use tone and body language to soften refusals.

Model differences between English refusals and Ichishkiin refusals.

Remind learners that polite refusals maintain good relationships.

## Day 3 Lesson Outline

### Giving Cooking Instructions

#### Objectives

Unit Objective:

Students will develop pragmatic and communicative competence in kitchen-related language by practicing polite requests, offers, refusals, instructions, and cultural expressions in social meal contexts.

Daily Objective:

Students will be able to give clear and simple cooking instructions and ask for clarification politely in kitchen contexts.

#### Lesson Plan

Intro Activity (10 min): Review vocabulary for common kitchen actions (chop, stir, boil).

Sequencing (15 min): Students put steps of a recipe in order, using transition words (First, Then, Next).

Clarification Phrases (10 min): Practice asking questions such as *Tun íchi iwá?* 'What is this?' or *Mish nam pá'isikw'ata?* 'Will you show me?'

Role Play Task (20 min): In pairs, one student gives instructions, the other asks questions and follows.

Wrap-Up (5 min): Share one cooking step and clarification phrase used.

#### Materials

Flashcards:

*Wát'uy nam áwiixta tamaniksh. Awkú nash áwatl'iipta.*

'First, wash the vegetables. Then, chop them.'

*Shapámulatitaam chíish. Áwishaxta pasta. Anak áshapawanata pasta.*

'Boil water. Add pasta. Last, drain the pasta.'

*Túkin nam áwatl'iipta?*

'How do I chop this?'

*Mish nam pá'isikw'ata?*

'Will you show me?'

Role Play Cards:

One student gives cooking instructions, the other follows and asks questions politely.

Ask your partner to clarify an instruction politely.

Practice sequencing a short recipe together.

Exit Ticket Template:

Name: \_\_\_\_\_

Date: \_\_\_\_\_

1. Write one cooking instruction you gave today: \_\_\_\_\_
2. Write one clarification question you asked today: \_\_\_\_\_
3. What was the most useful phrase you learned? \_\_\_\_\_

**Teacher Tips**

Encourage pair work and supporting students who are struggling.

Model language with gestures or visuals.

Allow students to use English first, then transition to Ichishkíin, if needed.

**Day 4 Lesson Outline**  
Food Preferences and Traditions

**Objectives**

Unit Objective:

Students will develop pragmatic and communicative competence in kitchen-related language by practicing polite requests, offers, refusals, instructions, and cultural expressions in social meal contexts.

Daily Objective:

Students will be able to express food preferences and describe food traditions using polite language.

**Lesson Plan**

Discussion (10 min): Prompt: 'What food reminds you of home?'

Interview (15 min): Pairs ask about likes/dislikes and favorite family dishes.

Compliment Workshop (10 min): Practice giving compliments (e.g., *Shix ka'iláwitpa iwá!* 'This is delicious!').

Culture Share (15 min): Small groups present something from their family foods.

Wrap-Up (5 min): Write one thing learned about another student's family food tradition.

**Materials**

Flashcards:

*Shix ka'iláwitpa iwá!* 'This is delicious!'

*Shix k'inupa iwá!* 'This looks good!'

*Kw'alaniúshamash tkwátatyay!* 'Thank you for the food!'

Role Play Cards:

Interview your partner about food preferences and traditions.

Compliment your partner's favorite food politely.

Share a short memory about a family meal.

Exit Ticket Template:

Name: \_\_\_\_\_

Date: \_\_\_\_\_

1. Write one compliment you used today: \_\_\_\_\_
2. Write one thing you learned about your partner's food tradition: \_\_\_\_\_
3. How is politeness important when talking about food? \_\_\_\_\_

**Teacher Tips**

Allow flexibility in interview questions to accommodate diverse family experiences.

Encourage students to scaffold meaning with English, then reframe in Ichishkíin, if needed.  
Model compliments with tone and body language.

## Day 5 Lesson Outline

### Community Meal Simulation

#### **Objectives**

Unit Objective:

Students will develop pragmatic and communicative competence in kitchen-related language by practicing polite requests, offers, refusals, instructions, and cultural expressions in social meal contexts.

Daily Objective:

Students will be able to integrate and apply polite communication strategies in a realistic group meal setting.

#### **Lesson Plan**

Preparation (10 min): Assign roles and review polite strategies from the week.

Meal Simulation (25 min): Students act out a meal, using polite requests, refusals, compliments, and offers of help.

Reflection (10 min): Students fill out reflection sheets noting strengths and areas to improve.

Debrief (10 min): Discuss cultural differences observed during the simulation.

Celebration (5 min): Share favorite polite phrases of the week.

#### **Materials**

Role Play Cards:

You are the cook. Welcome everyone and tell them to eat.

You are a relative. Thank the cook and compliment the food.

You are an elder. Respond appropriately when addressed.

You are a child. Ask for help from an adult politely.

You are a friend. Make conversation and offer help.

Exit Ticket Template:

Name: \_\_\_\_\_

Date: \_\_\_\_\_

1. What polite expressions did you use today? \_\_\_\_\_
2. What was difficult about using polite language? \_\_\_\_\_
3. How did your role affect the way you spoke? \_\_\_\_\_
4. What will you try to do differently next time? \_\_\_\_\_

#### **Teacher Tips**

Encourage role immersion: learners should stay in character (Elder, cook, etc.).

Use simple snacks or props to make the simulation realistic.

Model reflective discussion as a way of building more awareness.

### Ichishkíin Classroom Flashcards

These flashcards are an accumulation of all the flashcards in the unit put into one document. They are designed to support classroom practice in both English (ENG) and Ichishkíin (ICH).

Teachers may print, cut, and adapt them for classroom use.

#### English (ENG)

Give/Please give me the salt.

Do you want water?

Could I help you?

Give me the plate.

It looks good, but I am very full!

I am busy today. Maybe tomorrow?

I want to eat your cooking, but I have class!

First, wash the vegetables. Then, chop them into small pieces.

Boil water. Add pasta. Cook for 10 minutes.  
Last, drain the pasta.

#### Ichishkíin (ICH)

Páanim/Páwiinim suul.

Mish nam áṭk'ixsha chíish?

Mish nam páwiiwapiitatax̣nay?

Páanim tikáy.

Shix̣ k'ínupa iwá, kútyaash páyu chiwátsha!

ḲḲnáywishaash íkuuk. Paysh máysx?

Atkwatatát'ashaash, kútyamash wa skúulit!

Wát'uy nam áwiiḡta tamaníksh. Awkú nash áwatł'iipta.

Shapámulatitaam chíish. Áwishax̣ta paasta.  
Ákuukita pútimt waktk. Ának áshapawanata paasta.

Crack the eggs. Mix them. Then, cook in a pan  
with oil

Áwap'ktaam tamámnan. Átwakutkuttaam.  
Ku awkú nam ákuukita ilachxáawaspa  
yápaashkí.

How do I chop this?

Túkin nam áwatł'iipta?

Will you show me?

Mish nam pa'isíkw'ata?

In this way?

Íkush?

What is this?

Tun iwá íchi?

What did you say?

Mish nam núu?

This is delicious

Shix ka'iláwitpa iwa!

This looks good!

Shix k'inupa iwá!

Thank you for the food!

Kw'ałanúushamash tkwátatyay!

### Role Play Cards – Kitchen

The following table contains role play scenarios for students to practice. These can be printed, cut into cards, and distributed to pairs or small groups. Teachers may adapt the scenarios to fit their classroom context.

Scenario	Prompt
1	You are cooking together. Ask your partner to pass you ingredients politely.
2	You are setting the table. Offer help to your partner.
3	You forgot the serving spoon. Politely ask someone to get it.
4	You notice someone struggling. Offer assistance politely.
5	You are cleaning up. Politely refuse more food when offered.
6	You are a guest in someone's home. Ask for water politely.
7	You are serving food. Ask if someone would like more, using respectful tone.
8	You are busy cooking. Politely ask someone else to stir the pot.

### Role Play Cards – Meal Simulation

The following table contains role play scenarios for students to practice. These can be printed, cut into cards, and distributed to pairs or small groups. Teachers may adapt the scenarios to fit their classroom context.

Role	Prompt
Host	Welcome your guests and offer them food using a polite expression.
Guest	Politely refuse food because you are full but show appreciation.
Guest	Accept food with gratitude, using a cultural expression of thanks.
Host	Offer help with drinks or condiments to your guests.
Guest	Offer to help clear the table or bring something from the kitchen.
Host	Encourage guests to take more food, using a soft and friendly tone.
Guest	Decline seconds politely, giving a respectful reason.
Guest	Compliment the host on their cooking in a culturally sustaining way.

### **Classroom Checklist**

This checklist is designed for teachers to quickly reflect on classroom activities and ensure they are aligning with relational and culturally sustaining practices.

- Did I create space for students to share their own knowledge and experiences?
- Did today's activities reflect Yakama values (e.g., Tma'áakni, Wapítat Ttáwax̣t, Tɪmnaknik)?
- Did I balance English and Ichishkíin use appropriately for the group's level?
- Did I model key phrases and give students opportunities to practice them?
- Did I make time for student reflection or feedback at the end of class?

### Student Self-Assessment Rubric

This rubric can be used by teachers or students to reflect on learning and participation. It is designed to be flexible and adaptable to different units.

Category	Beginning	Developing	Proficient
Language Use	Uses few target phrases	Uses some phrases with support	Confidently uses target phrases
Participation	Rarely participates	Participates with prompting	Actively participates and encourages others
Cultural Understanding	Shows little awareness	Some awareness of values/virtues	Consistently connects actions to values/virtues

### Exit Ticket

Students can complete this short reflection at the end of class. Teachers can use responses to guide the next lesson and check for understanding.

One new Ichishkíin phrase I learned today was: \_\_\_\_\_

One thing I found easy today was: \_\_\_\_\_

One thing I found challenging today was: \_\_\_\_\_

One way I will use what I learned outside of class is: \_\_\_\_\_

## Dialogue – Beading

A: Shix máytski.  
Good morning.

B: Shix máytski. Áshapachuktaam shapátk'inan.  
Good morning. Turn down the TV.

A: Mish nam páwiisapsikw'ata páwaykt?  
Can you please show me how to bead?

B: Ii, wínataam kúukitpamákan ku nam wínpanita kúpi.  
Yes, go to the kitchen and get me a cup of coffee.

A: Kuumísh.  
Ok.

B: Tuun nam pinasapsikw'atát'asha?  
What do you want to learn?

A: Áshapats'i'íixtaam páwaykttay.  
Just the basics of beading.

B: Áwínpataam inmí púuksnan.  
Go grab my bin.

A: Kuumísh.  
Ok.

B: Átamápnitaam (pellon)nan. P<sub>x</sub>wítaam tuun nam át<sub>k</sub>'ixsha chalútimat. Ts'i'íix, chaw nam wáawk'a it'úk aníta wát'uypa páwayktpa.  
Take out a piece of pellon. Think of a design you want to do. Simple, not too hard for your first one.

A: Kuumísh.  
Ok.

B: Ápap'sktaam istí. Áwínptaam mítaat k'pitnan.  
Thread the needle. Get three beads.

A: Chaw nam waáwk'a átsasklikta ku nam ápa<sub>k</sub>wtkta.  
Don't pull too hard and tack it down.

## Dialogue – Dishes

A: Ha'aa, mish pam íixsha tikáytikay?  
Hey, can you guys do the dishes?

B: Kuumísh.  
Ok.

C: Ii.  
Yea.

A: Sháakwin itamákanwita haay shapa'íixáwaas.  
Someone will need to unload the dishwasher.

B: Ákutat'ataatash.  
We got it.

C: Ákutaash.  
I can.

A: Awkú ánacha'axi itamakanwítát'ata. Áwiixtat'atapam twashatpamá ku pam ápatukta tikaypamápa. Wyákw'milktaash íniitkan. Kw'ałá.  
Then it will need to be reloaded. You'll have to rinse and wash the pans and put them in the dish rack. I'll be home late. Thanks.

B: Wash nash íniit kútkut, kútyaash áwinawita.  
I have homework. But I will try.

C: H̄a, ákutaash. Áshapnitaash wapiítatki.  
Mom, I got it. I'll get her to help.

A: Kuumísh. Kw'ałá.  
Ok. Thanks.

## Dialogue – Conversation with a Friend

A: Mish nam páwapiitataḡnay Ichishkíinki?  
Hey, could you help me with Ichishkíin?

B: Ii, mish nam skúulix̄a?  
Yeah, are you going to school?

A: Ii, skúulishata kush wa Ichishkíin skúulit.  
Yeah, I'm working on going back to school and I have Ichishkíin as an elective.

B: Ii ḡay, páyu shix̄ iwá. Páwapiitataam.  
For sure man, that's awesome. I will help you.

A: Kuumísh. Mínan na wishtáymata? Míḡpan?  
Okay. Where can we meet? What time?

B: Íix̄wiish kútkutinḡa. Páḡaḡkw'ipa shix̄ iwá inmíyaw.  
I'm still working. Fridays work for me.

A: Kuumísh. Míḡpan?  
Okay. What time?

B: Mish mash wa tmíyut skúulitki?  
What's your schedule like for school?

A: Wash nash skúulita wanaḡ'itknik páḡaḡkw'iyaw. Páḡaḡkw'i iwá shix̄ inmíyaw.  
Monday through Thursday I have class, I think. Fridays work for me too.

B: Mish iwátataḡnay sitkumsáanipa?  
How about lunchtime?

A: Shix̄ iwáta. Mínan?  
Sounds good to me. Where at?

B: Mish iwá JJ's? Awítámyataash.  
How about JJ's? I will buy.

A: Shix̄! Mish mash wyántḡawta uu mish nam páwishtaymata íkwna?  
Nice. Want me to pick you up or will we meet there?

B: Mish nam páwyantḡawta sitkumsáanitpa?  
Can you pick me up at noon?

A: Yes.  
Ii.

## Dialogue – Sewing

Elder: Mish iwá ká'uyt Tribal skúulitpa pinápłkw'ipa?  
(addressing colleagues): The Tribal School feast is next Thursday? Are we going to go?

Me: Chaw nash wa tł'piip.  
I don't have a wingdress.

Elder: Ooh, íchnaatash wa siil. Aw na wísxsha!  
Oh, we have this fabric here. Let's use this.

Me: Oh, chaw nash áshukwaasha.  
Oh, I don't know how.

Elder: Ooh, aw nam pinásapsikw'ata íkuuk!  
Ooh, you will learn today! (With love and excitement and encouragement)

Elder: Wash nash wísxáwas káapa. (íxwi iwáta). Kuumísh, wyá'uyk íchinki kútł'k.  
I have my sewing machine in the car. (a little while later). Ok, start with this part. Go ahead and sew these together.

Me: Aw nash wísxnawnaḡ'iya kútya íchna chaw ts'waay iwá.  
I finished and have just one spot that got weird.

Elder: Ku mish nam wa kw'ałáni?  
And you're happy with that?

Elder: Áwiniixitaxnay tash paysh nam átk'ixsha.  
Because we can fix it if you want.

## Dialogue – Lakamíin

A: Míshkin nam ániḡa lakamíin?  
You know how to make lakamíin?

B: Chaw, kútyaash átḡ'ixsha lakamíin.  
No, but I'm wishing for lakamíin.

A: Kuumísh, aw mash isikw'ata. Áwinpatak tkwsáy ku íkkimik k'pis chiishki.  
Ok, I'm going to show you how to make it. Get a pot and put some cold water in it.

B: Mił nash chíishki íkkimita tkwsáypa?  
How much water do I put in it?

A: Oh, paysh witk.  
Oh, about half.

B: Kuumísh.  
Ok.

A: Aw nash ápatuksha stúupa kush áchawiiskliksha wikt láxuxytpa. Aw nam áwinpta k'úulil tikáy ku nam áwishaxta niipt sutl'wanpáwaas xyaaw saplíl k'úulil tikáypa. Áshapawinattaam k'pis chiish. Áwinptaam paḡw'aakáwaas. Kwlaa nam áwyatl'pikta chiishki ku nam átwakutkutta háay nam áwiiximkta yátl'pit saplínan. Mínan iwá núsux? Anakú chiish imultátita, aw nam áwishaxsha yátl'pit saplínan. Átwakutkutta, chaw iwach'akta yátl'pit saplíl tkwsáypa. Anakú sapk'úyḡ iwá k'ínupa, aw ináwnaḡ'isha. Aw nam tsá'at kúukita ku awkú ináwnaḡ'isha.

Now I put it on the stove and turn the heat on medium high. Get a bowl and put about 2 cups of flour in it. Turn the cold water on. Grab a fork. Now add a little water and start mixing it to make little crumbs of dough. Where's your salmon? When the water starts boiling, start adding your flour mix. When you add it keep mixing it so it doesn't stick to the pot. When the flour starts looking like a dumpling, then it's done. Let it cook for a few minutes and then it's done.

## Dialogue – Taxúš

A: Maal íp'íkta ílkwaas?  
How long should the sticks soak?

B: Níípt wyásklikt, chaw wáawk'a.  
For a couple hours, but not too long.

A: Mínik iwá pipshmí ístí?  
Where did you get the bone needle from?

B: Á'aniyaash.  
I made it.

B: Íchi matash wa pshwa, áwínpa wanapáynk tawtnúkay.  
Here you guys have these rocks, I pick them up by the river for protection.

B: Túxshataash.  
I'll be back.

C: Átaw sínwit!  
Famous last words!

A: Chaw itúxna.  
He did not come back.

## Dialogue – Going to the Beach

A: Mish nam átk'ixsha k'astilanmí?  
Do you want crab?

B: Ii, átk'ixshaash k'astilá?  
Yes, I want crab.

B: Mámknik nam áwitaymata k'astilánan?  
Where will you buy the crab from?

A: Safewaypaash áwitaymata.  
I will buy it from Safeway.

B: Áp'ixshaash mun nash wyáxayxinxa atáchiishpa. Ooh, páyuush míimi iwá kwnamánknash wínana atáchiishkan.  
This reminds me of all the time I used to spend on the coast. Ooh, it's been such a long time since I've been to the ocean.

A: Áwna wínata atáchiishkan.  
Let's go to the coast!

B: Chaw, chaw, chaw. Tamawín wíyat iwá!  
No, no, no. It's too far!

A: Chaw tamawín wíyat iwá! Iwáta naxsh ku naxsh kwáta wyáskliktsim. Áwna.  
It's not too far, only an hour and 15 minutes away. Let's go.

B: Chaw, tamawín ishapyáwisha!  
No, it's too much trouble.

A: Chaw, chaw tamawín ishapyáwisha. Kúshxiish winat'átasha atáchiishakan. Áwna.  
It's not too much trouble. I haven't been to the ocean in a while either. Let's go.

B: Chaw nash wishúwasha. Tamawín nash shapyáwisha.  
I'm not ready. It'd take me too long to get ready.

A: Aw nam wishúwata! Íkuuk nash wínashata atáchiishkan. Máal nam wishúwata?  
Well start getting ready. I'm going to the ocean today. How long is it going to take you to get ready?

B: Pútímt ku páxaat wyásklikt.  
15 minutes.

A: We'll leave as soon as you're ready. Let's go.  
Wínashataash anamún nam wishúwata. Áwna.

## Dialogue – Talking to Grandkids

A: Mish mash wa lkw'i skúulitpa?  
How was your day at school?

B: Shix iwá.  
Alright.

A: Tuun nam pinásapsikw'ana?  
What did you learn?

B: Chaw nash áshukwaasha?  
I don't know.

A: Mish nam winat'átasha inmípa iníitpa?  
Are you ready to go to my house?

B: Chaw. Mish na itámyataxnay ílachxi wáptu ku twíixt?  
No, can we go get French fries and gravy?

A: Kuumísh. Aw na wínata Dairy Queenkan.  
Ok, we'll go to Dairy Queen.

### Dialogue – Gutting a Fish

A: Let's cut these fish up. Are you ready? Get your knife. Is it sharp? Let's sharpen them. Let's clean our table. Get your supplies.

A: Aw na áshxítł'akta xúlxul. Mish nam wishúwasha? Áwínpk xapíłmí. Mish iwá ch'im? Aw na shapách'imkta. Aw na ímałakta lataám. Áwínpk patúnpatun.

## Dialogue – How to BBQ

Wát'uy: Áwinpatak tkwátat:

- shaak, áshat'kta páchupa, áwiiḡta shaakki inat'ipamánan
- Johnnynmí kátwat suul
- níkwít
- nichtpamá tin foil-ki níkwítaw
- tḡkwittpamá, níkwítaw

Step 1: Have your ingredients ready:

- onion, cut in half to clean the grill
- Johnny's Seasoning Salt
- meat
- container to place meat in with tin foil
- tongs to grab meat

Step 2: Turn the knobs that release the propane gas, then immediately turn the big silver knobs in the front and wait for a clicking sound. When you see the flames, you're good to go. Make sure the knob is in the medium setting.

Níipt: Áchawiiskliktaam winpáwaas kúnkink nam áshapawinatta kas. La'a'áp nam áchawiisklikta nch'i plashmí winpáwaas wát'uychnik. Áyiktaam, íchch'ilkta. Áchawiiskliktaam nch'i plashmí winpáwaas, awkú áchawiislikta nch'i wát'uychnik ku iwáḡita. Anakú nam áḡ'inuta ílkwsh, inat'ipamá wishúwani iwá. Áchawiislikta páchupa.

Step 3: Using tongs, clean the grill with the onion. Motioning it back and forth. Place the meat on the grill, season it, close the lid. Wait, check the meat, flip on the other side to cook, wait until your desired cook preference.

Mítaat: Tḡkwittpamáki, áwiiḡta inat'it'áwaasnan sháakki. Ápatukta níkwítan inat'ipamápa, ákátwata, átamáḡ'inta inat'it'áwaaspa. Iwáḡita áḡ'inunk níkwítan, átamasklita, iwáḡik haay át'ish iwáta imyúuk.

Step 4: Place meat in the container. Close, so flies don't land on it. Enjoy and eat!

Píniipt: Átiita níkwítan nichtpamápa. Átamáḡ'inkta nichtpamá, chaw nam átk'ixta muxlí níkwítpa. Aw na tkwátata!

### Dialogue – Visiting an Auntie

A: Aay xáxa! Lalíwashanamash anakú nash wyá'ashuusha.  
Hi Auntie! I've missed you so I came to check in.

B: Ooh, shix. Áshim. Aw na xtwáyakta.  
Ooh good, come in, let's visit.

A: Mish nam aw wa imk? Mish iwá káka? Mish áwa chimtí k'usíma? Pínmínk ayatúks ixíiya k'ayík.  
How have you been? What about uncle? Did he get any new horses? His mare had a new colt.

B: Shix iwá. Tmiyunat'alá iwá. Inch'íwisha. Ii, láxsk'a kákya iwá yátsimakt.  
Fine, bossy as ever. He's getting old. Yes, another mouth to feed.

A: Ínmisht ixíiya myálas. Ánach'axi nash wa kála.  
My daughter had a new baby. I am a grandma again.

B: Ooh, ixíiya palaláay myánashmaman. Haay ixítúwitki ikútkutinxa.  
Ooh, she's having a lot of kids. She has to work hard.

A: Ii, pínmínk íshtma pattáwaxinxá. Palaláay patkwátaxá.  
Yes, her boys are growing too. They eat a lot.

B: Mish iwá iwínsh shix wisalillá.  
Hope her man is a good hunter.

A: Oh ii, shix iwá aw ikútkutinxa. Kútya áwa shix kútkut.  
Oh yea, he does ok. But good thing they have a job.

Hahaha. (Pápatiyasha.)  
(They laugh with each other)

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