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Growing Our Languages:

An Indigenous Language Curriculum Development Guide for Shoshoni Language Teachers and Other Indigenous Language Teachers & Planners

by

Bailey J. Dann

A thesis

submitted in partial fulfillment

of the requirements for the degree of

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Committee Approval

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Dedication

This work would not be possible without the contributions of countless individuals, including the Shoshoni language speakers and advocates who have worked tirelessly to reclaim their languages and keep them alive. I am forever grateful for my Shoshoni language teachers, Merceline Boyer Nappe, Drusilla Gould, Alene Menta, and Tony Shay Moon Elk. This work is dedicated to the many hands belonging to the many generations who have carried our languages forth, despite the immense challenges and obstacles that stood in their way; to the voices who are speaking this work into existence today, and to the future generations who are continually prayed for and considered in the ceremonial work of Indigenous language planning.

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I am deeply grateful for the collaborative and generous efforts of the Shoshone-Bannock elders and Knowledge Keepers who walk together throughout time and space and have made this Indigenous language Curriculum Guide possible. Their work is crucial in carrying our language forth for generations to come, and I am humbled and honored to learn from them and contribute to their work. As a budding Indigenous Knowledge keeper and Shoshoni language carrier, I am honored to have had the opportunity to learn from the Shoshone-Bannock elders and Knowledge Keepers who generously shared their knowledge and teachings with me. As someone who is still on the path of learning and growth, I recognize the importance of acknowledging my own positionality and the privilege that comes with being able to engage with this knowledge. I am committed to continuing to listen, learn, and center the voices and perspectives of the Shoshone-Bannock community in my work, and I am grateful for the guidance and support of those who have come before me, and I will work to be a good ancestor to those who come after me.

Table of Contents

List of Figures vii

List of Tables viii

Thesis Abstract--Idaho State University (2023) ix

Chapter 1: Indigenous Language Planning is Ceremony 1

Chapter 2: Language Ideologies and Indigenous Language Revitalization 12

Chapter 3: Planning for the Curriculum Design Process: Identifying Program Approaches & Setting Language Program Goals 20

Chapter 4: Implementing Community Language Goals with Second Language Acquisition & Understanding by Design 35

Chapter 5: Culturally & Linguistically Responsive Language Teaching: Preplanning for an Inclusive Indigenous Language Acquisition Classroom Environment 45

Chapter 6: Indigenous Language Teaching Methods and Strategies: Choosing Appropriate methods for Indigenous language teaching 61

Chapter 7: Holistic Indigenous Language Learning Assessment 74

Chapter 8: Putting it all together: Building a Shoshoni Language Unit Using an Eclectic Approach 103

Chapter 9: Conclusion: The Cyclic Ceremony of Indigenous Language Planning 149

List of Figures

Figure 1: Expanded Graded Intergenerational Disruption Scale (EGIDS))....5

Figure 2: The Four Perspectives of Second Language Acquisition Teaching....37

Figure 3: Krashen's Theory of Second Language Acquisition (1983)…….....39

Figure 4: Language Learning Assessment Tool: Speaking- Beginner…..….85

Figure 5: Language Learning Assessment Tool: Understanding- Beginner…..….85

Figure 6: WIDA Can Do Descriptors for Speaking and Listening….....90

Figure 7: WIDA Can Do Descriptors for Writing and Reading….....91

Figure 8: Foreign Language Oral Skills Evaluation Matrix (FLOSEM) ….....92

Figure 9: Newe Bingo: Basketry A…….....144

Figure 10: Newe Bingo: Basketry B…….....145

Figure 11: The ceremonial process of Indigenous language work.....155

List of Tables

Table 1 Language Domains in the Classroom…….....40

Table 2 Key Points of Culturally and Linguistically Responsive Practice.....48

Table 3 Sources of Student Background Knowledge.....49

Table 4 Collecting Data on Students' Backgrounds.....51

Table 5 Holistic Student Profile Template.....53

Table 6 Shoshoni Classroom Management Phrases.....55

Table 7 Shoshoni Classroom Noun Vocabulary.....56

Table 8 Language Teaching Strategies based on level of immersion and learning goals….....63

Table 9 The Four Domains of Language Assessment 86

Table 10 WIDA Standards-based Assessment System.....88

Table 11 Performance Definitions for Indigenous Language Proficiency .... …….....89

Table 12 Shoshoni Unit Vocabulary: Types of Baskets……..... …….....141

Table 13 Shoshoni Unit Vocabulary: Basket Verbiage…….…..... ……..…....141

Table 14 Shoshoni Unit Vocabulary: Materials & Tools for Making Baskets…….....142

Table 15 Shoshoni Unit Vocabulary: Traditional Foods Stored in Baskets .... ….....142

Table 16 Shoshoni Language Sentences for Advanced Language Learners.…….....143

Table 17: Shoshoni Language Sentences for Beginning Language Learners…….....143

Growing Our Languages:
An Indigenous Language Curriculum Development Guide for Shoshoni Language Teachers and Other Indigenous Language Teachers & Planners

Thesis Abstract--Idaho State University (2023)

This guide for Indigenous language teachers and language planners provides a comprehensive approach to developing language programs that are culturally and linguistically responsive. The guide covers topics such as curriculum design, language ideologies, Indigenous language teaching strategies, and assessment, using an eclectic approach. The guide begins with an introduction to the history and context of Indigenous language revitalization, followed by an explanation of the Understanding by Design (UBD) and Universal Design for Learning (UDL) frameworks and their combined use in program goal setting. The impact of language ideologies on teaching and learning is explored, and guidance is provided on building a curriculum structure based on community language goals. The guide also emphasizes the importance of creating an inclusive classroom environment and holistic language assessment in language teaching design. Teaching strategies such as the Berlitz Method, Total Physical Response, and Project-Based Learning are presented, and traditional Indigenous assessment techniques are incorporated. The guide concludes with a step-by-step guide illustrating an eclectic approach to teaching the Shoshoni language, emphasizing the importance of community involvement in Indigenous language teaching and learning.

Keywords: Indigenous language revitalization, Indigenous language curriculum design, Understanding by Design (UBD), Universal Learning for Design (UDL), Eclectic Design Approach, Shoshoni language, Culturally Responsive Teaching

Chapter 1: Indigenous Language Planning is Ceremony

Chapter 1 Goals:
• **Transfer**: Indigenous Language Educators & Planners will be able to independently use their learning to...   o understand the history and context of language revitalization, the purpose of this guide, and how to use this guide for their own language planning work.
• **Understandings:** Indigenous Language Educators & Planners will understand that...   o Their community's language context and language goals inform their language curriculum structure
• **Essential questions:** Indigenous Language Educators & Planners will keep considering...   o the importance of Indigenous language revitalization and how this guide can support their language teaching and learning goals.
• **Knowledge:** Indigenous Language Educators & Planners will know...   o the process of Indigenous language planning is a form of ceremony and reclamation.

Indigenous Language Planning is Ceremony

Indigenous language planning is more than just a technical process of assessing language status, creating SMART goals, and designing curricula. It is a ceremony, a sacred act that honors the connection between language and culture, and the deep relationship between Indigenous communities, their cultures, and their lands. It is a process that reflects the values, traditions, and aspirations of the community, and draws on the collective memory, knowledge, and wisdom of its members. At the heart of Indigenous language planning is the recognition that language is not just a means of communication, but a way of knowing and being in the world. It carries within it the history, identity, and worldview of the community, and is a vital component of cultural survival and resilience. Therefore, language planning must be grounded in the community, informed by its language ideologies and values, and guided by its vision for the future.

The first step in Indigenous language planning is the assessment of language status, which involves gathering data on the current state of the language, including its speakers, domains of use, and vitality. This process is informed by the community's language ideologies, which shape its attitudes towards the language, and influence decisions about language use, transmission, and revitalization. Once the language status has been assessed, the community can create SMART goals, which are Specific, Measurable, Attainable, Relevant, and Time-bound. These goals reflect the community's vision for the language and provide a roadmap for language revitalization efforts. They are designed to be achievable, but also ambitious, challenging the community to push beyond what it has done before. This is how language is acquired naturally—through what Steve Krashen (1983) calls comprehensible output, where language acquisition

happens in an immersive environment at a level higher than students' understanding. Community goals should be developed in the same manner where they push us to imagine and ultimately experience a world where our languages thrive and grow.

Shawn Wilson (2008) writes that the purpose of any ceremony is to build stronger relationships or bridge the distance between aspects of our cosmos and ourselves (11). In other words, an integral part of ceremony involves participants who are open to stepping beyond the everyday and accept a raised state of consciousness to perceive and receive the extraordinary. In the case of Indigenous language revitalization and planning, I propose that participants to this ceremonial paradigm are community-minded who understand the interwoven relationship between language and culture. They recognize the importance of language in cultivating their cultural heritage and are willing to step beyond the everyday to engage in language revitalization efforts. For some communities, their goals may focus on language documentation and materials development, while others may want to build capacity by developing fluent speakers to become language teachers. For communities with the latter goal in mind, implementing a curriculum that envelops the whole learner within an inclusive classroom environment that includes holistic language assessment is a critical step in Indigenous language planning. It involves designing learning materials that are grounded in the community's culture, history, and values, and that reflect its language ideologies. It also requires a holistic approach to language assessment, which recognizes the interconnectedness of language, culture, and identity, and the importance of nurturing the whole learner.

It's also important to note that Indigenous language planning is not a one-size-fits-all approach. Different communities may have different goals and priorities when it comes to language revitalization, depending on factors such as the current state of the language, the demographics of the community, and the availability of resources. As such, language planning should be a community-driven process that reflects the unique needs and perspectives of each community. Overall, Indigenous language revitalization and planning is a ceremonial paradigm that involves building stronger relationships and bridging the distance between language, culture, and community. It requires participants who are willing to step beyond the everyday and accept a raised state of consciousness to perceive and receive the extraordinary. By recognizing the importance of language in preserving their cultural heritage and engaging in language revitalization efforts, Indigenous communities can ensure the survival of their languages and cultures for generations to come.

How to Use this Guide

This Indigenous language curriculum development guide is the guide I needed when I began my work as a Shoshoni language teacher on the Fort Hall Indian Reservation in 2017. I had just completed my bachelor's degree in anthropology and studio art at Grinnell College in Grinnell, Iowa where I also completed their Teacher Education Program in secondary social studies. I had a strong understanding of educational pedagogy, or the method of how teachers teach, in theory, and in practice, but after working in a Shoshoni language classroom, I realized that teaching an Indigenous language required a specific set of approaches that not only supported all learners but also supported the language in the classroom. This guide highlights the essential components in designing curricula for and teaching Indigenous languages.

Using the Shoshoni language as an illustrative example, this guide will show you how to design, implement, and assess Indigenous language curricula rooted within the specific context

of your community, your community's language goals, and how to ensure it's accessible to every learner. There are multiple dialects and ways of representing our language and culture, and I honor and respect each of these variations by including them when possible.

This guide is for Indigenous language workers who are engaged in Indigenous language revitalization, cultivation, and program development. This includes teachers, curriculum developers, language planners, and anyone who is interested in developing resources for Indigenous language programs. This guide is meant to support communities in whichever stage of language work they are engaged in. Just as many different dialects of language exist, there are many ways to design Indigenous language curricula, so it should be noted that the approaches and frameworks in this guide may not exactly fit your community's language goals. Battiste and Henderson (2000) explain that Indigenous learners are diverse, as is every classroom, and it would be false to assume there is one specific way to teach Indigenous students. This is why Indigenous language teachers play a critical role in designing and delivering effective language programs that meet the needs and language aspirations of their communities.

As a Shoshoni language teacher, I need a guide that fits the specific context of my community, which is in the process of language shift and negotiating specific language ideologies. These ideologies inform the way our community thinks about and uses our languages. These contexts and ideologies are major concepts that inform the way language is taught in the classroom.

My community's context: Shoshone-Bannock Tribes

In addition to being a guide on language curriculum development for Native peoples, this guide is also designed with an additional specific audience: Shoshone-Bannock language teachers. Shoshoni, also written as Shoshone, /ʃoʊˈʃoʊni/, Shoshoni, and also known as *sosoni' taikwappe, newe taikwappe* or *neme taikwappeh* depending on dialect and writing system, is a Numic language of the Uto-Aztecan family, spoken in what is currently known as the Western United States by Shoshoni people. Shoshoni is primarily spoken in the Great Basin, in areas of Wyoming, Utah, Nevada, and Idaho (Mclaughlin, 2012, p. 1).

Currently, in my community, there are three main areas where the Shoshoni language is being taught: Headstart through 12th grade Charter Schools and Bureau of Indian Education schools, formal classes at the Shoshone-Bannock Language and Culture Department and Idaho State University, and in homes where there are fluent speakers present. Today, tribal nations belonging to the Uto-Aztecan, Numic, and Shoshonean language families often get together to discuss the language and share language resources with each other. For the past fifteen years, each affiliated tribe has taken turns hosting an annual Shoshone Reunion (LCPD; 2022 & Palmer; 2018). The Shoshone-Bannock Language and Culture Preservation Department in Fort Hall, Idaho offers both Shoshoni and Bannock language lessons, open to enrolled tribal members only. Chief Tahgee Elementary Academy Charter School (CTEA) is a Shoshoni language immersion school in Fort Hall, Idaho. Their student enrollment numbers currently sit around 100-120 students and offer K-7th grades. After serving on their staff as a Shoshoni language teacher for 4 years, it was evident that CTEA struggles in the ways many other language immersion schools struggle both ideologically and linguistically. Shoshone-Bannock Jr. Sr. High School also in Fort Hall, Idaho, serves 6-12th grade students and offers Shoshoni language and culture classes. One important thing to note for Indigenous language teachers and planners is that learning an endangered language is different from learning a foreign or majority language

because endangered languages are often the ancestral language of the learners. Colonial factors like conquest, oppressive policies, or economic needs have threatened these languages and led to language shift (Hinton 2011).

To plan for language learning and teaching, Indigenous language workers must first understand the specific community context of their languages, including knowing where their language stands on the Expanded Graded Intergenerational Disruption Scale (EGIDS), developed by Lewis and Simons (2010), which measures a language's status in terms of endangerment or development. It's important to note that where your community's language falls on the scale, then you must consider the specific approaches that align with that number. For example, it would not be appropriate to make goals that "skip" levels of the scale. Of course, communities want to reach a safe status, but it must be approached by each level. The EGID scale is meant to help your community understand the severity of your language status so you can make goals that are Specific, Measurable, Achievable, Relevant, and Time-Bound (SMART).

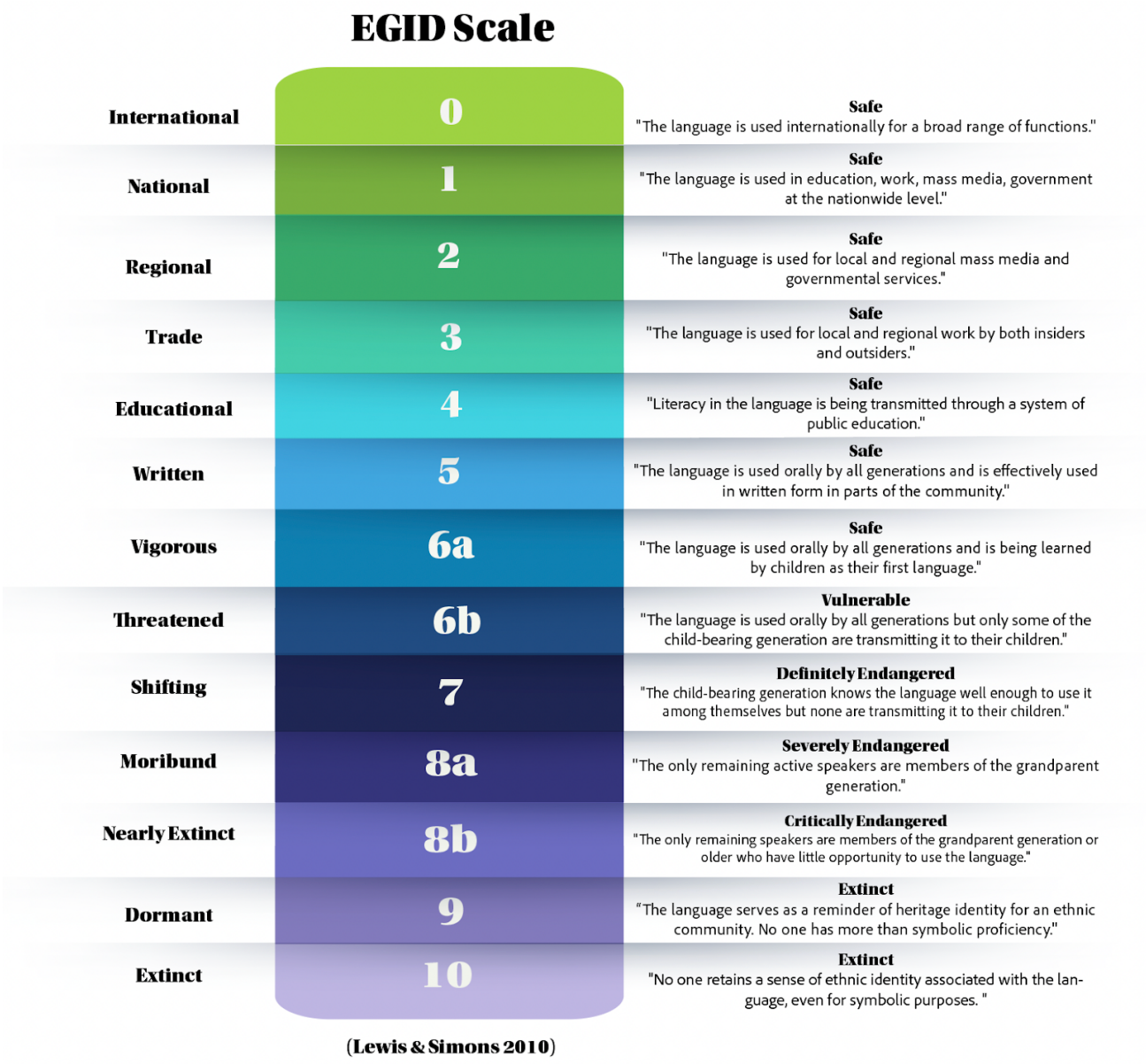

Figure 1: Expanded Graded Intergenerational Disruption Scale (EGIDS)

Once you establish your community's EGID scale placement or language status, you're better able to identify your community's language context. This informs your community's specific language goals which the curriculum is then designed to support. This guide is designed to help you answer these questions:

1. How is my language used in our community?
2. Where does my language stand on the EGIDS scale?
3. What are my community's goals for our language?
4. Which language teaching approaches are appropriate for my community?
5. What do I want my community/students to know?
6. How can I frame these goals to be accessible by all language learners?
7. How can I tailor my lesson/unit/course/program assessments to achieve these goals?

According to Golla et al. (2008), there are around 1000 actively fluent speakers of Shoshoni, and perhaps another 1000 with more restricted competence. While a few children still acquire Shoshoni as a first language in the Duck Valley and Gosiute communities, the majority of speakers are over age 50. In Fort Hall, most children who have access to their language are learning Shoshoni as a second language. Using this data, the Shoshoni language in Fort Hall, Idaho would be placed between 8a and 8b on the EGID scale, labeling the context of our language as severely to critically endangered. Černý (2020) uses both the EGID Scale and the UNESCO 'nine factors' system which stems from the work of leading experts on threatened languages to determine the context of the Shoshoni language as being severely endangered, and its stabilization will require decades of constant work. Unlike the EGID Scale introduced above, the UNESCO methodology addresses two important factors that impact language vitality and are crucially important in the process of revitalizing any language:

1. community members' attitudes towards their own language:
2. type and quality of documentation:

Together with these two, there are seven other factors implemented in the "Nine factors" system: 3. absolute number of speakers, 4. proportion of speakers within the total population, 5. intergenerational language transmission, 6. shifts in domains of language use, 7. governmental and institutional language policies, 8. availability of materials for language education and literacy, 9. response to new media and domains. 'Domains' refer to the different areas of life where the language is used. For example, the language may be used primarily in the home, but not in public or professional settings. A shift in domains of language use refers to a situation where the language is no longer used in certain areas of life or is being replaced by another language such as English. 'Policies' in this context refer to the formal and informal rules, regulations, and attitudes that governments, institutions, and individuals have towards the language. For example, a policy may be put in place to promote the use of the language in education or in government services. Alternatively, there may be policies that discourage the use of the language, or that prioritize another language over it. This guide can be an important part of addressing the factor of the availability of materials for language education and literacy. It provides a framework for developing and implementing Indigenous language education

programs, including resources and instructional materials for teaching the language. This guide aims to help promote the revitalization, cultivation, and maintenance of Indigenous languages, by ensuring that there are sufficient resources and materials available for language education and literacy.

If we do not continue the important work of revitalization, Černý (2020) argues that the Shoshoni language will erode to the point of functioning only in a limited number of domains (e.g. as a language of ritual), not as a tool of everyday communication. This means that in the Fort Hall community, for the Shoshoni language at this point, it is critically important for Shoshoni language planners, curriculum designers, and teachers to identify their community's shared language goals and contexts to design appropriate Shoshoni language curricula according to their specific program approaches. Language learning should occur in as many places as possible to create a language-rich environment that supports our community's goals for language revitalization. For learners, their motivation to learn the endangered language comes from a deep sense of personal identity and belonging to a community, or from a desire to assert cultural autonomy or sovereignty (Redd 2013). This makes learning an endangered language a meaningful and empowering act, both personally and politically (Hinton 2011).

For some Indigenous communities, schools may serve as spaces for developing Indigenous language speakers, as they provide ample opportunities for speaking language multiple days a week. Due to the current placement on the EGID Scale, teaching the Shohsoni language in a school environment will help our community develop more speakers who could become Shoshoni language teachers, planners, and leaders. This would be more appropriate than say, a language radio channel as there are currently not enough speakers to understand such a widespread revitalization approach yet. It is important to develop approaches that support your placement on the EGID scale. For example, if your community's language is severely endangered or critically endangered, meaning that only the grandparent generation speaks the language, then schools that are engaged with language revitalization work should also support language being spoken in the home again. School-based programs often come to serve as foundational supports for family language planning in the home and community (see, e.g., King, Logan, & Fogle-Terry, 2008 and McCarty & Nicholas, 2014). "For language revitalization efforts to be successful," Hermes and King (2013) observe, "they need not just to instruct the language in formal or school domains, but to promote its use and transmission ... in informal contexts such as the home and family" (p. 127).

Structure of this guide:

Chapter 1. Indigenous Language Planning is Ceremony

- History and Context of Indigenous Language Revitalization
- Purpose of this guide
- How to use this guide

Chapter 2. Language Ideology Constellations: how they impact Indigenous language teaching

- Understanding Indigenous language ideologies
- Identifying language ideologies in your community
- Impact of Ideologies on language teaching and learning

Chapter 3. Planning for the curriculum design process: Identifying Program Approaches & Setting Language Program Goals

- Setting Community-driven goals for Indigenous language revitalization
- Identifying Appropriate Language Program Approaches & Methods
- Key Factors of Successful Indigenous language teaching and learning

Chapter 4. Implementing Community Language Curriculum Goals with SLA & UBD

- What is UBD?
- An "eclectic design approach:" incorporating SLA & UBD into Indigenous language curriculum
- How to develop essential questions and enduring understandings for Indigenous language lessons and units

Chapter 5. Culturally & Linguistically Responsive Language Teaching: Preplanning for an Inclusive Indigenous Language Acquisition Classroom Environment Using UDL

- What is Universal Design for Learning?
- Understanding the Dimensions of Language Acquisition in Schools
- Identifying & Acknowledging Student Background Knowledge
- Considering Classroom Design

Chapter 6. Indigenous Language Teaching and Learning Strategies: Appropriate methods for Indigenous language teaching

- Berlitz Method
- Total Physical Response
- Total Physical Response- Storytelling
- Where Are Your Keys?
- Task-based language teaching
- Project-Based Learning

Chapter 7. Designing Holistic Oral Language Acquisition Assessment

- Incorporating Traditional Indigenous Assessment Techniques
- Assessing Language Proficiency and Cultural Understanding
  - WIDA Standards
  - Idaho World Language Standards
  - Foreign Language Oral Skills Evaluation Matrix (FLOSEM)
- How to Develop Culturally Responsive Rubrics for Indigenous Language Projects for Language Domains
  - Listening/Comprehension, Vocabulary, Fluency, Task Completion, Grammar, Sequencing, and Student Self-Assessment

Chapter 8. Putting It All Together: A Shoshoni Language Illustration Using an Eclectic Approach

- Step-by-step guide: Shoshoni II: Basketry
- Step-by-step guide: Beginner Shoshoni Unit: Money

Chapter 9. Conclusion: The cyclic ceremony of Indigenous Language Planning

- What is the quick guide for Indigenous language curriculum development?
- Maintaining the ceremonial fire of Indigenous language planning
- Reflecting on the Future of Indigenous Language Teaching and Learning

Chapter 1 Review:

Ultimately, this guide seeks to provide Indigenous language planners and teachers, specifically Shoshoni language teachers, with a holistic dual framework to design and implement an effective and culturally responsive Shoshoni language curriculum. This guide aims to support teachers in creating an inclusive and engaging classroom environment, developing relevant and culturally responsive content, and implementing effective pedagogical strategies and assessment practices by using community-specific goals and language outcomes at the heart of your design. The guide also emphasizes the importance of community engagement and partnership and provides recommendations for sustaining Indigenous languages and cultures through community input. Finally, the guide aims to support the revitalization and preservation of the Shoshoni language and culture through effective education and curriculum development where the planning begins with community-specific goals.

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Other Resources:

Indigenous Language Institute (ILI)
In collaboration with other organizations, ILI facilitates innovative community-based initiatives for language revitalization and public awareness of the language loss crisis. For more information contact the Indigenous Language Institute, 560 Montezuma Ave., 202, Santa Fe, NM 87501, (505) 820-0311. Email: ili@indigenous-language.org
Website: www.indigenous-language.org

American Indian Language Development Institute (AILDI)
AILDI offers six graduate or undergraduate credit hours through the University of Arizona for an intensive four-week study in American Indian linguistics, bi-lingual education, and culture-based curriculum development. The focus is on creating new generations of Native American language speakers. For information contact the American Indian Language Development Institute, University of Arizona, Department of Reading, Language and Culture, College of Education Rm. 17, P.O. Box 210069, Tucson, AZ 85721-0069 Phone: (520) 621-1068.
Website: www.ed.arizona.edu/AILDI

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Chapter 2: Language Ideologies and Indigenous Language Revitalization

Chapter 2 Goals:
• **Transfer**: Indigenous Language Educators & Planners will be able to independently use their learning to...   o Understand the different ideologies that affect language revitalization will help individuals to support Indigenous language preservation and recognize the value and purpose of Indigenous languages from an Indigenous perspective.
• **Understandings:** Indigenous Language Educators & Planners will understand that...   o Indigenous language ideologies recognize that languages are not just a means of communication, but are essential to preserving cultural identity, knowledge systems, and ways of being in the world.
• **Essential questions:** Indigenous Language Educators & Planners will keep considering...   o What is the significance of language ideologies in shaping language teaching and planning, and how do they impact Indigenous language revitalization?

• **Knowledge:** Indigenous Language Educators & Planners will know...
  o how to identify language ideologies in their community, and their impact on language teaching and learning.
  o Purist and Prescriptivist ideologies have significant implications for language teaching and planning and can affect the success of Indigenous language revitalization.
  o 'Western language ideology' is the notion that non-standardized, non-official languages are inferior and reinforces the view that expanding and dominating languages like English are linguistically superior, while Indigenous languages are deemed inferior.

Indigenous Language Revitalization involves efforts to reclaim, maintain, and revitalize Indigenous languages that have been endangered or lost due to colonization, assimilation, and other forms of historical trauma. These efforts are grounded in Indigenous language ideologies, which are ways of thinking and understanding the value and purpose of Indigenous languages from an Indigenous perspective. Woolard (1998) defines language ideology as “representations, whether explicit or implicit, that construe the intersection of language and human beings in a social world” (3). Indigenous language ideologies recognize that languages are not just a means of communication, but are essential to preserving cultural identity, knowledge systems, and ways of being in the world. Field and Kroskrity (2008) note that “American Indian language ideologies not only are historically very different from each other but today, even within a single community are typically complex, heterogeneous, contradictory and even contentious” (6).

Kroskrity (2018) argues that although language ideologies have been studied individually, they usually exist in complex constellations which he terms ‘language ideological assemblages’ (Kroskrity 2018). Conflicting ideologies within a language activism initiative such

as Indigenous language curriculum development can prove challenging for those involved (Kroskrity and Field 2009; Kroskrity 2009), yet this is largely inevitable and worthy of consideration in and of itself. A greater understanding of the disparity between language attitudes and language behavior is important for advocates of language revitalization and planners of Indigenous language education programs. In many language loss and revitalization contexts, it is common for community members to articulate pro-revitalization rhetoric, yet not use the endangered language in daily life. If language revitalization efforts are to succeed in meeting their primary aim of expanding language use, it is vital that those who know the language use it in daily life. As the Dauenhauers (1998) point out, "language reversal cannot be done to one or for one by others," but rather requires that individuals move beyond mere discussion of language use and endeavor to employ the threatened language in a range of contexts (97).

One such ideology that may affect the transmission of the Shoshoni language in the Fort Hall community is ‘Western language ideology.’ 'Western language ideology' is the notion that non-standardized, non-official languages are inferior. As Dorian (1998) explains, "Europeans who came from polities with a history of standardizing and promoting just one high-prestige speech form carried their 'ideology of contempt' for subordinate languages with them when they conquered far-flung territories, to the serious detriment of indigenous languages" (9). This belief in the inherent superiority of standardized European languages is further supported by the application of Darwinian notions. Loether (2009) writes about the ideology of linguistic Darwinism in his work on identifying such language ideologies within the Shoshoni language community in Fort Hall, Idaho. These types of self-serving ideologies reinforce the view that expanding and dominating languages like English, are linguistically superior, while Indigenous languages like Shoshoni are deemed not only inferior but incapable of use in complex communication and especially poorly suited to rational thinking and clear expression. Miller (1971) writes that for this very reason, English is given more prestige than Shoshoni, especially for children. Loether also examines Shoshoni speakers in the Fort Hall Indian Reservation of southeastern Idaho and the role their language ideologies have played in language revitalization efforts.

He groups Shoshoni language ideologies into the following categories:

1. Positive
2. Negative
3. Contemporary
4. Traditional
5. Indigenous
6. Anglo-American

The Anglo-American ideologies that show up in Shoshoni language communities are contempt and a linguistic form of social Darwinism. Loether writes that Contempt comes from the idea that there should only be one standard language that carries prestige, which would be English, and any other language is unworthy of (245). Linguistic Social Darwinism relates to the capacity for expression and adaptation as well as the survival of a particular language (245). In other words, Shoshoni speakers feel defeated because the success of English interference has triumphed over Shoshoni in terms of survival in the modern world, thus showing that Dorian’s ‘Western language ideology’ proves to be counterproductive in revitalization efforts. However, Loether writes that through education, these ideological products of colonial and hegemonic forces can be manipulated or negotiated and ultimately changed (253). Through the thicket of

conflicting language ideologies, it is certainly a difficult path for language teachers, planners, and language learners to traverse, but not unimaginable.

Language ideologies play a significant role in shaping language teaching and planning. Kickham (2015) highlights two such ideologies, Purist and Prescriptivist, and how they impact language teaching and planning. The Purist ideology emphasizes the purity of the language, and it aims to keep the language free from outside linguistic influences. As a result, teachers who hold this ideology may focus more on traditional grammar and vocabulary instruction, as they view language as a set of rules that should be followed strictly. On the other hand, Prescriptivist ideology refers to the belief that there is one correct form of language, and it is closely related to the standardization of language and literacy. Teachers with this ideology may emphasize the importance of adhering to standard language rules and using proper grammar, pronunciation, and vocabulary.

Both ideologies have significant implications for language teaching and planning. Purist ideology may result in a curriculum that focuses on strict language rules, with little emphasis on communicative skills or real-world language use. In contrast, Prescriptivist ideology may emphasize formal language skills and discourage the use of non-standard language forms, potentially neglecting the linguistic diversity and creativity of students. Therefore, Indigenous language teachers and planners should be aware of the impact of language ideologies on language teaching and planning and strive to create a balanced curriculum that promotes both formal language skills and real-world communication. They should also recognize and value the linguistic diversity and creativity of students and promote language learning that reflects the cultural and linguistic backgrounds of their students. Variation is inherent in all languages, whether it is regional variation reflected in different dialects, or variation over time, resulting in more and less conservative forms of the language, sometimes divided across age groups (Tulloch et al. 2022). Though it is important to be aware of the difficulty of teaching multiple dialects. Jaffe (2003) showed that valuing, acknowledging, and teaching diverse forms of the language as equally correct is difficult, especially in a context of language loss where few speakers are highly proficient, and even fewer have knowledge of multiple dialects that would allow meaningful use of multiple varieties in the teaching and learning. By adopting inclusive and positive language ideologies in your community, you will be better equipped to see these variations as valid forms of your language, thus moving away from prescriptive ideologies that keep your language static. While it may be difficult to do, it is still a worthwhile endeavor to value all dialects in your community.

Understanding Indigenous language ideologies is essential for developing effective and culturally responsive Indigenous language curricula. By grounding curriculum development in Indigenous language ideologies, teachers can ensure that the curriculum is rooted in Indigenous knowledge systems and is relevant to the needs and aspirations of Indigenous communities. This guide will provide an overview of how combining Understanding by Design and Universal Design for Learning Frameworks can be used to develop a culturally responsive Shoshoni language curriculum that reflects positive Shoshoni language ideologies.

What should community language planners and teachers do about their community's language ideologies?
• Clarify ideologies within your community. • Negotiate conflicting ideologies within your community. • Identify which ideologies you want to apply/support in your language planning and teaching

The following activity highlights how Shoshoni language teachers can go about identifying language ideologies in their community. It's important to discuss current language ideologies in your community as they are not static, they shift as the language itself shifts and evolves with new generations of speakers, as well across language programs and their different contexts within the community. This activity can be applied to your community by replacing "*Shoshoni"* with your community's language name.

Interactive Activity: Exploring Shoshoni Language Ideologies in the Classroom
Purpose: This activity aims to promote a collaborative and inclusive approach for identifying Indigenous language ideologies that inform and impact Indigenous language teaching and planning.
In this group discussion or brainstorming session, Shoshoni language teachers could gather and explore questions such as: 1. What are some of the key beliefs and values associated with the Shoshoni language and culture? 2. How do these beliefs and values influence the ways in which we teach and learn Shoshoni and Bannock languages? 3. What are some of the challenges that Shoshoni language teachers and learners face in maintaining and revitalizing our Indigenous languages? 4. How can we address these challenges while staying true to our cultural and linguistic values?
Through this activity, teachers could share their own experiences and perspectives, while also learning from one another and gaining a deeper understanding of the cultural and ideological underpinnings of Shoshoni language revitalization efforts. The activity could be facilitated using a circle format, where participants take turns sharing their thoughts and ideas, or it could be conducted as a group brainstorming session, where everyone contributes ideas to a shared document or whiteboard. This may take more than one session, and should include community members, language and culture committees, and especially elders, who carry your community's collective memory.

The next activity is an essential part of Indigenous language curriculum development, as it allows language program planners and teachers to delve deeper into the significance of their language and its revitalization. This activity encourages participants to reflect on their personal values and imagine a future where their language is fully utilized and valued in their communities. By sharing their visions with each other, participants can strengthen their commitment to language preservation and gain a collective sense of hope for a future where their language thrives. This activity helps to inspire a deeper appreciation and commitment to language preservation among Indigenous language program planners and teachers, which is crucial for the success of any language revitalization effort.

Interactive Activity: Language Value

Purpose: This activity aims to foster a deeper appreciation and commitment to language preservation among Indigenous language program planners and teachers, and to inspire hope for a future where Indigenous languages are fully utilized and valued in their communities.

As a group, discuss the value of your language and consider what positive effects will be realized with its revitalization. Participants can state why they value their language and share their ideas with others in your group.

1. In small groups, including people of different ages, imagine yourselves in the future, and think about what the world would be like without your language. Then imagine what your community will be like when your language is in full use.
2. On large poster paper, illustrate or use words to describe your vision of such a community.
3. Share the ideas of each small group with the wider group.
4. Then you can work toward building a single vision with elements from each group.

This activity provides an opportunity for Indigenous language program planners and teachers to reflect on the significance of their language and its revitalization. Through group discussions, participants share their personal values and consider the positive effects that will result from the full use of their language. The small group exercise of imagining a world without their language and then envisioning a community where it is in full use allows for a deeper understanding of the importance of language revitalization. By sharing their visions with each other, participants can strengthen their commitment to language preservation and gain a collective sense of hope for a future where their language thrives.

In the context of teaching the Shoshoni language, it is crucial to understand and prioritize specific language ideologies, such as utilitarianism. Utilitarianism is the belief that the language is useful for practical purposes, such as communication and economic success, rather than as a symbol of Shoshoni identity or cultural heritage (Kroskrity 2009;75). Kroskrity (2009) notes that Shoshoni communities have tended to emphasize the utilitarian aspects of their heritage language in their local ideologies and have discounted its role as a symbol of Shoshoni identity. This emphasis on utilitarianism can lead to young people viewing the language as irrelevant to their contemporary economic needs in an English language-dominated world, and instead, they may see the language as tied only to local cultural practices of the past.

In the Shoshoni language classroom, addressing these ideologies is essential for effective curricular development. Teachers must acknowledge the practical benefits of learning the language, such as improving communication skills, while also emphasizing the cultural and historical significance of the language. This includes addressing multiple dialects and variations of the language to provide a comprehensive understanding of the language's richness and complexity. Additionally, it is important to address the ideology of purism, which privileges literacy and standardization over dialectal variation and the oral traditions of the language (Kickham 2015). To support language learning, Shoshoni language teachers can use positive ideologies such as language reclamation and revitalization. These ideologies emphasize the importance of preserving the language and restoring it to its former prominence in the community. This approach requires a deep understanding of the language's history and cultural significance, as well as a commitment to teaching the language in a way that is relevant and engaging for students.

Dauenhauers (1998) further explain that ideological clarification "calls for an open, honest assessment of the state of the language and how people really feel about using and preserving it, replacing wishful thinking and denial of reality with an honest evaluation leading to realistic recommendation" (63). They stress that individual and community attitudes concerning these issues are "as important if not more important than the technical aspects that are less emotional" (63). Thus, it is important to prioritize understanding and addressing specific language ideologies, such as utilitarianism and purism, in the Shoshoni language classroom. When addressing these ideologies in curricular development, it is crucial to consider multiple dialects and the potential privileging of literacy or purist ideologies. The utilization of a holistic approach, integrating Indigenous culture and values, can support language learning while respecting and honoring the diverse perspectives within the Shoshoni community. By creating a culturally responsive and inclusive classroom environment, teachers can support students' learning and understanding of the Shoshoni language and culture. In this way, language learning can be used as a tool for cultural revitalization and community empowerment, as well as for practical utilitarian purposes.

Ultimately, understanding and prioritizing specific language ideologies, such as utilitarianism, is crucial in the Shoshoni language classroom. By acknowledging and addressing these ideologies, teachers can create a curriculum that is culturally responsive and inclusive while also providing practical benefits for students. Through the use of ideologies such as language reclamation and revitalization, teachers can work towards preserving and restoring the language's importance in the community. Overall, a critical assessment of language ideologies is necessary for effective language teaching and preservation efforts. By prioritizing the perspectives and attitudes of individuals and the community as a whole, rather than solely focusing on technical aspects, realistic recommendations can be made that honor and support the diverse ideologies and goals of the Shoshoni community (Dauenhauers, 1998, p. 63).

Understanding and prioritizing specific language ideologies is essential for effective Indigenous language teaching and preservation efforts. In the context of Indigenous language education, the ideologies that influence language use and attitudes are deeply intertwined with cultural identity and historical experiences. Acknowledging and addressing these ideologies can support the development of a culturally responsive and inclusive language classroom environment. In the next chapter, I will explore how to preplan for such an environment by examining strategies for culturally and linguistically responsive language teaching that consider the needs and perspectives of Indigenous language learners.

Chapter 2 Review:

- Indigenous Language Ideologies are ways of thinking and understanding the value and purpose of Indigenous languages from an Indigenous perspective, recognizing languages' importance in preserving cultural identity, knowledge systems, and ways of being in the world.
- Language Ideological Assemblages, which are complex constellations of language ideologies, exist within Indigenous language activism initiatives, including Indigenous language curriculum development.
- Language Teachers must be aware of purist ideologies that prioritize literacy and standardization over dialectal variation and oral traditions of the language.
- Positive ideologies such as language reclamation and revitalization can be used to support language learning and preserve the language's importance in the community.
- Ultimately, a critical assessment of language ideologies is necessary for effective language teaching and preservation efforts. Teachers must prioritize the perspectives and attitudes of individuals and the community, rather than solely focusing on technical aspects.

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Chapter 3: Planning for the Curriculum Design Process: Identifying Program Approaches & Setting Language Program Goals

Chapter 3 Goals:
• **Transfer**: Indigenous Language Educators & Planners will be able to independently use their learning to...   o Understand what the UBD and UDL frameworks are and how to combine them for a more effective curriculum design.

• **Understandings:** Indigenous Language Educators & Planners will understand that...
  o The UBD framework is well-suited for designing and implementing effective Indigenous language curricula because it prioritizes the development of deep understanding and transferable knowledge and skills, rather than surface-level rote memorization of facts or isolated skills in the language.
  o Educating through a UDL lens helps remove barriers in the way students access presented material, in the ways they respond and act within the lesson, and in the ways, they engage and persist in learning.

• **Essential questions:** Indigenous Language Educators & Planners will keep considering...   o How can we ensure that our choice of a design framework for language revitalization aligns with our community's unique cultural, linguistic, and educational needs and goals?
• **Knowledge:** Indigenous Language Educators & Planners will know...   o How to choose a design framework that supports their community's specific language goals

Indigenous Language Teaching Program Approaches

As we discussed in Chapter 2, Indigenous language teachers and planners should create their own combination of methods that capitalize upon their communities' and their own individual strengths. While one community might teach language using the stars, another will weave a tule mat, and yet another will spend a day exploring an ice cave their ancestors once used for storing meat. What works for my community may not work for yours. Remember, selecting the best design framework for your community's language goals involves understanding your community's language needs and goals, researching available frameworks, considering your community's culture, assessing available resources, and consulting with experts. For my curriculum design illustration of Shoshoni, I've chosen to use what Mellow (2000) calls an "eclectic approach," where I use elements from different frameworks such as Understanding by Design, Universal Design for Learning, in addition to the teaching methods highlighted in this chapter including three language immersion methods: Total Physical Response (TPR), Total Physical Response- Storytelling (TPR-S), and Where Are Your Keys (WAYK) in addition to other holistic learning methods that could be applied to support Indigenous language teaching such as (TBLT) and (PBL). These methods, including Total

Physical Response (TPR), Total Physical Response-Storytelling (TPR-S), and Where Are Your Keys (WAYK), are chosen for Shoshoni language curriculum because they align with the cultural values and teaching practices of our community.

TPR and TPR-S incorporate physical movement and storytelling, which are central to many Indigenous cultures' traditional teaching methods. These methods also allow for experiential learning, which can help students to better retain and internalize new language concepts.

WAYK is a language learning method developed specifically for endangered languages and communities. It emphasizes language learning in a social and community-based context, and places importance on the intergenerational transfer of language knowledge.

Task-Based Language Teaching (TBLT) and Project-Based Learning (PBL) are also effective for Indigenous language teaching, including Shoshoni language teaching as they encourage hands-on and experiential learning, allowing for the integration of Shoshoni culture and language into real-world scenarios. Additionally, TBLT and PBL can foster collaboration and community engagement, which are key components of Indigenous language revitalization efforts.

Leanne Hinton (2001) provides a summary of language teaching methods and program types (e.g., informal language classes, bilingual education, immersion, and after-school programs) for Indigenous languages in the United States.

What is language immersion?

Unlike other language instruction methods, language immersion follows the learning path an infant takes on the way to fluency in a primary language. Students should learn rules implicitly by observing and interacting in naturalistic settings (Krashen, 1981; Krashen & Terrell, 1983). This is known as the "Natural Approach," (Krashen & Terrell, 1983). The child or participant spends all of the day in the target language; most sites have a "no English" rule. The students know English, of course. In most cases, students have been raised in English-speaking homes and are immersed in English constantly outside of the classroom. Learning activities utilize traditional Native ways of knowing and learning: highly interactive, hands-on exploration and discovery, observation, and listening. Students learn the language within the context of each Indigenous community, and thus no two programs are alike.

It's quite important to understand what language immersion is not. It is not:

- lists of vocabulary words to memorize and phrases to translate.
- 40-minute classes five times a week
- word searches in a two-way dictionary
- digression into English to explain a word or phrase.
- drills in the structure of the language, like conjugation of verbs.

In Immersion, participants think and speak in the Native language, without translation time delays. The Native language is not a "subject" but the medium through which all subjects are instructed. Math, science, art, and music are taught in languages such as Blackfeet or Native Hawaiian, or Shoshoni. The Native language is the language of learning, interactions, and all communications.

Partial-Immersion or Limited Exposure Approaches

Effective programs have generally used full immersion techniques, where no English is allowed in the classroom and teaching takes place through conversation in the Indigenous language and other forms of discourse embedded in meaningful classroom activities (Hinton 2003). However, many communities, programs, and non-fluent teachers, in particular, can only commit to about an hour of language instruction a day. Within this context, Hinton (2003) suggests that a language lesson should include:

(1) the lesson proper (the target language forms and any activities or assessments that relate to the content);
(2) rituals (repetitive language events that will occur every day or regularly, such as greetings, discussions of the weather, snack time, etc.)
(3) a review of previous lessons
(4) classroom management language (e.g., polite requests, commands, and questions)
(5) classroom patter (the informal language that arises through natural interaction in the classroom).

Eight key factors in successful language teaching and learning according to Hinton (2001):

1. If the goal is oral competence, implement teaching methods that focus on oral language skills, not written skills
2. Teaching immersion style lessons, where the target language is used without English translation and where gestures, miming, actions, and pictures are used to provide comprehensible input
3. Engagement of learners in "real communication efforts" (183) that provide a real-world communicative context and support thorough learning of both vocabulary and grammar
4. Repetition of key structures or content in a number of new situations or contexts (e.g., including old vocabulary in activities that also practice new vocabulary)
5. The use of activities and games that promote active physical work, which supports the learning process, increases learners' attention and interest, and strengthens the association between words and actions
6. The use of practice activities that enhance learners' movement from comprehension (understanding and recognition of language forms) to production (mimicking and language use); comprehension precedes production.
7. Implicit grammar instruction (teaching without explicit reference to language rules, terminology or structures, though this may be necessary or preferred in some cases depending on community/learner goals.
8. Optimistic attitudes, praise and positive forms of correction, as criticism discourages learners from speaking and participating.

(Hinton 2001; 183-184)

Linn et. al (2002) reviewed 15 language programs in Arizona, New Mexico, and Oklahoma in a report which was supported by the Indigenous Language Institute at Northern Arizona University. The project was aimed at providing information about the types of programs being practiced, what strategies make a language program effective in achieving its goals, and the accompanying challenges. The 15 programs reviewed varied in terms of the Indigenous languages taught, size of the community served, funding, age of learners, and style of class. Findings showed that successful language programs do the following things:

1) use language teams, consisting of Elders, community language teachers and advocates, and outside resource people such as linguists and curriculum developers, with emphasis placed on the role of Elders in final decision making
2) use an immersion approach to various degrees (soft, intensive, or total immersion)
3) include learners' families, such as offering adult language classes or involving parents, grandparents in children's learning
4) set clear goals that are aligned with community values, history, and traditions (e.g., participation in rituals or increasing Indigenous language use at home)
5) commit to training a fewer number of speakers at a higher proficiency level, who later become teachers
6) find a balance between traditional oral traditions (e.g., storytelling, prayers, humor and skillful oratory) and innovative pedagogical techniques (e.g., technology)
7) address issues of language variation (e.g., oral vs. written language, orthography and diverse writing systems, and dialects)
8) address local and family politics and garnering community-wide support
9) persevere in the face of limited funding, support, and fluent speakers.

Johnson (2017) writes that the best way to support Indigenous language learners of critically endangered languages is through 2,000 hours of intensive language classes, taught by second language learners in a cultural context. Sequenced curriculum, effective teaching methods, hours on task, community support, and regular assessments are also key to the success of language revitalization. With assessment, it is possible to know if learners are progressing. Without sequenced curriculum and assessments, it is all too common for learners to plateau at beginner (or if they are lucky, intermediate) levels, due to ineffective teaching methods, a lack of sequenced curriculum, or simply too few hours of instruction (126).

Choosing a design framework for your community's language goals:

Mellow (2000) highlights important implications for how teachers make decisions about Indigenous language teaching methods. Specifically, since Indigenous language teachers have embraced various Western language teaching approaches, educators should think carefully about these approaches and their impact to decide which teaching methods are best suited for their community's needs (108). Choosing the right design framework is critical for achieving your community's language goals. Here are some steps you can take to select the best design framework:

1. **Determine your community's language goals:** Start by understanding your community's language needs and goals. Are you trying to cultivate an endangered language? Do you want to help your community strengthen its identity? Knowing your goals will help you choose a framework that aligns with your community's needs. It's also important to consider the various language ideologies percolating in your community and how they inform your goals.

2. **Research design frameworks:** There are various design frameworks for language revitalization, such as the communicative language teaching (CLT) framework, immersion programs, or the task-based language teaching (TBLT) framework. Research each framework and determine which one aligns best with your community's language goals.

3. **Consider your community's culture:** Your community's culture is an essential factor to consider when choosing a design framework. Consider your community's values, beliefs, and practices when selecting a framework. For example, if your community values oral traditions, a framework that emphasizes oral language proficiency may be more suitable than frameworks that only support literacy goals.

4. **Assess available resources:** Assess the resources available to your community, including funding, staffing, and infrastructure. Some frameworks require more resources than others. Choose a framework that aligns with your available resources to ensure successful implementation.

5. **Consult with experts**: Seek advice from experts in language revitalization, language education, or linguistics. They can help you understand the strengths and limitations of each design framework and assist you in making an informed decision. Include elders, and cultural or language committees that can help you determine your community's specific contexts, goals, and other considerations appropriate to your people and language.

Selecting the best design framework for your community's language goals involves understanding your community's language needs and goals, researching available frameworks, considering your community's culture, assessing available resources, and consulting with experts. By following these steps, you can choose a framework that aligns with your community's needs and ensures successful language revitalization efforts. For the Shoshoni language curriculum developed for this guide, I've chosen to design my own using what Mellow (2000) calls an "eclectic approach," where using elements from different frameworks such as Understanding by Design, Universal Design for Learning, in addition to specific language teaching methods such as Total Physical Response, Where Are Your Keys?, And Total Physical Response- Storytelling. This creates a Shoshoni language curriculum that shows how a combination of activities may best be able to maximize language learning, may appeal to and accommodate different teaching and learning styles, and may provide variety in classroom activities, ultimately stimulating and motivating learners.

What is the UbD Framework?

The UbD framework by Wiggins and McTighe (2005) is a widely recognized and research-based approach to curriculum design and assessment that emphasizes understanding, transfer of learning, and the alignment of curriculum, instruction, and assessment. It is particularly well-suited for designing and implementing effective Indigenous language curricula because it prioritizes the development of deep understanding and transferable knowledge and skills, rather than surface-level rote memorization of facts or isolated skills in the language. The UbD framework is important to Indigenous language teaching because it provides a comprehensive and flexible approach to curriculum design that is based on research and best practices in education. Indigenous language teaching often faces unique challenges related to the complexity and diversity of Indigenous languages and cultures, the effects of historical trauma and colonization, and the need to foster language revitalization and cultural preservation. By using the UbD framework, Indigenous language teachers can design curricula that are aligned with their goals and values, that incorporate culturally responsive teaching practices, and that promote student engagement and motivation. The framework also emphasizes the importance of ongoing assessment and feedback, which is critical to tracking student progress and adjusting instruction as needed.

The UbD framework encourages teachers to begin with the end in mind by identifying the desired learning outcomes and then **working backwards** to create engaging and culturally responsive learning experiences that support the achievement of those outcomes. By using the UbD framework to design a Shoshoni language curriculum, teachers can ensure that the content, pedagogy, and assessment are aligned with both the cultural values and priorities of the language community and the broader educational goals and standards. In addition, the UbD framework emphasizes the importance of ongoing evaluation and revision of the curriculum to ensure its continued effectiveness in meeting the needs and aspirations of Indigenous language learners and their communities. The Understanding by Design (UbD) framework can be used in Indigenous language curriculum design in the following ways:

1. **Identifying enduring understandings**: The first step in the UbD framework is to identify the essential questions and enduring understandings that students should develop through the curriculum. In Shoshoni language curriculum design, this could involve identifying the key language concepts and cultural knowledge that students should gain through their language learning.

2. **Designing assessments:** The next step is to design assessments that align with the essential questions and enduring understandings. In Shoshoni language curriculum design, this could involve designing assessments that evaluate students' ability to use the language in context and demonstrate cultural understanding through language.

3. **Planning learning experiences:** Once the essential questions and assessments are identified, teachers can plan learning experiences that will help students develop the necessary skills and knowledge. This could involve identifying authentic learning experiences that allow students to use the language in real-world contexts.

4. **Incorporating UDL principles**: As mentioned earlier, the UbD framework can be enhanced by incorporating Universal Design for Learning (UDL) principles. In Shoshoni language curriculum design, UDL principles could be used to ensure that the curriculum is accessible to all learners, regardless of their background or ability.

Indigenous Language Program Approach Activity Introduction

The following activity's purpose is to help language program planners and teachers make informed decisions about the approach that will best suit their language program. By analyzing the strengths and limitations of each type of language program approach, participants will gain a deeper understanding of which approach aligns best with their language program goals. This activity provides a foundation for the development of a curriculum that supports the chosen approach. By the end of the activity, participants will have a better understanding of how their language program will be structured and what specific theories and pedagogies will be used to support their work in the classroom.

Interactive Activity: Identifying the Approach for your Language Program
Purpose: To help language program planners and teachers make informed decisions about the approach that will best suit their language program, and to provide a foundation for the development of a curriculum that supports the chosen approach.
Approach analysis: Have participants work in small groups to analyze the strengths and limitations of each type of language program approach (full immersion, partial immersion, second language, oral skills-only). Provide a list of prompts or guiding questions to help groups think critically about each approach, such as: • What are the benefits of this approach for learners? • What are the challenges of implementing this approach? • How does this approach align with the goals of our language program? This activity should help you answer larger picture questions such as: 1. How will your language program be structured? 2. Will it be full immersion? Partial immersion? Second language program? 3. Will it be oral skills only? Or include reading and writing?
Identifying the type of language teaching approach is important for the rest of your curriculum development, especially when it comes to choosing specific theories and pedagogies to support your work in the classroom.

Setting language curriculum goals to match your community's language goals

Setting language curriculum goals that align with your community's language goals is essential to achieve successful language revitalization efforts. Here are some steps you can take to set language curriculum goals that match your community's language goals:

1. **Determine your community's language goals**: Start by understanding your community's language needs and goals. Are you trying to preserve an endangered language? Do you want to help your community become bilingual? Knowing your goals will help you set appropriate language curriculum goals. This is an ongoing process that should be done often, as we know that languages, their ideologies, and community attitudes shift. The E-GIDS (Expanded Graded Intergenerational Disruption Scale; Lewis & Simon 2010) we discussed in Chapter one can be useful in understanding your community's language needs and setting appropriate language goals. The E-GIDS provides a framework for understanding the level of endangerment of a language and can help identify areas where language revitalization efforts are needed, such as developing a corpus, promoting language acquisition, or identifying domains of use.
   Using the E-GIDS, you can assess the level of language endangerment in your community and determine which areas require the most attention. For example, if your language is in the advanced stages of endangerment, it may be necessary to

focus on language acquisition and developing a corpus to preserve the language. On the other hand, if your language is in the early stages of endangerment, you may be able to focus on promoting bilingualism and identifying domains of use to increase the language's visibility and usage. By understanding your community's language goals and using the E-GIDS as a guide, you can set realistic goals for language revitalization efforts and prioritize the areas that require the most attention. This ongoing process should be revisited regularly as the language's ideologies and community attitudes shift.

2. **Identify language proficiency levels:** Identify the language proficiency levels that your community needs to achieve to meet their language goals. Determine the skills your community needs to develop, such as speaking, listening, reading, or writing.

3. **Develop learning objectives**: Based on the language proficiency levels and skills needed, develop specific, measurable, achievable, relevant, and time-bound (SMART) learning objectives. Ensure that the learning objectives align with your community's language goals and are culturally relevant.

4. **Determine learning outcomes**: Determine the expected learning outcomes that align with your community's language goals. Identify the knowledge, skills, and attitudes that learners should acquire upon completion of the curriculum.

5. **Develop a language curriculum**: Based on the learning objectives and outcomes, develop a language curriculum that aligns with your community's language goals. Determine the learning activities, resources, and assessment methods needed to achieve the learning objectives and outcomes.

6. **Continuously monitor and evaluate progress**: Continuously monitor and evaluate learners' progress toward the learning objectives and outcomes. Use the feedback to modify and adjust the language curriculum as needed.

When setting goals and creating a lesson plan for an Indigenous language curriculum, it is important to consider the needs and goals of the language community and the learners. If using a combined UBD/UDL framework, Shoshoni language teachers should work to align their lesson plans with the essential questions and enduring understandings of the curriculum and should incorporate a variety of activities and assessments that help students develop their language skills in a meaningful and authentic way. This can include setting clear learning objectives for each lesson, incorporating culturally relevant topics and themes, and using authentic resources and multimedia to enhance the learning experience. Teachers should also work to create a positive and inclusive learning environment that supports the needs of all students and should collaborate with the language community to ensure that their lesson plans are culturally responsive and relevant.

Your goals for language revival will be specific to your community and classroom. Your goals may reflect a variety of factors, including the current status of your language, and your community's vision for your language's use. Some of the following possible goals for language revitalization have been identified by Hinton (2011):

- **Full or significant bilingualism:** This goal may be appropriate for communities with a significant number of language speakers, including Elders, middle-aged and younger adults, and perhaps even children (this would reflect languages that are placed from 6b-8a on the EGID scale). These communities may focus on things such as:
    - expanding the use of the language in homes and in the community; and
    - exposing young children to their language, through such things as language nests and other programs.

- **Restore and revitalize language use among people who still have the ability to speak it:** communities with a "declining" or "endangered" language status may focus on this as a short-term goal, at least. These communities may:
    - Create settings and formal classes in which fluent speakers can practice speaking their language in a non-threatening environment.
    - Promote efforts in the home, the community, and the education system to promote young speakers of the language.

Creating Goals Activity Introduction and Application to the Shoshoni Language

The purpose of the following activity is to help Indigenous language program planners prioritize and determine the learning goals for their students, and to consider the difficulty of achieving these goals. By ranking the goals in order of importance and difficulty, language program planners can gain a better understanding of their students' needs and design appropriate curricula to achieve these goals. This activity will provide an opportunity for reflection on the community's language goals and the importance of understanding the difficulty of achieving these goals. After ranking the goals, we will debrief and discuss the results, and how they impact curriculum design. Let's begin with the Shoshoni language context:

Interactive Activity: Creating Learning Goals for a Shoshoni Language Program
Purpose: to help Shoshoni language program planners prioritize and determine the learning goals for their students, and to consider the difficulty of achieving these goals.
Directions: Rank the following six (6) goals where one (1) is the most important and six (6) is less important for your students:
__1___ Knowing how to understand the language __2___Strengthening Identity through the use of the language __5___ Knowing how to read/write the language __3___Understanding the culture (and their role in it) through the use of the language __6___Knowing how to speak the language fluently __4___Knowing how the language works (grammar)
Now, rank the same goals in order of difficulty to achieve. So one (1) would be the most difficult to achieve and six (6) would be the easiest for your students to achieve:
__4__ Knowing how to understand the language __5__ Strengthening Identity through the use of the language __1__ Knowing how to read/write the language __6__Understanding the culture (and their role in it) through the use of the language __3__ Knowing how to speak the language fluently __2__Knowing how the language works (grammar)

Debrief:
• What was surprising to you?
  ○ That the importance of goals does not always line up with effort and ease.
• How will these rankings impact your curriculum design?
  ○ These rankings impact my Shoshoni curriculum design in that I will not focus on explicit grammar teaching, but instead will focus on creating immersion goals by using teaching methods that incorporate immersion.
• Do these rankings reflect your community's current language goals? Why or why not?
  ○ After doing this activity with members of the Shoshone-Bannock Language and Culture Preservation Department, it is clear that grammar and vocabulary are important to community members, but fluency and language understanding are still more important and match the goals I've ranked above.

My community's identified goals for Shoshoni language revitalization

The preservation and revitalization of endangered languages is a complex and multifaceted task that requires a comprehensive approach. To achieve success, language revitalization efforts must be grounded in a deep understanding of the community's needs and priorities. The key goals of Shoshoni language revitalization in my community are capacity building, increasing the domains of language use, cultural integration with language teaching, and documentation and materials development.

These goals are critical components of a larger strategy aimed at ensuring the survival and growth of Shoshoni, and they require careful planning, coordination, and collaboration between linguists, educators, community leaders, and others. In this context, it is important to consider the unique needs and circumstances of each community, and to develop tailored strategies that are grounded in local knowledge, resources, and priorities. Since the Shoshoni language falls between 8A and 8B on the EGID scale, it is considered endangered. In this case, the following goals for my community would be appropriate:

1. **Capacity building**: This refers to developing the skills and knowledge necessary to support the language revitalization efforts. It is important to start building the capacity of community members to ensure that they have the skills and resources to support the language in the future as teachers, parents, and speakers.
2. **Increase domains of language use:** To ensure the survival and growth of the language, it is important to increase the number of domains in which the language is used. This includes using the language in everyday interactions, as well as in educational and cultural contexts.
3. **Cultural integration with language teaching:** Language revitalization efforts should not just focus on teaching the language itself, but also on integrating the language with the cultural traditions and practices of the community. This helps to reinforce the value and importance of the language within the community. Teaching Shoshoni means teaching culture; they are inextricable.
4. **Documentation and materials development:** Even if the language is not yet critically endangered, it is important to start documenting and developing materials to support its use. This includes creating dictionaries, grammars, and other materials that can be used to teach the language to future generations. It also includes documenting cultural practices and traditions that are associated with the language.

The following is a blank template of the goal creation activity completed above for your community to try.

Interactive Activity: Creating Learning Goals for Your Language Program
Purpose: to help language program planners prioritize and determine the learning goals for their students, and to consider the difficulty of achieving these goals.
Directions: Rank the following six (6) goals where one (1) is the most important and six (6) is less important for your students:
_____ Knowing how to understand the language _____ Strengthening Identity through the use of the language Knowing how to read/write the language _____ Understanding the culture (and their role in it) through the use of the language _____ Knowing how to speak the language fluently _____ Knowing how the language works (grammar)
Now, rank the same goals in order of difficulty to achieve. So one (1) would be the most difficult to achieve and six (6) would be the easiest for your students to achieve:
Knowing how to understand the language _____ Strengthening Identity through the use of the language _____ Knowing how to read/write the language _____ Understanding the culture (and their role in it) through the use of the language _____ Knowing how to speak the language fluently _____ Knowing how the language works (grammar)
Debrief: • What was surprising to you? • How will these rankings impact your curriculum design? • Do these rankings reflect your community's current language goals? Why or why not?

The results of the interactive activity on creating learning goals for a Shoshoni language program reveal that fluency and language understanding are prioritized over explicit grammar teaching and reading/writing proficiency. This information will guide the choices made in the rest of the curriculum, which will take an eclectic approach using the Understanding by Design (UBD) and Universal Design for Learning (UDL) frameworks.

The UBD framework will help to ensure that the curriculum is aligned with the prioritized learning goals, while the UDL framework will ensure that the curriculum is designed to meet the diverse learning needs of students. By combining these frameworks, the curriculum will be designed to promote the development of language proficiency and cultural understanding through an immersive and inclusive learning experience.

Chapter 3 Review:

- To choose the right design framework, it is important to determine your community's language goals and needs, research design frameworks, consider your community's culture, assess available resources, and consult with experts.
- The UbD framework is particularly well-suited for designing and implementing effective Indigenous language curricula because it prioritizes the development of deep understanding and transferable knowledge and skills, rather than surface-level rote memorization of facts or isolated skills in the language.
- The UDL framework is helpful for Indigenous language curriculum development as it promotes inclusive and culturally responsive learning environments that support the needs of all students and help to preserve and revitalize Indigenous languages.
- Setting language curriculum goals that match community language goals is essential for successful language revitalization efforts.
- Steps to set language curriculum goals:
    - Determine community language goals using the E-GIDS framework.
    - Identify language proficiency levels needed.
    - Develop SMART learning objectives and align them with community goals.
    - Determine expected learning outcomes.
    - Develop a language curriculum with appropriate learning activities, resources, and assessments.
    - Continuously monitor and evaluate progress and modify the curriculum as needed.

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Chapter 4: Implementing Community Language Goals with Second Language Acquisition & Understanding by Design

Chapter 4 Goals:
• **Transfer**: Indigenous Language Educators & Planners will be able to independently use their learning to...   o Apply the Understanding by Design framework (or UbD framework) to design curriculum units that support students' learning and understanding.

• **Understandings:** Indigenous Language Educators & Planners will understand that...
  o Effective curriculum design involves an iterative, three-stage process, planned backward from clear goals.
  o Understanding by Design is a way of thinking and planning, not a prescriptive formula for planning or teaching.
  o Understanding must be developed by students; thus, the teacher's job is to facilitate meaning-making by the learner.
  o Second Language Acquisition Theory impacts language teaching

• **Essential questions:** Indigenous Language Educators & Planners will keep considering...
  o What is effective curriculum design?
  o Why plan backward?
  o How do we teach for Indigenous language understanding and transfer?
  o How will we know that students really understand?

• **Knowledge:** Indigenous Language Educators & Planners will know...
  o The tenets of the UbD framework.
  o The three stages of backward design.
  o How to develop essential questions and enduring understandings for Indigenous language teaching based on community language goals.
  o Four perspectives of second language acquisition teaching.
  o Four domains of language.
  o Five Key Concepts of second language acquisition.

This guide helps address challenges specific to Indigenous language teaching as it is more complex and varied than teaching world languages as a second language. That isn't to say that second language acquisition teaching (SLAT) is not relevant to Indigenous language curriculum building. Berlin (2000) described the benefits of an awareness of findings from second language acquisition research and second language acquisition teaching (SLAT) theory, pedagogical approaches, and techniques for educators who want to implement or are engaged in Indigenous language education.

SLAT is a field of inquiry that includes four perspectives specific to language acquisition teaching:

1. **a linguistic perspective**: This perspective focuses on the structure and rules of language, including phonetics, phonology, morphology, syntax, and semantics. In an Indigenous context, this perspective can inform language planning by identifying the grammatical and linguistic features of the Indigenous language that need to be taught to learners. For example, if a language has complex inflectional systems, such as polysynthetic languages like Yup'ik, then Indigenous language planners may need to develop pedagogical strategies that help learners understand and use these systems effectively.
2. **a sociolinguistic perspective:** This perspective emphasizes the social context in which language is used, including factors such as social status, gender, ethnicity, and cultural identity. In an Indigenous context, this perspective can inform language planning by identifying the social contexts in which the language is used, and developing pedagogical strategies that are sensitive to the cultural norms and values of the community. For example, if the Indigenous language is primarily used in ceremonial or religious contexts, language planners may need to design language learning materials that reflect this context.
3. **a psycholinguistic perspective:** This perspective focuses on the cognitive processes involved in language learning, including memory, attention, perception, and comprehension. In an Indigenous context, this perspective can inform language planning by identifying the cognitive demands of learning the language and developing pedagogical strategies that are appropriate for learners at different levels of proficiency. For example, if the Indigenous language has a complex phonology, or sound system, Indigenous language planners may need to design materials that help learners distinguish between different sounds.
4. **a pedagogical perspective:** This perspective emphasizes the teaching and learning process, including instructional methods, materials, and assessments. In an Indigenous context, this perspective can inform language planning by identifying the most effective teaching methods and materials for different learners, including families who may not have a language speaker at home. It is important to develop materials and resources that are accessible to all learners, regardless of their language background. This may include online resources, audio and video materials, and materials that incorporate images and visual aids to support

comprehension. Assessments should also be designed to measure progress and provide feedback to learners and families. Additionally, it is important to involve families and community members in the language-learning process to create a supportive language-learning environment outside of the classroom.

Figure 2: The Four Perspectives of Second Language Acquisition Teaching (Berlin 2002).

According to Berlin (2000), the study of SLAT could greatly benefit Indigenous educators as it would increase their knowledge of theory and increase the effectiveness of their teaching by helping them to identify individual learner needs and vary and/or modify their practices. It also allows educators greater creativity, flexibility, and innovation in their teaching techniques. Lastly, the focus on communicative competence in the field of SLAT is culturally appropriate for Indigenous cultures because many communities have an oral tradition or may be in the process of developing an orthography, or spelling system.

Second Language Acquisition (SLA) is a theory by Steve Krashen that is an important framework for understanding that language learning must be meaningful and not based on rote memorization skills. Language acquisition follows a natural progression described as natural learning phases, for both adults and children.

The phases are, approximately: the comprehension (or silent) phase, early production phase, speech emergence, and, finally, intermediate and advanced speech (Krashen & Terrell, 1988). Krashen's work highlights the five hypotheses that inform second language acquisition, which is relevant to communities where their endangered language is being learned as a second language (L2) instead of the first language (L1). Krashen's theory offers a framework for understanding how language acquisition works and what conditions are necessary for it to occur. More specifically, SLA offers important insights for Indigenous language teachers who are working to revitalize and preserve their languages. Krashen's theory proposes that language acquisition occurs subconsciously through exposure to comprehensible input that is meaningful to the learner. This means that Indigenous language teachers should focus on creating a positive and supportive learning environment that prioritizes immersion and exposure to the language. In addition, Krashen's theory emphasizes the importance of affective factors, such as motivation and self-confidence, in language acquisition. Indigenous language learners may face unique challenges in this regard, such as the historical trauma associated with the loss or suppression of their language. By using Krashen's theory as a guide for developing language goals, Indigenous language teachers can help promote more effective and sustainable language acquisition for their students.

The following figure visually represents the five key concepts of Krashen's theory:

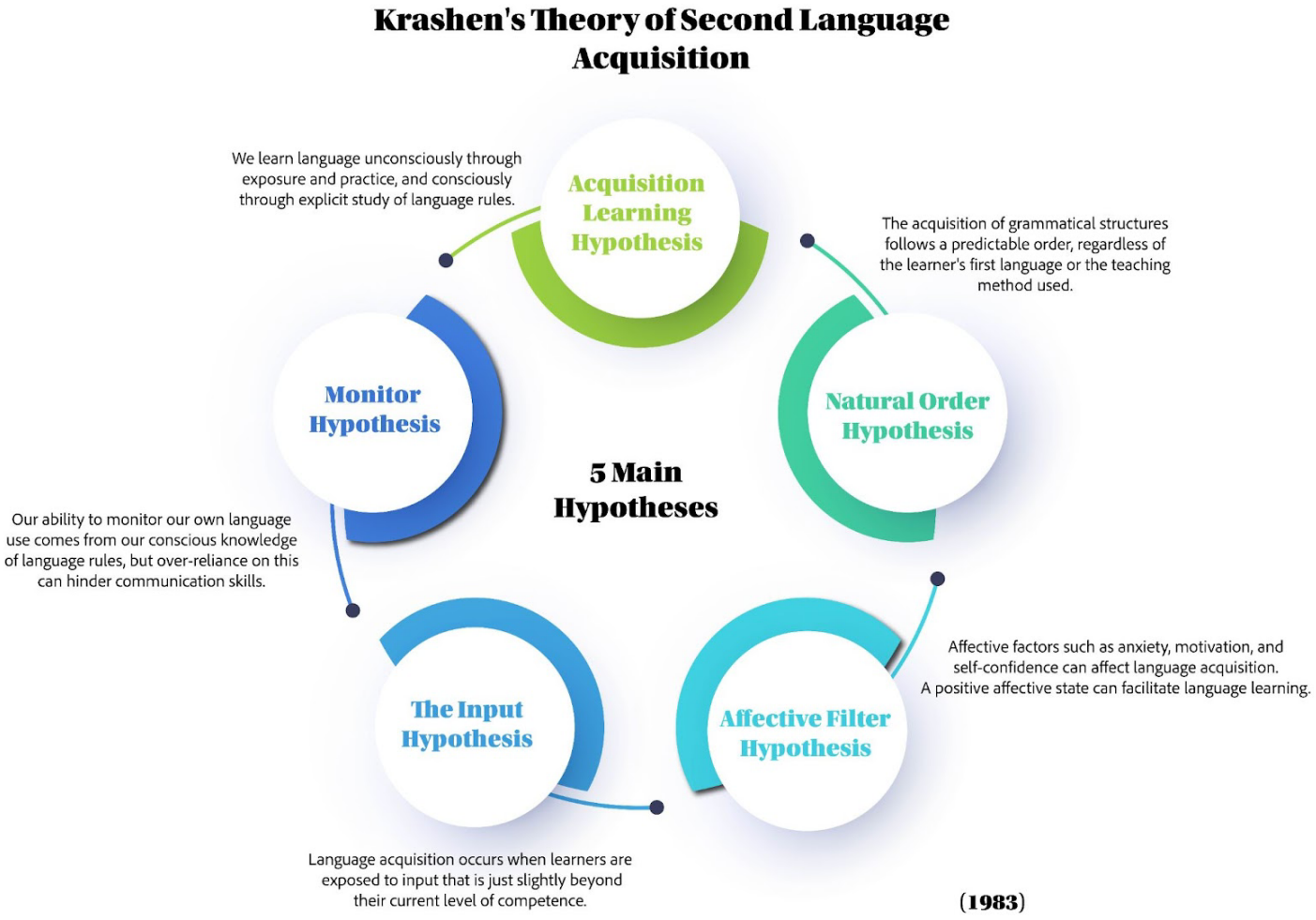

Figure 3: Krashen's Theory of Second Language Acquisition (1983)

How can these hypotheses be applied to Indigenous language learners and teachers?

Through:

- **Comprehensible input**: The Input Hypothesis is highlighted as a key concept, with a visual representation of how language input should be comprehensible and meaningful to the learner.
- **Affective factors**: The Affective Filter Hypothesis is highlighted as another key concept, with a visual representation of how factors such as motivation, anxiety, and self-confidence can impact language acquisition.
- **Language acquisition vs. language learning:** Krashen's belief that language acquisition is more effective than language learning and encourages a focus on immersion and exposure to the language.

Key takeaways:

- Remember the importance of comprehensible input throughout your curriculum.
- Create a positive and supportive learning environment.
- Keep a focus on immersion and exposure to the language.

Understanding Language Domains in the Classroom: Speaking, Listening, Reading, Writing

Heineke and McTighe (2018) write that we as educators authentically merge both language functions and features in the classroom to interpret and communicate ideas through four language domains: listening, speaking, reading, and writing (Nagy & Townsend, 2012)

Language Domains in the Classroom		
	Receptive Language	**Productive Language**
Oral Language	Listening	Speaking
Literacy	Reading	Writing

Table 1: Language Domains in the Classroom

Because speaking is a productive skill, it is essential for second language learners to have opportunities to practice producing language to fully internalize and consolidate their learning. Swain (1985) emphasizes the importance of "delayed output," or the need for learners to produce language themselves to engage in deeper processing and notice gaps in their knowledge. This concept is particularly relevant in Indigenous language classrooms, where learners may have limited exposure to fluent speakers and few opportunities to practice speaking the language in daily interactions.

As Swain (1985) argues, providing learners with opportunities to produce language themselves, even if their output is not perfect or fluent, can lead to improved language acquisition. In Indigenous language classrooms, this may involve creating a low-pressure environment in which learners are encouraged to produce language without fear of making mistakes. Teachers can facilitate this process by providing prompts or tasks that allow learners to practice using the language for a variety of social and academic purposes, while also incorporating sociolinguistic cues, rules, and expectations for oral conversation to assess comprehension and provide context (Brown & Abeywickrama, 2010). By prioritizing learner production and interaction, Indigenous language teachers can help learners to develop their phonology, syntax, and lexicon in meaningful ways that support their ability to communicate with others. This process requires patience, support, and a willingness to embrace the concept of delayed output, as learners may need time and practice to fully internalize the language (Swain, 1985). However, with consistent effort and support, learners can develop their speaking skills and build the confidence needed to use the language in a variety of contexts.

Facilitating the connection between languages is integral in instruction, and it is important to consider the specific context of Indigenous language revitalization in each community. The community's language goals, which are informed by their language revitalization context, should be the scaffold upon which the curriculum is designed. A learner's L1 is a rich resource for literacy and disciplinary learning, as L1 abilities transfer to L2 development and academic learning. When teachers are familiar with the specific Indigenous language of the community, they can be aware of how it compares with other languages. This awareness allows them to better understand linguistic transfer, or how learners use their L1 to make sense of their L2 (Heineke & McTighe, 2018). By incorporating the community's specific language goals into instruction, teachers can help support students in developing their language skills and deepening their understanding of disciplinary content, while also promoting the revitalization of Indigenous languages within the community. Due to many factors such as forced assimilation and colonization, most Indigenous language learners' L1 will be English.

Research suggests that Indigenous language learners who are learning their Indigenous language as a second language, with English as their L1, may face certain challenges such as interference from their L1 and the development of an interlanguage (McCarty & Lee, 2014). For example, learners may struggle with different sentence structures, pronunciation, and vocabulary. It is important for teachers to be aware of these challenges and to create a safe and supportive learning environment in which learners can practice and develop their language skills without fear of shaming or judgment.

As Swain (1985) argues, learners need opportunities to produce language themselves to fully internalize and consolidate their learning. This is particularly important in Indigenous language classrooms, where learners may have limited exposure to fluent speakers and few opportunities to practice speaking the language in daily interactions. However, it is important to note that a period of mixed language is expected and that asking students to produce a perfect target language from the outset can be discouraging and even harmful to their language development.

To support learners in their language development, teachers should prioritize creating a safe and supportive learning environment in which learners are encouraged to practice speaking the language without fear of shaming or judgment. Shaming can have significant negative impacts on learners' academic and social-emotional development, leading to decreased motivation and engagement in learning (McCarty & Lee, 2014). By embracing a patient and

supportive approach, teachers can help learners to develop their language skills in meaningful ways that promote academic achievement and cultural knowledge, preparing them to be leaders of their communities.

Teachers and language planners designing curricula for Indigenous language learners need to consider these challenges and tailor their instruction to address them. This may include providing ample opportunities for students to practice their speaking, listening, reading, and writing skills in their Indigenous language, as well as integrating culturally relevant content and experiences into the curriculum. Essential questions and enduring understandings are essential components of the Understanding by Design (UbD) curriculum design framework, which is used to guide the development of a coherent and meaningful Indigenous language curriculum. Essential questions are open-ended questions designed to provoke thought and inquiry, and they help students explore key concepts and ideas related to the Indigenous language being studied. They are broad, overarching questions that provide a framework for students to investigate and explore language's nuances, complexities, and histories. Enduring understandings are statements that express the big ideas or key concepts that students should be able to understand and retain, even after they have finished the unit or course. Enduring understandings highlight the most important takeaways from the curriculum and provide a basis for students to build on their knowledge and skills as they continue to learn the Indigenous language. Together, essential questions and enduring understandings form the foundation of the UbD curriculum design process, and they ensure that Indigenous language curricula are meaningful, relevant, and comprehensive. By developing essential questions and enduring understandings, teachers can create a curriculum that is focused, purposeful, and promotes deep understanding and inquiry-based learning.

To align Essential Questions and Enduring Understandings with Indigenous Knowledge and Practices, it is important to start by centering Indigenous knowledge and practices in the curriculum design process. This involves directly engaging with Indigenous communities, Elders, Knowledge Keepers, and language speakers to learn about their worldviews, values, and ways of knowing, as well as the cultural significance of the content being taught. Essential Questions should be open-ended and thought-provoking, while Enduring Understandings should be statements that capture the big ideas and concepts that students should take away from the unit of study. Both should be framed in a way that is relevant and meaningful to Indigenous learners and connected to Indigenous knowledge and practices. In addition, it is important to ensure that the assessment practices used in the curriculum are culturally responsive and inclusive, and that they align with Indigenous ways of knowing and learning. This includes using assessment practices that are respectful of Indigenous culture and values, and that support the development of both language proficiency and cultural competence. By aligning Essential Questions and Enduring Understandings with Indigenous Knowledge and Practices, we can create a curriculum that is meaningful and relevant to Indigenous learners, and that supports their language and cultural revitalization goals.

Here are some examples of essential questions and enduring understandings that could be used throughout a unit on basketry in a Shoshoni language class:

Essential Questions:

1. Which focal vocabulary and grammatical constructions are essential to a language-based study of basketry?
2. How can the study of basketry connect us to our cultural heritage and identity?
3. What traditional materials, techniques, and designs are used in Indigenous basketry?
4. How has basketry changed and evolved over time, and what does it tell us about the history of Indigenous communities?
5. How can we use basketry to connect with traditional ecological knowledge and our language?

Enduring Understandings:

1. Basketry is a culturally significant practice that has been used by Shoshoni communities for thousands of years.
2. The study of basketry can help us connect with our cultural heritage, identity, and language.
3. Traditional materials, techniques, and designs are important aspects of Indigenous basketry.
4. Basketry is a living tradition that has changed and evolved over time.
5. The practice of basketry can help us develop a deeper connection to the natural world and a deeper understanding of the Shoshoni language.

Chapter 4 Review:

- Throughout the curriculum design process, it is important to engage with Indigenous communities, elders, and language experts to ensure that your framework is grounded in cultural authenticity and respect.
- Second Language Acquisition Theory and Teaching are vital for choosing the appropriate approach for your language program. By understanding how language is acquired, your community can develop goals for curriculum that is based in immersion.
- Understanding the language domains of a classroom are important when designing a curriculum for your language: how will you engage these domains? Are they relevant to your community's goals?
- Consider seeking out professional development opportunities to further develop your skills and knowledge in UDL, UBD, and Indigenous language teaching.

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Websites:

What is Understanding By Design?
https://cft.vanderbilt.edu/guides-sub-pages/understanding-by-design/

Chapter 5: Culturally & Linguistically Responsive Language Teaching: Preplanning for an Inclusive Indigenous Language Acquisition Classroom Environment

Chapter 5 Goals:
• **Transfer**: Indigenous Language Educators & Planners will be able to independently use their learning to...   o Apply culturally responsive and linguistically responsive teaching practices to create a more inclusive and effective classroom environment.

• **Understandings:** Indigenous Language Educators & Planners will understand that...
  o holistic language teaching approaches that integrate Indigenous culture and values to support authentic language acquisition.
  o Students bring assets and resources to the classroom in the form of background knowledge and experiences from their homes, communities, and schools. Teachers can acknowledge and utilize these resources to create a more inclusive and effective learning environment.

• **Essential questions:** Indigenous Language Educators & Planners will keep considering...   o Why is it important to acknowledge students' background knowledge and experiences in the classroom?
• **Knowledge:** Indigenous Language Educators & Planners will know...   o How to collect and utilize anecdotal data to gain insight into students' funds of knowledge from home and prior knowledge from the community.

What is the UDL Framework?

The Universal Design for Learning (UDL) is a framework developed by Anne Meyer and David Rose (1998) is a framework that provides a systematic methodology for including and engaging all learners and is based on research findings from across the learning sciences documenting what is truly universal about learners: the inherent and predictable variability in the ways they access and engage in the learning process (Meyer et al., 2014; Meyer & Rose, 1998). To implement a UDL approach to curriculum design, teachers foreground the three key principles of the UDL framework in their lesson planning and delivery:

(a) provide multiple means through which students can engage in the learning process,
(b) provide multiple representations of content and skills, and
(c) provide multiple avenues through which students can interact and express what they know

In essence, educating through a UDL lens helps remove barriers in the way students access presented material, in the ways they respond and act within the lesson, and in the ways they engage and persist in learning. UDL would benefit Shoshoni language teachers and learners in many ways. Here are a few examples:

1. **Inclusive instruction**: UDL emphasizes the importance of designing instruction that meets the diverse needs and backgrounds of all learners. This is particularly relevant in Indigenous language classes, where students may come from different linguistic and cultural backgrounds. By using UDL principles, teachers can create instruction that is flexible, engaging, and relevant to all students, regardless of their prior knowledge or abilities.

2. **Multiple means of representation**: UDL encourages teachers to use a variety of methods to present information, such as visual aids, audio recordings, and gestures. This is particularly important in Indigenous language classes, where traditional teaching methods may not be effective for all students. By offering multiple means of representation, teachers can ensure that all students have access to the language and can understand the content.

3. **Multiple means of action and expression**: UDL also emphasizes the importance of providing students with multiple ways to demonstrate their understanding and knowledge. This is particularly important in Indigenous language classes, where students may have different learning styles and preferences. By offering multiple means of action and expression, teachers can ensure that all students can show their understanding and engage with the language.

4. **Cultural relevance**: UDL also promotes the importance of cultural relevance in instruction. This is particularly relevant in Indigenous language classes, where language and culture are deeply intertwined. By incorporating cultural knowledge and practices into instruction, teachers can create a learning environment that is engaging and meaningful to Indigenous language learners.

5. **Student engagement:** UDL also focuses on promoting student engagement and motivation. This is particularly important in Indigenous language classes, where students may face many challenges to learning the language, such as the loss of ancestral knowledge and the influence of dominant languages. By using UDL principles to create engaging and relevant instruction, teachers can motivate students to learn and sustain their interest in the language over time.

Overall, UDL provides a framework for designing instruction that meets the diverse needs and backgrounds of all learners, including Indigenous language learners. principles, Shoshoni language teachers can create instruction that is engaging, relevant, and effective in promoting language learning and cultural awareness in the classroom.

Combining These Frameworks for a Shoshoni Language Curriculum

Universal Design for Learning (UDL) and Understanding by Design (UbD) can be used in tandem to create effective and inclusive lesson plans. Both frameworks aim to promote student learning and engagement by focusing on clear learning goals and multiple means of representation, action, expression, and engagement. UDL provides a framework for designing instruction that meets the diverse needs of all learners, whereas UbD offers a framework for designing a curriculum that emphasizes understanding, transfer, and authentic performance (Meyer & Gordon 2014; Wiggins & McTighe 2005). Together, they can help teachers to create well-designed lessons that are accessible, challenging, and relevant to all students.

UbD and UDL models offer distinct approaches to designing instruction that lead to meaningful learning outcomes. While UbD emphasizes setting goals and working backwards to achieve them, UDL prioritizes meeting the diverse learning needs of individual students. In the context of Indigenous language teaching, UDL can be especially beneficial for creating instruction that is inclusive, culturally relevant, and engaging. For example, a teacher might use UDL to plan instructional strategies that offer multiple ways of presenting content, providing opportunities for students to interact with the language, and fostering motivation and interest. The teacher might then use UbD to plan assessments that measure whether students have achieved the desired outcomes and evaluate the effectiveness of the instructional strategies. This iterative process of design, implementation and evaluation can help teachers improve their practice and enhance student learning. By combining the best parts of both models, Shoshoni language teachers can create instruction that is valuable to all learners and effective in promoting language learning and cultural awareness.

Culturally and Linguistically Responsive Teaching Practice

Geneva Gay (2010) defines culturally responsive pedagogy as instruction that validates and incorporates "cultural knowledge, prior experiences, frames of reference, and performance styles of ethnically diverse students to make learning encounters more relevant to and effective for them" (p. 31). Because of the vast array of cultural diversity, culturally responsive pedagogy is a dynamic framework rather than a prescriptive curriculum or instructional approach, taking different shapes and forms depending on the students in the classroom. In other words, teachers use personalized knowledge of individual students' cultural backgrounds and lived experiences to shape and craft meaningful classroom instruction. When learning goals and activities are situated within students' unique and diverse experiences and perspectives, students demonstrate increased motivation, engagement, and learning (Gay, 2010; Herrera, 2016).

In a similar vein, linguistically responsive teaching emphasizes practices that specifically recognize and respond to language and linguistic diversity (Lucas & Villegas, 2010; Lucas et al., 2008). In this approach to pedagogy and practice, teachers plan instruction with an explicit lens on language development, which results in rigorous disciplinary teaching and learning that vary depending on students' language backgrounds, experiences, and proficiencies. To be linguistically responsive, educators first work to understand the principles of language learning and development and recognize students' unique and diverse language backgrounds and abilities as resources for learning. Linguistically responsive instruction then explicitly attends to language demands in academic tasks and scaffolds tasks to support language development and disciplinary learning (Heritage et al., 2015; Lucas et al., 2008; Walqui & Heritage, 2012).

While linguistically responsive teaching developed out of teaching English as a second language, it may serve as a guideline for framing Indigenous language teaching in the classroom. Linguistically responsive practice spans contexts and disciplines: whether teaching literacy, mathematics, science, social studies, special areas, or electives in early childhood, elementary, secondary, or special education settings, with bilingual or monolingual mediums of instruction, all teachers support students' language development.

Key Points of Culturally and Linguistically Responsive Practice	
Culturally Responsive Pedagogy (Gay 2010)	**Linguistically Responsive Teaching** (Lucas et al. 2008)
• Teaching is dynamic and flexible to reflect students' backgrounds. • Facilitation of learning taps into background knowledge and experiences. • Teachers shape and craft instruction to align with students' backgrounds. • Goal is to make learning more relevant, engaging, and effective for students	• Teaching is grounded in theoretical principles of language learning and development. • Facilitation of learning taps into language backgrounds and proficiencies. • Teachers attend to language demands and scaffold instruction by language proficiency. • Goal is to promote disciplinary learning and language development for students.

Table 2: Key Points of Culturally and Linguistically Responsive Practice Adapted from (Heineke & McTighe 2018)

Acknowledging Student Background Knowledge in Your Curriculum Design

All facets of learning and development—language, cognitive, and academic— occur through social and cultural processes (Thomas & Collier, 1997; Vygotsky, 1978). Students bring to the classroom the assets and resources that they have learned from since birth, also referred to as background knowledge (Herrera, 2016). At the heart of a learner's identity, these social and cultural processes are essential to learning across dimensions (Herrera, 2016). Because the sociocultural dimension is so essential to student achievement, it's important to acknowledge learners' background knowledge from their homes, communities, and school. Heineke & McTighe (2018) identified the main sources of this background knowledge, placing them into three main categories: funds of knowledge from home, prior knowledge from the community, and academic knowledge from school:

Sources of Student Background Knowledge		
Funds of Knowledge from Home	**Prior Knowledge from Community**	**Academic Knowledge from School**
• Traditions • Values • Native languages • Home literacy practices • Home numeracy practices • Family dynamics	• Community environment • Linguistic landscapes • Family employment • Community support systems • Bilingual speech communities • Language brokering	• Previous content knowledge • School literacy practices • Academic language abilities • School-based cooperation & collaboration skills • Formal school dynamics

Table 3: Sources of Student Background Knowledge Adapted from Heineke, A.J. & McTighe, J. (2018).

I. Funds of Knowledge from Home: Central to an asset-based approach to teaching and learning, funds of knowledge emphasize the resources and experiences of students and families where they spend ample time—at home. Funds of knowledge refers to the "historically accumulated and culturally developed bodies of knowledge and skills essential for household or individual functioning and well-being" (Moll, Amanti, Neff, & González, 1992, p. 133). Getting to know students' funds of knowledge takes effort beyond looking at formal data provided by schools. Whereas teachers can glean basic information— such as home language—from enrollment forms, rich information on students' experiences at home emerges from the collection of anecdotal data via meaningful and authentic interaction with students, parents, and families (Heineke & McTighe 2018).

II. Prior Knowledge from Community: When students are not at home or school, they are interacting with friends, family, and others in various locales in the community—a restaurant, store, church, workplace, community organization, library, museum, sporting event, ceremony, or social gathering. Connected to funds of knowledge accumulated at home, prior knowledge refers to students' experiences and understandings accrued from living in and being a part of a larger community (Herrera, 2016). In classrooms, conversations with students provide invaluable opportunities to collect data on any facet of background knowledge, including prior knowledge from community-based experiences (Heineke & McTighe 2018). Whether orally or in writing, students and teachers can dialogue about out-of-school experiences, activities, and interests to activate prior knowledge from their community.

III. Academic Knowledge from School: Whereas prior knowledge from homes and communities is often disregarded in instructional planning—academic knowledge is the form of background knowledge that is most widely used in classrooms. Herrera (2016) describes academic knowledge as that which students have acquired in formal educational settings, both in students' countries of origin and in the current school context. Academic knowledge includes students' understandings of and abilities with literacy and content, as well as experiences with formal

school dynamics and patterns of collaboration (Heineke & McTighe 2018). For students with prior schooling, educators can access and explore academic records, such as grades and standardized test scores. Additionally, they can use knowledge of state standards and local curricula to gain a general sense of students' previous scope and sequence of learning.

Acknowledging student background knowledge is an essential step in the holistic Indigenous language curriculum development process as there is vast diversity among students in every classroom—ranging in age, ethnicity, cultural background, religion, native language, learning preferences, socioeconomic status, gender identity, and beyond—we should embrace the need to be responsive in the design and implementation of Indigenous language education. With a specific lens on Indigenous language, Indigenous language teachers and planners should move beyond the educational labels ascribed by schools and instead embrace the complexity and multiple dimensions of student learning, including sociocultural, linguistic, cognitive, and academic (Collier & Thomas, 2007; Thomas & Collier, 1997). To do this, teachers and planners need to first deconstruct what is typically perceived to be valuable background knowledge in mainstream American schools, and then collect and analyze various sources of data (as shown in the table below) to understand students as holistic learners (Herrera, 2016). After preplanning for UbD/UDL instruction, teachers can then set goals and design classroom experiences that integrate students' unique backgrounds, strengths and needs as learners (Heineke & McTighe 2018).

Collecting Data on Students' Backgrounds	
Data Source:	**How to Collect:**
Classroom Observations	Watch and listen to how students communicate and interact with other students and texts. Note how they use language to engage in tasks both inside and outside classrooms.
Community Walk	Walk around the community of your school where your students live. Observe authentic language and literacy in action. Note community support systems and resources for learning, or the lack of them
Dialogue Journals	Have students write about home, community, and school experiences in journals. Respond to their entries, creating a form of written dialogue. Provide prompts and questions to glean relevant facts.
Home Visits	Schedule time to visit a student's home. Draft open-ended questions to engage in a dialogue with the caregivers. Encourage caregivers to informally share information about the learner, as well as if the Indigenous language is spoken in the home.
Parent-Teacher Conferences	Use parent-teacher conferences as a two-way dialogue to collect information about students' background knowledge and experiences that can be tapped into as resources in classrooms.
Student Records	Seek out extant data in cumulative folders or electronic databases, including age, grade, ethnicity, home language, country of origin, prior schooling, and standardized test scores of language and content.
Student Self-Assessments	Allow students to share strengths, needs, and preferences through self-assessments on language use and classroom learning. Have students set goals for language learning and self-assess progress toward goals.
Student-Teacher Conversations	Structure informal and formal opportunities to individually interact with students. Draft open-ended questions to engage in dialogue about interests, experiences, and preferences and evaluate oral language.
Think-Alouds	Encourage students to think aloud. Observe and note how they process information to glean information on linguistic skills and culturally and linguistically specific cognitive and metacognitive processes.

Table 4: Collecting Data on Students' Backgrounds (Heineke & McTighe 2018)

After collecting formal and anecdotal data to get to know students holistically as learners, you then analyze the data to discern individual students' backgrounds, strengths, and needs. To plan instruction that responds to students, consider the multiple dimensions of learners, including the socio-cultural (background knowledge from home, community, and school), linguistic (listening, speaking, reading, and writing in L1 and L2), cognitive (culturally specific approaches to learning and problem-solving), and academic (abilities spanning literacy and content areas). The following table (5) was first developed by (Heineke & McTighe 2018) based on Collier & Thomas's Predicting Second Language Academic Success (2007) as a tool you can use to profile students in a holistic way using the multiple dimensions of learning: sociocultural, cognitive, linguistic, and academic. I have adapted it to better fit Indigenous language learners, who may live with older generations, which impacts the sociocultural dimension as they have different lived experiences from their peers who live with only their parents. In the linguistic section, I changed language variety to language dialect, to know which dialects of the Indigenous language are present in the classroom. I also added motivational approaches in the cognitive dimension, as different students are motivated by different things, so it is important to understand each student's preferred motivational approach.

Holistic Student Profile			
Student Name:			
Dimension	**Formal Data**	**Anecdotal Data**	**Analyses & Goals**
Sociocultural	Age: Grade: Prior schooling: Number of generations in the home:	Funds of knowledge (Home): Prior knowledge (Community): Academic knowledge (School):	Strengths: Need(s): Goal(s):
Cognitive	Gifted: IEP: 504: RTI tier: Other:	Student processing: Learning preference(s): Preferred grouping: Motivational Approaches:	Strengths: Need(s): Goal(s):
Linguistic	**First Language (L1)**: L1 Overall: L1 Listening: L1 Speaking: L1 Reading: L1 Writing: **Second Language (L2):** L2 Overall: L2 Listening: L2 Speaking: L2 Reading: L2 Writing:	Language preference(s): Literacy preference(s): Language Dialect(s): Metalinguistic awareness: Translanguaging abilities:	Strengths: Need(s): Goal(s):
Academic	Standardized content test scores: Reading: Math: Science: Other:	ELA abilities/self-efficacy: Math abilities/self-efficacy: Science abilities/self-efficacy: Other:	Strengths: Need(s): Goal(s):

Table 5: Holistic Student Profile Template. Adapted from (Collier & Thomas 2007)

Considering Classroom Design in Holistic Indigenous Language Curriculum Development

In designing a culturally and linguistically responsive language teaching program that integrates Indigenous culture and values, classroom design is an essential element to consider. The physical space of a classroom can significantly impact language learning, and teachers should be mindful of the layout, seating arrangement, and lighting, among other factors, to support language acquisition. Creating a culturally responsive and inclusive classroom environment is also critical to language learning. Teachers should aim to develop a space that respects Indigenous cultures, values, and practices, and that welcomes students from diverse backgrounds. This involves creating a safe and inclusive classroom environment where students feel comfortable expressing themselves and sharing their experiences. It may also involve incorporating Indigenous artwork, literature, and other resources into the classroom to support language learning and cultural understanding.

Some ways to incorporate Indigenous culture and values into classroom design may include:

1. **Creating a welcoming environment:** Classroom design can reflect Indigenous culture and values by incorporating elements such as artwork, traditional textiles, and plants that are culturally significant. The classroom should be a welcoming space that reflects the community's identity and values.

2. **Incorporating traditional teaching methods**: Traditional Indigenous teaching methods, such as storytelling (TPR-S) and hands-on learning (PBL/TBLT), can be integrated into the classroom design. For example, the classroom can be designed to include a storytelling area or a space for experiential learning.

3. **Creating a sense of community**: Classroom design can be used to promote a sense of community by creating spaces for group work and collaboration. This can include a circular seating arrangement, where all students are equal, and everyone can see each other.

4. **Incorporating technology:** Technology can be incorporated into the classroom design to provide access to online resources, such as recordings of Elders or other Indigenous language speakers, language learning apps, or other digital resources that can support language learning.

5. **Using culturally responsive materials**: Textbooks and other instructional materials should be culturally responsive and reflective of the Indigenous community's language, culture, and values. This can help students see themselves reflected in the materials and create a deeper connection to the language. Finding materials in the target language can be especially challenging as teachers often have to create materials themselves. This is where community involvement is crucial for developing Indigenous language materials.

Overall, classroom design should be intentional and culturally responsive to create a learning environment that reflects the community's culture, values, and language. The following tables are examples of incorporating Shoshoni words into the classroom. I have used these phrases in my daily teaching practice, as well as incorporating these words into posters for the classroom. Using Indigenous language in classroom management phrases, such as greetings, directions, and transitions, can create a positive learning environment that fosters language acquisition. By using the language in everyday classroom interactions, students are exposed to the language in context and develop an understanding of its usage. This helps to reinforce the value and importance of the language to students. Furthermore, it can enhance the emotional connection of Indigenous students to their language and culture, leading to greater engagement and achievement.

Shoshoni Classroom Management Phrases	
Come in	Gimmai'yu
Good Morning	Tsaangu beaicheku
Good Afternoon	Tsaangu dabai'yi
Sit down over there	Uku gade
Sit still	Yuun gade
Be Quiet	Gai nanangande
Stop Talking	Gai daigwakin'na
Listen to me	Ne nanga
Raise your hand	Em Mo'o maza
Stop doing that	Gai suni nahade
Do you have a pencil?	Enne'ha debo'o ba'i
No, I need a pencil.	Gai, ne debo'o ha suwai
What are you doing?	Hinna enne hanni'yu?
Do you understand?	Enne'ha manangasumbadu'ku?
No, I don't understand	Gai, ne gai nangasumbaduhkande.
I Don't know	Ne gai sumbanai
Good job	Tsaa oose
It's time for all of us to go home	DammeN go'aiwah gahnigahtu

Table 6: Shoshoni Classroom Management Phrases

To further incorporate Indigenous language into the classroom, signs and labels can also be used. This includes labeling classroom objects, such as desks, chairs, and windows, as well as creating posters and displays that incorporate Indigenous language and culture. This provides a visual and linguistic connection to the language and culture for students and serves as a reminder of the importance of its preservation. Using Indigenous language in classroom signs and labels can also support language acquisition by exposing students to new vocabulary and promoting its usage in context.

Shoshoni Classroom Words	
school	debofui gahni
pencil	debo'o
backpack	mogots'i
paper	debope
book	deboope
desk	deka'no'o
chair	gadeno'o
window	banabui
door	nazatewa

Table 7: Shoshoni Classroom Noun Vocabulary

Incorporating the use of these terms in the classroom helps to establish Shoshoni cultural norms. It demonstrates respect and honor for the Shoshoni culture and traditions, which in turn fosters a positive learning environment that is culturally responsive. By incorporating these terms into everyday classroom interactions, it normalizes the use of Indigenous language and promotes a sense of pride and ownership in the language for Shoshoni students. This creates an inclusive and safe space where students can freely express themselves and connect with their cultural identity.

Implementing Universal Design for Learning Elements in Indigenous Language Curriculum

The UDL concepts of means of engagement, means of representation, and means of action and expression can be integrated into the UbD framework during the design of the instructional materials and assessments. The means of engagement relate to how students are motivated and engaged in the learning process, while the means of representation relate to how information is presented to students in a way that is accessible and meaningful to them.

Finally, the means of action and expression relate to how students are given opportunities to demonstrate their learning in a variety of ways, using different modalities and technologies.

Combining UbD and UDL Frameworks

Both UbD and UDL frameworks share the goal of promoting student learning and engagement by focusing on clear learning goals, multiple means of representation, action and expression, and engagement. UDL provides a framework for designing instruction that meets the diverse needs of all learners, while UbD offers a framework for designing a curriculum that emphasizes understanding, transfer, and authentic performance. Together, they can help teachers create well-designed lessons that are accessible, challenging, and relevant to all students.

Designing a combined UDL and UBD framework for an Indigenous language curriculum involves several steps. Here is a general process:

1. **Identify learning goals:** Start by identifying the learning goals for your Indigenous language curriculum. These goals should be based on the unique features of the language, including its grammar, syntax, and phonology, as well as the cultural context and the knowledge, skills, and values that are central to its use. The development of essential questions and enduring understandings typically occurs here. Remember, essential questions are intended to provoke inquiry and encourage deeper thinking about the subject matter, while enduring understandings are the key insights or big ideas that students are expected to develop over time.
2. **Develop assessments:** Next, develop assessments that align with your learning goals. These assessments should be designed to measure student understanding of the key concepts and skills that are essential to the language. Consider using a variety of assessment methods, including formative and summative assessments, to support all learners.
3. **Create instructional materials**: Create instructional materials that support your learning goals and assessments. These materials should be designed to accommodate the diverse needs and preferences of all learners, using the principles of UDL. Consider using a variety of media, such as audio, video, and text, to support different learning styles. The UDL concepts of means of engagement, means of representation, and means of action and expression are typically integrated during the design of the instructional materials and assessments. The means of engagement relate to how students are motivated and engaged in the learning process, while the means of representation relate to how information is presented to students in a way that is accessible and meaningful to them. Finally, the means of action and expression relate to how students are given opportunities to demonstrate their learning in a variety of ways, using different modalities and technologies.

4. **Align instruction with assessments:** Align your instruction with your assessments to ensure that students have the knowledge and skills they need to succeed on the assessments. Use the principles of UBD to ensure that your instruction is focused on the most important concepts and skills and that it supports student learning in a meaningful way.
5. **Implement and evaluate**: Implement your combined UDL and UBD framework in your Indigenous language classroom, and evaluate its effectiveness. Collect data on student learning and use it to adjust your framework as needed.

The basketry unit in Chapter 8 reflects the combined UDL and UBD framework by using UDL principles to ensure that the learning experiences are accessible and inclusive for all students, while also following the UBD framework to design instruction that aligns with the desired language learning outcomes. The UDL guidelines are used to plan for multiple means of representation, expression, and engagement in each lesson, while the UBD framework is used to ensure that the instruction is focused on the desired understanding and essential questions. The UDL principles are integrated throughout the unit, from the use of visual aids and multimedia to the incorporation of interactive and immersive techniques. By using the UDL and UBD frameworks together, the unit ensures that all students have equitable access to learning experiences and that instruction is designed to support the development of deep understanding and transferable skills.

Chapter 5 Review:

Focused on preplanning for language development, this chapter has emphasized the need to acknowledge, discern, and plan instruction that responds to students' unique backgrounds, strengths, and needs across dimensions of learning and development (Herrera, 2016). This chapter highlights specific ways to collect and use multiple sources of data to capture individual students as unique and holistic learners.

- Students' background knowledge (funds of knowledge from home, prior knowledge from the community, and academic knowledge from school) is essential to learning across dimensions, and it occurs through social and cultural processes. Acknowledging learners' background knowledge from their homes, communities, and school is important for student achievement.
- Collecting data on students' backgrounds through classroom observations, community walks, dialogue journals, home visits, parent-teacher conferences, and student records is essential to acknowledge and integrate students' unique backgrounds, strengths, and needs as learners. Teachers and planners need to collect and analyze various sources of data to understand students as holistic learners and design classroom experiences that integrate students' unique backgrounds, strengths, and needs as learners.
- Creating a culturally and linguistically responsive and inclusive classroom environment is critical to language learning, which involves creating a safe and inclusive classroom environment where students feel comfortable expressing themselves and sharing their experiences.
- Using Indigenous language in everyday classroom interactions, such as greetings, directions, and transitions, can create a positive learning environment that fosters language acquisition and enhances the emotional connection of Indigenous students to their language and culture, leading to greater engagement and achievement.

Resources:

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Chapter 6: Indigenous Language Teaching Methods and Strategies: Choosing Appropriate methods for Indigenous language teaching

Chapter 6 Goals:
• **Transfer**: Indigenous Language Educators & Planners will be able to independently use their learning to...   o Apply UBD & UDL principles to plan effective strategies that support their particular program approach and community's language goals.
• **Understandings:** Indigenous Language Educators & Planners will understand that...   o Various teaching methods utilized in language revitalization practices that have seen some success, such as Total Physical Response (TPR), Total Physical Response- Storytelling (TPR-S), Where Are Your Keys (WAYK), Task-Based Language Teaching (TBLT), and Project-Based Learning (PBL).
• **Essential questions:** Indigenous Language Educators & Planners will keep considering...   o How can we create a language-rich environment that fosters language acquisition?

• **Knowledge:** Indigenous Language Educators & Planners will know...
  o Various Indigenous language teaching strategies and approaches, such as immersion, bilingual education, and content-based instruction.
  o Linguistic features and cultural contexts of the languages they teach and be able to provide learners with accurate and culturally appropriate input.

Indigenous Language Teaching Strategies

Teaching Indigenous languages requires a diverse set of teaching strategies. Traditional 'Western' teaching methods may be less appropriate in these contexts, as the goal of language education in endangered language contexts is not metalinguistic knowledge (knowledge about the language) but communicative competence (knowing not just how to speak, but how to use the language in a culturally appropriate way) (Redd 2022). Because we all use linguistic background knowledge to facilitate effective listening and speaking, it is helpful to consider what students can do with language, including dealing with the linguistic complexity of speech and text, various language forms and conventions, and overall vocabulary usage (WIDA, 2012).

Several key concepts apply to the Indigenous language teaching context, including

1. **Culturally responsive pedagogy.** Culturally responsive pedagogy entails teaching in a manner that is appropriate to the cultural context of the language, including:
    - Cultural Content (example: Traditional Environmental Knowledge (TEK), cultural practices)
    - Culturally appropriate teaching methods like TPR-S.

Challenges of this approach include having enough teachers knowledgeable in cultural practice and, in some cases, losing a focus on the language.

2. **Active & Collaborative Learning.** Learning is best achieved through collaboration and engagement with content and peers. Active and collaborative language learning creates:
    - Opportunities for output
    - Learning through collaboration and self-talk
    - Active, Engaged Learning
    - Creation of materials (older grades)
    - Peer teaching (older grades)
3. **Learning Environment.** Creating welcoming learning environments lowers learners' affective filter and encourages engagement, resulting in better learning outcomes. Creating a welcoming environment entails:
    - Avoiding overcorrections (any language use is good language use)
    - Welcoming and encouraging language use
    - Using Fun learning (examples: Games, Activities, Creating Videos, Cartoons, and Poems)
    - Creating a language-rich environment (lots of opportunities to see, hear, and use the language)
4. **Scaffolded/Structured Immersion.** As full immersion may be challenging for new language learners, scaffolded immersion is immersion that provides content that is accessible and not overwhelming for the learner at first and increases the level of immersion as the learner progresses. Scaffolded immersion entails:
    - Providing context clues (body language, images, actions) needed for comprehensible input.
    - Moving from more structured to more communicative immersion (see chart)
    - Creating a vocally Language Rich Environment
        - Classroom management phrases
        - Visual literacy (if appropriate) (example: language labels in the room, greetings, songs)
        - Daily content (example: welcome, date, weather, days of the week, months of the year)
    - Moving from some English to mostly the Indigenous language

The following chart by Redd (2022) highlights various Indigenous language teaching strategies by the level of immersion and incorporation of learning goals.

Indigenous Language Teaching Strategies—by level of immersion and learning goals			
Goals for Your Students	***How immersive is the activity?*** **Less immersive** ⟷ **More Immersive**		
Strengthening Identity	• Writing introductions	Speaking introductions Practicing prayers, songs, storytelling in English Practicing daily greetings (hello!) Key phrases/ritual expressions	• Practicing introductions in pairs, incorporating into other activities • Practicing prayers, songs, storytelling in the language
Understanding the culture	• Culture readings in English	Bilingual culture readings/lessons	• Watching videos/animations of traditional stories in the language only
Knowing how the language works	• Grammar lessons • Vocabulary lessons • Syntax trees • Breaking down word parts • Grammar charts	Grammar races Sound recognition bingo Pronunciation practice	• Word-building puzzles • Creating new words • Crazy sentence games
Knowing how to read/write	• Translation exercises • Paper worksheets • Coloring pages	Matching exercises Flashcards (words in both languages) Writing short paragraphs/ dialogues	• Monolingual flashcards • Writing plays, stories, songs, raps, essays • Writing poetry
Knowing how to understand the language	• Picture bingo • Picture only flashcards	Classroom management phrases in the language	• Flashcards with Q & A • Where Are Your Keys? • Total Physical Response (TPR) • Silent Scavenger Hunt • TPR Storytelling
Knowing how to speak the language	• Short answer question and response	Video making Bookmaking Paired dialog practice Reading aloud (to pets)	• Discussions in the language (What did you do this weekend?) • Performing plays, songs • Role-playing games • Traditional Ecological Knowledge • Subject Learning THROUGH the Language

Table 8: Language Teaching Strategies Based on level of immersion and learning goals (Redd 2022).

A complete Indigenous second language curriculum will provide at least 1,000 hours of sequenced instruction from beginner to advanced (Johnson 2017). Effective lessons will progress from the comprehension phase, to limited production, to full production; employ games and activities that consider the phases of acquisition (Krashen & Terrell, 1988), and appropriately sequenced grammar input within meaningful contexts and exercises (Ignace, 2015, p. 29; Nassaji & Fotos, 2011). Below is a list of additional teaching methods embraced by language teachers and teachers of Indigenous languages worldwide. These methods are consistent with best practices and meaningful Indigenous language teaching activities. With that said, Riestenberg and Sherris observed (2018), 'many of the methods for teaching second languages (L2) currently promoted in the field of applied linguistics have rarely been applied to the teaching of Indigenous languages (435). That doesn't mean such methods would not work in the Indigenous language classroom, but that they haven't been studied within such contexts. The following highlighted methods have been utilized in language revitalization practices, seeing some success.

1. **The "Berlitz Method" (Interactive question/answer)** At the heart of this approach are two principles. Only the target language is used in the classroom, with the teacher leaving English outside and carrying out all teaching, student prompts, and communications with students in the language. The use of question-and-answer exchanges between teachers and students is at the heart of the Berlitz Method (Berlitz 2000). Through questioning techniques, learners interact with the teacher and each other using the language and thus enhance their communicative abilities. Question/answer sets are organized around a set of techniques and principles.
2. **Total Physical Response:** The Total Physical Response (TPR) approach, developed by Dr. James Asher (2000), is a right-brain approach to second language learning, which uses commands in the target language combined with physical actions to instill listening skills in students. It is based on the concept that language learning can be greatly accelerated through the use of body movement, and it focuses on nurturing listening comprehension before the students are expected to produce speech, read, or write. TPR command sets typically involve:
    1. The modeling of commands with a volunteer student or teacher's helper
    2. Commands to the class, small groups, or individuals
    3. The creative combination of previously learned commands and new words into novel commands.

TPR by itself has a few limitations. It is mainly conducted in the imperative, or command, mode, generally excluding the rest of the language's sentence forms. However, with training and by using extensions beyond basic motion commands – like asking learners to respond to what they just did and what they will do, as well as converting commands into first-person, third-person, and "we" sentences – the limitation of command forms can be overcome. Another issue is that it is often focused on short phrases or single-item vocabulary words, although "TPR routines" such as storytelling can be productive follow-ups. Overall, a language learned through TPR alone would be difficult to execute while retaining student interest. TPR teachers and students eventually get tired of executing commands for entire class periods. However, TPR is a very useful teaching method for physical action verbs (like run, jump, turn around, dance, etc.) and for creating noun vocabulary by combining noun words with actions (such as touch, point to, give, take, etc.).

3. Total Physical Response Storytelling (TPR-S)

TPR Storytelling (TPR-S) builds on both the fast-paced question/answer sets of the Berlitz Method and the physical action commands of TPR. It provides fast-paced, comprehensible input through a series of steps that lead to learners being able to tell a story with the help of visuals, after having learned and practiced the needed vocabulary. The steps of TPR-S are as follows:

1. The pre-teaching of sets of 3 - 4 vocabulary items at a time through TPR commands, emphasizing gestures and movements, as well as the use and handling of visuals such as flashcards, pictures, photos, props, and models of items.
2. The incorporation of this vocabulary into Personalized Question-Answer sets, through which the teacher incorporates the new and previously learned vocabulary into yes/no questions and "wh" questions.
3. The creation of Personalized Mini Situations, which combine the new and previously learned vocabulary into very short narratives of a few sentences.
4. The repetition of 1 - 3 until all vocabulary of the story is internalized.
5. The telling of a story that involves previously practiced vocabulary, with the help of visuals (a series of pictures) and first modeled by the teacher and then told by learners.

Because TPR-S is multi-sensory, involving auditory input (teacher's commands, questions, answers, narration), visual images (pictures, props, models), and physical gestures, it meets the needs of various learning styles. Schools and Indigenous language programs may benefit from designing instructional programs around oral storytelling in collaboration with community elders to provide teachers with effective, culturally relevant classroom literacy strategies like TPR-S.

4. "Where Are Your Keys?" (WAYK)

The Where Are Your Keys? (WAYK) method is a game-based approach that uses gestures and sign language to facilitate immediate communication in the language (Gardner & Ciotti 2018). The game is based on repeated questions and answers (an approach derived from the Berlitz Method), and integrates concepts from TPR and TPR-S. WAYK uses gestures as "scaffolding" to help the learner understand what the speaker is telling him, and the learner also uses gestures to help convey meaning. Each short lesson is organized as a language "game" that begins with objects and then quickly moves into adjectives (for example contrasting size, color, and qualities). From there, ownership (mine, yours, his/hers), wishing or wanting something, verbs, singular vs. plural – all of these are easily expressed in obvious ways. As in AIM, each word has an American Sign Language hand sign, so if learners need help clarifying the meaning of a word or phrase, they and the teacher can use sign language and gestures to convey meaning instead of switching to English. Since there are hand signs for "slow down your speech" and "faster," the learner has good control of the learning situation in the "game." WAYK prompts learners to respond in complete sentences from the beginning, rather than spending the first set of lessons physically responding to comprehensible input, as with TPR. Stimulating students' use of the language in sentences from the onset, in turn, stimulates communicative competence.

5. Task-based Language Teaching (TBLT)

In the broader contexts of challenges with pedagogical innovation and issues of language revitalization, East (2020) adds to the scant literature by considering how the experiences and perspectives of one beginning teacher of te reo Māori were shaped and developed through participation in a one-year initial teacher education (ITE) course for teachers of languages that had a dedicated focus on Task-Based Learning Teaching (TBLT). According to East (2020), TBLT is a relatively new language teaching method that promotes second language acquisition (SLA) by building on a learner-centered and experiential foundation that engages learners in real language use in the classroom by designing tasks such as discussions, problems, games, and so on requiring learners to use language for themselves. This method carries a promising approach that, with other language acquisition methods, can be braided together to create opportunities for authentic social interaction in the target language in a student-centered learning environment, where learners are more able to experiment and have real-life experience incorporated into their learning. In other words, TBLT has the potential to create opportunities for being able to just communicate in a culturally authentic way.

6. Project-Based Learning (PBL)

Similar to TBLT, Project-Based Learning (PBL) is a teaching method in which students gain knowledge and skills by working for an extended period of time to investigate and respond to authentic, engaging, and complex questions, and problems, or challenges. PBL emphasizes critical thinking, collaboration, communication, and creativity. The origins of PBL can be traced back to the work of John Dewey and his ideas on experiential learning in the early 20th century (Bender 2012). In an Indigenous language teaching context, PBL can be a successful method in Indigenous language teaching for several reasons:

- **PBL is student-centered:** PBL puts the student at the center of the learning experience, allowing them to take ownership of their learning and develop their skills and knowledge through inquiry and exploration.
- **PBL supports language acquisition**: PBL provides opportunities for students to use language in real-world contexts, which can help to reinforce their language skills and support language acquisition. PBL can also provide opportunities for students to develop their language skills in a collaborative and supportive environment.
- **PBL promotes cultural responsiveness:** PBL provides opportunities for students to explore and engage with Indigenous culture and knowledge, which can help to promote cultural responsiveness and respect for Indigenous ways of knowing and being.

Overall, PBL can be a successful method in Indigenous language teaching because it supports language acquisition, promotes cultural responsiveness, and puts the student at the center of the learning experience. These methods support the UDL framework of Multiple means of action and expression: UDL emphasizes the importance of providing students with multiple ways to demonstrate their understanding and language teaching methods like WAYK?, TBLT, PBL, TPR, and TPR-S strongly connect with the multi-modal learning styles the Universal Design for Learning framework supports while the UBD provides the structure to ensure these methods support the curriculum that supports your community's specific language goals.

Indigenous language teaching strategies are diverse and can be tailored to meet the unique needs and learning styles of individual students. While there are different approaches to teaching Indigenous languages, there is no one-size-fits-all approach. In fact, different teaching strategies can be combined in a lesson to make it more engaging and effective for students. For example, incorporating Total Physical Response (TPR) with the Berlitz method can make the learning experience more dynamic, with the use of gestures, facial expressions, and props to help students understand and remember new words and grammar structures. Similarly, combining immersion teaching with storytelling and peer assessment can create a rich learning environment where students are encouraged to use the language in context and provide feedback to each other. By combining Indigenous language teaching strategies, teachers can create a more holistic approach to language learning that meets the needs and interests of their students. Below is an example of a simple, beginner lesson plan on money that incorporates two immersive teaching strategies: TPR and the Berlitz Method:

Class Level:	**Beginner Kindergarten**
Age Level:	**5-7**
Unit/Lesson #	**1.3 Understanding Numbers Using Money**
Objective	By the end of the lesson, students will be able to use and understand basic vocabulary related to money in the Shoshoni language and demonstrate their understanding through Total Physical Response (TPR) activities.
Essential Question:	How can we talk about and use Money in Shoshoni?
Enduring Understanding:	Money is a universal concept that plays a significant role in our daily lives. Learning how to use and talk about money in the Shoshoni language can help students connect the language to their daily life.

Content Plan:

Vocabulary:	• Napias: money • one: semme • two: wahatewe • three: bahai • ba'i: to have • gai: no/not • gandi'i: candy • wanadeboope: dollar • how much: himbaigande
Grammar Item:	Simple sentence structure: SOV: enne'ha wanadeboope ba'i? haa'/ gai. Ne gai wanapdeboope ba'i. Do you have a dollar? No, I don't have a dollar. Himbaigande en napias ba'i? How much money do you have?
Conversation Norm/Dialog:	Do you have money? Yes/No I don't have money.
Story, Song, or Other Content:	

Activity Plan:

Timing:	**Content:**	**Activity:**	**Who: (Instructor or student)**
10 mins.	Napias, 1,2,3, wanadeboope, ba'i, haa', gai, candi'i, himbaigande	1. TPR: Vocabulary Introduction	Both
5 mins	Napias, 1,2,3, wanadeboope, ba'i, haa', gai, candi'i, himbaigande	2. TPR-S & Berlitz Method: Story with Vocabulary	Both
5 mins.	Conversation Norm	3. Oral Assessment	Student

Lesson Notes:

Here are the step-by-step instructions for introducing vocabulary with TPR:

1. Choose the vocabulary words: Choose the words you want to teach and make sure they are appropriate for your students' level and age. For this lesson, I am using a simple set of vocabulary words about money: Money, Numbers 1-3, dollar, to have, yes, no, candy, and how much?
2. Show and tell: Show your students the object or picture of the object that corresponds to the vocabulary word you want to teach. For example, if you want to teach the word "book," show them a book.
3. Use the word: Say the word slowly and clearly and repeat it a few times using gestures to represent the item. Encourage your students to repeat the word after you by gesturing to your ear like you're listening.
4. Use gestures: Use physical gestures or actions to represent the word you're teaching. For example, for the word "book," you could make the gesture of opening a book with your hands.
5. Have students mimic the gestures: Once you've made the gesture, encourage your students to mimic the gesture themselves. This will help them better understand the meaning of the word.
6. Repeat: Repeat the process with the rest of the vocabulary words you want to teach, making sure to use gestures for each word.
7. Practice: After introducing all the vocabulary words with TPR, have your students practice using the words in context. You can use flashcards, picture cards, or other visual aids to help them practice.
8. Review: Always review the vocabulary words at the end of the lesson to reinforce their learning. You can use games or quizzes to make the review fun and engaging.

   Remember, when using TPR to teach vocabulary, it's important to be clear and concise in your instructions and to use gestures that are easy to understand. Also, keep in mind that TPR is most effective when it is used in conjunction with other language teaching methods.

Here's a brief step-by-step version for incorporating the Berlitz method with TPR:

1. Establish the context: Set up a situation where your students will be able to practice the language in a natural and meaningful way. For example, if you are teaching money, you might have a scenario where you identify how much a piece of candy costs at the store.
2. Use the Berlitz method: Use the Berlitz method to ask yes/no focused questions. This involves presenting vocabulary words in context, avoiding translation, and focusing on meaning rather than form. Use varying questions between yes and no so you can assess if students understand.
3. Use TPR: Use TPR to reinforce the vocabulary and grammar you've introduced. This involves using physical gestures to represent the meaning of words and phrases.
4. Model: Model the TPR gestures and actions yourself, and have your students follow along.
5. Practice: Have your students practice using the vocabulary and grammar in context. This could involve role-playing, conversations, or other interactive activities.
6. Provide feedback: Provide feedback on your students' pronunciation, grammar, and usage. Correct errors gently and encourage your students to keep practicing.

The Berlitz method and TPR work well together because they both emphasize communication and immersion in the language. By incorporating TPR into your language lessons, you can help your students better understand and remember the vocabulary and grammar you've introduced.

Assessment is an important part of any language lesson. Here are some possible ways to assess student learning in an immersion language setting on money:

1. Performance assessment: One way to assess students' understanding of vocabulary and grammar is to have them perform a task related to money using the language they have learned. This could involve role-playing, making a purchase, or conducting a transaction. You can observe and assess their ability to use the vocabulary and grammar correctly in context.
2. Storytelling assessment: Another way to assess student learning is to have them tell a story related to money using the language they have learned. This would allow you to assess their ability to use the language in a more complex and creative way.
3. Peer assessment: Peer assessment can also be useful in an immersion setting, as students are constantly interacting with each other in the target language. You could have students listen to each other speak and provide feedback on each other's use of vocabulary and grammar.
4. Portfolio assessment: You can also assess students' learning by reviewing their portfolio of work throughout the semester. This could include written work, audio recordings, or video clips of their speaking or role-playing activities.
5. Informal assessment: In an immersion setting, informal assessment can also be useful in gauging student understanding. This could involve simply listening to students as they converse with each other, observing their nonverbal cues, or having them respond to questions during class discussions.

Regardless of the assessment method used, it's important to provide feedback to students and encourage them to keep using the language in context. In an immersion setting, it's especially important to create a supportive and safe learning environment where students feel comfortable taking risks and using the language as much as possible. By incorporating TPR and the Berlitz method into your lessons, you can help your students better understand and remember the Indigenous language vocabulary and grammar related to their culture as well as contemporary domains such as money.

Chapter 6 Review:

- Teaching Indigenous languages requires a diverse set of teaching strategies that focus on communicative competence rather than metalinguistic knowledge. Culturally responsive pedagogy, active and collaborative learning, a welcoming learning environment, and scaffolded/structured immersion are some key concepts that apply to Indigenous language teaching.

- There are various teaching methods utilized in language revitalization practices that have seen some success, such as Total Physical Response (TPR), Total Physical Response-Storytelling (TPR-S), Where Are Your Keys (WAYK), Task-Based Language Teaching (TBLT), and Project-Based Learning (PBL).

- Factors in successful language teaching and learning include teaching methods that focus on oral language skills, immersion style lessons, engagement of learners in "real communication efforts," repetition of key structures or content in a number of new situations or contexts, use of activities and games that promote active physical work, implicit grammar instruction, and optimistic attitudes, praise, and positive forms of correction.

- Language immersion is a language instruction method that follows the learning path an infant takes on the way to fluency in a primary language. It concentrates on communication, and the learner spends all day in the target language, often with a "no English" rule.

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Chapter 7: Holistic Indigenous Language Learning Assessment

Chapter 7 Goals:
• **Transfer**: Indigenous Language Educators & Planners will be able to independently use their learning to...   o Assess Indigenous language proficiency in a school setting by designing assessments that assess students on the specific language goals that are established at the beginning of a UBD/UDL-based curriculum, while complementing the structure of the language curriculum and supporting community and state language teaching standards.

• **Understandings:** Indigenous Language Educators & Planners will understand that...
  o Assessing Indigenous second language learning requires a nuanced and thoughtful approach that considers the multifaceted nature of the learning process and the specific aspects of the community.
  o Effective assessment practices for Indigenous students prioritize cultural relevance and real-life experiences.

• **Essential questions:** Indigenous Language Educators & Planners will keep considering...
  o How can assessments be adapted to meet the specific needs and goals of Indigenous communities?
  o What are the benefits of incorporating traditional Indigenous assessment techniques in Indigenous language curriculum development?

• **Knowledge:** Indigenous Language Educators & Planners will know...   o Strategies for developing culturally responsive assessments for Indigenous language projects, including involving the community, incorporating Indigenous ways of knowing, using clear language, focusing on key concepts and skills, and being flexible and responsive to feedback.

Introduction to Indigenous Language Assessment

Perso and Hayward (2020) described student assessment as "an ongoing process of gathering evidence to determine what students know, understand and can do" (p. 167). A teacher assesses students in many ways including oral responses, tests, student demonstrations, and group projects, for example. The effectiveness of assessment is important because assessment has power and gatekeeping functions (Nagy, 2000). Assessment determines grades, pedagogy, and curriculum. Not all forms of assessment are effective. Trumbull and Nelson-Barber (2019) explained that for both Indigenous and non-Indigenous students, many common assessment practices are ineffective and sometimes even detrimental. Western knowledge and values directly and implicitly dominate schools, including, for example, the curriculum, organization of grades, organization of classrooms, expected styles of speaking, norms for interacting, instructional pedagogy, and assessment practices (Trumbull & Nelson-Barber, 2019).

Much research shows that when educational curricula and pedagogy are imbued with Indigenous knowledge and ways of knowing, Indigenous student learning improves (e.g., Lipka et al., 2005; Kanu, 2007; Preston & Claypool, 2011; Preston, 2017; LaPierre, 2019). For example, Lipka et al. (2005) found that Inuit students who experienced math lessons imbued with Indigenous hands-on activities performed better on standardized tests, compared to Inuit students who did not experience this specialized pedagogy. This holistic approach requires knowledge of your students' cultural backgrounds to apply this type of hands-on, meaningful approach to learning.

Stoffer (2017) stated, "Assessing a child in a way that does not seem meaningful or relevant to their life and culture is inauthentic and therefore meaningless because it does not respect the learning of the whole child" (p. 66). From a holistic Indigenous standpoint, education is about gaining life skills; it is about communicative interactions, social relationships, self-discovery, and self-growth. In turn, assessment and self-assessment of Indigenous language learning need to focus on the diversity of learning, the whole learning experience.

The evaluation of second language acquisition by Indigenous communities poses unique opportunities and challenges. These are shaped by a range of factors, including linguistic, historical, political, cultural, and social contexts that are integral to the teaching and learning of Indigenous languages. As a result, assessing Indigenous second language learning requires a nuanced and thoughtful approach that considers the multifaceted nature of the learning process as well as the specific aspects of your community. Assessment in a holistic Indigenous language program should be culturally responsive and inclusive, recognizing and valuing diverse perspectives and knowledge systems. Assessment strategies should be developed in collaboration with Indigenous community members, language experts, and elders, and should reflect local culture and context.

One example of how to improve assessment by focusing on Indigenous language is seen in the Office of Hawaiian Education (Sang & Worchel, 2017). Interestingly, this governing body does not mandate educational outcomes or assessments within private Indigenous schools. Instead, the Office of Hawaiian Education trusts educators to integrate community members and their values into their school's assessment framework. In turn, educators alongside Indigenous community members identify outcomes that the school community views as valuable. Collectively, teachers and community members map out the learning experiences and effective forms of assessments for each outcome (Johnson, 2013).

Another example of Indigenous language and assessment is seen through the Curriculum Research and Development Group at the University of Hawaii at Mānoa (2020) In this Department, educators are transcribing (where appropriate) and rewriting Grade 3 and 4 standardized assessment tests to include Hawaiian Indigenous language and culture.

Assessing your Language Revitalization Program for Success: Questions to Consider

Assessment of whether a Language Revitalization program is a success or a failure is something that communities often want to know, as well as their supporters (Hinton, Huss & Roche 2018). But as soon as the matter of assessment comes up, though, there are many questions to ask:

- What are the criteria for assessing success or failure, and who decides?
- What are the goals of the program, and were they reasonable?
- Are they even the same goals that a program started off with?

- Is the time right for assessment?

For example, some cultural committees in charge of a language teaching program might be asked by a tribal council after the first year, "How many fluent speakers have you produced?" This is not the right question for assessing the success of a language teaching program as it doesn't address the progress or specific goals a community has–even if their ultimate goal is to produce fluent speakers. Hinton, Huss, & Roche (2018) write that success and failure are much too simplistic as concepts. If there is one language that has reached a final goal, where "revitalization has succeeded"—that would be Hebrew. But it is the only language in the world that has had that level of final success, and there are many extenuating circumstances that don't exist for other languages. All other languages that are revitalizing are in a **continuing process** (Hinton, Huss, & Roche 2018; 498).

In situations where languages are being lost and their complexity is decreasing (attrition), the issue of whether to teach and evaluate the language based on its current attrited forms or on the more complete and complex older forms is a question that arises. In the case of Inuttitut in Nunatsiavut, Tulloch et al. (2022) questioned whether assessments should prioritize the use of dual grammatical marking, which is found in more conservative Inuit dialects along with singular and plural markings, or if the more commonly used plural marking for two or more should be considered correct.

For your community, is "success" a reasonable metric at all? These are important questions to consider when you're putting together your Indigenous language curriculum. From making goals to assessing them, it is crucial to approach the assessment of Language Revitalization programs with careful consideration and a thorough understanding of the specific context and goals of the program.

Assessing the Development of Cultural Knowledge and Practices

Riley and Johansen (2019) noted effective assessment practices for Indigenous students are group-oriented and simulate real-life experiences. Such assessment could be a holistic or project-based assignment, as experienced through outdoor education or culture camps (Preston, 2017). Such projects manipulate assessment to be relevant and functional (Johnson, 2013). Also, educators need to incorporate story-focused narratives (Iseke, 2013), personal journals, and portfolios (Kanu, 2007) into their assessment practices.

Assessment of the development of cultural knowledge and practices can be done through observation, performance-based tasks, and portfolios. It is important to assess not only what students know, but also how they apply their knowledge in meaningful cultural contexts. A portfolio assessment involves compiling a collection of student work over time. This may include written work, art projects, and other forms of expression that demonstrate a student's understanding and engagement with their culture and language. The Shoshoni basketry unit in Chapter 8 incorporates cultural knowledge, practices, and values by using authentic resources, such as Shoshoni language and storytelling, to teach basketry techniques and Shoshoni language. It also provides accommodations for students with different learning needs and backgrounds, ensuring that all students can access the content and participate in the assessments.

More examples of holistic Indigenous language assessment may include performance-based tasks, oral interviews, written reflections, and oral presentations. These assessments may

consider not only language proficiency, but also cultural understanding and connection to the community.

Incorporating Traditional Indigenous Assessment Techniques in Your Curriculum

Traditional Indigenous assessment techniques can be used to complement Western assessment methods. These techniques may include storytelling, oral exams, and community-based evaluation. Because Shoshoni and many other Indigenous languages were orally based, it makes sense for assessment to be also orally based. Oral examinations can be used to assess a student's understanding and knowledge of their language, culture, and history. Students may be asked to recite stories, songs, or other important cultural knowledge. Because each Indigenous community has their own traditions and ways of teaching, it is essential that you include Elders and other community members in determining how you want to assess your languages and which tools would work best.

Assessment Development Using Intergenerational Learning and Community Engagement

Preston and Claypool (2021) argue that ongoing communication between students, teachers, and community members would result in more holistic and inclusive forms of assessment. Teachers need to collaborate with parents and community members to develop an appropriate assessment that stems from culturally sensitive instructional practices. It is important to note that there is no “one” Indigenous culture; thus, culturally sensitive practices need to be defined according to your specific Indigenous community context. To promote culturally sensitive pedagogy, teacher-community interaction is essential, and relationships need to be established and nurtured.

This type of assessment uses a sociocultural perspective to evaluate the impact of language learning on students' lives and their involvement in the community. The basketry unit emphasizes the importance of community engagement and intergenerational learning through the use of elders as cultural resources in Lesson 4’s extension activity by incorporating these elements, the unit promotes a holistic approach to assessment that values and incorporates cultural knowledge, practices, and values.

Taking a sociocultural perspective to assessment might mean students interacting with parents, community members, and Elders to perform various tasks, and the adults assess the student’s language and connection to the task. Preston and Claypool (2021) emphasize that such sociocultural assessment assumes that learning and assessment are socially negotiated and woven into a supportive student-focused community, which values holistic learning, teaching, and assessment. In other words, a community form of assessment is not done to students; rather, it’s done for and with students. Children develop their thinking, communication, learning, and motivational propensities from the culture into which they are socialized (Vygotsky, 1978). So ultimately, Indigenous students create meaning from experience in culturally determined ways (Nelson-Barber & Trumbull, 2007). Their cultural socialization influence how Indigenous students learn, respond to instruction, communicate, and comprehend and respond to assessment tactics (Kanu, 2007). In turn, when creating assessments, teachers need to use the community’s “funds of knowledge” (Moll, Amanti, Neff, & González, 1992, p. 133), one of the student background sources we covered in chapter 5.

Bonding with Your Community: Ideas to Establish a Community Relationship
• Host regular school-community potlucks • Establish a community meeting room in the school or in your classroom. • Hold open-classroom parent drop-ins where parents can assess, for themselves, how their child is doing

Assessing Language Proficiency and Cultural Understanding through Rubrics

Assessment of language proficiency can be done through tests, rubrics, and performance-based assessments. It is essential to use a variety of assessment methods to capture the complexity of language learning and cultural growth. Rubrics can be a helpful tool in Indigenous language assessments as they provide clear expectations, are culturally responsive, support feedback and reflection, and promote equity and inclusivity. Rubrics offer transparency and ensure that all students are assessed on the same criteria, regardless of their background or prior knowledge. They can be tailored to meet the specific cultural and linguistic contexts of Indigenous language learning and help students to understand their strengths and areas for growth. Overall, rubrics can enhance the assessment process for Indigenous language education by providing a structured and meaningful way to measure student learning.

How to Develop Culturally Responsive Rubrics for Indigenous Language Projects

- **Involve the community**: Consult with Indigenous language speakers, Elders, and community members to understand the cultural and linguistic contexts of the project. This will help to ensure that the rubric is culturally appropriate and relevant.
- **Incorporate Indigenous ways of knowing:** Consider incorporating Indigenous ways of knowing and learning into the rubric, such as the use of storytelling or visual art. This will help to promote cultural authenticity and relevance.
- **Use clear and concise language**: Use language that is easy to understand and avoids jargon or technical terms that may not be familiar to all students. Consider using visual aids or examples to help clarify the criteria.
- **Focus on key concepts and skills**: Identify the key concepts and skills that are most important for the project and use these as the basis for the rubric. This will help to ensure that the rubric is focused and relevant to the project.
- **Be flexible and responsive**: Allow for flexibility and responsiveness in the rubric, recognizing that Shoshoni language learning is a dynamic and ongoing process. Consider revising the rubric based on feedback from students, teachers, and community members to ensure that it remains culturally relevant and effective.

Developing a culturally responsive rubric for a Shoshoni language project involves engaging with the community, incorporating Indigenous ways of knowing, using clear language, focusing on key concepts and skills, and being flexible and responsive to feedback.

Addressing State Standards and Language Proficiency in Your Curriculum

Assessing for Indigenous Language proficiency in a school setting requires understanding how to design assessments that assess students on the specific language goals that are established at the beginning of a UBD/UDL-based curriculum. The method of assessment should complement the structure of your language curriculum in addition to supporting community and state language teaching standards. In Idaho, language classes are assessed using the Idaho World Language Standards (IWLS). In 2012, World Language Executive Standards Revision Committee, reviewed the present World Language Standards as presented by The American Council of Teachers of Foreign Language (ACTFL) and highly recommend the adoption of the five main goal areas–Communication, Cultures, Connections, Comparisons, and Communities–as the basis for teaching language standards for the State of Idaho (Cook et al. 2012).

Assessing Language Proficiency & Comprehension Using Formative and Summative Assessments

What is formative assessment?

Irons (2008) defines formative assessment as: "Any task or activity which creates feedback (or 'feedforward') for students about their learning. Formative assessment does not carry a grade which is subsequently used in summative judgment." Ahmed, Ali and Ali Shah (2019) take this a step further by arguing that formative assessment does not only support students, it also "informs teachers about how to adjust their teachings, appropriately." It involves giving ongoing feedback to students, allowing them to identify areas where they need to improve and adjust their learning accordingly. Formative assessment is typically used to inform instructional decisions and to help students achieve learning goals.

What is summative assessment?

Irons (2008) defines summative assessment as "any assessment activity which results in a mark or grade which is subsequently used as judgment on student performance." It is therefore usually used to summarize what a learner has achieved at the end of a period of time, relative to the learning aims and any relevant standards. It typically involves assigning grades or scores to students based on their performance on a final exam or other culminating assignment. For an Indigenous language class, summative assessments could be the culmination of a final project that includes a summative language assessment.

How can these two types of assessments assess Indigenous language proficiency & comprehension?

When assessing Indigenous language proficiency and comprehension, both formative and summative assessments can be used effectively. For example, formative assessments can be used to monitor student progress over time, identify areas where students are struggling, and provide ongoing feedback to help them improve. This can involve using activities such as quizzes, writing assignments, or oral presentations to measure student progress and adjust instruction as needed. Summative assessments can be used to measure the overall effectiveness of the language

program or to determine student achievement at the end of a specific period of instruction. This may involve administering a final exam, project, or presentation to assess student learning outcomes and determine overall language proficiency levels. It is also possible for educators to design formative assessments so that they scaffold learning (and assessment) and contribute to an overall summative task. This lowers the workload on the students and provides them with necessary feedback to improve their final performance. An example of this can be seen in chapter 8 where the unit on basketry shows how working on a weaving project is done over a few class sessions, thus scaffolding the project.

Reliability, Validity, & Practicality of Assessments in Indigenous Language Curriculum

What is Reliability in assessment?

Macalister (2010) writes that reliable assessment in language curriculum is important in determining a learner's true knowledge and performance of a language (118). In order to be reliable sources of data, assessments must be given under the same conditions, with clear questions and instructions.

Consider the following conditions:

- Amount of time allowed for tests.
- How you present instructions
- If it is a listening test, keep recordings the same speed and dialect.
- Ensuring that recordings are heard equally throughout the classroom.
- Marking or grading needs to be reliably consistent either through answer keys or a well-thought-out scoring procedure like rubrics.

What is Validity in assessment?

Macalister (2010) writes that the best way for language teachers and curriculum planners to check for validity of a test is looking at its face validity, content validity, and criterion validity.

- ***Face validity:*** Does the content of the test appear to be suitable to its aims?
- ***Content validity*****:** Is the test fully representative of what it aims to measure?
- ***Criterion validity***: Do the results accurately measure the concrete outcome they are designed to measure?

What is Practicality in assessment?

Not only should a test be reliable and valid, but they should also be practical. Macalister (2010) highlights the following hallmarks of determining practicality:

- **Cost involved administering and scoring the test.** This is an important consideration if your language program depends on a limited amount of funding.
- **Time taken to administer and sit the test.** Are students taking too long to complete their assessment? Maybe that test isn't practical for your community.
- **Time taken to mark/grade the test** & number of people needed to grade it
- **Ease in interpreting and applying the results of the test.** If you cannot easily understand which students need more scaffolding to understand specific language

points, you may need to redesign your assessments so that the data is easier to analyze.

Ensuring that Assessment is Culturally Responsive and Inclusive in Your Curriculum

Assessment in Indigenous language education must be culturally responsive and inclusive. This includes using appropriate assessment methods for the cultural context, respecting, and valuing Indigenous knowledge and practices, and involving community members in the assessment process. It is also essential to provide feedback that is constructive and supportive of students' learning and growth. The basketry unit in chapter 8 ensures that assessment is culturally responsive and inclusive by incorporating various assessment methods appropriate for the cultural context and respecting Indigenous Knowledge and practices. For example, the unit includes oral exams that align with traditional Shoshoni practices of oral storytelling and knowledge sharing. The unit also involves community members in the assessment process by providing opportunities for students to present their work to the community and receive feedback. Additionally, the unit provides constructive and supportive feedback that focuses on students' learning and growth rather than solely evaluating their language proficiency.

Ultimately, assessment is an integral part of holistic Indigenous language teaching and should reflect Indigenous cultural and linguistic values, support the development of the whole learner, and be inclusive and culturally responsive. The following sections list different ways to design and integrate assessment into your language program. Just like your language's context and community's goals for language learning, it's essential to consider which assessment frameworks would work best for your specific language goals.

Creating Holistic Language Goals and Assessments in Language Teaching Design

After tapping into both formal and anecdotal sources to holistically profile students, use these data to set individual and whole-class goals. This process will vary by teacher and classroom context; for example, elementary teachers may target each student in a self-contained immersion classroom, whereas high school teachers might generalize across a particular class section that has a partial-immersion approach. Long-term language learning goals should align with the rigorous course-level goals for all learners, specifically when considering desired achievement in cognitive and academic dimensions. Add goals related to the sociocultural dimension—for example, developing cultural identity; and the linguistic dimension—for example, improving L2 writing. Plan instruction for the academic year using these goals for student learning across sociocultural, linguistic, cognitive, and academic dimensions.

Assessment is an important aspect of any language teaching design, including holistic language teaching that integrates Indigenous culture and values. Assessment can be used to evaluate student learning, inform instructional decisions, and measure program effectiveness. In the context of holistic Indigenous language teaching, assessment is particularly important as it can reflect Indigenous ways of knowing, learning, and being. Holistic Indigenous language assessment should align with the cultural and linguistic values of the community and support the development of the whole learner, including their emotional, spiritual, and physical well-being.

Evaluating and Improving Your Curriculum using UbD Assessment Principles

Regular evaluation and improvement of the Shoshoni language curriculum is essential to ensure its effectiveness and relevance. Using the UbD assessment framework can be a valuable tool for this process. Teachers can assess student performance using essential questions and enduring understandings and use this information to refine and improve the curriculum. For example, if students are consistently struggling with a particular concept or skill, the curriculum can be adjusted to provide more support or alternative approaches. Reciprocity is a fundamental value in many Indigenous cultures and emphasizes the importance of mutual exchange and benefit. In the context of language revitalization, reciprocity means that language learners should not only be seen as recipients of knowledge but also as contributors to the language community. By regularly evaluating and improving the Shoshoni language curriculum using the UbD assessment framework, teachers can create opportunities for students to give feedback on the curriculum and contribute to its improvement. This feedback can be used to adjust the curriculum to better meet the needs and interests of the students, creating a reciprocal relationship between learners and teachers.

Furthermore, language animacy is the concept that all things in the natural world have a spirit or essence, including language itself (Kimmerer 2017). In the context of Shoshoni language revitalization, this means that the Shoshoni language is not a static object to be learned, but a living entity that requires ongoing care and attention. By regularly evaluating and improving the Shoshoni language curriculum using the UbD assessment framework, teachers can ensure that the curriculum reflects the animacy of the language and its connection to the community. This can involve incorporating community-based knowledge and practices into the curriculum, as well as using feedback from students and community members to guide the curriculum's development.

Overall, by regularly evaluating and improving the Shoshoni language curriculum using the UbD assessment framework and incorporating Indigenous values such as reciprocity and language animacy, teachers can create a reciprocal and animacy-centered approach to Shoshoni language revitalization that involves the whole community in the ongoing care and revitalization of the language.

Assessment Tool for Learner-Driven Indigenous Language Acquisition

To support Indigenous adults with a tracking tool and understanding more about their language learning, Drs. Onowa McIvor and Peter Jacobs together with community research partners and collaborators in Canada have developed a pilot Indigenous language learning assessment tool (2016). The purpose of developing this tool was to provide feedback to learners and language mentors on the learner's progress. The tool is designed for learner-driven approaches like the Mentor/Master-Apprentice Program (MAP) where it is the learner's responsibility to organize and initiate the learning experience. If you are in or designing a formal Mentor-Apprentice Program (MAP), the authors suggest you fill out this tool after every ~50 hours of learning. However, the tool is designed to support learners in any type of learning context.

The following are the guidelines for using this tool, a form that helps the language learner understand their own goals with the language, and the actual language assessment tool for beginner and intermediate language learners.

Guidelines on using the Indigenous Language Learning Assessment Tool

1. Fill in the section "About the Language Learner" on the next page, including the date & your name; You can fill out this assessment tool on your own or with someone who is supporting you in your learning, e.g. your mentor.
2. If someone else is filling in the answers with or for you, please write down their name and role in your learning process as well;
3. Next, there is a place to write down the language you are learning and assessing today;
4. If you keep track of it, write down the number of hours of language learning you have completed;
5. There is a section for you to reflect on your language learning first if you want;
6. Start the actual assessment with the first level 'Beginner', and complete both areas, 'Speaking' and 'Understanding';
7. Read each "I can…" statement and think about which answer BEST describes where you are at in your learning today;
8. Put a mark in the field of your answer, or color in the field, or circle it – anything to take note of where you are at in your learning today. Please choose only one field;
9. On their website, there are templates with some blank "I can…" fields throughout this tool. You can add your own language learning goals and skills that you wish to track as you progress, specific to your context of learning;
10. When you are ready, you can move on to the 'Intermediate' pages.

The following Indigenous Language Learner form is a useful tool that can help teachers assess Indigenous language learning authentically by focusing on the individual needs and experiences of the learner. By recording the name of the language learner, the language being assessed, and the number of hours of language learning completed, teachers can get a clearer understanding of the learner's level of proficiency and adjust their teaching methods accordingly. The optional reflection section of the form provides an opportunity for learners to reflect on their language learning experience, including what they worked on, what they are proud of, and what they would like to improve.

This information can give teachers valuable insight into the learner's goals, motivations, and areas of strength and weakness, allowing them to tailor their teaching to the specific needs of each individual learner. By using tools like the Language Learner form, teachers can create a more authentic and effective learning experience for Indigenous language learners.

About the Language Learner
Date: _____ Name of Language Learner: _____ If not the learner, who filled in the form: _____ Language assessed today: _____ Number of hours of language learning completed: _____ A Place to reflect on your Language Learning (optional) Below are three points you may wish to reflect on, as a "warm-up" or "wrap-up", in addition to filling out this Language Learning Assessment Tool. You can write down your answers here so that you can come back to your thoughts at a later time: For my language learning, I worked a lot on … _____ _____ I'm really proud of … _____ _____ Something I'd like to get better at is… _____ _____

The following figures are the beginner-level assessment tools for speaking and understanding. The circular nature of these assessment tools are a powerful visualization of the nature of assessment. It is a continual process until the learner is ready for a higher level of language production. The intermediate level of this assessment framework can be found at the following website: https://fpcc.ca/resource/ne%E2%B1%A6ol%E1%B9%89ew%CC%B1-language-learning-assessment-tool/

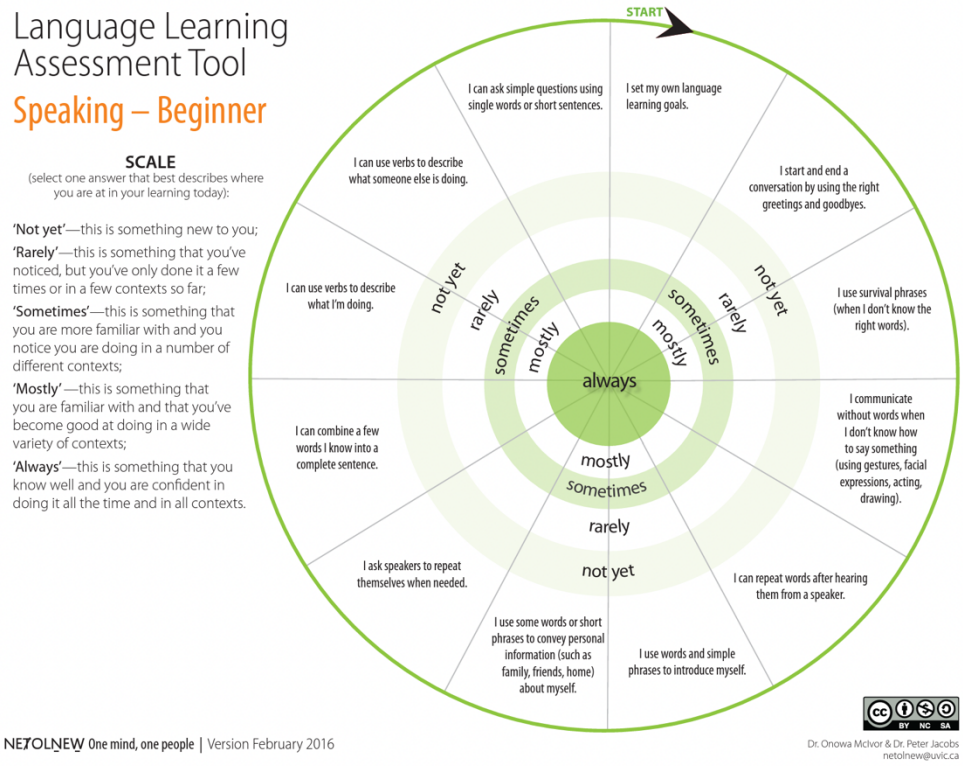

Figure 4: Language Learning Assessment Tool: Speaking- Beginner

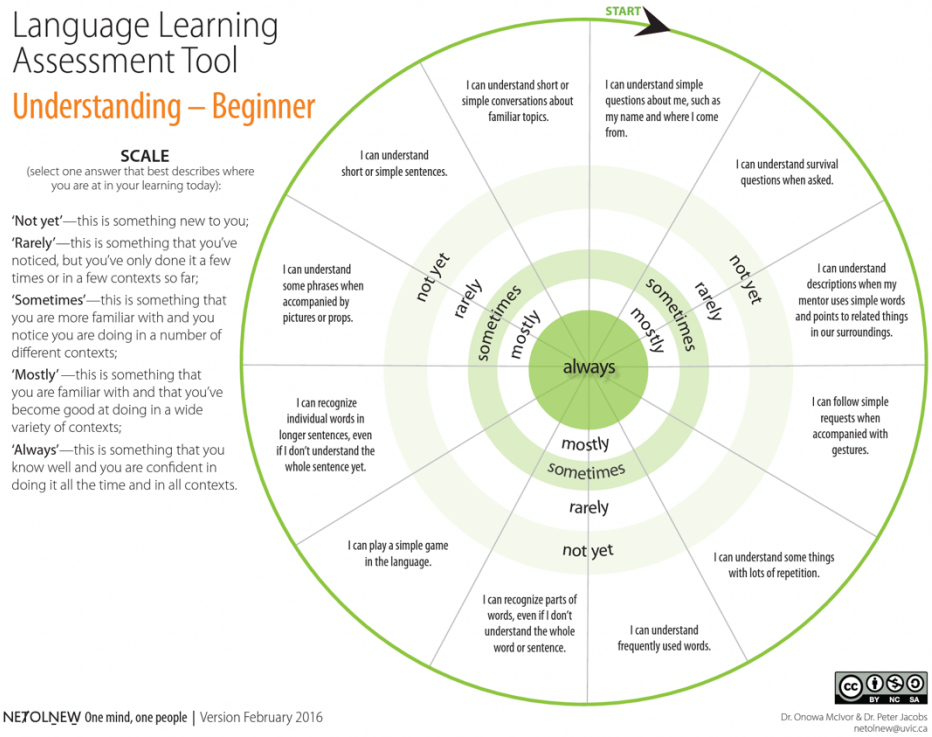

Figure 5: Language Learning Assessment Tool: Understanding- Beginner

Domain-Specific Language Proficiency Assessment in Schools

To assess a student's proficiency in a language, it is important to consider the four domains of language assessment: listening, speaking, reading, and writing. These domains provide a comprehensive framework for evaluating a student's language abilities and progress. Within each domain, there are specific language skills that can be evaluated to determine the student's proficiency level. For example, in the listening domain, a student's ability to process speech at different rates of delivery and infer situations using real-world knowledge can be assessed. By using domain-specific language proficiency assessments, educators can gain a more accurate understanding of a student's language abilities and tailor instruction accordingly to better support Indigenous language learning.

The Four Domains of Language Assessment
Domain I: Listening
Sample Language Skills: • Discriminate among the distinctive sounds and stress patterns in speech. • Process speech at different rates of delivery with varying pauses and errors. • Infer situations, participants, and goals of speech using real-world knowledge. • Use facial, kinesthetic, and nonverbal cues to decipher meaning. • Use listening strategies, such as detecting keywords and self-monitoring.
Domain II: Speaking
Sample Language Skills: • Monitor speech and use strategic devices (e.g., pauses, fillers, self-corrections). • Produce speech in appropriate phrases with related pauses and breath patterns. • Use appropriate styles, registers, conventions, and conversation rules. • Make links and connections between events, ideas, feelings, and information. • Use speaking strategies, such as rephrasing and providing context for meaning.
Domain III: Reading
Sample Language Skills: • Distinguish among letters, letter combinations, and orthographic patterns. • Recognize words and interpret word-order patterns and their significance. • Recognize rhetorical conventions and communicative functions of written texts. • Infer context that is not explicit by activating and using background knowledge. • Use reading strategies, such as skimming and discerning meaning from context.
Domain IV: Writing
Sample Language Skills: • Express meaning using different words, phrases, and grammatical forms. • Communicate for various purposes (e.g., persuade, inform) with related forms. • Convey connections between events, such as the main idea and supporting details. • Distinguish between literal and implied meanings while writing. • Use writing strategies, such as prewriting and using feedback for revising.

Table 9: The Four Domains of Language Assessment (Brown H.D. & P. Abeywickrama, P. 2010).

WIDA Framework for Indigenous Language Learning Assessment

The WIDA framework provides a set of standards for language development and academic language proficiency that can be used to guide language teaching and assessment. Remaining steadfast to its mission to 'advance academic language development and academic achievement for children and youth who are culturally and linguistically diverse through high-quality standards, assessments, research, and professional learning for educators', over the years, WIDA has enhanced its conceptualization of standards frameworks to embrace recent shifts in the field of language education as well as in educational and linguistic theory, policy, and practice (Gottlieb & Chapman 2021).

While WIDA was developed as a tool to measure English language proficiency, the core values of WIDA, including its "Can do" statements and level descriptors fit nicely into understanding Indigenous language development and assessment. In fact, Chief Tahgee Elementary Academy (CTEA) in Fort Hall, Idaho has used the WIDA assessment framework as the main assessment for K-7th grade Shoshoni language curricula, using its language standards frameworks and accompanying assessments as a guide for language development and language proficiency. Incorporating the Can Do Philosophy of WIDA into Indigenous language curricula can also help to shift the focus from deficits to strengths, recognizing and leveraging the potential of multilingual learners. This can be achieved by integrating strategies and resources that promote cultural and linguistic diversity and recognizing the value of Indigenous languages as a source of cultural identity and community resilience. Additionally, the WIDA assessment framework can be used to measure language proficiency and track students' progress over time. This information can inform instruction, allowing teachers to tailor their approach to meet the specific needs of individual students.

Below in table 10 are the components of WIDA's Standards-based System, including Can Do Descriptors for the K-12th grades organized by the four language domains: Speaking, Listening, Reading, and Writing, and Model performance indicators, but rewritten to include Indigenous language learners:

WIDA Standards-based Assessment System	
Standards-based Component	**Distinguishing Feature**
Strands of Model Performance Indicators as representative of the WIDA Indigenous Language Proficiency Standards	Illustrate how Indigenous language learners process and use language for each Indigenous language **proficiency standard, language domain**, and **language proficiency level** by grade level cluster
Performance Definitions	Outline how Indigenous language learners process and use language for each **level** of language proficiency in grades K-12
Can Do Descriptors	Describe how Indigenous language learners process and use language for each **language domain** and level of language proficiency by grade level cluster
Speaking & Writing Rubrics	Document how Indigenous language learners process and use language in the domain of **speaking** or **writing** for each level of language proficiency based on three criteria: linguistic complexity, vocabulary usage, and language control in grades K-12

Table 10: WIDA Standards-based Assessment System

The three bullets within each proficiency level in the Performance Definitions represent:
• *Linguistic Complexity* —the amount and quality of speech or writing for a given situation
• *Vocabulary Usage*—the specificity of words or phrases for a given context
• *Language Control*—the comprehensibility of the communication based on the amount and types of errors

The WIDA Performance Definitions provide a concise, global overview of language expectations for each level of Indigenous language proficiency. They span the spectrum of grade levels which means that educators must interpret the meaning of the Definitions according to students' cognitive development due to age, their grade level, their diversity of educational experiences, and any diagnosed learning disabilities–this is where the combined UBD/UDL framework will help you understand which definitions would best apply to your classes.

WIDA Performance Definitions for the Levels of Indigenous Language Proficiency in Grades K-12	
6 Reaching	• specialized or technical language reflective of the content areas at grade level • a variety of sentence lengths of varying linguistic complexity in extended oral or written discourse as required by the specified grade level • oral or written communication in English comparable to English-proficient peers
5 Bridging	• specialized or technical language of the content areas • a variety of sentence lengths of varying linguistic complexity in extended oral or written discourse, including stories, essays, or reports • oral or written language approaching comparability to that of English-proficient peers when presented with grade-level material
4 Expanding	• specific and some technical language of the content areas • a variety of sentence lengths of varying linguistic complexity in oral discourse or multiple, related sentences, or paragraphs • oral or written language with minimal phonological, syntactic, or semantic errors that do not impede the overall meaning of the communication when presented with oral or written connected discourse with sensory, graphic, or interactive support
3 Developing	• general and some specific language of the content areas • expanded sentences in oral interaction or written paragraphs • oral or written language with phonological, syntactic, or semantic errors that may impede the communication, but retain much of its meaning, when presented with oral or written, narrative, or expository descriptions with sensory, graphic, or interactive support
2 Beginning	• general language related to the content areas • phrases or short sentences • oral or written language with phonological, syntactic, or semantic errors that often impede the meaning of the communication when presented with one- to multiple-step commands, directions, questions, or a series of statements with sensory, graphic, or interactive support
1 Entering	• pictorial or graphic representation of the language of the content areas • words, phrases, or chunks of language when presented with one-step commands, directions, WH-, choice, or yes/no questions, or statements with sensory, graphic, or interactive support • oral language with phonological, syntactic, or semantic errors that often impede meaning when presented with basic oral commands, direct questions, or simple statements with sensory, graphic, or interactive support

Table 11: WIDA Performance Definitions for the Levels of Indigenous Language Proficiency in Grades K-12

The following graphs are from WIDA's Pre-K-Kindergarten can-do descriptors. As the grade level increases, so too does the depth and difficulty of the descriptors. While the descriptors are helpful, this system may not fit your community's goals for language learning, and you may need to adapt it to fit your needs or choose another assessment framework.

For additional information, including the full range of K-12 assessment rubrics and can-do descriptors, visit: https://wida.wisc.edu/ and https://wida.wisc.edu/teach/can-do/descriptors

WIDA CONSORTIUM

Can Do Descriptors: Grade Level Cluster PreK-K

For the given level of English language proficiency and with visual, graphic, or interactive support through Level 4, English language learners can process or produce the **language** needed to:

	Level 1 Entering	Level 2 Beginning	Level 3 Developing	Level 4 Expanding	Level 5 Bridging	Level 6 - Reaching
LISTENING	• Match oral language to classroom and everyday objects • Point to stated pictures in context • Respond non-verbally to oral commands or statements (e.g., through physical movement) • Find familiar people and places named orally	• Sort pictures or objects according to oral instructions • Match pictures, objects or movements to oral descriptions • Follow one-step oral directions (e.g., "stand up"; "sit down") • Identify simple patterns described orally • Respond with gestures to songs, chants, or stories modeled by teachers	• Follow two-step oral directions, one step at a time • Draw pictures in response to oral instructions • Respond non-verbally to confirm or deny facts (e.g., thumbs up, thumbs down) • Act out songs and stories using gestures	• Find pictures that match oral descriptions • Follow oral directions and compare with visual or nonverbal models (e.g., "Draw a circle under the line.") • Distinguish between what happens first and next in oral activities or readings • Role play in response to stories read aloud	• Order pictures of events according to sequential language • Arrange objects or pictures according to descriptive oral discourse • Identify pictures/realia associated with grade-level academic concepts from oral descriptions • Make patterns from real objects or pictures based on detailed oral descriptions	
SPEAKING	• Identify people or objects in illustrated short stories • Repeat words, simple phases • Answer yes/no questions about personal information • Name classroom and everyday objects	• Restate some facts from illustrated short stories • Describe pictures, classroom objects or familiar people using simple phrases • Answer questions with one or two words (e.g., "Where is Sonia?") • Complete phrases in rhymes, songs, and chants	• Retell short narrative stories through pictures • Repeat sentences from rhymes and patterned stories • Make predictions (e.g. "What will happen next?") • Answer explicit questions from stories read aloud (e.g., who, what, or where)	• Retell narrative stories through pictures with emerging detail • Sing repetitive songs and chants independently • Compare attributes of real objects (e.g., size, shape, color) • Indicate spatial relations of real-life objects using phrases or short sentences	• Tell original stories with emerging detail • Explain situations (e.g., involving feelings) • Offer personal opinions • Express likes, dislikes, or preferences with reasons	

The Can Do Descriptors work in conjunction with the WIDA Performance Definitions of the English language proficiency standards. The Performance Definitions use three criteria (1. linguistic complexity; 2. vocabulary usage; and 3. language control) to describe the increasing quality and quantity of students' language processing and use across the levels of language proficiency.

Figure 6: WIDA Can Do Descriptors for Speaking and Listening

Can Do Descriptors: Grade Level Cluster PreK-K

For the given level of English language proficiency and with visual, graphic, or interactive support through Level 4, English language learners can process or produce the **language** needed to:

	Level 1 Entering	Level 2 Beginning	Level 3 Developing	Level 4 Expanding	Level 5 Bridging	Level 6 - Reaching
READING	• Match icons and symbols to corresponding pictures • Identify name in print • Find matching words or pictures • Find labeled real-life classroom objects	• Match examples of the same form of print • Distinguish between same and different forms of print (e.g., single letters and symbols) • Demonstrate concepts of print (e.g., left to right movement, beginning/end, or top/bottom of page) • Match labeled pictures to those in illustrated scenes	• Use pictures to identify words • Classify visuals according to labels or icons (e.g., animals v. plants) • Demonstrate concepts of print (e.g., title, author, illustrator) • Sort labeled pictures by attribute (e.g., number, initial sound)	• Identify some high-frequency words in context • Order a series of labeled pictures described orally to tell stories • Match pictures to phrases/ short sentences • Classify labeled pictures by two attributes (e.g., size and color)	• Find school-related vocabulary items • Differentiate between letters, words, and sentences • String words together to make short sentences • Indicate features of words, phrases, or sentences that are the same and different	
WRITING	• Draw pictures and scribble • Circle or underline pictures, symbols, and numbers • Trace figures and letters • Make symbols, figures or letters from models and realia (e.g., straws, clay)	• Connect oral language to print (e.g., language experience) • Reproduce letters, symbols, and numbers from models in context • Copy icons of familiar environmental print • Draw objects from models and label with letters	• Communicate using letters, symbols, and numbers in context • Make illustrated "notes" and cards with distinct letter combinations • Make connections between speech and writing • Reproduce familiar words from labeled models or illustrations	• Produce symbols and strings of letters associated with pictures • Draw pictures and use words to tell a story • Label familiar people and objects from models • Produce familiar words/phrases from environmental print and illustrated text	• Create content-based representations through pictures and words • Make "story books" with drawings and words • Produce words/phrases independently • Relate everyday experiences using phrases/short sentences	

The Can Do Descriptors work in conjunction with the WIDA Performance Definitions of the English language proficiency standards. The Performance Definitions use three criteria (1. linguistic complexity; 2. vocabulary usage; and 3. language control) to describe the increasing quality and quantity of students' language processing and use across the levels of language proficiency.

Figure 7: WIDA Can Do Descriptors for Writing and Reading

Foreign Language Oral Skills Evaluation Matrix (FLOSEM)

The final language assessment tool I want to highlight is the Foreign Language Oral Skills Evaluation Matrix (FLOSEM) which was developed by Padilla and Sung (1999). The FLOSEM is a standard assessment tool used by World Languages teachers nationwide. It measures pronunciation, fluency, vocabulary, and grammar. Padilla and Sung explain that it is not designed for gauging specific information, but for a general assessment of communicative ability (Padilla & Sung 1995; 5). As a valid, reliable, and convenient measure of communicative proficiency available for use by foreign language teachers, findings reveal that the FLOSEM can be used for indexing growth in foreign language proficiency within and across instructional levels (2). FLOSEM stands out from other assessment tools because it gives more detailed descriptions of each of the different categories in the various levels of oral proficiency than other tools do (5). Because these factors aren't specific to the World Languages community; they may be used in the teachings of various languages, including Indigenous languages. The descriptors in FLOSEM are not based on a specific language; instead, they are intended to capture general behavior of language learning in a new language (7). Below is the FLOSEM chart.

	Level 1	Level 2	Level 3	Level 4	Level 5	Level 6
Comprehension	Learner can understand a limited number of high frequency words in isolation and short, common conversational formulaic expressions (e.g., "How are you?". "My name is ...").	Learner can understand short questions and simple non-formulaic statements when they are embedded in a short dialogue or passage. However, the entire dialogue or passage must be repeated at less-than-normal speed for learner to understand.	Learner can comprehend the main point(s) of a short dialogue or passage which contains some statements with embedded structures heard at less-than-normal speed, though it is likely that details will be lost. Even at this speed, some repetition may be necessary.	Learner understands most of what is said (all main points and most details) in both short and longer dialogues and passages, which contain abstract information heard at almost-normal speed. Some repetition may be necessary, usually of abstract information.	Learner understands nearly everything at normal speed, although occasional repetition may be necessary.	Learner understands everything at normal speed like a native speaker.
Fluency	Learner can participate only in interactions, which involve producing formulaic question-answer patterns and/or offering very short responses to simple questions.	When participating in a simple conversation on familiar, everyday topics, the learner frequently must pause to formulate short, simple non-formulaic statements and questions.	White participating in a conversation or discussion, learner can express herself using simple language, but consistently falters and hesitates as she tries to express more complex ideas and/or searches for less-common words and expressions. These efforts noticeably impede flow of communication.	Learner can effortlessly express herself, but may occasionally falter and hesitate as she tries to express more complex ideas and/or searches for less-common words and expressions. Although distracting, these speech rhythms don't noticeably impede the flow of communication.	Learner is generally fluent, with occasional minor lapses while she searches "or the correct manner of expression.	Learner's fluency is native-like.
Vocabulary	Learner's vocabulary is limited to high frequency words for common everyday items and actions, & same conversational formulaic or idiomatic expressions.	Learner has enough vocabulary (including high frequency idiomatic expressions) to make simple statements and ask questions about concrete things in a simplified conversation.	Learner has an adequate working vocabulary. Further, learner is at a beginning stage of showing knowledge of synonyms and a limited number of alternative ways of expressing simple ideas.	Learner clearly demonstrates knowledge of synonyms and alternative ways of expressing simple ideas. Learner also has enough vocabulary to understand and participate in conversations, which include abstract ideas.	Learner possesses a broad enough vocabulary to participate in more extended discussions on a large number of concrete and abstract topics. Learner is aware of some (but not all) word connotations and nuances in meanings.	Learner possesses an extensive native-like vocabulary.
Pronunciation	Even at the level of isolated words & formulaic expressions, learner exhibits difficulty in accurately reproducing the target language sounds and sound patterns.	Although learner is beginning to master some sounds and sound patterns, she still has difficulty with many other sounds, making meaning unclear.	Learner is beginning to demonstrate control over a larger number of sounds and sound patterns. Some repetition may be necessary to make meaning clear.	Learner's speech is always intelligible, though a definite accent and/or occasional inappropriate intonation pattern is apparent.	Pronunciation and intonation approaches a near-native-like ability.	Learner's pronunciation and intonation is clearly native-like.
Grammar	Since learner's productive skills arc limited to high frequency words and short formulaic conversational expressions, it is difficult or impossible to assess her knowledge of grammar.	Learner can produce utterances, which show an understanding of basic sentence and question patterns, but other grammatical errors are present which obscure meaning.	Learner is beginning to show a limited ability to utilize a few complex constructions, though not always successfully. Other noticeable grammatical errors persist which may make meaning ambiguous.	Learner shows an almost consistent command over a limited range of more complex patterns and grammar rules. Although occasional errors are still present, they are few in number and do not obscure meaning.	Learner's speech exhibits a good command over a large (but not complete) range of more complex patterns and grammar rules. Errors are infrequent.	Learner's speech shows a native-like command of complex patterns and grammatical rules.

Figure 8: Foreign Language Oral Skills Evaluation Matrix (FLOSEM)

Assessing listening and comprehension skills is an essential component of language learning, as it allows students to develop their ability to understand spoken language and communicate effectively. A rubric is a useful tool for teachers to evaluate student performance, provide feedback, and track progress over time. The following rubric outlines the four stages of language acquisition and their corresponding listening and comprehension skills. By using this rubric, teachers can assess student abilities and tailor instruction to meet individual needs, ensuring that students develop the necessary skills to succeed in their language learning journey.

LISTENING/COMPREHENSION RUBRIC:

Student Name: _____
Teacher: _____
Date:_____

1. Pre-Production

• cannot yet understand simple expressions, statements, or conversations	• can recognize a few high-frequency words in isolation	• may remember formulaic expressions

2. Beginning Production

• Understands previously learned expressions and/or vocabulary in context	• Can remember short passages, questions and some non-formulaic expressions	• May need repetition/ reminders	• Understands when spoken to slowly	• Can remember the main point of a dialogue

3. Intermediate Production

• Understands sentence-length speech, simple messages or basic instructions	• Can remember longer dialogues/passages	• Remembers most of what is said/read	• Some repetition may be necessary

4. Advanced Production

• Understands more complex directions or main ideas	• Participates in discussion with occasional repetition	• Understands speech at a normal rate	• Remembers nearly everything at normal speed

Assessing vocabulary is an essential aspect of language learning. It allows teachers to evaluate a student's ability to understand and use words effectively in spoken and written communication. This vocabulary assessment rubric aims to provide a framework for teachers to assess their students' vocabulary proficiency. The rubric has four levels of proficiency, ranging from pre-production to advanced production. Each level includes specific criteria that help teachers determine where their students fall on the vocabulary proficiency spectrum. By using this rubric, teachers can effectively identify areas of improvement and provide targeted support for their students' language development.

VOCABULARY ASSESSMENT RUBRIC:

Student Name: _____
Teacher: _____
Date: _____

1. Pre-Production

• Limitations so extreme as to inhibit conversation	• Misuse of words	• May be limited to high-frequency words	• Some formulaic/idiomatic expressions

2. Beginning Production

• More formulaic/idiomatic expressions yet comprehension difficult	• Uses wrong words but has adequate working vocabulary	• Some knowledge of alternative ways of expressing simple ideas

3. Intermediate Production

• Occasionally uses inappropriate words; rephrases owing to limited vocabulary	• Conversation may be limited	• Knowledge of alternative ways of expressing ideas	• May be able to participate in extended discussions	• May be aware of nuances in meaning

4. Advanced Production

• Uses vocabulary and idioms approaching that of a native speaker	• Learner has an extensive vocabulary

Assessing pronunciation and fluency is another important aspect of language learning. This rubric provides a framework for evaluating a student's ability to speak with accuracy, clarity, and ease. It can be used to assess learners at different stages of language development, from pre-production to advanced production. The rubric considers factors such as the pace and rhythm of speech, the use of appropriate stress and intonation, and the ability to convey meaning clearly. By providing feedback on these aspects of pronunciation and fluency, teachers can help students improve their communication skills and move towards greater proficiency in the target language.

PRONUNCIATION/FLUENCY RUBRIC:

Student Name: _____
Teacher: _____
Date: _____

1. Pre-Production

• Speech halting and fragmentary	• Communication is difficult	• May produce short responses to simple questions

2. Beginning Production

• Hesitant speech	• Language limitations cause some silence	• Pauses to make non-formulaic statements and questions

3**. Intermediate Production**

• Speech may be halting to search for correct expression	• May be mostly fluent with some lapses	• May falter with more complex ideas	• Rhythms do not impede flow of message

4. Advanced Production

• Generally fluent or with occasional minor lapses	• Approximates that of a native speaker

The following Task Completion Rubric is a useful tool for assessing students' ability to complete tasks in a task-based language teaching approach. The rubric provides a framework for evaluating students' progress in completing tasks at different levels of language proficiency. At the pre-production level, students may make a minimal attempt to complete the task and often provide inappropriate or off-task responses. In the beginning production level, students may partially complete the task and may provide undeveloped responses. At the intermediate production level, students can complete the task and provide adequate elaboration. Finally, at the advanced production level, students can complete the task above and beyond the average with elaboration. The rubric can be used by teachers to provide students with clear and specific feedback on their performance and to identify areas for improvement.

TASK COMPLETION RUBRIC:

Student Name: _____
Teacher: _____
Date: _____

1. Pre-Production

• Minimal attempt to complete task	• Responses frequently inappropriate or off-task

2. Beginning Production

• Partial completion of task	• Responses may be undeveloped

3. Intermediate Production

• Completion of task	• Adequate elaboration

4. Advanced Production

• Completion of task above and beyond average and with elaboration

The following Grammar Rubric is designed to help teachers assess their students' understanding and use of grammar in their target language. It provides a clear framework for evaluating a student's progress across four levels of proficiency: Pre-Production, Beginning Production, Intermediate Production, and Advanced Production. At the Pre-Production level, students are just starting to use basic structures, while at the Advanced Production level, they are using more complex grammatical forms. By using this rubric, teachers can gain a more detailed understanding of their students' strengths and weaknesses in grammar and provide targeted feedback to help them improve their language skills.

GRAMMAR RUBRIC:

Student Name: _____
Teacher: _____
Date: _____

1. Pre-Production

• Emerging use of basic structures.	• May be difficult to assess grammatical knowledge due to limitations.	• Errors so severe as to be unintelligible

2. Beginning Production

• Emerging control of basic structures	• Grammar/word order errors may make comprehension difficult	• Produces basic patterns

3. Intermediate Production

• Control of basic structures	• Understands and uses some complex structures appropriately.	• Errors may occur with more complex structures

4. Advanced Production

• Emerging use of advanced grammatical structures	• Rarely makes errors that affect meaning	• Able to use grammar flexibly to convey subtle distinctions

The following sequencing rubric can be used to assess the ability of learners to comprehend and produce sentences, stories, or other forms of discourse in the Indigenous language, ensuring that they are able to convey information in a clear and organized manner. This rubric can be adapted to different levels of proficiency and used as a tool for evaluating progress over time. In this way, the sequencing rubric can contribute to the preservation and revitalization of Indigenous languages, which are an important part of the cultural heritage of many communities around the world.

SEQUENCING RUBRIC:

Student Name: _____
Teacher: _____
Date: _____

1. Pre-Production:

• conveys little or no information about the order of steps/events	• may be out of sequence	• includes inaccurate or off-topic information

2. Beginning Production

• minimally conveys information about the order of steps/events	• gives some details but may include inaccurate or off-topic information

3. Intermediate Production

• adequately conveys information about the order of steps/events	• gives the key details	• may include some inaccurate or off-topic information

4. Advanced Production

• accurately conveys information about the order of all steps/events	• elaborates on key details	• includes consequences of not following the order of steps/events

To support students' language learning, it is essential to gather feedback from them about their progress and learning experience. The following student self-assessment rubric is designed to encourage learners to reflect on their language learning journey and provide valuable feedback to their teacher. This rubric includes questions about the level of understanding, attention, and the effectiveness of different learning strategies such as audio tapes and writing words/definitions. Students are also given the opportunity to provide feedback and suggestions for improvement, which can help teachers adjust their teaching strategies to better support their students.

STUDENT SELF-ASSESSMENT OF LANGUAGE LEARNING

Name _____
Date: _____
Lesson: _____

1. During this lesson, about what % did you understand? (Circle one)

0% 10 30 50 70 90 100%

2. Was it easy or difficult to pay attention to this lesson?

Very difficult Very easy
0 1 2 3 4 5

3. Did the list of vocabulary/definitions on the board help you to understand?

Not at all Somewhat Mostly

5. If you listen to audio tapes of Shoshoni, does it help you to understand?

Not at all Somewhat Mostly

6. If you are writing words/definitions in your notebook, does it help you to understand?

Not at all Somewhat Mostly

7. What would you like to tell me about your language learning journey so far?

_____

_____

8. What would help you better understand our language?

_____

_____

Chapter 7 Review:

- Common assessment practices may not be effective or appropriate for Indigenous students due to Western values and knowledge dominating schools. Assessment should be culturally responsive and inclusive, reflecting local culture and context.
- Assessment strategies should be developed in collaboration with Indigenous community members, language experts, and Elders.
- Incorporate traditional Indigenous Assessment Techniques such as observations, performance-based tasks, and oral examinations to assess language, cultural knowledge, and history in your curriculum.
- Rubrics can enhance the assessment process for Indigenous language education by providing a structured and meaningful way to measure student learning. To develop culturally responsive rubrics for Indigenous language projects, involve the community, incorporate Indigenous ways of knowing, use clear language, focus on key concepts and skills, and be flexible and responsive to feedback.
- Assessing for Indigenous language proficiency in a school setting requires understanding how to design assessments that assess students on the specific language goals that are established at the beginning of a UBD/UDL-based curriculum.
- The method of assessment should complement the structure of the language curriculum and support community and state language teaching standards.
- Formative assessments provide ongoing feedback to students, while summative assessments summarize what a learner has achieved at the end of a period of time. Both types of assessments can be used effectively to assess Indigenous language proficiency and comprehension by monitoring progress, identifying areas of struggle, and measuring the overall effectiveness of the language program.
- Reliable assessments are important in determining a learner's true knowledge, while validity ensures that assessments measure what they are intended to measure. Practicality involves considering factors such as time, resources, and accessibility when designing assessments for the Indigenous language curriculum.
- Language Assessment tools such as the Indigenous language learning assessment tool (2016), the WIDA Model (2002), and FLOSEM (1999) may work for your community in assessing your language, but it’s important to consider the specific contexts of your community and where you are in language planning.

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Sang, K., & Worchel, J. (2017). A Place-Based Process for Reimagining Learning in the Hawaiian Context. *Voices in Urban Education*, 46, 26–32.

Other Websites:

https://netolnew.ca/

- an Indigenous-led, Indigenous-governed, relationship-based national partnership of scholars, community leaders, educators, activists, and allies working at the heart of Indigenous language revitalization (ILR) in Canada — formed to engage in positive action through collaborative research.

WIDA Consortium

- https://wida.wisc.edu/

Chapter 8: Putting it all together: Building a Shoshoni Language Unit Using an Eclectic Approach

Chapter 8 Goals:
• **Transfer**: Indigenous Language Educators & Planners will be able to independently use their learning to...   o Develop a comprehensive UBD/UDL unit plan for Indigenous language teaching that integrates culturally & linguistically responsive teaching strategies and aligns with the language goals and objectives, with a focus on promoting inclusive learning environments and ongoing assessment and feedback.

• **Understandings:** Indigenous Language Educators & Planners will understand that...
  o Effective UBD/UDL unit planning requires a deep understanding of Indigenous language goals and objectives as well as their specific contexts.
  o Understanding of UBD/UDL frameworks and how they can be adapted to meet the unique needs of Indigenous language learners, as well as knowledge of culturally & linguistically responsive teaching strategies.

• **Essential questions:** Indigenous Language Educators & Planners will keep considering...
  o How can we create a UBD/UDL unit plan that aligns with Indigenous language goals and objectives?
  o How can we create a learning environment that is inclusive of all students, including those with diverse needs and abilities?

• **Knowledge:** Indigenous Language Educators & Planners will know...
  o Effective teaching strategies for engaging students and promoting language learning in a culturally & linguistically responsive way.
  o How to create inclusive learning environments that support diverse needs and abilities.
  o Assessment strategies and techniques for monitoring student learning and providing meaningful feedback.

Developing a unit plan using the combined UbD/UDL Framework

A unit is an organization of the various activities, experiences, and intentional learning built around a central theme that integrates learning from multiple learning areas. They should accomplish the following:

1. **Outline the language content, including vocabulary, grammar, phrases, and cultural concepts.** It's important to keep in mind the possible dialect differences and the need for additional vocabulary that can be used in conjunction with others in the classroom, home, and community. Elders and fluent speakers are imperative to this step of the unit development process as they ensure the pronunciation and meaning of words are correct and appropriate for the classroom.
2. **Provide a timeline or sequence of events**. Take into consideration the different cultural activities that occur throughout the year, which will give the units meaningful sequence to themes and content.
3. **Describe the teaching strategies implemented:** Are you using TPR, TPR-S, or other strategies?
4. **Determine the resources needed for teaching.** These might include props, written resources, audio-visual resources, and interaction with community members–particularly Elders and fluent speakers.
5. **Assessment strategies**: ways to gather information about student progress and performance. This includes formative and summative assessments that monitor student progress. Examples might include daily check-ins, written tests, oral tests, presentations, journals, portfolios of creative work, and self & peer reviews. Remember: assessments are only effective if they're based on the goals for learning that are set at the beginning of curriculum development.

Ensuring Access to Resources and Technology

Access to resources and technology is crucial for effective language instruction. Shoshoni language teachers should have access to a variety of resources, such as books, audio and visual materials, and language learning software. Technology can also be a valuable tool for language instruction, allowing teachers to use multimedia resources, collaborate with other teachers and experts, and communicate with students and parents. It is important to ensure that all teachers have equal access to resources and technology, regardless of their location or financial resources.

Adding Linguistic Items to your Lesson Plans

While grammar may not be explicitly taught depending on your program approach, it is still implicit in language teaching, so it is important to include language items such as grammar in your lessons. These items aren't just taught once and then never used. Grammar items and core vocabulary words need to be repeatedly used throughout the curriculum and exist as a conduit through which the language learner may learn the building blocks of the language. However, students should not feel the need to memorize all these items every lesson – design your lessons and units so that these structures are repeated and as the courses progress, become more complex as your language allows. Language Item Examples: nouns to add plurals to, nouns to count, to apply color to, to utilize alongside demonstrative pronouns and cases, etc.).

Understanding the Combined UBD/UDL Template

A. Unit Planning

Title of Unit		Grade(s)	
Subject		Time Frame	

Stage 1 - Identify Desired Results
Idaho State World Language Standards (2015):
This section is where your state standards, WIDA standards or whichever framework your community wants to use or are required to use. Here, I've inout the ISWLS which are based on ACTFL standards.
Learning Outcomes: What relevant goals will this unit address?
• Here is where you consider the big picture goals of the unit. Consider how the unit will help students use the language in meaningful ways. This could include outcomes that require students to use the language in conversation, presentations, storytelling, or writing.
Specific Language Outcomes: How will this unit achieve your language goals?
• First, identify the language goals that you want to achieve with this unit. These goals could be related to specific language skills, such as speaking, listening, reading, and writing, or they could be more general goals, such as increasing fluency or improving pronunciation.

Where are your students headed? Where have they been? How will you make sure the students know where they are going? **What experiences do the learners bring to the unit? How have the interests of the learners been ascertained? Have the learners been part of the pre-planning in any way? What individual needs do you anticipate will need to be addressed?** **Learning environment: Where can this learning best occur? How can the physical environment be arranged to enhance learning?**
• Consider students' prior knowledge and experiences related to the language and culture being taught. • Use pre-assessments to identify individual strengths and needs. • Incorporate learner interests and preferences into the unit as appropriate.

- Consider any individual accommodations or modifications that may be needed to support student success.
- Consider the physical space where instruction will take place and how it can be arranged to support learning.
- Consider the impact of the learning environment on student motivation and engagement.

How will you engage students at the beginning of the unit? (motivational set)

- Set clear expectations: Clearly communicate learning objectives and expectations for student engagement and participation.
- Use relevant and interesting content: Use real-world examples, culturally relevant materials, or topics that students are interested in to make the content engaging and meaningful.
- Use a variety of instructional strategies: Incorporate a variety of instructional strategies, such as hands-on activities, group discussions, and multimedia presentations, to appeal to different learning styles.
- Make connections: Connect the learning to students' prior knowledge and experiences to help them see the relevance and importance of the content.

What events will help students experience and explore the enduring understandings and essential questions in the unit? How will you equip them with the needed skills and knowledge?

- Plan relevant activities: Plan activities and experiences that are relevant to the enduring understandings and essential questions in the unit. These activities could include simulations, experiments, field trips, discussions, or other hands-on activities.
- Use authentic assessments: Use authentic assessments, such as projects, presentations, or performances, to evaluate student learning and understanding of the enduring understandings and essential questions.

#	Lesson Title:	Lesson Activities:	ISWLS Code	Resources Needed:
1		1. Activity/Method	Standard	Materials

B. Daily Lesson Planning

Stage 1: Establishing Goals

<table>
<tr><th colspan="2">Stage 1: Desired Results</th></tr>
<tr><td colspan="2">Established goals:
What relevant outcomes will this design address (e.g., course or program outcomes, learning outcomes)?</td></tr>
<tr><td>Enduring Understandings:
Students will understand that...

• What are the big ideas?
• What specific understandings about them are desired?
• What misunderstandings are predictable?</td><td>Essential Questions:

• What provocative questions will foster inquiry, understanding, and transfer of learning in the target language?</td></tr>
<tr><td>Students will know...

What key knowledge will students acquire as a result of this assignment/project/unit?
• Think in terms of nouns and in terms of language Content (Shoshoni vocabulary can go here).</td><td>Students will be able to...

What key skills will students acquire as a result of this assignment/project/unit?
• Think in terms of verbs.</td></tr>
<tr><td>Accommodations:
• Consider the diverse needs of your students, such as language proficiency, learning styles, and disabilities.
• Plan accommodations that help all students access the content and demonstrate their understanding of the material.
• Accommodations could include providing extra time for assignments, providing audio or visual aids, or modifying the assignments to match the student's level.</td><td>Extensions:
• Consider the needs of high-achieving students who may need additional challenges beyond the regular curriculum.
• Plan extensions that challenge these students and allow them to explore the content in greater depth.
• Extensions could include research projects, independent study, or more advanced assignments.
• Encourage students to collaborate on extensions, and provide opportunities for them to share their work with the class.</td></tr>
</table>

Stage 2: Evidence and Assessment

Stage 2: Evidence and Assessment	
Performance tasks: • Through what authentic performance tasks will students demonstrate the desired understandings? • By what criteria will performances of understandings be judged?	**Other evidence:** • Through what other evidence (e.g., quizzes, tests, academic prompts, observations, performance, journals) will students demonstrate achievement of desired results? • How will students reflect upon and self-assess their learning?

Stage 3: Learning Plan

Stage 3: Learning Plan:
Language Content Planning
Vocabulary: • **Determine relevant vocabulary**: Identify the relevant vocabulary words that students need to learn to meet the language goals of the unit. Also consider how your vocabulary will be introduced, what methods will you use? • **Consider word frequency:** Consider the frequency of the vocabulary words in authentic language use and prioritize those that are most used. • **Use visual aids**: Use visual aids, such as pictures, videos, or realia, to help students understand the meaning of the vocabulary words.
Grammar Item: • **Determine relevant grammar items:** Identify the relevant grammar item that students need to learn to meet the language goals of the unit. • **Break down the grammar item:** Break down the grammar item into its component parts and identify the key concepts and structures that students need to learn. • **Provide ample examples:** Provide ample examples of the grammar item in use, both in written and spoken form, to help students understand how it functions in context. • **Use scaffolded instruction**: Use scaffolded instruction to help students gradually build their understanding of the grammar item, starting with simple examples and gradually increasing in complexity. • **Provide practice opportunities**: Provide students with ample opportunities to practice using the grammar item in context, both in written and spoken form.
Conversation Norm/Dialog:

- **Determine relevant conversation norms/dialog:** Identify the relevant conversation norms/dialog that students need to learn to meet the language goals of the unit.
- **Use authentic examples:** Use authentic examples of conversation norms/dialog, such as recordings of native speakers or transcriptions of real conversations, to help students understand how they are used in context.
- **Provide model conversations**: Provide model conversations that demonstrate the conversation norms/dialog in use and encourage students to practice using them in context.
- **Use role-playing activities:** Use role-playing activities to provide students with opportunities to practice using the conversation norms/dialog in realistic scenarios.
- **Provide feedback and support:** Provide students with feedback and support as they practice using the conversation norms/dialog and encourage them to reflect on their own language use and how it aligns with the conversation norms/dialog.

Story/Song/
Other Content:

- Choose a culturally relevant story, song, or content like poems or speeches that aligns with the unit's objectives.
- Plan activities that allow students to explore the themes and language features in the story/song/other content.
- Consider using multimedia resources, such as audio or video recordings of the story/song/ other content to help students engage with the material.
- Determine the key vocabulary and grammar concepts present in the song/story/ other content .
- Plan activities that allow students to practice using the vocabulary and grammar concepts in context.
- Choose culturally relevant content that aligns with the unit's objectives, such as traditional stories, poems, or speeches.

Means of Engagement: "Why?"	**Means of Representation: "What?"**	**Means of Action & Expression: "How?"**
• List how you will engage your students in the lesson here	• What ways is your content being presented?	• How will students express their understanding?

Learning activities:
What learning experiences and instruction will enable students to achieve the desired results? How will the design:

- **W**: Help students know Where the unit is going and What is expected? Help the teacher know Where the students are coming from (prior knowledge, interests)?
- **H**: Hook all students and Hold their interest?
- **E:** Equip students, help them experience the key ideas and Explore the issues?
- **R:** Provide opportunities to Rethink and Revise their understandings and work?
- **E:** Allow students to Evaluate their work and its implications?
- **T**: Be Tailored (personalized) to the different needs, interests and abilities of learners
- **O**: Be Organized to maximize initial and sustained engagement as well as effective learning?

Unit and Daily Lesson Plan Templates

Title of Unit		Grade(s)	
Subject		Time Frame	

Stage 1 - Identify Desired Results
Standards:
Learning Outcomes: What relevant goals will this unit address?
Specific Language Outcomes: How will this unit achieve your language goals?

Where are your students headed? Where have they been? How will you make sure the students know where they are going? What experiences do the learners bring to the unit? How have the interests of the learners been ascertained? Have the learners been part of the pre-planning in any way? What individual needs do you anticipate will need to be addressed? Learning environment: Where can this learning best occur? How can the physical environment be arranged to enhance learning?

How will you engage students at the beginning of the unit? (motivational set)				
What events will help students experience and explore the enduring understandings and essential questions in the unit? How will you equip them with the needed skills and knowledge?				
#	**Lesson Title**	**Lesson Activities**	**ISWLS Code**	**Resources**
1	**Title**	2.		
ACKNOWLEDGEMENT LANGUAGE: - How do you wish for your community/school/organization to be acknowledged as the source for this Unit Plan? - This is equivalent to your copyright. - It may be helpful to acknowledge the variations of your language here, including dialects and orthographies. Which are you choosing and why? Are you including all of them?				

Daily Learning Plan		
Class:	**Unit:** **Lesson:**	**Date:**
Stage 1-Desired Results		
Standards:		
Enduring Understanding(s):	**Essential Question(s):**	
Students will know...	**Students will be able to...**	
Accommodations:	**Extensions:**	
Stage 3-Learning Plan		
Means of Engagement: "Why?"	**Means of Representation: "What?"**	**Means of Action & Expression: "How?"**
• **List how you will engage your students in the lesson here**	• **What ways is your content being presented?**	• **How will students express their understanding?**
Language Content Planning		
Vocabulary:		
Grammar Item:		

Conversation Norm/Dialog:	
Story/Song/ Other Content:	
Debrief	
+Notes on student behavior/ engagement / etc..	*Δ Teacher solutions/ notes on how to address issues/ celebrate what worked*

Shoshoni Language UbD/UDL Unit Plan Illustration

The following example of a Shoshoni language Unit plan includes five lesson plans on the topic of basketry. This Unit is written for a secondary school setting where the language is taught as a subject, thus the content is presented in a bilingual approach where the teacher is expected to speak in Shoshoni most of the time, but students may respond in a code-mixing fashion of both English and Shoshoni, with an immersion emphasis on the Shoshoni content in the lessons. Due to the EGID Scale rating, there are no fluent speakers of Shoshoni in the secondary age range, so this unit specifically allows for both English and Shoshoni to be used. The goal for this unit is to expose students to the language in an authentic environment, using immersion approaches, while simultaneously accounting for their limited knowledge of Shoshoni. The methods chosen for this unit are: TPR, TPR-S, and Where Are Your Keys?

Title of Unit:	Traditional Basketry	Grade(s):	9-12th Grade
Subject:	**Shoshoni II (Intermediate)**	**Time Frame:**	**1.5 hrs.**

Stage 1 - Identify Desired Results
Idaho State World Language Standards (2015):
• **COMM 1.1** Interact and negotiate meaning (spoken, signed, written conversation) to share information, reactions, feelings, and opinions • **COMM 2.1** Understand, interpret, and analyze what is heard, read, or viewed on a variety of topics. • **COMM 3.1** Present information, concepts, and ideas to inform, explain, persuade, and narrate on a variety of topics using appropriate media in the target language. • **CLTR 1.2** Explain the relationship between cultural practices/behaviors and the perspectives that represent the target culture's view of the world. • **CLTR 2.1** Analyze the significance of a product (art, music, literature, etc…) in a target culture. • **CONN 1.2** Relate information studied in other subjects to the target language and culture. • **CONN 2.1** Access authentic materials prepared in the target language by or for native speakers. • **COMP 1.1** Observe formal and informal forms of language. • **COMP 2.3** Compare and contrast authentic materials from the target culture with the learner's culture. • **COMT 2.1** Interpret materials and/or use media from the language and culture for enjoyment. • **COMT 2.2** Explore opportunities to use the target language for personal enrichment/professional advancement/communication skills
Learning Outcomes: What relevant goals will this unit address?
• Introduce students to the cultural significance and techniques of Indigenous basketry • Students will be able to develop a deeper understanding of Shoshone-Bannock tribal sovereignty and history through weaving practices • Additionally, it would be important for this unit to approach the teaching of basketry as a way of preserving and passing down traditional knowledge and skills to future generations, rather than simply as an art or craft form.

Essential Questions:	**Enduring Understandings:**
1. What is the cultural significance of basketry in Indigenous communities?	1. Basketry is a culturally significant practice that has been used by

2. How can the study of basketry connect us to our cultural heritage, language and identity? 3. What traditional materials, techniques, and designs are used in Indigenous basketry? 4. How has basketry changed and evolved over time, and what does it tell us about the history of Indigenous communities? 5. How can we use basketry to connect with the natural world and traditional ecological knowledge?	Shoshoni communities for thousands of years. 2. The study of basketry can help us connect with our cultural heritage, identity, history, and language. 3. Traditional materials, techniques, and designs are important aspects of Indigenous basketry. 4. Basketry is a living tradition that has changed and evolved over time. 5. The practice of basketry can help us develop a deeper connection to the natural world and traditional ecological knowledge.

Where are your students headed? Where have they been? How will you make sure the students know where they are going?
What experiences do the learners bring to the unit? How have the interests of the learners been ascertained? Have the learners been part of the pre-planning in any way? What individual needs do you anticipate will need to be addressed?
Learning environment: Where can this learning best occur? How can the physical environment be arranged to enhance learning?

- The students are headed toward gaining an understanding of Shoshoni basketry techniques and the cultural significance of basket-making in Indigenous communities.
- The students may have prior knowledge of Shoshoni words relating to basketry, but it will be important to gauge their existing understanding before beginning the unit.
- To ensure that students know where they are going, the learning objectives and outcomes will be clearly communicated and revisited throughout the unit. Additionally, students will be given opportunities to reflect on their learning and assess their progress toward meeting the objectives.
- Additionally, learners may have been part of the pre-planning process by providing input on what they hope to gain from the unit or suggesting activities they would like to participate in.

How will you engage students throughout the unit? What Are the Multiple Means of Engagement?

- Provide an opportunity for students to share their prior knowledge and experience with basketry or weaving
- Provide opportunities for students to examine and handle different types of materials
- Provide opportunities for students to practice different techniques and experiment with different materials
- Encourage students to explore their own creativity and develop their own designs
- Provide an opportunity for students to present their projects to the class and share the significance of their design and materials in Shoshoni language.

What events will help students experience and explore the enduring understandings and essential questions in the unit? How will you equip them with the needed skills and knowledge?

- Start the unit with a video or a guest speaker who can provide an overview of Indigenous basketry and its cultural significance to Shoshoni people in Shoshoni
- Use storytelling to introduce students to the history of basketry in other Indigenous communities, and to highlight the skills and knowledge that have been passed down from generation to generation.
- Provide hands-on activities such as creating a simple weaving or basket using paper or other inexpensive materials, to help students gain a basic understanding of the techniques involved.
- Encourage students to bring in examples of baskets or other woven items that they have at home, and to share stories or memories related to these items.

To equip students with the needed skills and knowledge, there will be a variety of resources and learning opportunities throughout the unit, such as

1. Written materials that provide historical context and information about Shoshoni basketry.
2. Videos, documentaries, and other visual materials allow students to see examples of basketry and learn about the process of making baskets.
3. Language resources, such as the vocabulary list related to basketry.
4. Modeling and guided practice, where the teacher demonstrates a particular weaving or basket-making technique and then provides opportunities for students to practice the technique themselves.
5. Ongoing feedback and assessment, where the teacher provides feedback on student work and assesses student progress towards the language learning objectives and outcomes of the unit.

Potential Barriers:

- **Language barriers**: Students may struggle with learning the vocabulary, especially if they have no prior experience with the language.
- **Time constraints**: Depending on the length of the unit and the amount of content to be covered, it may be challenging to ensure that all students are able to fully explore the enduring understandings and essential questions of the unit

Accommodations:

- Provide differentiated instruction and assessment to meet the diverse learning needs of students. For example, provide additional explanations or visual aids for students who struggle with auditory processing, or provide additional time or modified assignments for students who need extra support.
- Provide language-learning resources, such as bilingual dictionaries
- Provide language support during instruction and assessment, such as providing a glossary of key terms in both Shoshoni language and English.
- Utilize Indigenous language teaching methods such as TPR, Storytelling, or WAYK

#	Lesson Title	Lesson Activities	ISWLS Code	Resources
1	**Introduction to Basketry**	1. Journal Reflection 2. Unit Overview 3. WAYK: Vocab. 4. PowerPoint Presentation 5. Discussion	**Comm 1.1** **Comm 2.1** **CLTR 1.2**	Journal PPT File Vocabulary List
2	**Understanding Basketry Materials**	1. Journal Reflection 2. WAYK: "Language Hunting" where students search for and identify different materials and tools in the classroom or outside. 3. Mini weaving activity: TPR 4. Exit Ticket: Quiz	**CONN 2.1** **COMM 2.1** **COMP 2.3,** **COMT 2.1**	Journal Vocabulary List Weaving materials Quiz questions
3	**Weaving Techniques**	1. Journal Reflection 2. Newe Bingo 3. TPR: Mini Weaving activity 4. Begin basket-making project 5. Oral Quiz: Berlitz	**COMM 1.1** **CLTR 1.2** **COMP 2.3**	Journal Vocabulary List Quiz Questions Weaving materials
4	**Uses & Cultural Connection**	1. Journal Reflection 2. TPR-S: Coyote Makes a Basket 3. Weave Project: TPR	**COMM 1.1** **CLTR 2.1** **CONN 1.2**	Journal Vocabulary List Story Weaving materials
5	**Presentations & Reflection**	1. Journal Reflection 2. Presentations: TPR 3. Debrief Session	**COMM 1.1** **COMM 3.1,** **COMP 1.1** **COMT 2.2**	Journal Vocabulary Projects

ACKNOWLEDGEMENT: I am deeply grateful for the collaborative and generous efforts of the Shoshone-Bannock elders and Knowledge Keepers who walk together throughout time and space and who have made this Shoshoni language lesson plan possible. Their work is crucial in carrying our language forth for generations to come, and I am humbled and honored to learn from them and contribute to their work.
Note that there are multiple dialects and ways of representing our language and culture, and I honor and respect each of these variations by including them when possible.

The first learning plan of this unit sets the stage for the rest of the unit. It's important to note that these lessons and their content may be repeated as much as necessary until students have a strong comprehension of the linguistic items in the unit. This lesson introduces students to the world of basketry, including key vocabulary and concepts that will be essential for their understanding of the unit. The lesson begins with a reflective activity in which students will be asked to journal their thoughts and ideas about basketry. This can be in English mixed with Shoshoni, as the main purpose is to activate prior knowledge and students may not have the language of basketry yet. This entry will be helpful in assessing growth later in the unit. Then, there will be an overview of the unit to discuss the trajectory of activities and final weaving project. The WAYK (Where Are Your Keys) method is used in the first lesson to teach the new vocabulary words, followed by a PowerPoint presentation and group discussion using the Berlitz Method to reinforce their understanding of the selected vocabulary words. "Language Hunting" is a core technique of the "Where Are Your Keys?" (WAYK) language learning method. The goal of this technique is to immerse learners in the language in a natural way and to get them to "hunt" for language by seeking out words and phrases related to a specific context. It helps learners develop their language skills by engaging them in active, hands-on learning experiences, rather than just passively receiving information. Partners use WAYK techniques with each other to support each other in staying in the language.

<table>
<tr><th colspan="3">Learning Plan #1</th></tr>
<tr><td>Class:
Shoshoni II</td><td>Unit: Shoshoni Basketry
Lesson: Introduction to Basketry</td><td>Date:
5/6/2023</td></tr>
<tr><th colspan="3">Stage 1-Desired Results</th></tr>
<tr><td colspan="2">Enduring Understanding(s):</td><td>Essential Question(s):</td></tr>
<tr><td colspan="2">1. Basketry is an art form that has been practiced by Indigenous peoples for thousands of years and is deeply connected to their cultural traditions, values, and way of life.
2. The simple sentence structure of Shoshoni language (SOV)</td><td>1. What can we learn about Indigenous worldviews and ways of knowing through the art of basketry?
2. In what ways do baskets serve a functional and symbolic purpose in Indigenous communities?</td></tr>
<tr><td colspan="2"><u>Students will know...</u>
• How to use the WAYK method to learn and practice new vocabulary related to basketry.</td><td><u>Students will be able to...</u>
• define and explain different baskets in Shoshoni communities.</td></tr>
</table>

Idaho State World Language Standards (2015):	
COMM 1.1	Interact and negotiate meaning (spoken, signed, written conversation) to share information, reactions, feelings, and opinions
COMM 2.1	Understand, interpret, and analyze what is heard, read, or viewed on a variety of topics.
CLTR 1.2	Explain the relationship between cultural practices/behaviors and the perspectives that represent the target culture's view of the world.

Stage 2-Assessment Evidence	
Performance Tasks:	**Evidence:**
• Journal write • Vocabulary game • Discussion	• Teacher observation of oral formative tasks • Students' quick-writes
Assessment Type(s):	**Assessment Description(s):**
Formative:	Teacher will monitor student progress during group discussions and individual activities to ensure understanding of key concepts.
Accommodations:	**Extensions:**
• Students with visual impairments will receive handouts of the PowerPoint presentation with larger text or audio descriptions. • Students with auditory processing difficulties will be given written instructions and access to visual aids.	• Students can conduct further research on different types of baskets by asking family members and present their findings to the class.

Stage 3-Learning Plan		
Means of Engagement: "Why?"	**Means of Representation: "What?"**	**Means of Action & Expression: "How?"**
• Activate prior knowledge by asking students to share any experience they have	• Provide information through multiple modalities, such as visual aids, videos, and written texts.	• Allow students to choose how they will express their understanding of the topic, such as through

with basketry or weaving. • Provide opportunities for collaboration and group work, such as small group discussions or partner activities.	• Use graphic organizers or mind maps to help students organize their ideas and understanding of the topic.	writing, drawing, or orally using their journal.

Language Content
Vocabulary: wosa, ba'osa, gohno, donambi wosa, seeheevi, tsoi-
Grammar Item: The simple sentence structure of Shoshoni language (SOV)
Conversation Norm/Dialog: Ishe himb wosa'ha naniha: This thing is called a basket.
Story/Song/ Other Content:

Time	Activity	Materials Needed
3-5 minutes	Attendance, bell ringer: Journal Reflection: Hagai enne nesunga? How Do you Feel?	roster
7-10 minutes	1. Unit Overview: Explain the project-based nature of this unit where students will learn how to weave a basket or mat project of their choice	Whiteboard Paper and Pencil Journal Vocabulary List
10-15minutes	2. WAYK: Vocabulary introduction: • Set the context: Explain to the learners that they will be learning vocabulary related to basketry, and that they will be using the WAYK method to do so. **Techniques**, or TQs for short, are the essence of WAYK. TQs are a collection of tested strategies for maximizing the speed, ease, and efficiency of language transfer. Throwing a TQ elicits a specific action or reaction that streamlines learning. Any player (teacher or student, learner or leader) can throw TQs at any time. • Teach the WAYK TQs: Introduce the hand signs for "I don't know," "I know," "slow down," and "again" that are used in the WAYK method. • Introduce the first word: Start with the word "wosa" (basket) and demonstrate the hand sign for the	Whiteboard Hand Signals for WAYK

	word. Have the learners repeat the word and the sign several times. • Establish meaning: Use props or pictures to help establish the meaning of "wosa" and have the learners use the word in a simple sentence or question, such as "What is this?" or "Can you hand me the wosa?" • Quiz and review: Once the learners seem to have a good grasp of the word, quiz them on it by holding up a picture or prop and asking for the word. Then, review the word by having the learners repeat it and the sign a few more times. • Introduce the next word: Move on to the next word, "ba'osa" (water jug), and repeat steps 3-5 for this word. • Continue with the remaining words: Repeat steps 3-6 for the remaining words, "donambi wosa" (berry basket), "tsoi" (to gather), and "seevi" (willow). • Practice in context: Once all the words have been introduced and reviewed, practice using them in the context of basketry. For example, have the learners gather materials and make a basket, using the new vocabulary words as they work. • Reinforce and review: Reinforce the new vocabulary words throughout the unit by using them in context and reviewing them periodically using the WAYK method. Note: The WAYK method emphasizes rapid vocabulary acquisition through context and repetition. It is a game-like, interactive approach that emphasizes fun and engagement, so feel free to adapt these steps to suit the needs and interests of your learners.	
20mins.	3. PowerPoint Presentation: Vocabulary Berlitz/TPR: • Introduce the vocabulary words one at a time, using a visual aid or picture for each word. Say the word clearly and have the students repeat it back to you. • Next, demonstrate an action or gesture for each word that students can associate with the meaning. For example, for "wosa" (basket), you could make a motion with your hands like you're weaving a basket. For "ba'osa" (water jug), you could make a pouring motion with your hands. For "donambi wosa" (berry basket), you could make a motion like you're picking berries and putting them in a basket. • Have students practice saying the words and doing the associated gestures together as a group. • Incorporate movement into the activity by giving commands in English such as "gather the willow"	PPT file

	and having students act out the associated gesture for "tsoi" (to gather). • Finally, reinforce the vocabulary words by playing a game like charades, where students act out a word and the class must guess which word it is.	
20 mins.	4. Game: Charades	

Teacher Reflection of today's class and activities:	
Students:	Teacher:
+	Δ

Learning Plan #2		
Class: Shoshoni II	**Unit:** Shoshoni Basketry **Lesson:** Understanding Basketry Materials	**Date:** *5/6/2023*

Stage 1-Desired Results	
Enduring Understanding(s):	**Essential Question(s):**
1. The materials used in basketry, such as grasses, reeds, and bark, are often gathered in a sustainable and respectful way, and the process of gathering and preparing materials is an important part of the basketry tradition. 2. Traditional knowledge and techniques for selecting and preparing materials are important to preserve	1. What materials are commonly used in basketry and why? 2. How do you select and prepare materials for basketry? 3. How does the choice of material affect the final product? 4. What traditional knowledge and techniques are used in selecting and preparing materials for basketry?

Idaho State World Language Standards (2015):	
Comm 2.1	Understand, interpret, and analyze what is heard, read, or viewed on a variety of topics.
CONN 2.1	Access authentic materials prepared in the target language by or for native speakers
COMP 2.3	Compare and contrast authentic materials from the target culture with the learner's culture.
COMT 2.1	Interpret materials and/or use media from the language and culture for enjoyment.

<u>Students will know...</u>	**<u>Students will be able to...</u>**
• The names and uses of different materials and tools used in basketry in Shoshoni. • How to differentiate between various natural materials used in basketry. • The importance of choosing appropriate materials for a specific weaving project.	• Identify and describe different materials and tools used in basketry in Shoshoni. • Explain the properties and characteristics of various natural materials used in basketry in Shoshoni. • Understand the importance of selecting appropriate materials for a specific weaving project.

Stage 2: Evidence & Assessment	
Performance Tasks:	**Evidence:**
• Journal • Material Sorting • Weaving Mini Project	• Students' quick-writes • Teacher observation of oral formative tasks • Woven sample
Assessment Type(s):	**Assessment Description(s):**
Formative:	Through observations of student participation in TPR-S
Accommodations:	**Extensions:**
Students with fine motor difficulties will be given additional time to complete the hands-on activity.	• Go on a nature walk to collect natural materials for basketry

Stage 3-Learning Plan		
Means of Engagement: Why?	**Means of Representation: What?**	**Means of Action & Expression: How?**
• Use real-life examples and materials to help students understand the vocabulary related to basketry. • Provide opportunities for students to work in pairs or small groups to explore the materials and tools related to basketry.	• Provide information through multiple modalities, such as visual aids, videos, and hands-on exploration of the materials and how they're collected. • Use graphic organizers or mind maps to help students organize their ideas and understanding of the topic.	• Provide opportunities for students to practice and apply their knowledge through hands-on activities, such as creating a vocabulary list or practicing the weaving techniques they learn.
Language Content		
Vocabulary: degwisig'i, wettsido'a, tso'i, seheevi, saipe, piasonnipe, tsaken'a, wihyu'bi		

Grammar Item: The simple sentence structure of Shoshoni language (SOV): I pick willows/tule. I have a needle and thread. I weave willows/tules.		
Conversation Norm/Dialog: Do you have willows? Yes/No I do/do not have willows. I want to pick willows.		
Story/Song/ Other Content:		
Time	**Activity**	**Materials Needed**
3-5 minutes	Attendance, Journal	roster
15-20 minutes	WAYK: "Language Hunting" where students search for and identify different materials and tools in the classroom or outside • Review the WAYK TQs: Introduce the hand signs for "I don't know," "I know," "slow down," and "again" that are used in the WAYK method. Add more techniques: “copycat” and “draw a blank” • Explain to the students that they will be going on a "Language Hunt" to find and identify different materials and tools that are related to basketry. • Have the students pair up and give them a list of items to search for, which includes items related to the vocabulary words such as willow branches, rye grass, needles, etc. • Instruct the students to go around the classroom or outside (depending on the availability of resources) to find and identify the items on the list. • Encourage them to use the vocabulary words and WAYK TQs they learned to describe the items they find. As the students find each item, have them share with their partner what the item is and how it relates to basketry. • After the students have found and identified all the items on the list, gather them together and review the vocabulary words and the items they found. • Ask students to explain how each item is used in basketry and to demonstrate using the words from the vocabulary.	Whiteboard Paper and Pencil Journal Vocabulary List
15-30 minutes *20 minutes*	Identify and sort the different materials Discuss and reflect on the properties of each material Mini weaving activity : TPR for vocabulary materials • Introduce the vocabulary words related to weaving materials, such as needle, thread/yarn, etc. • Use TPR to help students learn and remember the words. For example, you could demonstrate actions associated with each word and have students follow along. For instance, for "yarn," you could pretend to	Whiteboard Yarn Needles Paper

	hold a ball of yarn and show how to wrap it around your fingers. For "needle," you could show it by “poking” your hand. • Once students have a good grasp of the vocabulary words, introduce the mini weaving activity. • Give each student a needle, and some yarn or thread. Explain the steps involved in the mini weaving activity, such as how to thread the needle, and how to weave the yarn or paper Use TPR to demonstrate each step and have students follow along. • Have students work on their mini weaving project, using the vocabulary words they have learned. • Encourage them to use the words as they work, and to ask questions if they are unsure of a word or step. • Once the mini weaving activity is complete, have students share their projects and discuss the materials and techniques used. Use the vocabulary words to facilitate the discussion. Finally, have students reflect on the activity in their journals, including what they learned and how they can apply the new vocabulary words and weaving techniques in the future.	

Teacher Reflection of today’s class and activities:	
Students:	*Teacher:*
+	Δ

<table>
<tr><th colspan="3">Learning Plan #3</th></tr>
<tr><td>Class:
Shoshoni II</td><td>Unit: Shoshoni Basketry
Lesson: Shoshoni Basketry Techniques</td><td>Date:
5/6/2023</td></tr>
<tr><th colspan="3">Stage 1-Desired Results</th></tr>
<tr><th colspan="2">Enduring Understanding(s):</th><th>Essential Question(s):</th></tr>
<tr><td colspan="2">1. Basketry is a complex skill that requires patience, attention to detail, and a deep understanding of the materials and techniques involved.
2. Different materials can be used to create unique baskets with different functions and meanings.</td><td>1. What are the key skills and techniques required for successful basket weaving?
2. How do different materials affect the form and function of a basket?</td></tr>
<tr><td colspan="3">Idaho State World Language Standards (2015):</td></tr>
<tr><td>COMM 1.1</td><td colspan="2">Interact and negotiate meaning (spoken, signed, written conversation) to share information, reactions, feelings, and opinions</td></tr>
<tr><td>CLTR 1.2</td><td colspan="2">Explain the relationship between cultural practices/behaviors and the perspectives that represent the target culture’s view of the world.</td></tr>
<tr><td>COMP 2.3</td><td colspan="2">Compare and contrast authentic materials from the target culture with the learner’s culture.</td></tr>
<tr><td colspan="2"><u>Students will know...</u>
• The names and purposes of different weaving techniques used in Shoshoni basketry
• How to perform basic weaving techniques
• The significance of weaving in Indigenous cultures and its connection to community and spirituality</td><td><u>Students will be able to...</u>
• Identify different weaving techniques used in indigenous basketry
• Demonstrate basic weaving techniques using provided materials
• Analyze the importance of weaving techniques in Shoshoni culture</td></tr>
<tr><th colspan="3">Stage 2-Evidence & Assessment</th></tr>
<tr><th colspan="2">Performance Tasks:</th><th>Evidence:</th></tr>
<tr><td colspan="2">• Journal writing
• Students will demonstrate proper weaving techniques through the creation of a small basket.</td><td>• Teacher observation of oral formative tasks
• Students’ quick-writes</td></tr>
</table>

• Students will orally explain the steps involved in creating the basket.	
Assessment Type(s):	**Assessment Description(s):**
Formative	Monitor student progress during hands-on activities and ask questions to gauge understanding.
Accommodations:	**Extensions:**
Students with fine motor difficulties will be given additional time to complete the hands-on activity.	Students will be allowed to take the project home to work on and to get feedback from family members.

Stage 3-Learning Plan		
Means of Engagement: Why?	**Means of Representation: What?**	**Means of Action & Expression:How?**
• Provide opportunities for students to work collaboratively and practice weaving techniques together. • Provide feedback & encouragement to help students feel motivated and engaged.	• Use real-life examples, such as examples of traditional baskets, to engage students in the topic. • Allow students to express their understanding through wear hands-on explorations of weaving techniques	• Provide opportunities for students to practice and apply their knowledge through hands-on activities, such as creating a simple basket or practicing weaving techniques. • Allow students to choose how they will express their understanding of the topic, such as through writing, drawing, or oral response

Language Content
Vocabulary: gwinuhi, degwisig'i, saipe, piasonnipe, sanap'pi, wekkwintsuni'ih, tsaken'a, ba'osa
Grammar Item: The simple sentence structure of Shoshoni language (SOV): I twist thread/yarn. I am weaving rye grass/tules. the pitch is inside the water jug
Conversation Norm/Dialog: You weave the rye grass. Ok. I will weave the rye grass. No I want to weave tules. Focusing on commands with different materials.

Story/Song/ Other Content:		
Time	**Activity**	**Materials Needed**
3-5 minutes	Attendance, bell ringer, collect homework	roster
25 minutes	Newe Bingo • Create bingo cards: Create bingo cards with words or phrases in Shoshoni. You can use vocabulary words or phrases related to a specific theme, such as animals, foods, or seasons. Below is an example of Newe Bingo that focuses on different species of birds. The classic Bingo game is great for reviewing numbers, big or small.. Each bingo card should have a unique combination of words or phrases arranged in a grid pattern. • Distribute bingo cards: Distribute the bingo cards to your students. You can print them out or create digital versions that students can access on their devices. • Call out words or phrases: Call out words or phrases in Shoshoni, one at a time. You can do this by using flashcards or simply saying the words aloud. Make sure to give students enough time to find the word or phrase on their bingo card and mark it off. • Encourage speaking: Encourage students to speak in Shoshoni language during the game. For example, you can ask students to repeat the words or phrases after you or to use them in a sentence. • Celebrate winners: Celebrate when a student gets a bingo by having them say the words or phrases they marked off in the Indigenous language. You can also give prizes or rewards to winners.	Bingo cards
15 mins. *15 mins.* *20 mins.*	Watch a demonstration of different basketry techniques: Twining, Weaving, Coiling • Begin by introducing the basketry techniques of twining, weaving, and coiling, and explain what each technique involves. Show a demonstration video or have an expert basket weaver come in and demonstrate the techniques in person. Make sure to point out /repeat the specific vocabulary	White board Materials Video/PPT Basket examples

	involved in each technique and give students a chance to ask questions. • Once the demonstration is over, give each student a bundle of natural materials such as willow, raffia, or yarn. Have the students practice the techniques on their own using the natural materials. • Encourage them to experiment with different weaves and patterns, and provide guidance and feedback as needed. After the students have had a chance to practice, gather everyone together to discuss their experiences. • Ask students to share what they learned, what they found challenging, and what they enjoyed about the activity. • Finally, provide resources for students to continue practicing at home, such as instructional videos or written tutorials on basket weaving techniques.	

Teacher Reflection of today's class and activities:	
Students:	Teacher:
+ Juan, Marisol, and Ana contributed most. The rest of the class needs more work on vocabulary.	Δ Provide additional homework and classroom practice to help students build vocabulary

<table>
<tr><th colspan="3">Learning Plan #4</th></tr>
<tr><td>Class:
Shoshoni II</td><td>Unit: Shoshoni Basketry
Lesson: Cultural Significance & Project Intro</td><td>Date:
5/6/2023</td></tr>
<tr><th colspan="3">Stage 1-Desired Results</th></tr>
<tr><td colspan="2">Enduring Understanding(s):</td><td>Essential Question(s):</td></tr>
<tr><td colspan="2">1. Understanding the cultural significance of basketry helps us appreciate the knowledge and creativity of Indigenous peoples and respect their traditions.
2. Engaging in a weaving project is an opportunity to learn about Indigenous basketry techniques, connect with the natural world, and express our own creativity.</td><td>1. What are some of the ways that Indigenous basketry is connected to culture and tradition?
2. How can learning about Indigenous basketry help us appreciate and respect different cultures and ways of knowing?
3. What are some of the skills and techniques involved in weaving, and how can we apply them to create our own unique works of art?
4. What strategies can we use to plan and organize our presentation?</td></tr>
<tr><td colspan="3">Idaho State World Language Standards (2015):</td></tr>
<tr><td>COMM 1.1</td><td colspan="2">Interact and negotiate meaning (spoken, signed, written conversation) to share information, reactions, feelings, and opinions</td></tr>
<tr><td>CLTR 2.1</td><td colspan="2">Analyze the significance of a product (art, music, literature, etc…) in a target culture.</td></tr>
<tr><td>CONN 1.2</td><td colspan="2">Relate information studied in other subjects to the target language and culture.</td></tr>
<tr><td colspan="2"><u>Students will know...</u>
• The basic steps and techniques involved in weaving
• How basketry is an important part of Shoshoni culture and the significance it holds.</td><td><u>Students will be able to...</u>
• Understand and use the Shoshoni language through oral tradition and storytelling methods.
• Discuss and reflect on the similarities and differences between the baskets
• Create a presentation or visual representation of the cultural significance of basketry</td></tr>
</table>

Stage 2- Evidence & Assessment	
Performance Tasks:	**Evidence:**
• Journal write • Students will create a basket using traditional techniques and materials. • Plan for presentation	• Teacher observation of oral formative tasks • Students' quick-writes
Assessment Type(s):	**Assessment Description(s):**
Formative	• Through observations of student participation in traditional storytelling exercise • Oral response
Accommodations:	**Extensions:**
Students will have access to the text of the story as well as their vocabulary sheets.	• Ask family members for any stories or knowledge they know relating to baskets

Stage 3-Learning Plan		
Means of Engagement: Why?	**Means of Representation: What?**	**Means of Action & Expression: How?**
• Use storytelling activity to engage students in the cultural significance of basketry. • Provide opportunities for peer feedback and reflection throughout the project, so that students can revise and improve their work as they go.	• Provide information through multiple modalities, such as visual aids and storytelling. • Use graphic organizers or mind maps to help students organize their ideas about their presentation	• Provide a variety of weaving and basketry materials, such as different types of reeds, grasses, or yarn, and let students choose what they want to use to create their project. • Encourage students to express their creativity by incorporating traditional designs or elements in their basket projects.

Language Content		
Vocabulary: ba'osa, Izhape, Gwidawoyo, -mahai,		
Grammar Item: particles, past tense **,** dual number		
Conversation Norm/Dialog: Izhappe **ba'osa** gwisiga. Haa'/ gai		
Story/Song/ Other Content: *Coyote Weaves a Basket*		
Time	**Activity**	**Materials Needed**
3-5 minutes	Attendance, Journal	roster
10 mins.	Recall Activity: Stand-pair-share: Each student introduces themself then describes themself. Students are instructed to use "ne" + adjectives partners brainstorm together. • Upon completion the teacher will call upon volunteers and select students to share their responses with the class.	
20 minutes	TPR-Storytelling: Coyote Weaves a Basket • Introduce the story and the vocabulary: Start by introducing the story of Coyote Weaves a Basket and the relevant vocabulary words. For example, you could show pictures of Coyote and Magpie, as well as pictures of willows and water jugs, while saying the corresponding vocabulary words in the target language. • Act out the story: Begin telling the story while acting it out with hand gestures and body movements. As you tell the story, pause frequently to ask students to perform various actions based on the story, such as "gather willows" or "weave a water jug." • Encourage students to act out the story with you, using their bodies to represent the various elements of the story. • Repeat the story with increasing complexity: Once students are familiar with the basic story and vocabulary, you can begin to add more complexity to the TPR-Storytelling activity. For example, you could add in additional actions, such as "trade water jugs" or "yell at Coyote," and ask students to act out these new elements of the story as you tell it. • Practice retelling the story: After you have told the story several times, encourage students to	Whiteboard Paper and Pencil Journal Vocabulary List

	practice retelling the story in their own words. Provide them with prompts and cues to help them remember the vocabulary and key elements of the story. • You could also break students into small groups to work on retelling the story together. Reinforce the vocabulary: Throughout the TPR-Storytelling activity, be sure to reinforce the target vocabulary by using it frequently and encouraging students to use it as well. You could also provide additional vocabulary practice activities, such as matching games or flashcards, to help students master the new words.	
30 minutes	Weaving Project: Students work on their project	Whiteboard
10 minutes	Presentation brainstorming & planning: • Give students ample time to prepare their presentations. This may include practicing pronunciation, reviewing vocabulary words, and creating visual aids to enhance their presentations.	Whiteboard Mind Map

Teacher Reflection of today's class and activities:	
Students:	Teacher:

Learning Plan #5		
Class: Shoshoni II	**Unit:** Shoshoni Basketry **Lesson:** Presentations, Evaluation & Reflection	**Date:** 5/6/2023

Stage 1-Desired Results	
Enduring Understanding(s):	**Essential Question(s):**
1. Learning basketry can be a way to connect with and honor Indigenous cultures and communities, and to gain a deeper appreciation for the beauty and intricacy of this art form. 2. Basket weaving is an art form that reflects cultural values and traditions. 3. The process of making a basket can be a meditative and reflective practice.	1. How does the process of making a basket reflect cultural values and language revitalization? 2. How can we give and receive constructive feedback to improve our presentations? 3. In what ways does the process of creating a basket through traditional Indigenous methods promote sustainability and environmental stewardship? 4. How can we share our knowledge of basketry with others and contribute to the preservation of Shoshoni language & culture? 5. What have we learned about ourselves, our community, and the importance of cultural diversity through the study of Shoshoni basketry?

Idaho State World Language Standards (2015):	
COMM 1.1	Interact and negotiate meaning (spoken, signed, written conversation) to share information, reactions, feelings, and opinions
COMM 3.1	Present information, concepts, and ideas to inform, explain, persuade, and narrate on a variety of topics using appropriate media in the target language.
COMP 1.1	Observe formal and informal forms of language.
COMT 2.2	Explore opportunities to use the target language for personal enrichment/professional advancement/communication skills

Students will know…	**Students will be able to…**
• How to effectively communicate their learning through oral presentation • The significance and cultural connection of basketry in Shoshoni and other Indigenous cultures	• Present their final project that showcases the cultural significance of baskets in their community, using techniques they have learned throughout the lessons. • Reflect on their learning experience throughout the unit and their personal growth in basketry skills • Reflect on their learning and evaluate the effectiveness of the unit plan
Stage 2-Evidence & Assessments	
Performance Tasks:	**Evidence:**
• Oral communication • Final Presentation • Written communication • Reflection	• Teacher observation of oral formative tasks • Conversation with Individual students • Students' quick-writes in Journals & writing rubric • Presentation • Reflection Rubric
Assessment Type(s):	**Assessment Description(s):**
Summative	Oral question and response Presentation
Accommodations:	**Extensions:**
Students with speech difficulties will be given the option to present their reflections in writing.	Students can create more baskets using the various techniques they learned throughout this unit
Stage 3-Learning Plan	

Means of Engagement: "Why?"	**Means of Representation: "What?"**	**Means of Action & Expression: "How?"**
• Provide opportunities for students to work collaboratively in	• Discuss and reflect on personal learning and growth	• Provide opportunities for students to present their projects to an authentic audience, such as

groups to develop their presentations. • Invite a guest speaker who is a basketry expert or a member of the Shoshone-Bannock Tribes to share their knowledge and experience with the class and to see the presentations.	throughout the unit • Allow students to use a variety of media to present their basketry projects, such as video, audio, or images. • Encourage students to reflect on their learning by creating written or visual summaries of their project experience.	members of the Shoshone-Bannock Tribes • Encourage students to reflect on their learning and their personal growth by writing a self-assessment or creating a personal reflection piece about their experience in the unit.

Language Content		
Vocabulary: degwisig'i, wosa, saipe, seheevi, piasonnipe, wekkwintsuni'ih, tso'i		
Grammar Item: The simple sentence structure of Shoshoni language (SOV)		
Conversation Norm/Dialog: I wove a basket. I gathered rye grass.		
Story/Song/ Other Content:		
Time	**Activity**	**Materials Needed**
3-5 minutes	Attendance, bell ringer	roster
7-10 minutes	Oral exam: Individual students / Final edits or weaving may be done while waiting to be tested. • Choose a quiet and comfortable place for the exam, free from distractions and interruptions. • Use list of vocabulary words from each lesson that the student is expected to know and understand. • When ready, ask the student to pronounce and define each vocabulary word on the list. Listen carefully to the	Whiteboard Paper and Pencil Journal Vocabulary List

	student's responses and provide feedback as necessary. • You can ask follow-up questions to ensure that the student has a thorough understanding of the words and their usage. Record the student's performance using the rubrics from Ch. 7, noting any areas of strength or weakness. • Provide constructive feedback to the student, highlighting areas of improvement and offering suggestions for further study. • Set clear goals for the student to work towards before the next exam. It's important to remember to be patient and supportive during the exam, as this will help the student feel more comfortable and confident. • Additionally, have student fill out self-assessment in Ch. 7	
60 mins.	Presentations of Weaving Project • Student presentations of their weaving project with a focus on Shoshoni vocabulary provide an opportunity for students to showcase their language skills and knowledge of the vocabulary words they learned throughout the unit. • Set clear expectations: Let students know that they will be expected to present their weaving project using Shoshoni vocabulary they learned in class. • Provide clear guidelines for the presentation format and time limits. Conduct the presentations: Allow each student to present their weaving project to the class. Encourage other students to actively listen and engage with the presenter by asking questions or making comments in Shoshoni. • Provide feedback: After each presentation, provide constructive feedback to the student. Highlight areas	Whiteboard/PPT. Task Completion Rubric

	of strength and areas for improvement in their language use and presentation skills. • Encourage reflection: After all presentations have been completed, facilitate a class discussion where students can reflect on their language learning journey throughout the unit.	
5-10 mins.	Reflect and Connect • Encourage students to share what they found most challenging, what they enjoyed, and how they plan to continue practicing and learning Shoshoni language and culture.	

Teacher Reflection of today's class and activities:	
Students:	*Teacher:*

Basketry Unit Materials

Basket Type	Shoshoni	Type of Speech
Winnowing Basket (Small)	tewa	Noun
Winnowing Basket (Large)	y'andu	Noun
Seed Beater	tanihkun	Noun
Water Jug	Ba'osa or si'wosa	Noun
Water Cup	Sehe' awe	Noun
Small Burden (Cone) Basket	gakudutsi	Noun
Large Burden Basket	wosa	Noun
Parching Tray	tima	Noun
Baby Basket	gohno	Noun
Berry Basket	donambi wosa	Noun
Seed Basket	gakutuun or pia sehe awe	Noun

Table 12: Shoshoni Unit Vocabulary: Types of Baskets

Verbs Associated w/ Baskets	Shoshoni	Type of Speech
Bend (to)	-nahponi'G	Verb
Roast, to (in basket)	kusangwe	Verb
Weave, to	degwisig'i	Verb
Coil, to	wekkwintsuni'ih	Verb
Gather, Pick, to	tso'i	Verb
Collect, to	-mahai	Verb
Carry, on back	Binnoo(n/h)	Verb
Carry, on head	tsoyaa'	Verb
Scrape with knife, to	wettsido'a	Verb

Table 13: Shoshoni Unit Vocabulary: Basket Verbiage

Materials Associated with Baskets	Shoshoni	Type of Speech
Willow	seheevi	Noun
Ryegrass	Piasonnipe	Noun
Tule	Saipe	Noun
Sagebrush Bark	wattsippe	Noun
Pitch	sanap’pi	Noun
Thread	tsaken’a	Noun
Needle	wihyu’bi	Noun

Table 14: Shoshoni Unit Vocabulary: Materials & Tools for Making Baskets

Foods Associated with Baskets	Shoshoni	Type of Speech
Pinenuts	teva	Noun
Seed	pahai	Noun
Wild Onions	genka	Noun
Grass Seed	patewaantsi	Noun
Camas	pasigo	Noun
Chokecherry	donambi	Noun
Salt	onaa’vi	Noun
Ants (pounded/roasted)	aninkwichipe	Noun

Table 15: Shoshoni Unit Vocabulary: Traditional Foods Stored in Baskets

Sentences:	
I will gather willows.	Ne seheevi tso'ido'i
There is camas in the basket over there.	Pasigo udde wosa gupa.
Let's weave a winnowing basket!	Damme y'andu'a degwisig'indo'i
Do you have a berry basket?	Enne donambi wosa'ha ba'i?
Tomorrow we (2) will be ready to roast pinenuts.	Iwaa, dawhe baishe teva noko'do'i

Table 16: Shoshoni Language Sentences for Advanced Language Learners

The following table shows how you can use the same vocabulary words, but in a simpler grammar format for beginner Shoshoni learners. This is an example of how sentences could be simplified to meet where the students are in their acquisition journey. Here, repetition is key. These sentences would be great using the Berlitz method, where the immersive question and answer format would focus on students absorbing the vocabulary: *yes, haa'; no, gai ;basket, wosa; and to have, ba'i*.

Sentences:	
One woman has a basket.	semme waippe wosa ba'i
Do you have a basket?	enne'ha wosa ba'i?
No. I don't have basket.	Gai. Ne gai wosa ba'i
Where is the basket?	udde wosa haga'anna?
The basket is gone.	Wosa gaihaiwaite

Table 17: Shoshoni Language Sentences for Beginning Language Learners

Figure 9: Newe Bingo: Basketry A

Figure 10: Newe Bingo: Basketry B

Using bingo as an activity in a Shoshoni language classroom can be a fun and effective way to reinforce language learning. It allows students to practice vocabulary and encourages them to speak in the language, while also providing a fun and engaging way to learn. This is a great review game before summative assessments, or it can be used as a formative assessment throughout a unit.

The following story appears in lesson #4 as a TPR-S activity. Here, the focused vocabulary is the word for water jug, *ba'osa*. If students wouldn't be at the level where they could speak the story out loud, the teacher would say the story while students could act out the story as the characters or even objects/puppets, using gestures and physical movements to convey meaning, reinforce vocabulary, and facilitate language acquisition in an authentic setting for Shoshoni culture and language.

Nadegwiape #1:
Iszhape Wosa Gwisiga

Sosoni daigwape:

Izhappe oku soo'gahni gahni aingabite ba'i udundaga naakande. Izhape **ba'wosa**nai nihanni deaseN maitengade seheebineemahai. Soonde dabaiyinee tso'iku'a. Oyose dabaisuaka. Dakabi badatsiki ha buika. Wihyu Izhappe **ba'osa** gwisiga. Izhape **ba'osa** nawadengappe. U **ba'osa** gaitsaa ha buika. Usse wiyhu gwidawoyo gahni bitte. Gwidawoyo **ba'osa** ha devitsi tsaanabuinde ba'i. Izhappe usse **ba'osanewhe** na'dewa. Nabishai gwidawoyo **ba'osa** gaitsaa nabuinde da'odape deaseN bia kikikin'na. Izhappe nawanuki. Suni'yunde sude gwidawoyo u pinnangkwa mi'a deasen u deka'ha dede'ka.

Daiboo' daigwape:

Coyote had a red house in Blackfoot where he lived alone. He decided to make a **water jug** and he went out to gather willows. He did this for many days. It was always sunny and the snow shined. Then Coyote began to weave a **water jug**. Coyote finished. His **water jug** did not look good. So then he went to Magpie's house. Magpie had a nice-looking **water jug**. Coyote traded his ugly **water jug** for Magpie's **water jug**. Later, Magpie found the ugly **water jug** and yelled at Coyote. Coyote ran away. This is why Magpie follows and steals food from Coyote.

Assessment Implementation for the Shoshoni Basketry Unit

In Indigenous language education, assessment should be a holistic process that incorporates cultural knowledge, practices, and values. It is not only about evaluating language proficiency, but also about assessing the development of cultural knowledge and practices, intergenerational learning, and community engagement. The basketry unit highlights holistic assessment by incorporating various assessment types that assess not only language proficiency but also the development of cultural knowledge and practices, intergenerational learning, and community engagement. For example, in Lesson 1, the journal reflection activity allows students to reflect on their personal experiences and cultural background using both Shoshoni and English, which helps the teacher understand their students' cultural knowledge and practices, as well as written language comprehension. In Lesson 2, the quiz at the end of the lesson assesses students' knowledge of the different basketry materials, while also assessing their understanding of Indigenous cultural practices related to basketry. In Lesson 3, the basket-making project itself is an assessment of the students' ability to apply the weaving techniques they have learned, as well as their understanding of the cultural significance of basketry. Finally, in Lesson 5, the presentations and debrief session serve as a form of assessment that allows students to showcase their language learning and reflect on their own growth throughout the unit.

Chapter 8 Review

- When developing a unit for Indigenous language teaching, it is important to consider specific language outcomes that align with the overall language goals.
- Teachers and language planners should consider where their students are headed and where they have been in terms of language proficiency and prior experiences.
- Engaging students at the beginning of the unit is critical for motivation and can be achieved through various techniques such as activating prior knowledge, using multimedia resources, or introducing interesting real-life scenarios.
- Planning for language content should include key vocabulary terms, grammar items, conversation norms/dialogs, stories/songs, or other culturally relevant content that aligns with the unit's objectives.
- Accommodations and extensions should be planned to ensure that all students can access and engage with the content, regardless of their language proficiency, learning styles, or disabilities.
- Providing regular opportunities for formative assessment and feedback can help students to monitor their own learning progress and identify areas for improvement.

Resources:

Gould and Loether. (2002). *An Introduction to the Shoshoni Language*. University of Utah Press.

Krashen, S. (1981). Second language acquisition and second language learning. Oxford, UK: Oxford University.

Wiggins, G. P., & McTighe, J. (2005). *Understanding by design* (2nd ed.). Pearson.

Chapter 9: Conclusion: The Cyclic Ceremony of Indigenous Language Planning

Chapter 9 Goals:

• **Transfer**: Indigenous Language Educators & Planners will be able to independently use their learning to...
  o Develop an effective, culturally, and linguistically responsive Indigenous language curriculum that aligns with community goals and objectives.
  o Develop sustainable practices for maintaining and expanding Indigenous language programming.

• **Understandings:** Indigenous Language Educators & Planners will understand that...
  o Indigenous language revitalization is a complex and ongoing process that requires collaboration, community empowerment, and institutional support, and Indigenous languages and cultures are essential components of Indigenous people's identity.
  o Effective Indigenous language curriculum development requires a deep understanding of the language and cultural context of the learners and the community.

• **Essential questions:** Indigenous Language Educators & Planners will keep considering...
  o What sustainable practices can we implement to maintain and expand Indigenous language programming?
  o How can we assess student learning and progress throughout the curriculum and provide meaningful feedback to support ongoing growth and improvement?

• **Knowledge:** Indigenous Language Educators & Planners will know...
  o The dynamic nature of language revitalization, where the growth of a language may initially be contained but can expand into different contexts with proper care and attention.
  o The resilience of Indigenous peoples and the power of language revitalization as a reclamation of the past and a form of resistance

As Indigenous language revitalization efforts continue to gain momentum, there is a growing need for effective and culturally responsive curriculum development frameworks that can support these efforts. An eclectic approach using a combined Understanding by Design (UbD) and Universal Design for Learning (UDL) framework has shown promise in addressing the unique challenges of Indigenous language curriculum development. By emphasizing deep understanding and transfer of learning, and promoting flexible and inclusive instructional design, this framework aligns well with the goals and values of Indigenous language teaching.

In this concluding chapter, I provide a quick start guide for Indigenous language teachers and planners who are interested in using this eclectic approach to develop effective and culturally and linguistically responsive language curricula. This guide includes key elements such as identifying community context and language ideologies, creating language goals, developing essential questions, and enduring understandings, choosing appropriate methods and designing effective learning experiences, as well as designing assessments, implementing the curriculum, and assessing and revising it as needed.

By following this quick start guide, Indigenous language teachers and planners can develop curricula that are aligned with their community context and goals, that incorporate culturally responsive teaching practices, and that promote deep understanding and transfer of learning. Ultimately, this approach can help support the revitalization and preservation of Indigenous languages and cultures, while promoting greater inclusivity and equity in education.

Quick Guide to Indigenous Language Curriculum Development

1. **Identify Community Context & Language Ideologies**
    1. Conduct community-based research to gain insights into the cultural background and linguistic needs of the community. Where does your community fall on the EGID scale (Lewis and Simons 2010)? This will inform your community's goals and subsequent program approach.
    2. Engage with community members and elders to gain their perspectives on language learning and teaching. What is their view of your language?
    3. Develop an understanding of the language ideologies within the community to ensure that the curriculum is culturally and linguistically responsive.
2. **Create Language Goals: What do you want students to know and be able to do?**
    1. Collaborate with community members, Elders, and language experts to establish language goals that align with community values and expectations.
    2. These goals should align with the E-GIDS status assessment and be specific, measurable, attainable, relevant, and time-bound (SMART).
    3. Establish a plan for monitoring progress towards the goals and adjusting the curriculum as needed. Goals should shift as you progress through your program.

3. **Use these goals to decide appropriate language program approach for your community.**
    1. Consider the language proficiency level of the students, the resources available, and the cultural context when selecting a language program approach.
    2. Work with community members and experts to select an approach that is culturally appropriate and effective for the community. This may include immersion programs, dual-language programs, community-based learning, or other approaches.
4. **Work "Backwards" to Design Appropriate Assessments for Your Language Program**
    1. Determine the language goals and learning outcomes for each unit and lesson.
    2. Use formative and summative assessments to monitor student progress and adjust instruction as needed.
    3. These assessments should align with your language goals and provide meaningful feedback to students.
5. **Choose Language Teaching Methods that support your community's established goals.**
    1. Just like choosing your program approach, consider the language proficiency level of the students, the resources available, and the cultural context when selecting language teaching methods.
    2. Incorporate cultural elements and community perspectives into the teaching methods to make the curriculum more relevant and engaging.
    3. These may include interactive language acquisition methods such as Total Physical Response, Total Physical Response-Storytelling, role-playing, and games. If your community wants to focus on more formal grammar, you may want to include methods such as vocabulary drills and exercises, though these are not conducive to a natural language approach.
6. **Design learning experiences for optimal language development.**
    1. These experiences should support the development of language skills and align with the language goals. Use a variety of teaching materials and resources to support language development, such as books, videos, songs, and storytelling. If your community does not have these resources readily available, you may need to develop them with your community. This takes a lot of time, but it is well worth the effort.
    2. Develop Essential Questions for your unit and individual lessons
        1. These guide student inquiries and connect to the language goals.
        2. Ensure that these questions are open-ended and encourage critical thinking and reflection.
        3. Use these questions to scaffold student learning and help them connect new knowledge to prior knowledge.
    3. Develop Enduring Understandings for your unit and individual lessons
        1. These should summarize the key concepts and skills that students will learn.

2. Use these understandings to help students make connections between different concepts and apply their learning to real-world situations.

d. Build Content & Activities for your lessons
    1. If you want to focus on the basics, the following lesson plan structure will help you get started:

The 2 main parts of a lesson plan: Content & Activity Building

1. **<u>Content Plan:</u>** This is the structure where the teacher decides what content to focus on.

Vocabulary:	*Limit vocab to 10 words (Five nouns, two verbs, two adjectives, 1 adverb)*
Grammar Item:	*Limit grammar items to one or two sentences or phrase structures*
Conversation Norm/Dialog:	*Conversation norms represent typically structured interactions (for example greetings, introductions, storytelling, etc.) or conversational routines*
Story, Song, or Other Content:	*The other content should include the vocabulary and grammar item*

2. **<u>Activity Plan</u>:** This is the 'visible' part of a lesson–it's the map!

Timing	**Content**	**Activity**	**Who (Instructor or student)**
Ex. [5 mins.]	*<u>Goal model:</u> "I do, we do, you do"*	*Start with oral and immersive activities and end with literacy-based activities*	Switching roles helps the learner develop agency in their learning
Chunk activities and content into 15-20 minute sections at the longest		*Activities should build on each other from easiest to most difficult*	

The importance of lesson planning:

- First, lesson planning produces more unified lessons.
- It gives teachers the opportunity to think deliberately about their choice of lesson objectives, the types of activities that will meet these objectives, the sequence of those activities, the materials needed, how long each activity might take, and how students should be grouped.
- Teachers can reflect on the links between one activity and the next, the relationship between the current lesson and any past or future lessons, and the correlation between learning activities and assessment practices. Because the teacher has considered these connections and can now make the connections explicit to learners, the lesson will be more meaningful to them.
- Ultimately, the lesson planning process allows teachers to evaluate their own knowledge regarding the content to be taught.

7. Implement Your Unit, Course, and Program

a. Put all you've planned into action! Develop a clear and detailed implementation plan that outlines the steps necessary to successfully deliver the curriculum.
b. Ensure that the implementation plan aligns with the language goals and program approach.
c. Monitor student progress and adjust instruction as needed to ensure that students are meeting the language goals.

8. Continually Assess & Revise Your Units, Courses, and Program

a. Use formative and summative assessments to monitor student progress and adjust instruction as needed.
b. Solicit feedback from students, community members, and language experts to identify areas for improvement and make necessary revisions.
c. Continuously evaluate the curriculum to ensure that it aligns with community needs and values and that it is effective in meeting the language goals.
d. Adjust the curriculum as needed to ensure that it is culturally responsive and effective in promoting language revitalization, cultivation, and preservation efforts

In conclusion, the design process of an Indigenous language curriculum using a holistic model of a combined UbD/UDL framework requires a deep understanding of Indigenous language teaching methods such as WAYK, Total Physical Response, and Total Physical Response-Storytelling, as a part of a scaffolded immersion approach. It is also important to provide opportunities for reflection and evaluation for both students and teachers to ensure that the curriculum is effective and culturally responsive. As we move forward in Indigenous language education, it is critical to continue developing and implementing culturally responsive and inclusive unit plans to support the revitalization and preservation of Indigenous languages.

Providing Professional Development for Indigenous Language Teachers

Indigenous language teachers should receive regular professional development opportunities to improve their teaching skills and knowledge of their language and culture. Professional development can be provided through workshops, conferences, online courses, or mentorship programs. For example, a workshop on using technology to support language learning or a conference on best practices in Indigenous language teaching could be valuable for teachers. The journey of teaching Indigenous language is often a heavy and difficult one, but it is one that is essential to the preservation and revitalization of Indigenous cultures. It is therefore important that language revitalization practitioners have access to a strong network of support and community. Connecting with others engaged in similar work can provide a space for shared learning, collaboration, and the exchange of knowledge and resources. It can also help to combat feelings of isolation and burnout that can arise when working on this challenging and important task. By building networks of community and support, we can work together towards the common goal of revitalizing Indigenous languages and cultures and ensure that our efforts are sustainable and impactful for generations to come.

Cultivating our languages to grow in new contexts and domains

Language, like the growth of willows, can be seen as a cultivation process. Just as willows depended on our ancestors to harvest or burn as necessary to invigorate growth, Indigenous language teachers and planners play a vital role in the cultivation and preservation of Indigenous languages. Just as we depend on the willow to support our babies swaddled in cradle baskets, we depend on our language to carry our culture and identity. Language is not a static entity, and just like the growth of willows each Spring, nothing regrows in exactly the same space that it had previously or in exactly the same direction. The same can be said for Indigenous language cultivation. The regrowth of a language may initially be very contained and constrained, limited to specific communities and settings. However, as the language gains strength, it can push out in different directions and into different contexts. With the proper care and attention, the regrowth of a language can lead to a vibrant and thriving language community, much like the growth of the lush and vibrant willow thickets along the banks of our waters.

Maintaining the ceremonial fire of Indigenous language planning

Maintaining the ceremonial fire of Indigenous language planning is a labor of love that involves the cultivation of culture, community, and connection. It represents a reclamation of the past and a powerful act of resistance against the forces that sought to silence and erase Indigenous languages. The last figure in this guide is a drawing I made to represent the ceremonial work of Indigenous language planning.

Figure 11: The ceremonial process of Indigenous language planning

This image captures the essence of the ceremonial work of Indigenous language planning. At the center of the image, we see a fire, which symbolizes the heart of this ceremonial process. The fire represents the passion and commitment of community members to revitalize and preserve their Indigenous languages. The community members are dancing around the fire, signifying the collaborative effort and shared responsibility required for successful language planning. The pathway leading to the fire reads "language and culture are interwoven." This highlights the importance of understanding the deep connection between language and culture in Indigenous communities. As more community members enter the circle, they ask important questions about their language goals and declare that everyone is welcome in this work.

The foundation of this ceremonial process is community, which includes ancestors, leadership, teachers, families, planners, and elders. The surrounding landscape includes mountains that represent the challenges and struggles Indigenous communities have faced in the past, including Indian boarding schools, generational trauma, and colonization. However, from this landscape comes hope and persistence, bridged by culture and revitalization. We also see the constellations of Indigenous language ideologies, which inform the attitude, goals, and language status of the community surrounding their language. Elders and Indigenous knowledge keepers are recognized as essential experts in this work. Students need access to ceremonies and Indigenous language and knowledge to be successful in their language learning.

Culturally responsive pedagogy, Universal Design for Learning (UDL), and acknowledging prior knowledge are important to Indigenous language learning as they tend to the student as a whole being. Sovereignty and cultural practices are also an important part of Indigenous language planning. Language content is represented by traditional hide work, while Indigenous language teaching strategies are represented by the tools I use in preparing brain-tanned hides. The hide the elder is working on represents immersion, a powerful and most successful Indigenous language teaching approach. Assessment of Indigenous language planning is represented by feasting and offering food. The basket in the image represents ongoing data collection, with people recognizing the importance of ongoing, summative, and formative assessment. Finally, the community must continually revisit their goals and adjust going forward in this cyclical ceremony of Indigenous language planning.

In conclusion, the ceremonial fire of Indigenous language planning must be continually maintained by the community. This requires a collaborative effort that recognizes the deep interconnection between language and culture, and the importance of Indigenous knowledge keepers, students, and families in this work. It is a cyclical process that requires ongoing assessment, reflection, and adjustment to ensure the revitalization and preservation of Indigenous languages for future generations. Like tending to a sacred fire, language revitalization work requires constant attention, nurturing, and care. It is a celebration of the richness and diversity of Indigenous cultures and a testament to the power of language to connect us to our ancestors and to each other. Through our collective efforts, we can honor the past while cultivating a brighter future, one that upholds justice, equity, and respect for Indigenous sovereignty. Let us continue to work together to maintain the ceremonial fire of Indigenous language planning and ensure that the vital role of Indigenous languages in shaping our collective consciousness and understanding of the world is never extinguished.

In the center of the image, a fire burns bright
Indigenous language planning, a sacred sight
Community members dance, their spirits alight
For language and culture, forever intertwined

The pathway reads, "language and culture are one"
More members join, asking "what's yet to be done?"
Everyone's welcome, as goals are defined
The foundation is community, ancestors in mind

The mountains loom large, a painful past
Boarding schools, colonization that lasts
But hope and persistence bridge the divide
Culture, language, and salmon, revitalized

Indigenous knowledge keepers lead the way
Elders as experts, we honor and say
Students need ceremonies and language each day
Culturally responsive pedagogy, the key to the way

Hide work represents language content, immersion
Teaching strategies, the tools of tradition
Assessment is feasting, food is offered with grace
Data collection, a basket to keep pace

Assessment ongoing, summative and formative
Goals must be revisited, always informative
A cyclical ceremony of Indigenous planning
Community, language, culture forever dancing.