

June 2019

**Hinono'etiit:**

**The Bureau of Indian Education St. Stephen's Indian School**

**Kindergarten Through 16 Arapaho Language Immersion School**

Burnett Lee Whiteplume, Sr., PhD (1946-2019)



Northern  
Arapaho Tribe



UNIVERSITY  
OF WYOMING

---

College of Education  
Literacy Research  
Center and Clinic

Logos: St. Stephen's, Northern Arapaho Tribe, University of Wyoming, Literacy Research Center and Clinic (LRCC)

Table of Contents

Abstract.....	page 4
Introduction.....	page 5
History / Background.....	page 5
Year 1.....	page 6
Year 2 and Beyond.....	page 7
The Program.....	page 8
The Teachers.....	page 8
The Students.....	page 9
School Day and Week (Format Options).....	page 9
Teacher Certification and Endorsement Objective.....	page 10
Families and Community.....	page 10
The Curriculum.....	page 11
 Arapaho Language and Culture.....	 page 11
English Language Oral and Written (Literacy) & Standards.....	 page 11
Research Component.....	page 11
Project Assessment Plan and Timeline.....	page 12
Summary.....	page 12
Core Project Team (CPT) Biographies.....	page 15
Budget.....	page 18
Budget Narrative.....	page 20
References.....	page 21
Appendix A.....	<i>Letters of Support</i>
Appendix B.....	<i>Arapaho Grammatical Knowledge: Progressive Scale</i>

## ABSTRACT:

Hinono'etiit is the Arapaho word for Arapaho Language. Hinono'etiit: The Bureau of Indian Education (BIE) St. Stephen's Indian School Kindergarten through 16 (K-16) Arapaho Language Immersion School (Hinono'etiit') will revitalize, maintain, and enhance Arapaho language and culture in a BIE school once dedicated to their extinction. Longstanding policies and programs of the Northern Arapaho Tribe have addressed the goals and priorities of the 2019 BIE Native Language Immersion Grant. The Northern Arapaho Education Code requires that our culture and language be the core of the public-school curriculum studied by our children, kindergarten through grade twenty. Since the late 1980's, we have maintained an Arapaho Language Immersion pre-school for two- to four-year-old children. After two years of immersion education, children know the cultural essentials and are able to converse in Arapaho. In BIE St. Stephen's Indian School (SSIS), all students start the school day a prayer, the Pledge of Allegiance and Flag Song in fluent Arapaho. The Hinono'etiit will enable the Arapaho people to establish a solid infrastructure for expansion of the overall language immersion curriculum to include kindergarten, elementary, secondary grades, and post-secondary levels. We will begin implementation using a 50/50 Dual Language Immersion (DLI) model that integrates Arapaho and English Language usage. Both languages will be employed to master Arapaho language and culture standards, Wyoming Indian Education for All standards, Common Core State standards, and the BIE SSIS School Improvement Plan. To assure the maintenance and health of the Arapaho language, and the culture it conveys and supports, we will engage classroom teaching teams that include an Eminent Elder of the tribe as language-culture mentor, a Wyoming certified teacher, and a language-novice student teacher for each grade level. This triad at each grade level will employ Family Funds of Knowledge (FFOK) curriculum and methods. FFOK assures engagement of families in the BIE Hinono'etiit' Arapaho Language Immersion School. The proposed project will directly develop and enhance the Northern Arapaho Tribe's capacity to provide instruction and support to its children in at least ten ways.

Introduction

## History / Background

Historically, since earliest colonial times in concerted government efforts have attempted to extinguish American Indian languages and replace them with English only. Twenty-first century research summarized by the American Council on the Teaching of Foreign Languages shows that knowledge of multiple languages is correlated with scores of positive effects on the learning and thinking of children and adults (ACTFL, 2019). Indigenous scholars reiterate it's time for the Indian youth to take the lead in restoring the sense of family, clan, and community responsibilities that undergird the traditional practices.” (Deloria & Wildcat, 2001, p.46).

The purpose for this proposal is to establish a new infrastructure and to implement a permanent language immersion school within a BIE SSIS Tribal Grant school called “Hinono’etiit”. The BIE SSIS will partner with the Northern Arapaho Tribe (NAT) and the University of Wyoming (UW) to reinvigorate the Arapaho language and the culture it conveys. The Northern Arapaho Education Code requires that our culture and language be the core of the public-school curriculum studied by our children, kindergarten through grade twenty (Northern Arapaho Code, Title 8 Education, *Language Policy Declaration*, p.5 & 21). The BIE SSIS Hinono’etiit Immersion School will demonstrate how language/culture-based education can be made central in the curricula at a school serving Indigenous peoples’ children. The BIE SSIS Hinono’etiit Immersion School will serve as a model for indigenous peoples around the World who wish to preserve their language and culture.

## Year 1

During Year 1 of the project we will form the Core Project Team (CPT) consisting of representatives of the three partners (SSIS, NAT, UW). The CPT will develop a strategic plan which includes site visits to successful language and culture immersion schools to ensure that best practices in language and culture immersion programming are adopted. The CPT will work with the BIE SSIS school leadership team on the Title I School Improvement Plan. The CPT will roll out professional development activities to the teaching staff. Eminent Elder of the Arapaho Tribe and teacher recruitment, preparation and professional development will begin as well.

The CPT will also oversee the development of the Hinono'eitiit' language culture curriculum using existing NAT resources such as, the C'Hair Eagle curriculum model, Cowell's Grammatical Progression (see Appendix B), and applications in computer science already developed by the NAT for use by tribal members to learn language . Wayne C'Hair (2010) created the Eagle Model, a conversational instructional design for use in teaching Arapaho language to adults in college, modern language courses. A significant outcome of the proposed project will be the adaptation of the "Eagle" Model to early grades.

Advertising, marketing, and public relations will also be addressed during year one. Public presentations, press releases, parent orientation materials, paper and digital brochures, and social media communications are the ways we will advertise and market our work.

## Year 2 and Beyond

During the second year of the k-16 program, we will begin implementation of the Immersion School for Northern Arapaho kindergarten students. Then, each year, we will add an additional grade to the grades already started. So, Year Three will include kindergarten and first grade, and so forth. We will extend the children's competence with Arapaho in each successive grade, through twelfth grade. Also, each year, starting in Year Two, we will continue to support the professional development of the post-secondary novice teachers (a) seeking initial state certification, and (b) becoming fluent in Arapaho language and culture. Professional development in appropriate practice for teaching American Indian children and proficiency in Arapaho language and culture will be initiated for Master (State Certified) teachers. At the beginning of Year Two children will be passed into Kindergarten. The following year, students will move on to first grade and be followed there by their three teachers, in an approach called, "looping." Two curricula will be developed in sync with the program's upward extension through the grades. The first will be an Arapaho language and culture curriculum, taught in both Arapaho and English, the second related outcome will be the integration of the C'Hair model with Andrew Cowell's *Arapaho Grammatical Knowledge: Progressive Scale* (Appendix B). As means of guiding dual-language mastery, both C'Hair and Cowell models will be mastered and applied by Eminent Elder language-culture mentors, master teachers, and novice/student teachers.

### The Program

The Setting:

BIE St. Stephen's Indian School

St. Stephens Indian School serves mostly Native American students on the Wind River Reservation (WRR), established by the Bridger-Teton Treaty in 1864. WRR is inhabited by the Eastern Shoshone and Northern Arapaho tribes, which are federally recognized tribes in the United States. These tribes are geographically located in Western Central Wyoming (WY). SSIS is the only federally funded, BIE P.L. 297 Tribal Grant Contracted School in the state of WY. The school serves approximately 250 students in K-12, 100 of which are enrolled in high school. The school has full academic offerings, including special education and a robust Arapaho Culture and Language program currently implemented. The school is accredited through AdvancEd and has been consistently showing student growth in reading and mathematics over the past 5 years. The readiness of the staff and the recent successful benchmark performance of the students enhance the probability for this project to be successful.

**The Students:**

The kindergarten class of 2020 children, who speak English as their first language, will begin the program.

**The Teachers:**

Three adults per classroom starting with kindergarten during Year 2 of the grant, adding in first grade during Year 3, and so forth– One Eminent Elder language-culture mentor, One Wyoming State Certified classroom teacher (already hired by the school district), One Novice-Student Teacher (Northern

Arapaho Tribal member) (selected by a candidate from the University of Wyoming).

The Eminent Elder will be a fluent speaker of the Arapaho language and an enrolled member of the Arapaho Tribe. Each Eminent Elder will also have several years of experience working with children in Arapaho immersion programs, for example. Eminent Elders are not required to hold Standard teaching certificates.

A Master State Certified teacher will be one of the three adults in each classroom. Master teachers will work with novice student teachers to meet professional State and Arapaho standards for teacher certification.

#### **School Day and Week Format Options:**

The CPT and BIE SSIS leadership team will develop strategic planning on how best to deliver the programmatic needs and resources of the school, students and staff by analyzing and adjusting a format. There are two common formats for scheduling that will be considered by the CPT: five half days of instruction in L1 (Arapaho) and five half days in L2 (English); and a second schedule based on the current four-day school week. At BIE SSIS, the four-day schedule is already in place where the extended instructional days are Monday through Thursday. The remaining weekday is to be devoted to training for Novice/Student teachers and lesson planning and professional development for master teachers. Two meals will be part of the school day and be the context of social emotional learning aspects of culture and language.

### **Teacher Certification and Endorsement Objective:**

Teacher certification and endorsement, lesson planning, unit alignment, and assessment will be built into program. Novice-student teachers will be given credit towards Teacher certification coursework. The Wyoming State Certified teacher will have the ability to obtain an endorsement from the University of Wyoming called the Native American Instructor Credential. These courses will be provided through Wind River Tribal College, Central Wyoming College, and the University of Wyoming. Face-to-face and online courses have been created to enable delivery to place-bound students, such as our Arapaho novice student teachers on the WRR.

### **The Families and Community:**

The importance of family, community, and culture is well documented (Gonzales, Moll & Amanti, 2008) as vital to school success. Family Funds of Knowledge (i.e., FFOK) brings language, culture and pride in heritage to school experience. A recent study of a professional development experience in using FFOK (Rush, Bialostok, and Whiteplume, 2013) showed that Native and non-Native teachers acquired powerful insights about what and how to teach their Arapaho students when they, the teachers, teamed up to visit and build relationships with their families. We will employ the procedures illuminated by Bialostok and Whiteplume (2013) to build bonds between and enlighten both teachers and families/communities.

## **The Curriculum:**

### Arapaho Language and Culture

Northern Arapaho standards and procedures, endorsed by the Northern Arapaho Language and Culture Commission, are currently implemented at BIE SSIS. The following are the instructional minutes daily per grade level; elementary K-5: 90-135 minutes. In the high school students receive a variety of 8 culturally relevant courses state accredited. BIE SSIS Wyoming Certified classroom teacher(s), Mr. C’Hair, Eminent Elders, and CPT will evaluate and extend this culture-based curriculum to align with the proposal. An annual evaluation of the program will be conducted by the group and will be included in the school-wide improvement plans.

### English Language Oral and Written (Literacy) & Standards

The BIE SSIS adheres to all standards at the national, state, local and tribal level such as; Common Core State Standards (CCSS) for English language and literacy, Next Generation Science Standards (NGSS), Wyoming Indian Education for All (IEFA), and the NAT Language Culture Commission. Our project will extend and apply these standards through formative (on-going) and summative (annual) assessments to all grades K-12 in Hinono’etiit.

### Research Component

Absence of research documentation has kept successful programs from long-term continuation (Jaime & Rush, 2012). This program will employ UW CPT members, Brock and Robertson and contractual experts in qualitative and quantitative research to plan, execute, and report BIE SSIS immersion school assessment.

## Project Assessment Plan and Timeline

Table 1

BIE Language Immersion Grant Funds \$500,000.00

	Year 1		Year 2		Year 3		Year 4		
	Fall 2019	Spring 2020	Fall 2020	Spring 2021	Fall 2021	Spring 2022	Fall 2019	Spring 2020	
Pre K language program									
Already in progress	Core Project <u>Team:</u> Research -Model -Curriculum design -Effective practices	Roll-out Teacher, Eminent Elders, Novice student-teacher(s), staff P.D.  Families & Community <u>Initiatives:</u> Pre-service Implementati on for program introductions with students & parents	Implementation of the Language Immersion program  Provide Master (State Certified) Teacher on-going PD for teaching <i>American Indian students</i>		Evaluation of the Language Immersion program, adjustments & continuation of the program  Provide Master (State Certified) Teacher on-going PD for teaching American Indian students  Graduating Master (State Certified) and Novice student-teachers for the community & Endorsement <i>teaching American Indian students</i> obtainment for WY State Certified classroom teachers		Evaluation of the Language Immersion program, adjustments & continuation of the program  Provide Master (State Certified) Teacher on-going PD for teaching American Indian students  Graduating Master (State Certified) and Novice teachers Teacher on-going PD for teaching American Indian students  CPT will continue to find additional sources of funding		
CPT along with University of WY, will continue to find additional sources of funding	→								

Additional grants, tribal support, foundations, cooperation, endowments

### Summary

The proposed project will directly develop and enhance the Northern Arapaho Tribe’s capacity to provide instruction and support to its children in ten ways:

- 1) Expansion of existing Arapaho Language Immersion Programs (pre-kindergarten) to include primary grade bilingual dual immersion in Arapaho and English using state-of-the-art best practices;

- 2) Develop Novice-student Teachers (NAT) to WY State Certified classroom teachers;
- 3) Development of Arapaho language fluency and cultural expertise in elementary and secondary classroom teachers who are currently State of Wyoming certified;
- 4) Demonstration of a Triad (Eminent Elder, Certified Teacher, and Novice in Arapaho language and culture as well as Teaching) model of team-teaching in Arapaho and English. While sharing contributions, each of the three members of the teams will benefit from the presence of the others;
- 5) Creation of curriculum links and measures across and between multiple grades. This model will be expanded upward through the post-secondary as well as school grades (K-12) over the course of the proposed project;
- 6) Demonstration of the long-term viability of dual immersion Arapaho and English curriculum programming;
- 7) Development of Arapaho/English curriculum materials and a model for their creation, which will be shared with other AI/AN peoples;
- 8) Extend and further refine the Northern Arapaho Language curriculum (C’Hair, 2012), developed for university students, as a public-school curriculum;
- 9) Integrate Arapaho language with the existing school curriculum in science, mathematics, social studies and English;
- 10) Assess and report the effects of the dual-immersion program’s innovations.

Along with the awarded funding proposal, sources of long-term funding are already being solicited through donor and State funding by the University of Wyoming. The objective is to find permanent funding outside short-term grant funds in an effort to assist in research development of Indigenous language immersion programs. Longitudinal studies are crucial to documentation of curriculum improvements for American Indian/Alaska Native students (Jaime & Rush, 2012). The current proposal is a partnership that includes a prestigious University, The Tribe and the BIE school. This proposal includes a letter of support from the University College of Education, Office of the Dean, Dr. Ray Reutzel, Ph.D. This proposal obtained BIE SSIS school board approval on May 14, 2109. The Tribal board has also approved this proposal on their board actions of support for the project.

#### Core Project Team (CPT) Biographies *\*All C.V.'s on file*

##### St Stephens Indian School

Frank Norunner- Superintendent of the Bureau of Indian Education St Stephens Indian School

Frank No Runner, 40

##### Biography

I am a first generation college student, the first to graduate from my family from high school and college. I am currently in my sixth year as a School Superintendent, all of which at a Bureau of Indian Education Tribally Controlled Grant School. I am a enrolled Blackfeet Native American tribal member, and graduated from Browning High School in 1997. I earned my Bachelor's of Science in Secondary Education in Mathematics and Health and Human Performance in 2004. I graduated with my Master's in Educational Leadership from Montana State University in 2009. Earned my Superintendent Certification in 2010 from Montana State University; I am currently a Doctoral Candidate at Montana State University.

In my first educational job, I worked my way from being the Cafeteria Janitor all the way to Assistant Superintendent of the District. I have taught High School Mathematics for 5 years, and have been an Assistant Principal, Principal, Assistant Superintendent, and School Superintendent

for the past 11 years. I accepted my first principal job when I was 28 years old. I have coached numerous sports and volunteer sports.

On August 17, 2018 I was appointed by the Secretary of Interior serve as a member to the Bureau of Indian Education (BIE) Standards, Assessments, and Accountability System Negotiated Rulemaking Committee representing the interests of the Eastern Shoshone Business Council and the Northern Arapaho Business Council on education assessment programs and services in the Rocky Mountain Region.

My family consists of my wife Pattee No Runner, a teacher at St. Stephens and have two boys, Patrick Jorge No Runner, 9, St. Stephens 3rd<sup>nd</sup> grader, and Michael Jeffery No Runner, 6, St. Stephens first grade student.

Loverty Erickson- Enrolled Member of the Three Affiliated tribes, Fort Berthold, ND. Doctoral candidate, is an independent/non-profit organization, education consultant for Native American schools. She has consulted with over seven Native American tribes in the western United States including MT, WY, ND, SD, NM & AZ. She has over a decade of experience as an educator/administrator in public schools, private schools, and, tribal contract/grant schools in the Bureau of Indian Education. Some of her most recent training include school improvement efforts, through a Getting Better Together project, which is aimed to strategically plan improvement efforts with the school board, school leadership team, and administrators. Loverty works as a graduate research assistant for Montana State University, Bozeman, MT and assists with Indigenous Leadership Methodology EDLD courses as a technical assistant & Educational Leadership Program Mentor and Mentee Assistant. She also currently serves on two boards; Board Chair-Academic Development Institute and National Science Foundation Storytelling STEM Project for MSU Bozeman, MT. Erickson's research and training interests include Indigenous leadership preparation, Continuous School improvement efforts, School boards, Leadership theory, and Tribal Critical Race theory. Her skills include an overall systematic review of school-wide systems, statewide systems of support, tribe to school compatibility, facilities, and collective efficacy knowledge. Erickson received her teaching degree from Montana State University-Billings, MT. A Master's degree in Educational Leadership from Montana State University Bozeman, MT. And is ABD for her doctoral degree in Education from Montana State University Bozeman, MT.

NAT (Northern Arapaho Tribe)

William J. C'Hair

William C'Hair is a 76-year-old Eminent Elder of the Northern Arapaho Tribe of Wyoming. He is the Chairman of the Northern Arapaho Language & Culture Commission, which oversees all Arapaho language and cultural matters of the Tribe. He is also a member of the St. Stephens Indian School Board of Trustees. He is fluent in the Arapaho language and holds vast knowledge of the Arapaho culture, history, and lifeways. He is in charge of evaluating Arapaho language and culture teachers in all local schools who serve Northern Arapaho students. In 1972, he assisted in establishing Wyoming Indian High School in Ethete, Wyoming. In 1978, he established the Medicine Wheel Coalition and Sacred Sites of North America. He taught Arapaho language in the local schools on the reservation from 1978 to 1987. He continues to work on various projects related

to transferring traditional knowledge from elder to child. He is an oral storyteller and is called upon for various Arapaho language matters on a daily basis.

#### Wayne C'Hair

Wayne C'Hair is a 74-year-old Eminent Elder of the Northern Arapaho Tribe of Wyoming. He is the Commissioner of the Northern Arapaho Language & Culture Commission, which oversees all Arapaho language and cultural matters of the Tribe. He attended St. Stephens Mission throughout his early years. He was drafted into the Army in 1966. In 1967 he was sent to Vietnam for one year. He received honorable discharge in 1968. Wayne is a lifelong teacher. In 1970, he began teaching Arapaho language at St. Stephens Indian School. He taught at St. Stephens for two years, then he taught Arapaho language at Jefferson Elementary in Riverton, from 1972-1974. From 1974-1976, he taught Arapaho for two years at the first Alternative school in Riverton. He then went back to St. Stephens Indian School and taught Arapaho language to the high school students for 22 years, from 1976-1998. He also taught K-8 students at Fremont County School District #38- Arapahoe School for two years from 1998-2000. He also provided adult Arapaho language classes at that time. In 2002, he began teaching college coursework at Central Wyoming College. He taught at the University of Wyoming from 2004-2018. He is currently the Director of the Arapaho Language Immersion Preschool in Arapahoe. He offers free classes for adults once/week. He continues to assist local schools when called upon, where he shares traditional Arapaho stories, protocol, and life ways of the Arapaho People. He has dedicated his life to the Arapaho People, so our sacred language will survive.

Dr. Andrew Cowell is currently a professor at the University of Colorado. Department of Linguistics Campus Box 295 University of Colorado Boulder, CO 80309-0295

#### UW (University of Wyoming)

##### Cynthia Brock, PhD

Cynthia Brock is a professor at the University of Wyoming where she holds the Wyoming Excellence in Higher Education Endowed Chair in Literacy Education. Brock's scholarly research agenda centers on the study of opportunity to learn. She explores the literacy learning opportunities of elementary children from diverse cultural, linguistic and economic backgrounds; she also explores ways to work with pre- and in-service teachers and administrators to foster the literacy learning opportunities of all children—especially children from non-dominant backgrounds. She has conducted qualitative research in cross-cultural contexts including the United States, Australia, England, Fiji, Thailand, Laos, Spain, Chile and Costa Rica. Orchid ID: <https://orcid.org/0000-0001-9468-5140>

##### R. Timothy Rush, PhD

R. Timothy Rush: Though he has written more than 100 scholarly papers, chapters, articles, and books, since the mid-1970s, University of Wyoming Professor Emeritus, Dr. Tim Rush is, foremost, an educator. His students have ranged from preschool children to senior citizens and

second language learners, most who struggled mightily in reading and writing. During a 37-year period of work with the tribes of the Wind River Reservation, he has collaborated with UW colleagues and members of local tribes to create distance-education-based programs that enabled certification of Native classroom teachers. He is co-author of the University of Wyoming *Teachers of American Indian Children* certificate program. This work contributed to his 2009 selection as International Literacy Association’s *Jerry Johns Outstanding Teacher Educator in Reading*. In retirement he has written two books, **American Lion** and **A Full Circle**, for Gemma Media: Boston. The audience for these short works of history-based fiction is adults, young and old, who have not achieved fluency in reading. In 2017, four hundred copies of **A Full Circle** were donated to schools serving Arapaho students on and near WRR. That title gives an account of the Arapaho experience in 1878-79, when the Tribe was moved onto the Wind River Reservation just as the US government began taking their children away to Carlisle Indian Industrial School in far-off Pennsylvania.

### Budget

#### Proposed Budget to Complete Project

Budget Category			Second Year	Third Year	TOTAL
Personnel	FTE-PT%	Salary			
BIE SSIS					
Core Planning Team	0.5	30,000	30,000	30,000	60,000
Core Planning Team	0.5	30,000	30,000	30,000	60,000
*					
*Eminent Elder	1.0	60,000		60,000	60,000
*Master Certified Teacher	1.0				
*Master Certified Teacher	1.0				

NAT Personnel	%	Salary	Second Year	Third Year	Total
Core Planning Team Member	0.5	30,000	30,000	30,000	60,000
Core Planning Team Member	0.5	30,000	30,000	30,000	60,000
	0.5				
UW Personnel					



Master Classroom Teachers are committed to achieving fluency in Arapaho language. They deliver instruction and guide Novice Student Teachers toward certification.

NAT Core Planning Team members are curriculum developers and resources to Eminent Elders and other classroom team members.

UW Core Planning Team Members focus on teacher professional development and certification.

Travel

In Year 1, CPT members will visit established dual language immersion schools to obtain first-hand insights about effective best practices in instruction and management.

In Year 2 and Year 3, CPT members will disseminate reports of BIE SSIS Hinono'etiit' Immersion School at national professional conferences and through scholarly publications such as *The Journal of American Indian Education*, *The International Journal of Bilingualism (IJB)* and *Journal of Immersion and Content-Based Language Education (JICB)*.

In-kind contributions from the partners include; U of W-online course delivery of the endorsement for TAIC Teachers of American Indian Children, Upper Division courses and student Teacher Supervision, Tribe- Provide and recruit Eminent Elders, Novice Student Teachers and students, BIE SSIS- facility usage, FT/PT State Certified Teacher, transportation, meals,

## References

ACTFL (2019). What the research shows, Retrieved online 4 June 2019.  
<https://www.actfl.org/advocacy/what-the-research-shows>

C'Hair, W. (2010) *Introduction to hinono'eitiit'*, unpublished Arapaho textbook.

C'Hair, W. (2010) *Hiinono'eiinino! Nuhu'Necee, I am Arapaho, This is my language*. Student workbook. Unpublished course materials.

Deloria, V., & Wildcat, D. R. (2001). *Power and place: Indian education in America*. Golden, CO: Fulcrum Publishing.

Jaime, A. & Rush, R. T. (2012). A three-part strategy for assuring the viability of culturally relevant/responsive pedagogy for American Indian children," In *Standing together: culturally responsive pedagogy*, Patricia Klug, ed.

Northern Arapaho Code, Title 8 Education, Chapter 4: Curriculum & Education Standards, § 401-Curriculum (1) Arapaho Language (p.21)(2019).

Paik, S. J., Rahman, Z., Kula, S. M., Saito, L. E., & Witenstein, M. A. (2017). Ethnic Afterschool Programs and Language Schools in Diverse Asian American Communities: Varying Resources, Opportunities, and Educational Experiences (Part 2: How They Differ). *School Community Journal*, 27(2), 67-97.

Rush, R.T., Bialostok, S., Whiteplume, B. and V. Miller. (2013) Teaching teachers to acquire and apply Funds of Knowledge to enhance student learning in Wind River Indian Reservation schools." 20<sup>th</sup> Stabilizing Indigenous Languages Symposium & 4<sup>th</sup> American Indian Teacher Education Conference, Northern Arizona University, Flagstaff, AZ.

Rush, R. T., Bialostok, S. and Whiteplume B. (2013). Identifying and integrating Family Funds of Knowledge to assure American Indian student success, 4<sup>th</sup> Annual Wyoming Native American Education Conference." Central Wyoming College, Riverton, WY.



College of Education  
Office of the Dean  
Dept. 3374  
1000 E. University Avenue  
Laramie, Wyoming 82071  
(307)766-3145 • fax: (307)766-6668

June 4, 2019

To Whom It May Concern:

It is my great pleasure to write a letter of support for the project called, "Hinono'eitiit." The new Intra-Tribal Institute for Applied Literacy Research in Arapaho Language and Culture, Hinono'eitiit', is working to preserve Arapaho language and culture through the education of children and the preparation of linguistically and culturally fluent teachers. The institute is partnering with the College of Education Literacy Research Center & Clinic at the University of Wyoming.

The Intra-Tribal Institute for Applied Literacy Research in Arapaho Language and Culture, Hinono'eitiit' is seeking an endowment to help support its goals. The first goal is to increase the number of Northern Arapaho people who attain Wyoming state teacher certification, earn the UW certificate in *Teaching American Indian Children* (TAIC) and are tribally certified in Arapaho language and culture. A second goal is to increase the number of certified and licensed Wyoming teachers who earn the TAIC certificate and increase their proficiency in Arapaho. Both of these goals lead to a third goal of creating a dual-language/cultural immersion (DLCI) program at the BIE SSIS.

To support the institute's goals, the College of Education is offering five (5) full in-state tuition and fee scholarships to Native American students via the Ray D. Kennedy College of Education Scholarship and is developing more bachelor's degree access distance-education options for teachers and future teachers on the reservation.

As Dean of the College of Education, I support the idea of a dual-immersion school. I have been quoted in the past saying, "It will help Indian children learn their heritage language. Also, it will help them understand that we respect and honor their culture and their language, and we want to help them preserve that. That will build greater trust between the indigenous nations and UW."

The College of Education is fully supportive of the goals of the Intra-Tribal Institute for Applied Literacy Research in Arapaho Language and Culture, Hinono'eitiit, and looks forward to assisting in the achievement of those goals. Sincerely,

D. Ray Reutzl, Ph.D

Dean



**Northern Arapaho Language & Culture Commission**  
**PO Box 396**  
**Ft. Washakie, WY 82514**

May 14, 2019

Dear Bureau of Indian Education Native American Language Immersion Grants personnel:

We are pleased to write and state that we are strongly supportive of the St. Stephens Indian School BIE Native American Language Immersion grant application. We are fully committed to the tasks that they project for us in the grant application. The Northern Arapaho Language and Culture Commission (L&CC) is the entity who oversees all Arapaho language and cultural matters for the Northern Arapaho Tribe. The L&CC consists of five eminent Arapaho fluent elder speakers who are knowledgeable in our culture, traditions, and lifeways.

We work with all local schools, tribal entities, and colleges and universities in Arapaho language efforts. The Commission certifies Arapaho language teachers who are competent in teaching the Arapaho language and culture. The much needed funding from this grant will allow St. Stephens Indian School to position the resources toward our school children and provide professional development from our few fluent speakers to the next generation of Arapaho language teachers.

Hinono'eitiit: Arapaho language is vital, not only to our Tribe, but to our community. This past year we lost ten more fluent speakers. With every expert that we lose, their knowledge goes with them. We currently have less than one hundred fluent speakers left, out of 10,423 tribal members. We are in the last minute of the final hour of saving our language. This grant is crucial for our Tribe because it will allow us to provide education, support, and guidance to produce a new generation of fluent speakers.

The Language and Culture Commission is willing to assist in every aspect of this grant. We pledge our enthusiastic support and full cooperation on this project. We will provide expertise in teacher training, Arapaho language immersion training, translations, resource development, teacher certifications and evaluations, and lesson plan development. Again, we recommend St. Stephens Indian School to receive this grant to protect, promote, and maintain our sacred Arapaho language. Hohou (Thank you).

*Respectfully,*

---

William C'Hair, L&CC Chairman

---

Teresa HisChase, L&CC Executive Director

## Arapaho Grammatical Knowledge: Progressive Scale

Andrew Cowell, PhD, University of Colorado

[These are topics which would be covered in formal support sessions, to supplement the less structured learning that would go in Master-Apprentice situations.]

### YEAR ONE

#### Command-Based Usage:

[Commands are grammatically the easiest aspect of the language, and also allow students to begin comprehending and using language in real-life situations immediately. In addition, the Total Physical Response method is widely used in classrooms, so these elements of the language should already be widely familiar.]

- 1) Basic commands (verb stem): 'run' 'stop' 'sit' 'stand' etc.  
Basic locational particles for use with commands: 'here' 'there' etc.
- 2) Basic commands with transitive/subject-and-object verbs: 'look at it' 'look at me' 'look at him/her' etc.

Basic nouns, for use with commands: 'look at the dog' 'give me the book' etc. Basic determiners for use with commands:

Nehe' this

Nuhu' this

Hini' that Hinee that

- 3) Basic possession prefixes with nouns (singular only):

Ne/no- my

He/ho- your Hi- his/her Basic noun plurals: -no/-ho/-ii/-uu (inan) -no'/'-ho'/'-ii/'-uu (an)

- 4) Basic prefixes for use with verb command forms: Cesis- start to...

Ciin- stop... Bee<sup>3</sup>- finish... Ciibeh- don't... Nouutowu- keep on... Won- go and... Ce'- ...again  
Koxo'- slowly... Nihi'nee- quickly...

Bebiiis- properly...

#### Statement-Based Usage:

[More advanced students on the reservation, particularly those who have taken community-college-based courses, will already have reasonable mastery of the concepts in this section through #8.]

5. 5) Learning of basic adjectival verbs, including introduction of inanimate subjects:  
Colors, sizes, weather terms
6. 6) Person marker suffixes with intransitive (subject-only) verbs:  
I, you, s/he, we, you (pl), they  
[At this point, elements of #1,2,3,4 can be combined to form statements such as: I am walking quickly, Your book is red, That man is talking, I am sitting here, her mother is starting to work, etc.]
7. 7) Additional verb prefixes for use with verbs in #6

Noowoh- Niibeet- Niini'- Niicoon- Nii[te]co'on..

I like to...

I want to...

I am able to...

I am unable to... Ialways...

8) Tense/aspect markers: Nih- past

Heet- future

Nii- regularly/habitually

Heniis- already

Introduction of basic time vocabulary:

Yesterday, today, tomorrow, this week, next week, last week

9) Negative verb prefixes, singular only:

Ne-ihoow-

He-ihoow-

(Hi)-ihoow-

Grammar of Personal Names (based on pattern of negatives)

I not/don't

You not/don't

S/he isn't/doesn't, it isn't/doesn't

### **Question-Based Usage:**

[Very few learners have active control of question forms. The only questions they normally know are memorized ones.]

10) Question prefix and personal prefixes, singular only: Koo-ne/no- 'do I...'

Koo-he/ho- 'do you...'

Koo- 'does s/he...' 'does it...'

2-3 basic wh- question forms: Tous- 'what/how?' Toot- 'where?'

At this point, a large amount of time needs to be spent consolidating this basic knowledge, as this constitutes the essence of Arapaho grammar structure. At this point, learners could carry on a conversation of the form:

A. Do you want to drive to town? It is not raining.

B. Yes, I want to drive to town. I like to eat in town. I ate in town last week. A. Do you have any money?

B. No, I don't have any money.

A. Well then, go ask your mother for some money.

B. Okay. I will do that. Don't run off. Stay here.

Note that combination of negative and question forms with tense and aspect markers is complex, and would not be expected at this point. Tense and aspect would be used for the moment only with positive statements. Thus #8 would not yet be combined with #9 and #10. We feel it is crucial to introduce all the elements necessary for conversation (questions, positive and negative statements) as soon as possible, because these are the central features of actual language usage, and allow learners to begin interacting immediately or at least as soon as possible in real-life situations. With just the elements above, they will also be able to at least partially understand much more complex input from fluent speakers, even if they cannot yet respond adequately do it, or do not yet technically understand all the forms being used. They will recognize questions and negative statements, for example, even if these involve transitive/subject-and-object verbs, which they have not yet formally been introduced to.

### **Transitive/subject-and-object Verb Usage:**

[Few or no current learners on the reservation have any active control of grammar from this point on.]

11. 11) Return briefly to #2, where this concept was introduced with commands

12. 12) Transitive verbs with inanimate objects, singular only:

V erb-owoo

V erb-ow

Verb-o'

Build on vocabulary of inanimate nouns

13) Transitive verbs with animate objects, limited set only: V erb-e3en I...you

V erb-oot S/he...him/her

I...it

Y ou...it S/he it

V erb-o' Verb-ot V erb-ein V erb-in

I...him/her You...him/her S/he...you

Y ou...me

14. 14) Intregation of #12, 13 with #4,7,8
15. 15) Integration of #12, 13 with #9,10
16. 16) Intregation of #14 and #15

## **YEAR TWO Plurality:**

[By this point many learners will likely have acquired some common plurals on their own. But the plural system in verbs is quite complex because with questions and negatives, persons/participants are marked with prefixes, but plural persons/participants are marked with suffixes. We have avoided this complexity up to this point. We begin with plurals of affirmative verbs, which are simply suffixes of the type with which the learners are already familiar.]

17. 17) Plural markers for intransitive/subject-only verbs
18. 18) Plural markers for transitive/subject-and-object verbs with inanimate objects
19. 19) Plural markers for transitive/subject-and-object verbs with animate subjects
20. 20) Plurals with negatives and questions
21. 21) Plural possessors on nouns

At this point, a good deal of consolidation is necessary, in order for learners to fully integrate the learning from the first year with these new elements.

### **Vocabulary:**

22. 22) Additional lexical verb prefixes, verb, nouns and particles
23. 23) full wh- question forms:

Toot- where?

Tous- what/how? Tohuu- what kind of? Tohuutox- how many? Tohuucis- how long/far?

Tou3ee- why? Etc.

24) Back-reference forms:

Nee'eet- Nee'ees- Nee'eetox- Etc.

'that's where'

'that's what/how' 'that's how many' etc.

25. 25) 'Have a...' noun-incorporation verbs
  - 'Put on a...' noun-incorporation verbs
  - 'Take off a...' noun-incorporation verbs
  - 'Make a...' noun-incorporation verbs
  - 'Have a [descriptor] [body part]' noun-incorporation verbs
26. 26) Obligatorily possessed items: full-scale introduction
27. 27) Particle formation from verbs: a shortcut for passive understanding many Arapaho

nouns and their relationship to verbs.

- 28. 28) Causative suffix –(v)h for making new verbs
- 29. 29) Number verbs

## **Year Three**

27) Simple subordinate clauses: Tih- when...

Toh- when/after...

Hei'- when/once... Heetih- so that/in order to... Heecis- while...

Heescii- before...

Etc.

- 28. 28) Full set of all participant markers for verbs
- 29. 29) Proximate/Obviative system
- 30. 30) Delayed/Future imperative
- 31. 31) Subjunctive mode
- 32. 32) Introduction to traditional narrative (special grammar and vocabulary) – passive

knowledge only

NOTE: Grammatical items *not* formally covered in these three years: Suggestive/Potential Imperative

Indirect Imperative

Relative Clauses

Adverbial Clauses and Relative Roots (heet- 'where...' hees- 'what/how...' etc) Complement Clauses

Possessiony Obviative Persons/4 -person possession

## Iterative Mode

### Instrumental Prefix and Constructions

Less-common Derivational Forms of Verbs (Passives, Benefactives, Goal-oriented forms,

Substitutional/On-behalf-of forms, Inchoatives) Less-common object-incorporation verb structures

Topic-incorporation/classificatory verb structures Method/means-incorporation verb structures

Reduplication

Many constructions in which specific particles, proclitics or prefixes force specific (normally non-affirmative or iterative ) verb inflections, with the entire clause having idiomatic meaning related especially to irrealis mode