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BRIDGING HOME AND SCHOOL: FACTORS THAT CONTRIBUTE TO
MULTILITERACIES DEVELOPMENT IN A YUP'IK KINDERGARTEN
CLASSROOM

By

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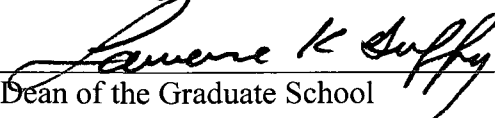


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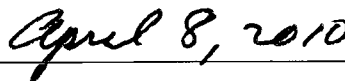
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CLASSROOM

A
THESIS

Presented to the Faculty
of the University of Alaska Fairbanks

in Partial Fulfillment of the Requirements
for the Degree of

MASTER OF ARTS

By

A. Sarah Bass, Bachelor of Arts in Education

Fairbanks, Alaska

May 2010

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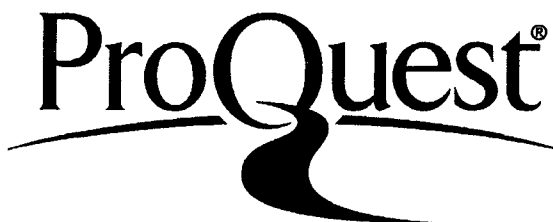
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Abstract

Since the establishment of a Yup'ik immersion school in Bethel in the mid-1990s, immersion programming has spread to many schools in Southwestern Alaska, including the school in this study. This school maintains a K-3 Yup'ik strand and a K-3 English strand. Both strands merge in the 4th grade. Concern that the immersion program may hinder student achievement on state mandated benchmark testing in the 3rd grade and beyond has resulted in some opposition to the immersion program. However, in 2007/2008, those and former immersion students scored higher on the English reading and writing benchmark tests than students in the English strand and 3rd and 4th grade students district wide.

This ethnographic teacher action research documented the process of multiliteracies development of four kindergarten students. Home literacy practice of students was documented from parent conversations. Classroom literacy development was documented through the collection of student work samples, still photographs, and teacher comments from anecdotal notes

Findings revealed these four students showed progress in their multiliteracies development as illustrated in their drawings, writing, and singing and chanting. Some of the contributing factors that emerged were: Yup'ik/English heard at home, Yup'ik at school, and literacy materials available both at home and school.

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Chapter 1: Introduction

*Waqaa, wii atqa Ciimaraguuq, taugam anglilrrunga
Apacuaraurameng tuqlurtulua ilama. Kaawarem,
Cikigam-llu panikagnga. Napayarmiuni yurrtelruna,
anglilua-llu. Elicalrruunga aqmani Washington state
ami elicariiyaraneng mikelnguneng. Elicariunga
Yugturlaintaq.*

I teach in a village of about 1200 people. The language that is spoken in the majority of the households is English. The only people who fluently speak the heritage language of Yup'ik are the elders and older adults. Therefore, the first language that my students learn is English. Upon entering my Yup'ik immersion Kindergarten classroom the only Yup'ik they may have heard is from their grandparents and other elders in the community. There may be about three to five students who are able to understand some basic words and phrases. Even these few students, who are able to understand Yup'ik when spoken to, answer in English. Because of the decline of Yup'ik language use by children and young adults, the community started petitioning to have the Yup'ik language taught in school. This led to the implementation of an immersion program in 2002. An immersion program is when students are taught only in the target language. This school's immersion program started with one kindergarten class. Presently, the immersion program is available for kindergarteners to third graders by parent choice. In our program, kindergarteners are immersed in Yup'ik 100% in all subject areas. 75% Yup'ik, 25% English in first and second grade, then 50% Yup'ik, 50% English in the third grade.

I wanted to do this research to show that these Yup'ik immersion students can develop literacy by using the funds of knowledge they bring from home and community. *Funds of Knowledge* is described by Gonzalez, Moll, and Amani (2005) as prior learning/acquiring that takes place at the home and community. Examples of funds of knowledge my students generally bring to the classroom are; being able to operate a computer and other hand held devices especially games, drawing and scribbling on paper, having been read to, having a variety of children's books, experiencing and taking part in hunting and gathering foods, observing and participating in *yuraq* (Eskimo dancing), and coming from a home where English and Yup'ik language is heard from parents and grandparents.

By using culturally relevant materials, funds of knowledge, and multiliteracies, such as singing/ chanting and *yuraq* (Eskimo dance), I believe that a teacher will have more success in teaching their students reading, writing, and math both in Yup'ik and English.

The original question of my research was "What home and school factors contribute to the literacy development in a kindergarten classroom?" In the course of my research, I realized that I am developing multiliteracies rather than just literacy. Multiliteracies is a term that is used that describe many modes/modalities of literacy such as music, kinesthetic, visual, etc. Classrooms and schools have become more and more diverse. This diversity includes both the students and teachers. The backgrounds of these students encompass different cultures, languages, and beliefs. These students are also bringing with them many different types of literacies. Some

are able to fluently speak more than one language, some come from a culture that is not of the mainstream, having funds of knowledge from their homes and communities that may include being a creative artist-singing, dancing, visual arts, computer literate, oral storyteller, creative writer, etc. Even at five years old, the students who are coming through my door are bringing with them these gifts that need to be nurtured and fed by their experiences in my classroom to become lifelong learners.

The majority of the people in our village live traditionally, holding fast to tradition and culture of hunting and gathering. These traditions have been passed on orally and through practice from generation to generation. In the past, the children were taught from the beginning through storytelling-either *qulirat* or *qanemcit* (*qulirat* is similar to a legend or traditional story, and *qanemcit* is a personal story or narrative). Every legend or story had a lesson and/or moral. Learning took place through listening to stories and observing cultural practices that were also described through stories. From the beginning, the children were taught that everything in our world is connected: land, water, sky, people, and animals. Because of this connectedness, all of those elements have a spirit. For this reason we shared everything, showed each other respect and lived harmoniously, always remembering to give thanks. This is essential to our Yup'ik epistemology. These values and beliefs are similar to the Aboriginal beliefs described by Karen Martin (1998) as "relatedness" (p.63). The Yup'ik epistemology and culture is socially based. Vygotsky's socio-cultural theory (John-Steiner & Mahn, 1996) is the theory that would best describe what the Yup'ik society has been and is. Learning takes place in

a social context through collaboration and interaction with others and their environment (Barnhardt & Kawagley, 2005).

While the majority of my Kindergarten students' first language learned is English, most of their parents can understand Yup'ik. However, when I talk to them in Yup'ik, they answer in English. This could be a result of the prevalence of more media and technology in the home in rural areas like this community. Marsh (2008), states that the students are daily inundated by the media and technology, be it computer, hand held games, movies via DVD, television, all of which are transmitting in English. This could also affect parents and their interaction with their children.

This influence of media and technology made me want to learn more about the technology and media and utilize it in my language teaching in order to harness the students' obvious interest in these modalities. Where there is generally little Native presence on the Internet, McHenry (2002) states that putting our language out there in the World Wide Web is important so that our language can be preserved and used by people who can read and understand our language. In addition the Learning by Design method, (The New London Group, 1996) would help in making learning more meaningful to the students. The Learning by Design method suggests that the students' strengths and abilities be utilized not only through the use of print-based literacy, but all modes – gestural, visual, linguistic, spatial, and audio.

The method that I used to answer my research question was ethnographic teacher action research. This qualitative research was conducted in my kindergarten Yup'ik immersion classroom to document multiliteracy development. As part of my

data, I kept student portfolios. In these portfolios I kept student work samples in reading writing and math. Also in the portfolios were anecdotal notes and photographs. Some of the themes that emerged in my research that are particularly interesting to see were the preferences of boys and girls when it came to making choices that were historically significant as far as Yup'ik culture/ways. The girls preferred drawing and creating drawings that were elaborate and that tell stories (see figure 1 below).

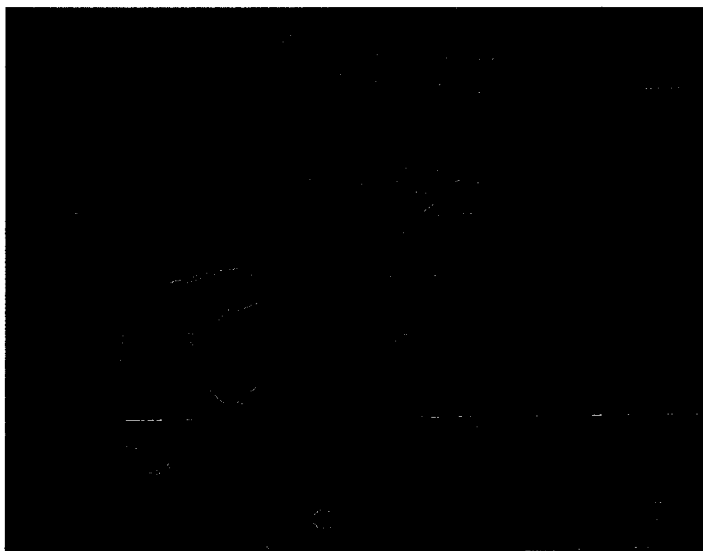


Figure 1. Drawing by a female student

This drawing was done by a five-year-old female child about her father who was played ball for city league in the school gymnasium. The boys on the other hand, preferred to play with manipulatives such as lego's and building blocks. These reminded me of what the girls and boys preferred historically in the Yup'ik culture: girls sharing their stories through *yaarruiq* [storyknife] and boys building and making

tools they use for hunting and gathering, such as *qayaq* [kayak], boats, homes, and hunting gear.

I have learned in working towards my degree in applied linguistics that the concepts that I am teaching now, all in Yup'ik (reading writing, math, sciences, and social studies) will be transferred and used to develop further into an individual who is well on their way to becoming a multiliterate individual.

While I conducted this research to answer a question I had in my own research, I hope that other immersion and literacy teachers will recognize their own students in the stories I share so that they can adapt the findings to their own context. While I see other immersion teachers as my primary audience, I think the findings might also be applicable to elementary teachers throughout Alaska and beyond.

Definitions

Emergent literacy: literacy behaviors, such as print awareness, “reading” storybooks and environmental print, drawing and scribbling, and listening and speaking that precede and develop into conventional literacy activities.

Funds of knowledge: knowledge an individual develops in the home and community by interacting with it/them (culture, places, people, animals).

Immersion Education: Students are taught all subjects at school in the target language.

Multiliteracies: literacy that includes many modes/modalities, including creative ability expressed in writing, speaking, singing, drawing or visual arts, making use of

physical ability or kinesthetic movement and dance, technology, or interacting with the environment.

Sociocultural context: learning within a social group/culture be it in the family, home, & community.

Student portfolios: a folder that contains student work samples, anecdotal notes, and photographs, used as part of assessment.

Yaarruiq: Yup'ik girls sharing their stories by drawing figures and symbols on mud using a storyknife. Historically these were made of ivory or wood.

Yup'ik Epistemology: Yup'ik knowledge system as represented in *Yuuyaraq*. This means 'the way to live'. The belief is that everything and everyone is connected and related, whether it has breath or not. Therefore all these things are shown respect and are believed they contribute to the well-being and survival of a person.

Contents of Chapters

In each of the chapters I will be discussing the following: In chapter 2 I will review the relevant literature in the areas of sociocultural context, multiliteracies, emergent literacy and home/school connections. These themes are situated within a sociocultural context, which is the overarching factor contributing to understanding the role it plays in first or second language development. Chapter 3 explains the methodology I used to conduct the research, which will explain in detail the method I used to conduct my research. In chapter 4 the analysis chapter, I discuss the observations from parents and students profiles described as general observations,

portfolio data and discussion of data. In chapter 5 I discuss my findings and implications that emerged from my research.

Chapter 2: Literature Review

“Schools and communities can become partners in the development of lifelong multilingual/multiliterate individuals who are aware that their native language and literacy is a precious resource for the school community.” (Schwarzer, 2003, p. 455)

The purpose of this chapter is to review the literature relevant to my research goals and question. I categorized this literature into three themes:

Multiliteracies/literacy, emergent literacy, and home-school connections.

In reviewing the literature for my research, the overarching theme was the importance of the sociocultural context of language learning and literacy. The immersion school where this research occurred exists in a context of the history, struggles and issues of Native language and culture in the educational system. This sociocultural context is an important factor in every aspect of our school and community. From the beginning, since the advent of schooling of Alaska Natives, the history has been one of assimilating the Native cultures and language to westernization. From my own educational experience I will say that it was a negative experience. Punishment and humiliation was part of the regular curriculum when I first started my education. I was punished physically for speaking in my home language in class. I was told by the teachers (usually from down states) that the only language that must be spoken that is “good” is English. So back in those days when I used my own indigenous language, the implication was that it was “BAD”. Therefore I was punished. Alaska Natives were considered uncivilized because our ways of

being, doing and speaking were different from the mainstream western ways of living. So the early years of schooling for Alaska natives was similar to but not as severe as to what the North American Indians in the continental United States had to suffer when they were put in reservations and their children taken away to boarding schools and stripped of their culture and language and were forced to learn to become “civilized”.

Today the educational experiences of my students are opposite of what I had experienced in the past. My students are encouraged to use Yup’ik in the classroom. They are not punished for speaking in English, even though the goal is to speak only Yup’ik in the classroom. When they do use English, they are given the words to use in Yup’ik. In my classroom, students are not told English is “bad”. This term is not applied to any language. In my classroom, we are learning and rediscovering together our indigenous language and culture by utilizing what we already know from our homes and community, things from the past, the present and the future.

Sociocultural Theory

According to Perez (1998), the perspective to literacy has changed over time. It started out as a dichotomy of being literate or illiterate, meaning a person is able to read and write, to not being able to read and write (p.22). This dichotomy was normed after the national language, which is English. Perez goes on to discuss her more recent meaning of literacy. This definition of literacy centers around two dimensions: the individual and social. The individual dimension is a persons ability to read and write, used for individual purposes and benefit. The social dimension on the other hand is

seen as a “cultural phenomenon” (p. 22). The way people use written language to achieve their goals in a variety of sociocultural contexts is part of this cultural phenomenon. This cultural aspect led to the discussion of looking at literacy as “multiple literacy” (p. 23). She explained that reading, writing and language are not decontextualized, rather reading, writing and language are embedded in “cultural specific ways of knowing” (p. 24). Perez termed this “discourse”, which she defined as the ways and means a culture uses literacy events in a sociocultural context.

In explaining the sociocultural approaches to learning and development using the Vygotskian framework, John-Steiner and Mahn (1996), discussed how Vygotsky’s framework has become the backbone of many of sociocultural approaches to learning and development and attempt to explain the importance of understanding that the process of development and learning is of utmost importance. The individual cannot be separated from its culture. Therefore, educators have to take into consideration that learning and acquiring has taken place long before the student came into a classroom. In my case, teaching in an indigenous community, where there is clash of those still living traditionally in a hunting and gathering (survival) society and that of being exposed to living in a cash economy, which involves traveling to town and owning those technological gadgets as computers, hand held games, television, and movies. These involve images and experiences that are not historically or culturally grounded in a rural community such as the village I teach in. Even with all these “outside” influences and modern technology that is different from a traditional subsistence lifestyle, children in this village still learn by observing, which is a hallmark of

traditional Yup'ik pedagogy. This observation can last from a couple of hours to a couple of months in my classroom. Barnhardt & Kawagley (2005) explain the indigenous knowledge systems and Native ways of learning. They state “traditionally an indigenous person acquired knowledge by direct experience in the natural world” (p.3). My interpretation of this and application to my teaching is that I need to remember as a teacher that these students have been exposed to many types of literacy events (multiliteracies) in their homes and in their communities, their environment, their world.

Multiliteracies

The concept of multiliteracies means that literacies not only mean reading and writing and that text is not only written on paper. Multiliteracies argues that representation and communication takes place using multiple sign and symbol systems (i.e; storyknife symbols, visual art, line and texture, musical notation) that humans use to communicate – construct meaning and interpret knowledge (p.Webster, Yanez, & Andrew-Ihrke, 2007). Furthermore, Healy (1998) refers to multiliteracies as “multimodality”. This means not only does literacy depend on print/text, but also uses many forms of print technology, such as gaming devices and ipods. In addition it can go beyond written text and use many forms, such as music, symbols, visual lines and textures, etc. to glean new knowledge. Not only does literacy mean black and white (text), literacy can involve audio (voice, music, sound effects), visual (color perspective, background, foreground, relationship to other visuals, size relations),

spatial (designs-graphic, charts, maps, architecture), gestural (behavior, body placement and control, gesture, sensuality, emotional effect, kinesics, proxemics), and linguistic (delivery, modality, vocabulary, etc). Not only does the teacher need to use print and paper, when utilizing the multimodalities (multiliteracies) the teacher and student learn by gleaning from their immediate environment to expand and learn from it – culture, language, customs, beliefs and values. By using the multiliteracies approach teachers and students work together to bring change into their world by practicing and learning together what is relevant and meaningful. By using this approach, the students are given more control over their own learning, through taking learning and research into their own hands and drawing on prior experience or funds of knowledge. Together all these resources are used to experience success (learning and discovering). The New London Group (1996) describes the term “multiplicity” as a new form of literacy: coming to understand that our world is becoming more and more diverse. This diversity needs to be included in the classroom and used to help in educating all students. Included in this diversity are the ways people use to communicate using technology – the Worldwide Web, gaming devices, phones (texting).

Alternatively, some cultures, such the Yup'ik culture, are traditionally based on oral communication. In these cultures storytelling and chanting and singing are a way to communicate. Thus, utilizing the diversity that students bring into the classroom allows all students to look outside of their own little world, and see that there are other people whose lives and experiences are different and their use of

multiliteracies is diverse. This “multiplicity” can help students to see beyond differences and come to understand the world by participating in a variety of multiliteracies.

The Yup’ik concept of multiliteracies is based in the oral tradition and includes observing, listening, speaking and participation through: hands on arts and crafts, hunting, gathering, trial and error, gestural, storytelling, dancing and singing.

The Yup’ik society traditionally is oral. We believe that everything in the universe is connected. Be it human or not human – animals, the plants, the ground have a spirit, the “Yua”. Kawagley (1999) in his article explains this further and in detail the ways and beliefs of Yupiaq (Yup’ik). This belief system is similar to the worldview and beliefs of the Maori, who believe that everything is connected, the person, the environment. Another article that comes to mind is the reading from the aboriginals from Australia, (Martin, 1998) who believe that everything is “related” from the environment to the people.

Many of the ways in which knowledge is passed on is by storytelling, music, dance, drama, *yuraq* (Eskimo dancing), and visual arts (crafting) which involves the extended family, the community and the environment. All the mentioned ways in which knowledge is a vehicle in which the past is connected to the present and future for the Yup’ik society. From the moment a child can sit up and observe, they are included in these types of experiences, so that they can learn by being immersed in them and take part by first observing and interacting with those around them and their environment

These culturally-based multiliteracies are utilized, acquired and learned in a social setting. Sociocultural theory (SCT) states that learning takes place in the social context (Johnson, 2004). In a social context, collaboration is highly valued by all involved. A child is not singled out and expected to learn by themselves, the community is involved, siblings, family, cousins, family friends. When it comes to “learning”, it is the duty of the family and community to help nurture the child. I remember when I was growing up, it was okay for me to spend a lot of time with my aunts and uncles families. It was their duty to discipline and teach me whatever they deemed I needed to learn. It was always by observation first, then by trying (trial and error). When I made a mistake, my aunts or older cousins (brother or sister) would tenderly “help” me do it again and again till I mastered it. In my culture, my cousins on both sides of my parents are considered my brothers and sisters, so their parents were like my parents as well. I had many siblings and extended family growing up to help me become who I am today. My concept of learning and discovering was nurtured by all these people.

Through this collaboration (joint activity, co-participation and co-learning) Vygotsky claims that the “zone of proximal development” (ZPD) emerges (Johnson, 2004, p. 129).. The ZPD is an optimum place where learning takes place. These practices that I observed growing up in a traditional Yup’ik society have names and labels in the educational field: supportive scaffolding, collaborative learning (Story circles), and modeling. These are the ways in which children are taught to become contributing members in their families and communities. They are given time to

observe and interact with their environment before participating fully in everyday activities.

Emergent Literacy

Emergent literacy states that by observing and interacting with their environment in multiple pre-literate ways, children are gradually emerging as traditional literacy learners. The literacy they are learning is embedded in everything they experience at home and community. For these students in this village, these experiences include listening to stories, pretending, drawing, watching those others around them creating baskets, masks, dance fans, head-dresses, singing and chanting, making *gaspeqs* (summer dresses made from fabric), preparing for winter (subsistence activities), observing siblings playing with computers and hand-held devices such as phones, games, i-pods, etc. These experiences are filling their minds with scenes and words that will help them in acquiring literacy behaviors as they enter school.

Emergent literacy is a term that was first used by Marie Clay in the 1960s (Peregoy & Boyle, 2005). Her theory is rooted in sociocultural theory. Emergent literacy is used to describe individuals who are usually between the ages of 0 to 5 years old. These are children who are developing their literacy traits at the home from observing and imitating those around them displaying literate behaviors, be it reading, writing, singing, dancing, computer use, painting, drawing, and all those behaviors that involve communicating. Peregoy & Boyle discuss how “reading readiness” and “emergent literacy” perspectives influence the early literacy instruction (p. 161).

These skills included certain fine motor skills (cutting, coloring) and large motor skills (hopping, skipping), auditory skills (naming sounds, identify rhymes) and visual skills (name colors, shapes). In explaining the readiness skills, they discuss the ways in which these skills were not always the milestones students needed to have in order to be ready to read. Instead many of these so-called requirements were what the authors called “unnecessary hindrances” (p. 162) for literacy development. They related a story of one child in particular that they said was already reading and writing by the time she entered kindergarten. When she had a conference with her parents the teacher told them that their child was not ready for 1st grade because she could not perform certain tasks. The father told her teacher to listen to the child read, after the child read successfully, the teacher was convinced that she was indeed ready, even though she could not perform certain tasks. The emergent literacy perspective emphasizes the social aspect of literacy development. Family involvement is encouraged. The emergent literacy perspective advocates believe that oral language development goes side by side with literacy development. Therefore factors such as comprehensible input (words and phrases that makes sense to the child) and social interaction are important for development.

Literacy is described by Strickland (1990) as “no longer regarded as simply a cognitive skill but as a complex activity with social, linguistic, and psychological aspects” (p. 19). This means that literacy is not simply knowing how to read and write, but being able to acquire by interacting with an environment; people, objects, symbols, animals, buildings, etc.

In summary, an emergent literacy learner is a student who has some basic knowledge that writing is a way to transmit one's knowledge by writing. They may not be able to do this just yet in the conventional way. But they know that this is something they need to learn how to do, so they practice by drawing and or scribbling either by copying, imitating or trying to write using their own special ability of invented spelling. Some children may or may not have observed literate behaviors at home, but they have been exposed to acts of multiliteracies at their home and community; storytelling, creation and participation of cultural arts, hunting and gathering (both in the preparation and participation).

Home School Connections

The acts of multiliteracies I listed above are acts that come from the home and the community that can be used to enrich and enhance a classroom curriculum. Having these connections, a teacher can help his/her students make connections to what they know and have prior knowledge or experiences in and help them acquire what they need to learn. In reviewing emergent literacy, the importance of utilizing familiar materials is mentioned as an ingredient in helping an emergent learner acquire literacy. (Joseph, 1999, Richgels, 2002). These are referred to as *funds of knowledge* by Gonzalez, Moll, & Amani (2005). Funds of knowledge is a term that is used to describe the prior learning/acquiring students bring to school. They are skills and knowledge learned in the home and community. For example, some funds of knowledge my students bring to class are living in a traditional lifestyle of hunting and

gathering, exposed to Yup'ik and English language, coming from a home where traditional arts and crafts are made, and having technology gadgets at home.

Gonzalez, Moll, and Amani (2005) discuss the ways in which educators can reach out and make connection to the community and home if they wanted to make a difference in their classrooms and students for the better. It gives the reader examples of ways in which they incorporated the funds of knowledge approach. Doing this from the beginning allowed them to accomplish their goals including improving students' attitudes and attendance, as well as improving academics.

When parents and students see and experience how a school or teacher is making efforts to make their school or classroom experience better by showing interest about their background and their background experiences express delight. Cummins, Chow, & Schechter, (2006), state that the parents in turn will be more open for communication and participation in teacher or school efforts such as home-visits, parents visiting schools and classrooms, and contributing to their child's education. Cummins et al.. (2006) describe how a school made its efforts to be more inclusive of the diversity of their school population by incorporating the home culture and language in their curriculum. They invited parents and child to their school before the child entered their class so the family could become familiar with school practices. In turn the school will have an idea of the family culture, language and expectations. The school invited parents to share their language and culture by having an open invitation to share their stories and practices in their child's classroom either in English or their home language. The students and their families were also gaining literacy behaviors

and practiced it by producing their own materials with the aid of their teachers. By being open to and inclusive of the diversity, the school made improvements in participation, attitude, and attendance. Furthermore, the researchers also found that the students showed academic gains both in English and their home language.

The literature that I have reviewed identifies the following as factors for success:

- a) utilizing the funds of knowledge the students bring into a classroom,
- b) valuing the diversity of the students and families,
- c) utilizing parents and homes/community as a resource to enhance and enrich their curriculum.

When following this advice, teachers can expect greater success in reaching students and awakening the imagination and knowledge they already have embedded in their minds.

Chapter 3: Methodology

Introduction

The research design of this inquiry is qualitative. A qualitative research design is defined by Mackey and Gass (2005) as “research that is based on descriptive data that does not make (regular) use of statistical procedures “(p.162). In further explaining qualitative research, Mackey and Gass (2005) listed these characteristics in a qualitative research:

- ❖ Rich description; very descriptive and precise in explaining the processes of the research.
- ❖ Natural and holistic representation; the subjects are in their natural settings: community, home and/or school, class.
- ❖ Few participants; unlike quantitative researchers who use randomized samplings from large populations.
- ❖ Emic perspectives; the researcher is obtaining data from the inside, from insider participants be it inside the classroom, inside the community, being involved in the “culture” and setting rather than from an outside perspective or framework.

- ❖ Cyclical and open-ended processes; because it is usually process oriented. If other issues or questions come up along the research, researchers address those issues and questions as part of the process.
- ❖ Research questions tend to be open ended rather than implying a yes or no answer (pp. 163-164).

The reason a qualitative research design is appropriate to my question is that my data were gathered from observations in the classroom, parent conversations, field notes taken after parent conversation, classroom anecdotes (students interactions and speech), and student work samples, that allowed for the above characteristics to emerge in this research effort. Within a qualitative research design the methodology I am utilizing will be ethnographic teacher action research. Ethnography is the study of culture. Therefore, ethnographic techniques are appropriate for this research, because I investigated the culture of the students' literacy practices, both in school and outside of school. Baumann and Duffy (2001) describe a teacher researcher (action research) as having an insider (emic) perspective and mixing theory and practice. Mills (2007) explains that teacher action research is conducted by teachers for themselves; it is not imposed on them by someone else. "Action research engages teachers in a four-step process: 1. Identify an area of focus. 2. Collect data. 3. Analyze and interpret data. 4. Develop an action plan." (p. 5). This is similar to the research cycle described by Henry-Stone (2005). Each cycle encompasses planning, collecting data and analyzing the data.

An ethnographic perspective, according to Frank (1999) allows teachers to be more effective observers, without making quick judgments or conclusions. My goal therefore was to *notetake*, rather than *notemake* while taking field-notes after parent conversations and student observations. Notetaking involves recording actual occurrences, events and behaviors without adding in any value judgments by the observer. Notemaking is the reflective process that occurs after the notetaking. In this process, the researcher reads her notes and reflects on the meaning of the behaviors and actions that were observed. In explaining an ethnographic perspective, Frank (1999) also gave examples of how her student teachers were learning about ethnography through practice. “An ethnographic perspective helps them (student teachers) gain awareness of the power of diversity and how these differences can be a resource for community development” (p. 5). In utilizing an ethnographic teacher action research in my research my hope was that Yup’ik multiliteracies development can be seen equal to that of English literacy development.

Goals of the Research

My research question was: What home and school factors contribute to the multiliteracy development in a Yup’ik kindergarten classroom?

The ultimate goal in working with this question was to present and convince the district office, the community, the parents, and some teachers that literacy can be developed in an indigenous language program. I wanted them to see and understand that these students are learning to read, write, and learn mathematics in their heritage

language. These children are coming into my classroom with funds of knowledge (Gonzales, et al., 2005) to share with our classroom environment. Knowing this, I integrated into lessons examples of their home life and their community experiences into the lessons. For example, in doing a reading lesson on the letter P I would bring in material that students use and see daily: *palaggayaq* [fur hat], *piilugguq* (“mukluks”), *pelatuq* [scarf]. I would put these objects in the housekeeping/drama center so that they can touch and play with these throughout the day and hopefully use the Yugtun word and phrases for them. At a coloring table, they have choices of drawing these objects, or take a color sheet to color and label. By exposing them to the concrete and the familiar, my hope is that they will make the connection with the object and word and start using the word and or phrase in the target language.

Another practice that I use is singing and chanting, using TPR (total physical response)-which means that I integrate body gestures to relay meaning to what I am saying. This activity is one of the students’ favorites. They enjoy chanting and singing and of course a chance to move and be a little silly sometimes. They love to sing. When they are at different centers during the day, they remember a melody and start singing and or chant as they are playing. I like hearing from the parents on how impressed they are when they say that their child chants and sings the songs we sing at their homes. In addition to songs and chants utilizing the TPR, I use body language and gestures as well as facial expressions to try to convey to the student the meaning to what I am trying to relay to them. I notice that when I do not use gestures or expressions the students have no idea what I am trying to say to them. It is important

for me to use gestures and expressions so my students understand and are comfortable with what they are doing and learning.

Setting and Participants

The community in which this research was conducted is located on the southwest coast along the Bering Sea in Alaska. The Yup'ik village is home to about 1200 people. The majority of the people still practice the subsistence lifestyle that has been practiced for generations. Most of the elders and adults can speak the indigenous language, Yup'ik, while the young parents and their childrens' first language is English.

The student population in the K-12 school setting is 400 plus. Of the 400+ student population, at least 140 are registered in the K-3 Yup'ik immersion program. The immersion program was implemented into the school due to the insistence of the community, because the children were no longer speaking the heritage language at home. This research was conducted in one of the two kindergarten immersion classrooms. In the immersion classroom, the language of instruction is Yup'ik, the language spoken at home by these students is English. The students are taught in small groups, usually in groups of four or less, centers are set up on different tables, they are literacy based in the morning, and math based in the afternoon. There are four student computers, a color printer, sensory table, painting cart and a library center.

The participants in this research are two male and two female students, their ages range from 5 years to 6.5 years. One male (6.5 years old) lives with both his

grandparents and single mom, with two siblings. He goes back and forth between those two homes. The other male (6 year old) is from two-parent family, with eight siblings. One female student (5 year old) comes from a two-parent family, with two siblings. The other female student, turning 6 in mid-March is also from a two-parent household, with five siblings. The language spoken by all these students is English at home and is a preferred language to speak at school. The parents of these students are all between the ages of 25 to 40 years of age. The younger parents speak English, with some Yup'ik. The older parents use both English and Yup'ik.

Procedures of Study

During kindergarten developmental testing, the parents were given information by the researcher about the nature of the research. Parents were informed about the confidentiality of the research, that their names and their children's names would not be used during the course of the research. They were given the opportunity to ask questions, then permission and consent forms were handed to the parents to think about and decide if they want to participate. Four student portfolios were kept to document development in reading, writing, and math. In these portfolios, student work samples were kept in reading, writing, and math. Included with the work samples are photographs and anecdotal notes. This portfolio is put together using a 1 ½ inch folder. There are three sections within the folder: for reading, writing and math. For each subject there is a pocket folder to keep work samples. For each

subject, I have a copy of the state standards. I include several blank pages to put the anecdotal notes and photographs.

For data on home/school factors, parent conversations were conducted by the researcher when the parents came to pick up their children. The conversations were to elicit from the parents what literacy activities were done by their family.

Table 1. Steps for data collection and research.

Step 1: August	Parents are informed of the research, consent forms handed out.
Step 2: September	Student portfolios assembled. Asked participants for consent forms.
Step 3: October-May	Data gathering. Portfolio entries, conversations, journal.
Step 4: Summer 2009	Analyze data: from portfolios and field-notes.


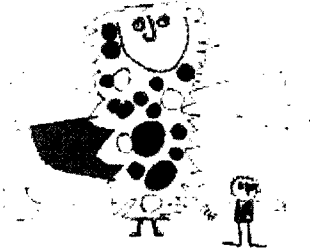

The table above, Table 1, time lines the steps taken for gathering data and research.

Analysis of data

The method that was used to analyze the data is the constant-comparative method and grounded theory. When a researcher uses a constant-comparative method and grounded theory she organizes her data, utilizing the 3 Cs described by Lichtman (2010): Coding to Categorizing and Concepts. Coding can begin after your initial interview, observation, or journal entry (data) by careful and thorough reading. They appear as code words, phrases, or segments. Coding then leads to the categorizing of

the codes. After coding the raw data, a researcher puts those codes into categories. From the categories, concepts or themes appear. Once that is accomplished, the researcher goes back to those themes or concepts that emerged from the data and adds more themes or revises those already existing ones. My analysis closely resembles this method of analysis. In gathering my data and analyzing them, I went over the data several times to make sure what I was analyzing matched my goal of finding factors from home and school that contributed to second language literacy development. In analyzing the students work samples I used drawing and writing stages adapted by Donley (1987) and Blackgrove (2009). See Tables 3 and 4, next page.

Table 3: Drawing stages by Blackgrove

<p>The preschematic stage: 3 to 4 years</p>	<p>First conscious creation of form occurs around age three and provides a tangible record of the child's thinking process. The first representational attempt is a person, usually with circle for the head and two vertical lines for legs. Later other forms develop, clearly recognizable and often quite complex. Children continually search for new concepts so symbols constantly change.</p>	
<p>Schematic stage: 6 years</p>	<p>The child arrives at a "schema," a definite way of portraying an object, although it will be modified when he needs to portray something important. The schema represents the child's active knowledge of the subject. At this stage, there is definite order in space relationships: everything sits on the baseline.</p>	
<p>The gang stage: the dawning realism: 8 to 10 years</p>	<p>The child finds that schematic generalizations no longer suffices to express reality. This dawning of how things really look is usually expressed with more detail for individual parts, but is far from naturalism in drawing. Space is discovered and depicted with overlapping objects in drawings and a horizon line rather than a base line. Children begin to compare their work and become more critical of it. While they are more independent of adults, they are more anxious of conform to their peers.</p>	





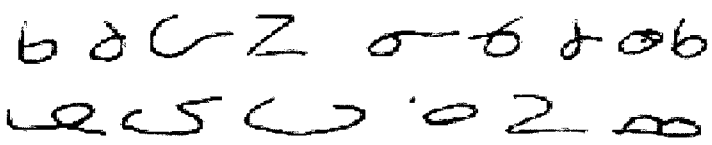

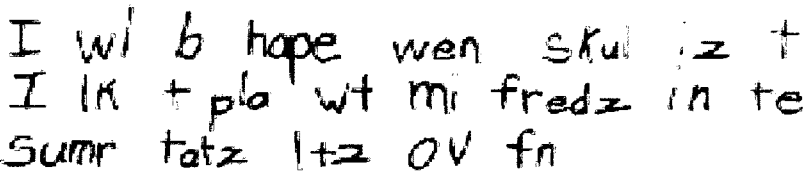
<p>The pseudo-naturalistic stage: 12 years</p>	<p>This stage marks the end of art as spontaneous activity as children are increasingly critical of their drawings. The focus is now on the end product as they strive to create “adult like” naturalistic drawings. Light and shadow, folds, and motion are observed with mixed success, translated to paper. Space is depicted as three dimensional by diminishing the size of objects that are further away.</p>	
<p>The period of decision: 14 to 16 years</p>	<p>Art at this stage of life is something to be done or left alone. Natural development will cease unless conscious decision is made to improve drawing skills. Students are critically aware of the immaturity of their drawing and are easily discouraged. Lowenfeld’s solution is to enlarge their concept of adult art to include non-representational art and art occupations besides painting (architecture, interior design, handcrafts, etc.)</p>	

Table 4: Writing stages adapted by Blackgrove

Stage	Example
Preliterate: <i>drawing</i> Uses drawing to stand for writing, believes that drawings/writing is communication of a purposeful message, read their drawings as if there were on them	
Preliterate: <i>Scribbling</i> Scribbles but intends it as writing, scribbling resembles writing, holds and uses pencil like an adult	
Early Emergent: <i>Letter-like forms</i> Shapes in writing actually resemble letters, shapes are not actually letters, look like poorly formed letters, but are unique creations	
Emergent: Random-letters or letter strings, uses letter sequences perhaps learned from his/her name, may write the same letters in many ways, long strings of letters in random order	
Transitional: <i>Writing via invented spelling</i> Creates own spelling when conventional spelling is not known, one letter may represent an entire syllable, words may overlay, may not use proper spacing, as writing matures, more words are spelled conventionally, as writing matures, perhaps only one or two letters invented or omitted	
Fluency: <i>Conventional spelling</i> Usually resembles adult writing	

In the next chapter, I describe the themes that emerged from my analysis of data

Chapter 4 Analysis

Introduction

In planning for my study and data collection, I selected four students, two boys and two girls, from my classroom. One of each pair turned six early in the year and the other remained five for most of the year. I assembled four student portfolios to reflect the growth in reading, writing, and math, which all involve literacy development. My research question is: What home/school factors contribute to the literacy development in a kindergarten classroom? I made three sections in the portfolio: reading, writing, and math. I placed the districts standards on the front of each section, and added blank pages to place pictures, anecdotal notes, and work samples. The selections of student samples occurred randomly selected throughout the year. I kept field notes on parent conversations throughout the year, as data for home/school factors and created four student profiles and four parent profiles (below).

Student profiles are compiled from a) teacher observations, b) parent conversations, and c) student portfolios. As noted above, portfolios include work samples (reading, writing, and math) along with photographs of student activities and anecdotal notes taken from student's conversations during the day. Parent conversations occurred when the parents came to pick up their children.

Analytical Framework

As stated previously, my analysis derives from the constant comparative method and grounded theory described by Lichtman (2010). In my analysis I coded, categorized, and developed themes for my analysis from parent profiles and student profiles. These emerging themes include:

- 1) sibling and parent interaction,
- 2) extended family,
- 3) language exposure to English and Yup'ik,
- 4) literacy materials present,
- 5) cooperative activities,
- 6) modeling,
- 7) use of gestures,
- 8) relevance and familiarity, and
- 9) non-threatening environment.

I discuss the factors that emerged from both the parent and student profiles that contribute to the student's literacy development. Student profiles are presented for each student consisting of a) general observations recorded by the teacher, b) observations from the parent conversations, b) description of student portfolio and d) discussion of how these data relate to home school connections in literacy development.

Furthermore, the adaptations of developmental stages Donley (1987) and Blackgroves' (2009) were used in analyzing student work samples in drawing and

writing. See tables 2 and 3 in Chapter 3. The developmental stages presented help illustrate the growth that these students have achieved in their literacy development in a second language classroom that embraces the students' funds of knowledge and their prior learning experiences at home and in the community. I am working on analyzing drawing and writing extensively because they are interrelated in many aspects, in relation to the concept of multiliteracies and the Yup'ik epistemology. I believe that drawing will lead to writing, to me it is a natural progression. After many opportunities to illustrate and draw, I have seen the interest in children to label the drawings, because I model this kind of activity often. When I was growing up in the village, the way I believe I learned was by observing and then practicing. By observing my siblings and peers, while they were participating in knife story (telling stories with the use of a knife in/on mud), *yuraq* (dancing to the drum and chants), were all a part of my 'literacy' development as a youngster. The drawings lead to storytelling, eventually in school those became words to help me in writing stories for academic purposes. I have my students practice a lot of drawing in my classroom to nurture this development that I believe will lead to writing eventually.

In the concept of multiliteracies, the songs and chants, drawing, *yuraq* (dancing-singing and drumming are involved), and computer use (used to develop writing of names, using letters to 'write', download pictures to use in writing, or storytelling) that my students and I experience contribute to the growth in the multiliteracies, using the whole child's abilities, from visual to sound to kinesthetics (body). As an educator and researcher, I know these concepts work in developing

'literacy'. By observation, reading, and practicing what I have learned as a graduate student studying applied linguistics, I have come to understand the concept of multiliteracies and the concept of learning in the Yup'ik epistemology are related. As a member of the Yup'ik tribe, knowing the thoughts and livelihood of this culture is helping me in utilizing what I learned growing up in the Yup'ik society today.

My Pedagogy in Practice

Since the beginning of my teaching career I have always believed that if my classroom is safe, warm, nurturing, welcoming and familiar to that of home, the student will be more comfortable to take part in activities. A typical day in my Yup'ik immersion kindergarten classroom would be as follows:

The day starts with me welcoming the students into my class and telling them how glad I am that they are here. Then students put the chairs down from the tables. Then they pick and choose what they want to do the first half hour. Their choices include drawing, coloring, manipulatives (such as building with wooden blocks, legos, bristle blocks, etc.) library, writing center that include realia from the community, be it pictures, material that may include clothing or art piece, and sensory table. After a half-hour they are told to start cleaning up, drink water and come to the large group area. There, we start with salutations, then on to saying the pledge and reciting the *Yuuyaraq* (a narrative that describes the principles associated with "the way to live") with motions and gestures. The attendance is taken then we go over the months of the year, the month and what number is discussed including days of the week. Then on to

what day yesterday, today and tomorrow are. At the beginning of the year, I am doing the writing of the days. Toward the middle of the year, once the students had practice writing, they write what day it is yesterday, today and tomorrow. (see figure 2, below).

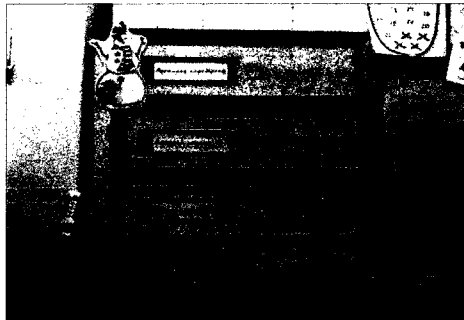


Figure 2: Writings by students of days.

During this activity the letters and their sounds are discussed. After the day is written, the words are read, stressing letter and sound.

After the above activities, the students are told what the lesson/tasks are going to be for the morning. It can involve a writing activity, reading big book, or me explaining and modeling a craft activity. Some of these activities can be read in student profiles below. Then the students are dispersed into literacy centers (writing, drawing, computers, puzzles, library) and guided activity for the morning. The groupings of the students are changed throughout the day, so the students are not with “ability groups”, but are paired into groups of differing abilities. During these center activities, after I do the guided activity I go around the other centers to make sure the students are on task. At about 11:20, the students are asked to start cleaning up and get ready for lunch. Hands are washed and the students line up for lunch. At 12:00 the students are picked up from the gym and head back to our classroom. If the

weather is not too cold, we go outside for 20 minutes. If not, the students watch a movie. After this, we get together as a large group and stretch, sing and chant and read books. See figure 3 below.



Figure 3. Singing and chanting.

The next activity is then to go over the color names, shape names, and numbers by using flashcards. We also recite skip counting by 2's, 5's, and 10's at least a couple times a week. Then the students are told the objectives for the math and math centers. Math centers include manipulatives (legos, bristle blocks, puzzles, computers, pattern wooden blocks, wooden building blocks), number writing, sensory table, drawing, and/or art activity.

Once a week the students have gym time for half an hour. There they play ball, or just run around and play. Once or twice a week we have a half hour of *yuraq* (Eskimo dancing) in the afternoon in the cultural room with two other classrooms.

The last half hour the students have free choice, what I mean is that the students pick and choose where and what they want to do for the last half hour of the day. They can be at the library, painting, board/table games and computer time, etc.

In doing this research I wanted the community and the school to see that these immersion students are developing their emergent skills in reading, writing and arithmetic in their indigenous language. In building their foundation in these multiliteracies skills I am setting the stage for further development in literacy skills that are valued in English only classrooms.

Student Profiles

In this section, I am analyzing data from four student portfolios that are discussed in four sections; a) general observations b) parent conversations c) portfolio data and d) discussion of each student.

Male Student 1

a) General Observations

This child came into kindergarten at age five and turned six at the beginning of the year. Upon entering school, he knew how to count past 100, sang the alphabet song, wrote his name, knew the basic shapes, named most of the color names, and could turn on the computer and navigate to game sites, all in English. He could recite Yup'ik numbers to five. He had attended Headstart program the previous year. At this time, he mainly lived with his mother, and frequently spent time with his grandparents. By the end of the school year he was living with his grandparents.

b) Parent Conversations

The grandparents are raising this child since the spring. Both grandparents work. At the beginning of this research he mainly lived with his mother, now the male child lives with his grandparents.

The home environment reflects the traditional subsistence lifestyle of hunting and gathering. Also at the home, the child has access to computer, satellite television, and hand held game devices. The grandmother is a fluent speaker of Yup'ik, and the grandfather can understand but only converses in English.

His Grandmother said that he likes to play on the computer. He likes to play games on the internet. One time the grandmother said he was playing scrabble and he was spelling some words in Yup'ik but the computer was not accepting his entries, but he tried. She shared with me on how he loves to recite the numbers, sing and chant the songs he has learned. He makes up his own addition problems and has his grandmother solve them, but she had to do it Yugtun. She made many comments about him telling his family members to say it in Yugtun.

c) Portfolio Data

This student's portfolio shows extensive progress on his Yup'ik literacy development since entering school. Upon entering school he was able to write his English name with all capital letters, the size of the letters were uneven. In analyzing the writing of his Yup'ik name (not shown here for reasons of confidentiality), he started out the year as an *emergent writer* following the developmental stages adapted by Blackgrove (2009) and presented above in Chapter 3. He held the pencil in an adult-like manner. When writing he wrote from left to right, when he got to the end,

he continued the writing right to left. In copying his name from tag board (thick heavy paper), he wrote all the letters of his Yup'ik name from left to right progression in different sizes. By the middle of the year, he no longer needed to copy his Yup'ik name, he knew the Yup'ik letter names; the forms of the letters were still uneven. He could write random letters as well as the Yup'ik alphabet in order, singing the alphabet song as he wrote. He could copy letters, words, and phrases from the classroom environment. Such as shape names, color names, and the alphabet, naming the letters as he wrote. By the end of the year, he was writing his Yup'ik first and last name, the capital letter in place, with the lower case letters with proper spacing between his first and last name, according to the stages presented above, he would be in the *transitional stage*.

The second sample of writing shown below was done in one of the literacy centers at the end of the school year. There are no more than four students in each center. When the students are working in centers, I monitor the activities by checking in at each center randomly. I checked this child's creation, (see figure 4) he had drawn and labeled the star (*agyaq*), and he had just finished drawing the house, I asked him "*Caliiyit?*" [What are you making?], he replied "*ena*" (house). I commented, "*Alngall-kan agyaam atra. Alngarru en-am atra, ena.* [You wrote the name for *agyaq*, write the name for *ena*]. I walked away to check on the other centers. When I came back the he had written "*n*", I asked him "*Caameng alngallruyit?*" [What did you write?] he replied that it said '*ena*', then he told me "I KNOW there's *pingayun* letters

in *ena*.” (Portfolio entry April 2009) I replied; I slowly said the word *ena* as he wrote the letters. After he wrote the word he put a circle around the word.

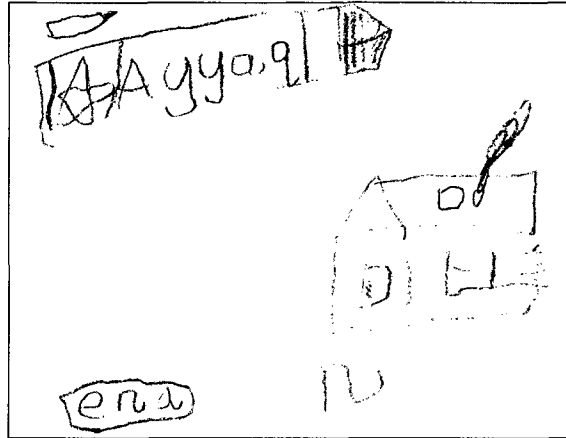


Figure 4. Student 1 writing sample.

He often commented on how many letters a word contains. He was noticing similarities in letters and spelling; at the writing center, the activity was writing number names. He commented, “*Talliman* (five) is almost like *Tallimirin* (Thursday)” (Portfolio entry April, 2009). Another comment was when I was writing the word *pingayulek* (triangle) on the writing board, his comment was “it’s almost like my name!” (Portfolio entry May 2009). There were many occasions where I saw him counting letters in words to make sure he had all the letters he was copying, during writing practice. He is becoming aware of print. Noticing letters, words, and similarities in words.

The drawing sample I am analyzing was drawn at beginning of the year. The drawing is a person that has a circular shape for the head, a large portion as the body, and lines for legs and arms. Using the stages of drawing development adapted by

Donley (1987), this would be the latter part of *preschematic stage*. The drawing on the right was drawn during the last month of school in May 2009. He is in the *schematic stage*. It is a self-portrait he drew as part of the mother's day gift. It has a head with all his features (minus eyebrows), the arms connected to the body, and legs with feet. He had colored it's clothes corresponding to what he was wearing that day. (See figure 5 below).

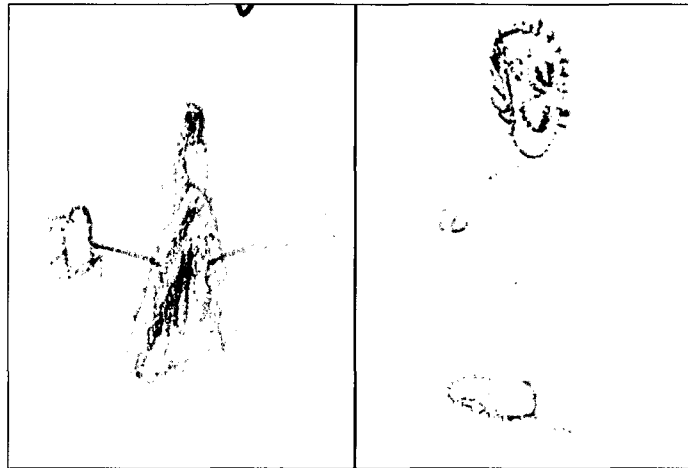


Figure 5. Drawing sample (left to right) from beginning and end of the year.

d) Discussion

This child entered kindergarten as emergent reader and writer. He already knew what letter his English name began with. His writing was with all capital letters. He had access to a computer and he loved to be on it. This with the fact that his grandmother speaks fluent English and Yup'ik at home, I believe made this child an emergent reader and writer upon entering school. He had early exposure to print by having experienced working with a computer, which involves using letters for input and retrieval. In having knowledge of the computer use and having a caretaker talk to

him in Yup'ik and English, I believe assisted this child in being able to communicate and learn easily. In school he was given opportunities to develop the literacy skills in Yup'ik. There were opportunities for writing and drawing everyday in literacy and math centers. The student observed the teacher model writing and reading behaviors daily during large group and small group activities. He in turn during free drawing/writing practiced using many modes of drawing and writing; dry-erase markers and white boards, paper, pencil, markers, crayons, painting, library center, and many manipulatives (material such as legos, bristle blocks, cutting and pasting, connecting cubes, puzzles) to develop his fine motor skills.

Male Student 2

a) General Observations

Male student 2 entered school at five years old and turned six mid-year. He lives with parents who speak Yup'ik fluently. His siblings converse with each other in English. He has an older brother and an older sister; both attended the immersion program. He also has a younger sister. He had attended the HeadStart program the previous year. He could recite from one to ten in Yup'ik. He was able to write the initial letter of his English name when asked to do so, but no more. This occurred during the administration of the kindergarten developmental profile. When I asked him to draw me a picture of what he liked to do best, he was hesitant.

b) Parent Conversations

These parents want their child to learn about their culture and language. Both parents preferred language is Yup'ik at home. Their older children converse only in English. Their three younger children have gone through the immersion program. These children who have gone through the immersion program, pretend to have school at home. Starting with the older of the three, he would go home and teach his younger siblings counting, chanting and sing songs.

From the conversations, their children enjoy singing and chanting the songs that they learned at school. When their children are having “school”, they have plenty of paper, pencil, and crayons. Many times the parents say that they sound just like their teacher.

The father once commented that the boy sounds “just like a Yup'ik”, with a big smile on his face. The home environment and lifestyle reflect traditional practices of hunting and gathering (subsistence) and today's practices. The father works full time at the local utility company. The mom is a homemaker, with plenty to do in raising her boys and two girls.

c) Portfolio Data

In analyzing his writing, using the stages as described by Blackgrove (2009), this student progressed from *early emergent stage* to *emergent/transitional*. This child was hesitant about free writing or drawing, he was much more willing to write and draw when he had something to trace or copy.

In figure 6, (see below) sample on the left, he had just finished tracing the

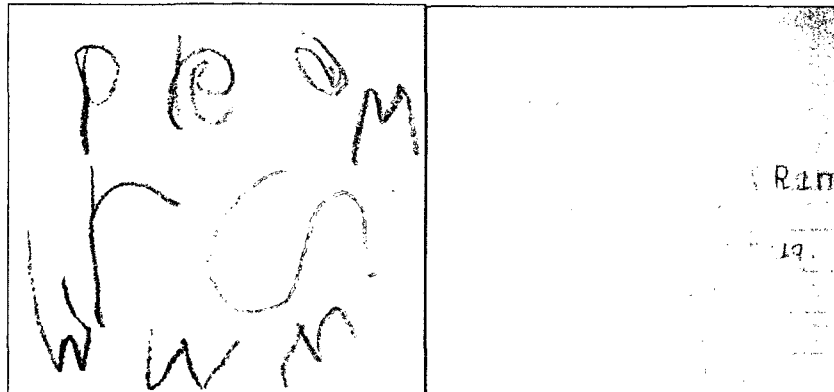


Figure 6. Left - writing from October 2008. Right – May 2009.

“M” as part of a lesson, he then turned the paper over and started writing random letters from the classroom environment. In my classroom, there are pictures and posters with labels on them, the alphabet is located where it is easily seen by students. I asked him ‘*Calillruyit?*’ [What did you make?], the child answered ‘I make letters’. I responded with ‘*Alngallruuten? Arcaassii! Ca-wat atrit ? Una?..una?*’ [You wrote? That is great! What are the names? This..this?] He correctly named Yup’ik names *mmm* for ‘M’ and *e*, pronounced phonetically [æ], for ‘E’ (Portfolio October 2008). In looking at the stages, he would be in the *emergent stage*. He can copy letters from the environment, and he can write his Yup’ik first and last name.

The writing in figure 5 (right) he had copied the writing I had written onto chart paper about spring as a large group activity. This was a combination reading and writing activity. As I was writing, I read each letter, word, and phrase. When I was done with each phrase, the students repeated the phrase with me, after all the phrases were written, we went back and choral read what I had written. Then I pointed to letters, words, or phrases and had them say them back to me. After writing each

phrase, I drew a picture for each phrase: a sun, for the first phrase (the days are getting longer), a melting snowman for the second phrase (the snow is melting), a bird for the third phrase (the birds are arriving), fishing hook and fish for the fourth phrase (people are fishing), and a boat for the fifth phrase (people are hunting). This chart was put into the writing center for the students to practice writing and drawing. When they were finished writing I had each individual student read with me the writing they had done.

This male student 2 is between *emergent/transition stages*. This child in copying the writing indicates that his writing has made progress, from scribbling, to actual writing of recognizable letters.

Donley's (1987) drawing stages indicate that at the beginning of the year, he was in the *preschematic stage*. This drawing took place at a center where the students were to draw a picture of their mother. See sample 4, drawing to the top left. There is a circle for the head, and sticks coming off the head as arms and legs. The head has ears, hair, nose, mouth, and two eyes. The drawing below the person; is his retelling of the storybook, "Who is the Beast" by Keith Baker (1990). All the animals drawn are stick figures. The drawings represent a monkey, snake, tiger, bumblebee, frog, and fish.

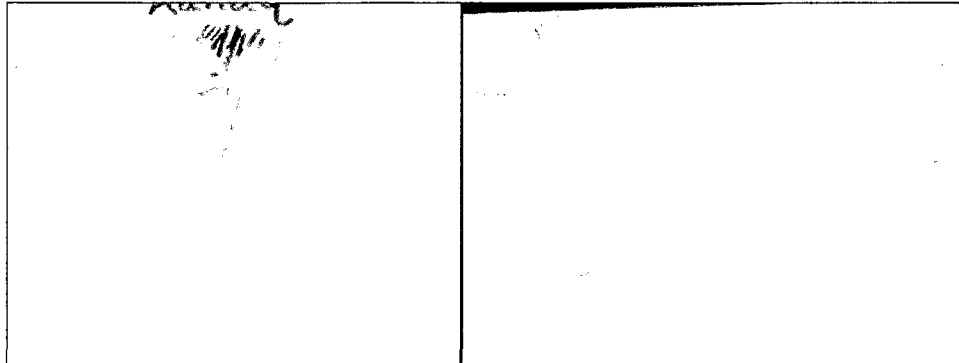


Figure 7. Drawings from beginning of the school year
Notice most of the animals have a circular shape's as heads, just like the person drawn on the right, see figure 7.

The drawings in figure 8 are drawings that the student drew in May 2009, according to Donley (1987) indicates that he is in the *schematic stage*. The drawing on the right is a self-portrait made for his mother. On this drawing, he drew a head with all the features, body with arms and hands, and legs with feet. The drawing on the left is his favorite part in the storybook “Where the Wild Things Are” by Maurice Sendak (1963). He has made a moon above the wild things and trees. The wild things are *yuraqing* [dancing] (Portfolio Entry May, 2009). By looking at the drawing – there is a “schema” in the drawings.

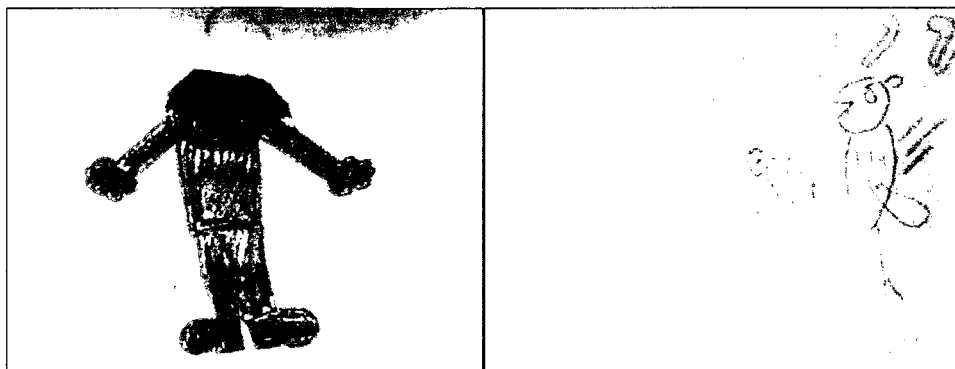


Figure 8. Drawing samples from May 2009

As mentioned earlier, this child was hesitant to write or draw, unless he had something to copy or trace. At the end of the school year, when he was told to write his name, he wrote it without hesitation. He could also write the letters of the Yup'ik alphabet while singing the song. When he drew the shapes and numbers, he named them in Yup'ik.

d) Discussion

This child has gone from being hesitant about writing and drawing to an individual who loves to color, draw and write, along with his peers. I believe he and his classmates gained self-confidence through out the year because they were given many opportunities to draw, color, “write” and create using many modes of creating. I modeled writing and reading activities daily during large group circle time. There were literacy centers where writing, drawing and looking at books were a regular activity. Drawing and writing was encouraged by using many different modes; crayons, pens, pencils, markers, dry-erase markers, computer time, plenty of paper, plenty of writings around the room for him and his peers to copy and make. He also had opportunities at home to draw, write, sing and chant in Yugtun with his siblings. He had his siblings to pretend and play with who had gone through the immersion program. They (siblings) had access to use writing and drawing at home.

Female Student 1

a) General Observations

Female student 1 was five years old upon entering school. She turned six in March. She lives with her parents who speak Yup'ik fluently. Her parents wanted her in an immersion setting so she can learn Yup'ik. Her siblings converse with each other in English. She was able to write her English name, as well as some of her siblings. She knew all the color names, knew most shapes, and could count to 10 in English. She also loved to draw and color. In writing her English name, she wrote her name using capital letters; the letters were not uniform. She did not name the letters.

b) Parent Conversations

These parents wanted to have their child in the immersion program because they want her to learn to speak Yup'ik. Both parents are able to speak Yup'ik fluently. Most of the older siblings are able to understand and can speak the Yup'ik language, but they prefer to converse in English. They are able to have conversations in Yup'ik. The family practices the traditional subsistence lifestyle; hunting and gathering, some of her siblings are active in *yuraq* (Eskimo dancing). The father works full time and the mother works for the school as a substitute teacher.

I had the most conversations with the mother, because of the father's full time job. At the beginning of the school year, the mother asked for me to give her a list of all the songs we sing and chant. She said her daughter had been trying to remember the songs and chants. She wanted to have a copy of all the songs she sings and chants

so she could learn them along with her and her siblings. She shared many times of how much her daughter loves to draw and write. Shortly after school started, she was sharing with me that her daughter could spell her Yup'ik name already (11 letters). She was so proud! The daughter brought in many "letters" to me throughout the school year. They are full of things she sees at home and the community. Those letters are done in crayon, markers, pencils, or ink pens. Some of the drawings and writings are done by her, and others look like an older sibling or friend might have worked with her. She also brought in commercially produced coloring book pages. Mom said that she likes to have her or others in the house do some of these creations. When there are friends over at their home they like to pretend to be at school. The mother said they fight over who gets to be me (her teacher) the others get to be my aide and their classmates. When they are pretending to be at school, the children are talking about what they had experienced at school. They are also teaching by chanting, singing, *yuraq*, saying and writing numbers, letters, color names, shapes, which are done in Yup'ik.

c) Portfolio Data

In November 2008 (Portfolio entry), Female Student 1 was copying the writing I had written in front of the students. I had named each letter, word, and sentences as I was writing. During writing, I would write the letter and say in Yugtun '*Caawakiq uum alngam atra?*' [I wonder what this letter is?]. The students would call out what letter they thought it was, when someone said it correctly, I would say he/she was correct, and the others would say the correct letter. When I was finished writing, I had

the students echo read the sentences. This writing was put in the writing center for the students to copy.

In analyzing her writing, using Blackgrove's (2009) stages of writing, most of the letters were recognizable, some letters were written backwards, and the size of the letters varied. This would indicate that she is in the *early-emergent* stage. In looking at the work, I can see that she is just going through the motions of copying what ever as quickly as she could (See figure 9). When she presented this to me, I asked her 'Calillruyit?' (What did you make?). She responded with a shrug, which meant that she did not know. I helped her name the letters she had written.

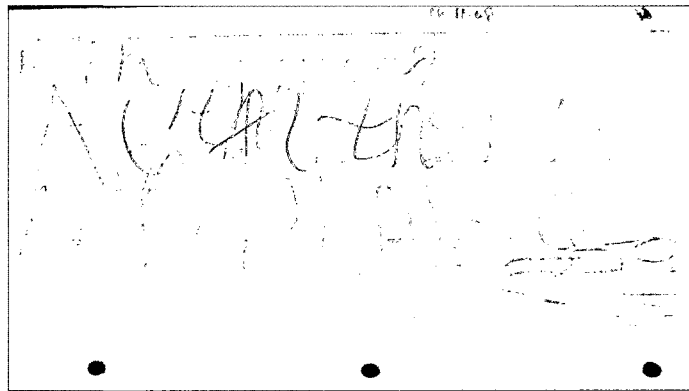


Figure 9. Writing by female 3 (Nov. 2008).

The sample writing in figure 10 (below) she was in the writing center, writing and drawing with dry-erase markers and whiteboard. She had written her English name on the top, and below she wrote her Yup'ik name. She put two lines between her, the letters are distinguishable, the spacing between the letters is good and there is a pattern of name, line, name. This would indicate that she is in the *emergent stage*.

She is writing her Yup'ik name over and over, using patterning. In looking at her work samples in her portfolio, she rarely does other writing, except when she's copying letters, words, and phrases from the environment. When she does write, she writes her English and Yup'ik name, as well as her sibling's English names. This is seen as well when she is writing in Word on the computer.

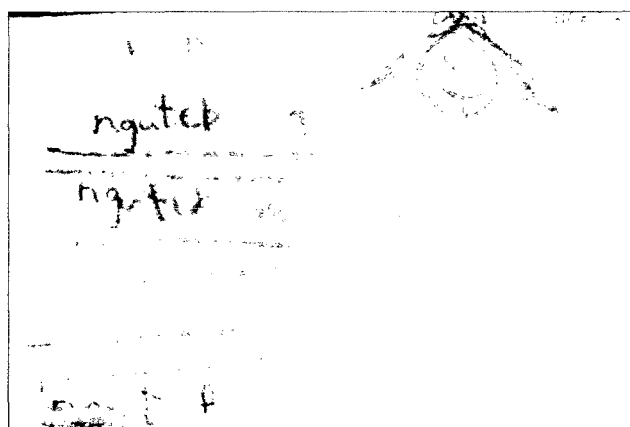


Figure 10. Writing by female end of school year.

The drawing analysis was accomplished by using the developmental stages that Donley (1987) . As I mentioned earlier, upon entering school this child enjoyed drawing and coloring. This sample drawing was drawn in September 2008 (Portfolio) at a literacy center. The activity was drawing 'aanaq' (mother) as an extension of a lesson on learning about letters. She had drawn her mother in a detailed manner (figure 11). The mouth and arms were exaggerated. She even included earrings! According to the drawing stages, she would be in the *schematic stage*, which at the time this was drawn she was 5 years old. The schematic stage is believed to be at or around six years of age.

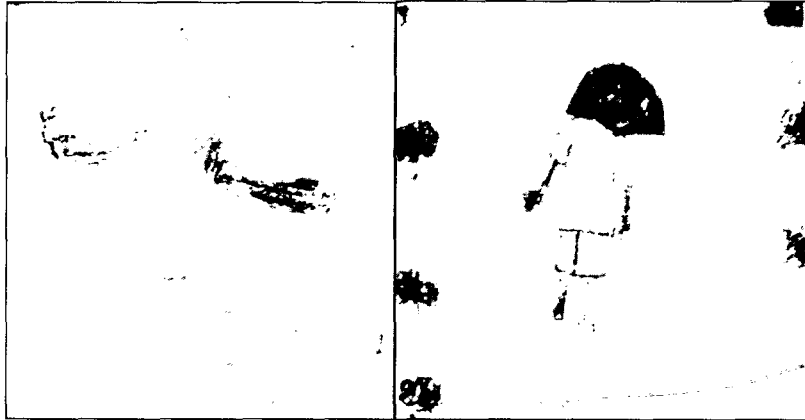


Figure 11. Drawing, beginning of year (left), end of the year (right)

The drawing on the right is a drawing she did at the end of the school year in May. It is a self-portrait. All the major body parts are present, down to five fingers in each hand. She included butterflies and lines in a pattern for a border. According to the stages she would be in the *gang stage*. She also would qualify to be in the *pseudo-naturalistic stage*. My reasoning is that her drawings are so detailed and creative. One time she drew a picture using white board and dry-erase markers, of an ocean with a mother bird with two babies swimming on the waves. She also drew a seal head. There was a sun and clouds overhead. I asked her ‘*cameng pilill’rruyiit?*’ [What did you make?] She responded in English that - “the seal is hungry so he is hunting the birds to eat”. (Portfolio entry, Mar. 2009). There is another drawing she did of ball players and hoop. The players looked like they were in action, the basketball was drawn near the hoop, the person jumping up with outstretched arms was her dad. There were bleachers in the background with people with outstretched

arms, drawn smaller! This shows that she has knowledge of dimension! The people on the bleachers are smaller than the ball players. See figure 12 below.



Figure 12. Drawing by female 3-April 2009

d) Discussion

This student comes from a home that nurturing her love of drawing and it shows in her activities in the classroom. Her parents provide for her love of drawing and coloring by providing for her the materials she needs. When it is free choice at centers this child chooses the centers where writing and drawing are available. Her ability to create and draw about her experiences is amazing. She is able to see it in her mind and easily transfer that onto some artistic creation. She does not choose to write unless it is a task that has to be accomplished. She quickly “writes” by copying what she needs to do, then she turns her papers over and draws and colors.

Female Student 2

a) General Observations

Upon entering school this child was and still is very verbal in English. During the developmental profile, when I asked her to write her name, she made a letter m and t, these letters were in her name. She was able to tell me a story of what she drew after I gave her a prompt to draw. She knew most of the shape names in English. She also knew most color names. She loved to recite nursery rhymes and sing various songs.

b) Parent Conversations

Two parent household. Preferred language of the home is English. The mother can speak the Yup'ik language fluently the father prefers to speak in English. These parents wanted their child to learn Yup'ik so their child can speak two languages. They also wanted their child to learn to read and write in Yup'ik, and learn about the customs and beliefs of the past.

The mother wanted her daughter to experience and learn about stories and customs. She mentioned many times of how sad it is to not see many of the experiences she experienced in the past. She said that she tries to teach some of the things she remembers from her childhood, and continued in sharing that it was sad to see them not practiced by many of the families. From conversations, she commented on how much her daughter has grown. The child is always reciting the chants and songs we sing at school, loves to dance to music, pretending to be a "valarina"

(ballerina-from field notes-fall 2008), she is understanding more when her mother and grandparents are having conversations in Yup'ik.

c) Portfolio Data

In Blackgrove's (2009) writing stages, this child had copied the sentences we had written as a whole group activity. As I was writing the sentences, I had named each letter and read each word as I was writing them, being sure to mention the conventions that were used (capital and lower case, punctuation). The letters and words are slanting, she looks like she has no idea why there are lines for the letters to sit on. She wrote all the letters for each word and they are recognizable. The letter sizes are all the same size (See Figure 13). In looking at her writing, it would seem that she would be in the *emergent stage*. When she does write on her own, she usually tries to write her name or use the letters of her name when she is writing.



Figure 13. Female 4 sample of earlier writing

For the writing she accomplished at the end of the school year, her writing improved somewhat. She still would be in the *emergent stage*. This writing was done after a large group activity also. As I said her writing is no longer as large as her beginning

sample. The writing is somewhat more uniform. Most are sitting on a line. Even though she did not move from one stage to the next, her writing improved from what it was at the beginning of the school year to the end of the school year. See figure 14 below.



Figure 14. Sample writing for female 4, end of the year

Using Donley's (1987) stages, this child's preference for writing was drawing. At the beginning of the year, her drawing sample resembled a person. There is a circular head with facial features and hair and lines that represent either the body or the arms. This would qualify her to be in the *preschematic stage*. See figure 15. The drawing on the right is a drawing she did in May of 2009. There is obvious difference in the two pictures. This picture on the right definitely looks like a person. It is a self-portrait she drew of herself for Mother's Day. It is detailed with fancy designs on her face. There are arms and legs to the body. Above it she drew stars, moon and sun. This drawing would qualify her to be in the *schematic stage*.



Figure 15. Drawings, right; beginning of the year. Left; end of the year.

d) Discussion

When this student drew pictures she always asked me to help her write the name of the drawings she created. Many times at different times of the day she would ask me to spell something in English. I would prompt her into telling me, in case she may know. Most of the time she had no idea, but she knew from how I always labeled my drawings after I drew, she wanted to do it also. She has learned that everything has a name, and those names contain letters. This student is an emergent reader and writer, a child who knows that there are words, and those words need letters to represent what they are. This female student like the other female student prefers to draw rather than write, as evidenced by her writing stages and her drawing stages. It's interesting to see this, because culturally and historically, this type of activity (drawing) was the mode most young girls communicated when yaarruiqing (storyknifing). Storyknifing is done in the summer time with a knife and smooth mud. It

was a favorite activity when I was growing up, the activity was handed down from generation to generation. The way I learned was from observing the older girls create and tell stories. When I was old enough, I was able to draw and tell stories with my peers. There were plenty of opportunities for this student to practice her writing and drawing in centers. Similar to the other female student in this study, she would hurry and get the writing portion done, and turn her paper over, or ask for paper to draw and color.

In this chapter I have presented my data through discussing four of my students in more detail through sharing a student profile for each. In the next chapter, I will draw on this information to discuss overarching home and school factors.

Chapter 5 Discussion, Implications and Conclusions

In this chapter, I am going to discuss factors that emerged from the parent conversations as home factors and school factors. The first step in making sense of the student data was the following table (table 4 below).

Table 5. Factors from parent conversations 2008-2009

FACTORS	PARENT 1	PARENT 2	PARENT 3	PARENT 4	SCHOOL
Technology	X	X			X
Literacy materials (paper, crayons, books, etc.)	X	X	X	x-some	X
Siblings/Peers	X	X	X	X	X
English/Yup'ik Spoken at home	X	X	X	X/-	X-Yup'ik only in class. English outside the room.
Subsistence life	X	X	X	X	
Extended family	X	X	X	X	

In thinking about the factors from home and school, the students who have a variety of materials available seem to make a difference in the development of multiliteracies development in a second language. The factor that made a major difference in one child (parent 1) seemed to have made a difference for male student 1. While the student of parent 2 experienced technology in the form of hand held devices, such as games at home, male student 1 (parent 1) was the only child who was exposed to computer technology as well other hand held devices at home. This exposure, I believe, made an impact on his acquiring literacy skills. Having learned at

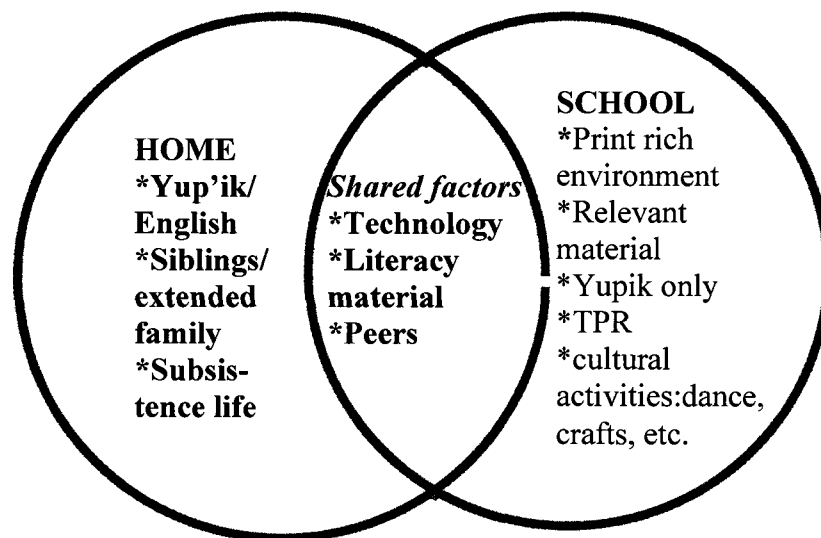
home the color names, shapes, writing his name, and knowing how to count, transferred to his acquisition of second language literacy development. Prior knowledge aided his ability to learn quicker or easier because of the fact that he was exposed to literacy materials at home, having caretakers who spoke two languages, being exposed to technology, subsistence activities, and having extended family/siblings. The other students had the extended family, siblings, literacy materials, caretakers who spoke two languages, and had a subsistence lifestyle that I, as their teacher included in my curriculum.

Upon further reflection, I developed a Venn diagram (Figure 16), which I will use as a starting point for discussing the implications and conclusions. The Venn diagram consists of two overlapping circles, factors from the home (Yupik/English, siblings/extended family, subsistence life), factors from school (print rich environment, relevant material, Yup'ik only, TPR, cultural activities including *yuraq*, crafts, etc.) and shared factors (technology, literacy materials and peers). By Yup'ik/English I mean that Yup'ik and English languages are spoken at home; sibling/extended family means siblings and extended family members are at the home, or the family spends a lot of time with extended family members.

In looking at the overall factors from home, Yup'ik/English, siblings/extended family, subsistence life, technology (having a computer or other digital/electronic gaming devices), literacy materials (paper, crayons, writing implements, books, etc.), peers (from the community and school) and thinking about the literacy development of these students, it seems clear that the more experience a child has at home with any

type of multi-literacy event (reading, writing, drawing, pretending, technology, creating through art, singing, sibling, peer and family interaction) they seem to be more able and ready to learn. See Table 5.

Figure 16. Home, school and shared factors.



Male student 1 is an excellent example. He was exposed to one of these factors early on, according to his grandmother. He interacted with a computer by playing games such as scrabble and others I am sure. He was reciting numbers, knew what letters were in his English name, could count to 100 and knew color names. Though they were all in English, the experiences he had with the computer and his grandmother by playing games on the computer aided him in gaining funds of knowledge from his experiences. This shared factor of technology allowed him to

assist me in setting up the computers for student use, writing activity or games for literacy time, and math tasks and games math groups. He would watch me set up the computer, then he would go to the other computers and set them up the way I had modeled for him. He would be willing to help his peers and assist them in doing what they were suppose to be doing. The knowledge he had gained from home computer use helped him and his peers extend his prior knowledge at school. Female student 3 had experiences in interacting with peers and siblings, another shared factor, that aided her in gaining confidence and ability in her drawing both at home and at school which will aid in writing later. The experiences of male student 2 singing and changing with his peers at school were also done at home with those siblings who knew the songs and chants from previous experiences in my class. At school he was not shy or hesitant in participating in singing and chanting. Once he became comfortable in his ability to write or copy, he would copy on his own environmental print from around the classroom that is helping him in practicing and learning the writing. Female student 2 had interactions with her extended family, who, were there to aid her in her oral language development, in English and Yup'ik. At school she loved to color and draw, there was plenty of material to choose from to draw and create at centers.

All these factors that I have mentioned are situated in a sociocultural context (Perez, 1998, John-Steiner & Mahn, 1996), which is a base for Yup'ik culture and epistemology. In using this term, I mean that the students are learning in a social cultural setting that includes family, peers, siblings, grandparents, and relatives who are all important in helping a child develop and learn to be a contributing member in

their society. So LEARNING does not begin when a child enters a classroom. It began for these students when they were born and they continue this learning in the classroom and community. They are bringing with them funds of knowledge from their home and community into the classroom. It is up to the teacher like me to cultivate that and use it to enrich my curriculum.

How would a teacher accomplish this? By getting out to the community. Get out and take part in cultural events like *yuraq* [Eskimo dancing] or a potlatch for a first catch. Talk to people from the community by going to town meetings. Go to the post office and talk to people there, as well as local stores. Incorporate home visits as a part of the curriculum. This way a teacher can begin to learn what the students' home and community life is like. By doing this, a teacher will learn from talking to their parents and extended family members about what type of things the students enjoy and already know about. The teacher will experience and see first hand how these students and their families live. This will let the family and student know that their teacher cares for them and respects them enough to come into their homes and try to make learning a better and enjoyable one because the teachers are incorporating material that is familiar to the students and their lives. Another way for the teacher can use home and family culture is to invite them to come into your classroom to observe or share something from their homes. Many of my students' parents are creative in making grassbaskets, making dance fans, carving ivory or wood, sharing a family dish. One time I had a father bring in a *taluyaq* (fish trap) that he makes and uses to catch *cangiq* (black fish). He brought in couple different types of traps and told the

students how he makes them. He shared with the students where he goes to catch them and what type of vehicle he used to catch them. It was a great experience for us, because very few people in my community practice this type of subsistence activity. Having this experience, both the students and teachers learned how the traps are and were made. This experience gave the students many opportunities in drawing and writing for many days.

A good resource to help a teacher get started on this kind of approach connecting home and school literacies is the book written by Frank (1999) titled *Through Ethnographic Eyes: A Teacher's Guide to Classroom Observation*. Another resource suggested by Gonzalez et al. (2005, p. 22) is *Journeys Through Ethnography: Realistic Accounts of Fieldwork* by Lareau and Shultz. These books emphasize the importance of a collaborative approach with other teachers when planning home-visits as part of a curriculum was mentioned as an important element. When working together as a collaborative group the teachers can discuss with each other by comparing their field notes from their conversations with parents and community members. They can discuss with each other what they have learned from the home visits and how to incorporate what they have learned from the visits to their daily lessons. They can also discuss the best approaches for home visiting. Another important element when starting out on home visits is to show respect to each of the families they plan to visit by asking permission. Make sure the parents understand that these visits are conversational and will be confidential. Stress to the parents that you are doing this to help you as a teacher to use the family's beliefs and cultures to

enrich your curriculum and lessons so their child can make connections to what you as a teacher is trying to teach and pass on to their children. By doing these things, a teacher will be able to make the connection with the students, their parents, and community that will make a difference in their personal lives and their students attitude, participation and attendance.

From conversations with the parents during this research, I learned they want their children to understand and learn to speak the Yup'ik language and learn about their culture. Most of the cultural customs and activities are not practiced or observed by all members of the community. Some of the activities are not practiced at all. In adding cultural practices that are diminishing slowly from our Yup'ik culture, the teachers in the immersion program introduce them to the students by incorporating them into themes in their curriculum.

Yaarruiq [Story knife] is one example that is not practiced by the girls these days. The students are reintroduced to this story-knifing in my classroom. It was a daily experience when I was growing up in the long summer days. Telling stories using a knife, drawing and creating on mud. This art of story-knifing was an experience that helped me in my efforts to become literate. The act of drawing and telling the stories, I believe contributed to the act of writing. I see this with my students daily. They start out by drawing and coloring. Then by having observed me modeling the act of drawing then labeling, they in turn ask how to spell or write the word for what they drew. By having prior experience in drawing and storytelling in Yup'ik, this contributed to my ability to in learning to write and read in English. For

an outsider who is interested in pursuing this activity, an excellent big book to share with the students is “*Yaaruin*” in Yugtun, “The Story-knife” in English (Egoak, 1999).

I believe that because of the historical and cultural nature of acquiring literacy or any important milestone of development in a sociocultural context, these students are more willing to perform tasks as long as there are peers doing anything with them in the classroom, siblings and extended family members at the home. From the beginning, these students are surrounded with people of significance: parents, siblings, peers, aunts, uncles, and grandparents. From these individuals they learn to interact, acquire and perform certain tasks, after observing for a period of time. A teacher needs to realize that these students from this village need to be given time for observation. Students need time for observing the daily routines and observing the teacher as she models for them what her expectations are for learning tasks. I have worked with five to seven year olds in this community for several years. I have learned by practice and observation that these students prefer to accomplish tasks as long as there are others to do them with. If I were to ask one on one an individual student to perform certain tasks, they will be hesitant to perform. If I ask three or four of the students to try to perform certain tasks, they will watch each other and feed off of each other and try to complete an activity. I believe it is because historically, the Yup’ik society we live in, everything that is tried or learned and acquired happens after observing and interacting with their peers, family and environment.

I am pleased by the fact that I was able to do this research with my students. It is exciting to see that these students are actually developing traits that will help them later as they are developing multiliteracies, utilizing both languages of Yup'ik and English. Because of the foundation I have laid for them in their experiences in my classroom, my students in this research have shown growth and maturity that is seen in their work samples.

The only regret that I have is that I was not able to go on the home visits and gather my data for home connections/factors. The data I got from the parent conversations in my classroom was enough, but I think my data would have been enriched so much more if I had gone and had face-to-face conversations with the families in their homes. I do get out to the community and have conversations with many people from the community by my involvement in a dance group who meet once a week for practices for performances during the holidays and spring festivals.

In analyzing the data for my research I have learned the importance of making connections to prior knowledge that these students bring with them when they enter my classroom. They are entering my classroom with funds of knowledge they have acquired and are developing at home and in the community. These students learn best by working together with their peers, by observing and interacting with them. I have learned that these students need time to observe before they try anything, like writing or drawing, and even speaking, whether it's in English or Yup'ik. My job as their teacher is to extend and expand what they already know to those that they need to

learn to become contributing members of their community and school and become lifelong learners.

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Appendices

Appendix A

Adult Consent Form

Literacy Development in Yup'ik Immersion Kindergarten

Description of the Study:

You are being asked to take part in a study about literacy development in the Hooper Bay Immersion School. You are being asked to take part in this study because your child is attending the immersion school as a kindergartner this year (2008-2009).

If you take part in the study, I would like to interview you about your child. I would also like to conduct quarterly home visits.

There would be five interviews. Each interview would be no longer than one hour. Questions would relate to language and literacy development and home practices. Home visits would happen each quarter (4 times during the year). Each home visit would take no longer than an hour. Home visits will help me better understand how Yup'ik and English literacy function at home.

Risks and Benefits of Being in the Study:

There are no risks or benefits to you or your child.

If a home visit is inconvenient for any reason, please do not hesitate to reschedule or cut a visit short.

You or your child may stop participating in the study at anytime. You may also tell me if you'd like to withdraw your child. There is no penalty for withdrawing from the study. To withdraw, all you or your child needs to do is tell me s/he wants to quit the study. If you or your child tells me s/he wants to quit, no data relating to your child will be used in this study.

Confidentiality:

Data from this study could be used in reports, presentations, and publications. Your child will not be named. Your name, the name of your child, your child's friends, and relatives will NOT be used in anything I write. Pseudonyms will be used in everything I write.

Voluntary Nature of the Study:

Your decision to take part in the study is voluntary. You are free not to take part in the study. You may stop taking part at any time without any penalty.

Contacts and Questions:

If you have questions now, please ask me. If you have questions later, you may contact me or my advisor, Patrick Marlow.

Sarah Bass
907-758-1200 ext. 1117
fssb17@uaf.edu

Patrick Marlow
907-474-7446
ffpem@uaf.edu

If you have questions or concerns about your rights as a research subject, please contact the Research Coordinator in the Office of Research Integrity at 474-7800 (Fairbanks area) or 1-866-876-7800 (outside the Fairbanks area) or fyirb@uaf.edu.

Statement of Consent:

I understand the procedures described above. My questions have been answered to my satisfaction, and I agree _____ to participate in this study. I have been provided a copy of this form. *Print your name*

Please check the boxes that apply:

- I **am** willing to be interviewed.
 I **am NOT** willing to be interviewed.
- I **am** willing to participate in the home visit program.
 I **am NOT** willing to participate in the home visit program.

Print Name

Signature of Parent or Guardian & Date

Sarah Bass, Researcher

Signature & Date

IRB # _____

Approved for use through: _____

Appendix B

Literacy Development in a Yup'ik Immersion Kindergarten Classroom

Sarah Bass

Script for explaining the assent procedure for kindergarten students.

NOTE: This script will guide discussion with the child in the presence of his/her parent.

I am going to school to learn to be a better teacher. I want to help students like you learn to talk, read, and write in Yugtun. I want to keep some of your work and show it to MY teacher. I also want to take some pictures to show my teacher what you're doing in school.

I was just talking to your mom and dad about it. I told them about it. And they said it was OK to ask you about it. Is it OK with you if I show some of your school work and pictures to my teacher?

Wait for child to respond either verbally or non-verbally.

Note child's response (e.g., child shook head 'yes'; child said 'no'):

I won't show anything to my teacher you don't want me to. You can always tell me or your mom and dad, and I won't show it to my teacher. You and your mom and dad can always tell me when you don't want to do this anymore, and it is okay, you won't be in trouble. Okay?

Wait for child to respond either verbally or non-verbally.

Note child's response (e.g., child shook head 'yes'; child said 'no'):

Statement of Consent:

My child understands the procedures described above. My questions and those of my child have been answered to my satisfaction. _____ may participate in this study. I have been provided a copy of this form. *Child's Name*

 Print Name

 Sarah Bass, Researcher

 Signature & Date

 Signature & Date