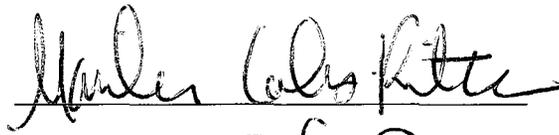


FOCUS ON FORM IN WRITING IN A THIRD GRADE YUGTUN CLASSROOM

By

Catherine Moses

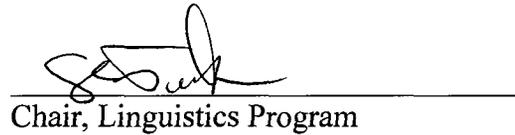
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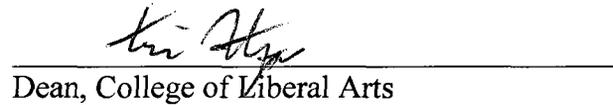


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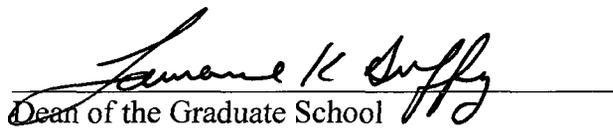


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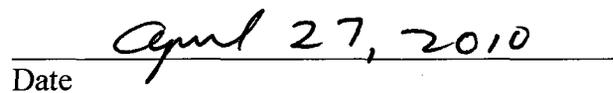
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FOCUS ON FORM IN WRITING IN A THIRD GRADE YUGTUN CLASSROOM

A
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of the University of Alaska Fairbanks

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for the Degree of

MASTER OF ARTS

By

Catherine Moses, B.A.

Fairbanks, Alaska

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Abstract

This present research attempts to discover the effectiveness of focus on form in a Yugtun First Language third grade classroom. The procedures for this particular research included two series of tasks, each focusing students' attention on a particular grammatical structure. The series includes a pretest, a discovery phase, a teacher guided mini lesson, a paired task, an individual post task and a delayed post task. Data include students' scores on the pre, post and delayed post test as well as video recordings of whole class activities, and audio recordings of student dyads as they work on the collaborative task. In my research I found how I, as a Yugtun classroom teacher, could help my students focus on areas of language features they seem to have trouble with. I learned I could use focus on form through feedback and questions. I also found that the Yugtun word endings mun/nun were rather difficult for the Yugtun third graders. As a result I encourage all Yugtun teachers as well as other language teachers to attend workshop or training on language acquisition in order to get a better understanding of what it means as they endeavor to help their students learn effectively.

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Chapter 1 Introduction

Introduction

Ciuqliulukku nakmiin ciulianka apertuqeryugyaaqanka. Uniteska wall'u aatalqa Yugissaulrruuq, aanaka yugtun Igvauguq, Qerrulligmiungulutek Kuigpagmi. Aanamkun maurluirutka Nanirqunaullrruuq apa'urhuirutka-llu Angukaraullrului. Aatallemkun maurluirutka Maassaluullrruuq, apa'urhuirutka-llu Ap'aullruluuni. Wiinga yugtun Keggutailnguugua.

In reflecting on how young students use language to express themselves, one cannot help but wonder how they learn to use new words and why they say things in the way they do. Learning a language is as complex as learning to sew a pair of *kamguuk/piluguuk* (hand made winter boots) because you first have to learn how to skin the animal, cure or tan, store it, and then how to make measurements to fit a person's feet. On top of that, you have to become skilled in sewing the tough sole to the upper skin. Likewise, language acquisition can be complex and vary from different cultures or groups of speakers.

Problem

Currently I am a third grade Yugtun teacher at Toksook Bay, a village on Nelson Island located southwest of Bethel. As I pondered on an action research based in the classroom I started wondering why my students and other children in the community used certain word endings in Yugtun incorrectly. Some Yugtun words have post bases that, when translated into English, contain a sentence. For example, *elitnauryarturciqua*, when broken down literally means *to school will go I*. It

translates to *I will go to school*. Combining all these elements is challenging for our children as they learn Yugtun. One problem situation I noticed was that my students would use either made-up Yugtun word endings or an incorrect word ending such as *-ken* (place **from** which) or *mi/ni* (**at** the place) in place of *mun/nun* (**to** the place). I will describe these endings in chapter four.

Because of this recurring problem, I wanted to look closely into how I could help my students learn how to use the correct ending, resulting in this research. Although I teach in a setting where Yugtun is the first language spoken by almost all of my students, reading about Second Language Acquisition (SLA) and what it entails, helped me to rethink what my students might be experiencing. Although it was not easy at first, I soon realized that some elements of SLA also made sense in first language settings. I decided to base my own action research on this observation.

My overarching research question is: Will Focus on Form (FonF) help students to produce the correct use of *mun/nun* with Yup'ik third graders? My sub questions are: What effect does Focus on Form instruction have on students' accuracy in written production? How is FonF negotiated in the classroom setting?

I realized that my overarching question was like an umbrella that steers where my whole research is heading and why. And my sub questions were like raindrops that pour over the umbrella to guide my thoughts and lead me to the main question. To answer my questions, I had to create a lesson plan that would allow my students to discover for themselves, the idea of focusing special attention to troublesome word endings, in this case, the *mun/nun* word endings.

The way I taught these form-focused lessons was through a pretest followed by a weeklong daily lesson plan of discovery learning using a story that contained the mun/nun endings. Before we read the story, we did a picture walk during which we talked about what was happening in the story. We also did mini-lessons where students worked in dyads or triads. Later in the week, the students retold the story with a partner or two. The next day, a post test was given to find out how each student did. Eight weeks later, individual delayed post tests were conducted.

In order to answer my research question I collected data through video recording, tape recording, pretest, post test, and delayed post test. I also collected student artifacts such as writing samples during mini-lesson, and retelling of the story in dyads or triads. Later I transcribed the video recordings of each lesson during the week, including the pre, post, and delayed post tests.

Purpose

One reason why I decided to do this research was because I wanted to learn more about my own teaching style and about ways I might address the areas of difficulty my students seem to be making more effectively. I was also hoping to get an in-depth perspective on the process of how we learn our Yugtun language, especially the language my students were using today. In keeping with teacher action research approach, I identified a phenomenon that is relevant to my own teaching and my own classroom. I wanted to investigate if it was possible to affect a change in my students' incorrect Yugtun language use of the mi/ni endings to the correct mun/nun endings. Finally, I wanted this teacher action research to inspire other Yugtun

teachers to move forward and draw their own conclusions based on their own background or teaching experiences because there is so much yet to be discovered about our Yugtun language. In reading my thesis, I also hope other teachers can learn a little bit about SLA and the other themes of my literature review. In addition, while this research was primarily for myself and other Yugtun teachers, others may also benefit from my findings, just as I myself benefited from research by others.

Before I proceed, I want to point out some limitations that could have affected my research. My students may have been made uneasy by the very fact that we were recording them and that they were part of a study outside their own realm of understanding. Also, because so many things happen, even in a single moment, in a classroom setting full of children between the ages of seven and ten, the noise level may have affected my data collection. For example, during my transcription writing I may have missed an utterance by a student who spoke rather quietly. Also, some behavioral issues may have distracted some of my participants to a degree that made the study rather difficult to analyze.

Another limitation I found had to do with the fact that Yup'ik language acquisition has never really been studied through in-depth data collection regarding its uniqueness and compared to other languages, stages of developmental language, and language shift or loss. Furthermore, my research, because of its complexity as far as language, the dynamics of students and community, the location, and the culture, other researchers conducting similar studies will probably end up with different results or find that the process they took was very much different because of the complexities

involved. It is my hope that other Yugtun teachers will take my findings and move forward in helping themselves as Yugtun teachers. I also hope that others, like school and district leaders, will work together to strengthen our Yugtun programs for the sake of keeping our language strong and alive.

Definitions

First Language (L1): language children acquire from parent or mother tongue.

Focus on form (FonF): A way of teaching language that draws students' attention to a language structure (form), while still maintaining a primary focus on meaning.

Focus on meaning: A way of teaching language that focuses exclusively at meaning in which language structures (form) are ignored; grammatical errors are not corrected and language structures are not explained.

mun/nun: Yugtun ending meaning **to** the place. The ending (mun) is singular and (nun) is plural. Jacobson (1995) uses ~%mun and ~%nun (p.47) to describe these word endings. He explains, "% indicates that weak base-final consonants are dropped and strong base-final consonants are retained" (p. 44). The symbol ~ indicates that the base-final **e** is dropped, as in the ablative-modalis form of **angun** (with base form **angute-**) is **angutmek** (Jacobson, 1995, p. 33). However, for the purposes of this thesis, I will refer to these endings as mun/nun.

mi/ni: Yugtun ending meaning **at** the place. The ending (mi) is singular and the (ni) is plural. The same explanation above for mun/nun goes with the endings ~mi and ~ni (Jacobson 1995, p. 47). The symbol ~ indicates that the base-final **e** is

dropped, as in the ablative-modalis form of **angun** (with base form **angute-**) is **angutmek** (Jacobson, 1995, p. 33). In this document, I will refer to these endings as mi/ni.

Second Language (L2): Any language in addition to the first language.

Second Language Acquisition (SLA): This term is used here as an umbrella term for individuals learning a second language. In this context, no distinction is made between learning and acquiring a language.

Yup'ik First Language (YFL): Students are speakers of Yugtun as a first language and are taught in their first language for K-3 before transitioning to English language instruction.

Yugtun: meaning **in** Yugtun. Yugtun is used throughout to refer to the language.

Yup'ik: a person who is of Yup'ik descent.

Summary

The rest of my thesis is organized into four additional chapters. In Chapter 2, I will talk about my literature review. After a history of our community and school program, I will describe the following themes in detail: literacy development, storytelling, and focus on form. In Chapter 3, I will talk about my methodology and describe how I collected my data for this research. In addition, I will describe the setting of my research in this chapter. In Chapter 4, I will talk about how the data I collected addresses my research questions. Lastly, in Chapter 5, I will talk about my conclusions.

Chapter Two Literature Review

Introduction

The purpose of this chapter is to relate this study to previous scholarly efforts to define, clarify, and contextualize the topics of literacy development, storytelling, and focus on form. I will explain the themes and attempt to relate the important ideas to my research focusing on Yugtun word endings that were troublesome for third grade students in a Yup'ik Language Development program (YLD). Before I closely examine the three themes, I will briefly talk about the program my students are in, and how it relates to principles of Second Language Acquisition.

The primary school program in Toksook Bay began as a Yup'ik First Language (YFL) program in the early 1980s, but in 2005 the name was changed to Yup'ik Language Development (YLD), presumably because this name coincides with the English Language Development (ELD) program and because it would facilitate an alignment with state standards. In the early 1980s, when the Yup'ik First Language program was established, the language situation was quite different from today. Students who entered the first year of school came as fluent Yugtun speakers. Most, if not all, students spoke Yugtun effortlessly and smoothly. Yugtun was the mainstay of everyday living; it was spoken in all the homes, in church gatherings, in business places, as well as community meetings. There was very little exposure to English in the earlier days of the program as televisions and phones were just being introduced. Therefore, the program suited the YFL students well. The students were really learning in their first language in the earlier grades. Before they transitioned into

English, they were learning literacy and academic content in their stronger language. In a personal conversation with a colleague, I learned that teacher aides helped with translation from English to Yugtun whenever it was needed in any content area. The YFL program began as a pilot program and continued until about 2005 when the name was changed to YLD. In the YLD program, the students are still learning Yugtun and come to school speaking Yugtun as their first language, but overall the community and teachers are noticing elements of language shift resulting in less accuracy in Yugtun.

Today, many students are entering school speaking some English or non-standard English. The use of English is trickling in on all sides and children tend to mix English into their Yugtun language. I believe this is because they are watching more TV as well as spending more time on computers linked to online services in many homes; all of which provides access and incentive to learn English. Another reason is that children of mixed marriages tend to speak more English than they do Yugtun and other children pick up on this because they interact with them in and outside of school. Other factors include the push to speak English only so that students may pass state standard assessments such as High School Graduation Qualifying Exam (HSGQE). Finally, English, as a component of Yup'ik Language Development (YLD), is taught as an oral language unit beginning at twenty minutes in the first year to ninety minutes per day in third grade. The rest of the class periods are taught in Yugtun.

Although English is heard, especially through television, Yugtun is still encouraged by many adults. I believe having the primary grades taught in Yugtun has

had a positive effect in language maintenance compared to nearby villages where the schools have switched to all English beginning in kindergarten. Many adults can attest to the rapid shift from Yugtun to English in young children from ages roughly five to seven; even in as little as three years. Because English is heard and easily used by more and more young adults, the Yugtun language is going through the beginning stages of a language shift (Paulston, 1994). In my personal experience in speaking with colleagues and friends, I have heard that some elders commented on how our young adults today seem to speak “piipirtun” (like babies). I believe the expression was used more in an exaggerated voice to bring the idea across. However, the comment made is, in my opinion, an indication of a language change or shift. I have also heard from our elders about times when their elders were articulate and learned in knowledge, wisdom, and everything pertaining to their culture and environment. I once heard in a class I took that the elders back then spoke with such fluency that some younger people could not, at times, understand what they meant. I heard an elder say something to the following affect:

Ilait-gguq arturaqluki qanellrit.
 Some people, it was said, manage could not talk their.
 It was said that some people could not manage their speech.

My Yugtun teacher said it was like the elders back then held doctorate degrees. With the ongoing language change, we are seeing some characteristics of immersion schools, such as loss of accuracy (Swain, 1985). For example, today we run across young adults who make announcements on the VHF radio mixing up their subject verb agreements in some Yugtun sentences or sometimes they will come up with nonsense

word endings or add a letter. For example, I heard the following word. *Tangellruai* used when they mean to say:

Tangellruai
See (past tense) s/he them
S/he saw them.

Consequently, children entering school come in with a Yup'ik language that is still spoken but one that is not as strongly spoken as ten years ago. Because of this situation, I believe teachers should focus more on Yugtun language than they currently do. One reason teachers do not pay more attention to Yugtun language teaching might be they do not have training in (second) language acquisition. This creates problems for teachers and students. The mentality of "it is what we do" seems to take precedence at many moments throughout a busy school day. It is my goal to apply knowledge from Second Language Acquisition (SLA) to this context, even though technically Yugtun is the students' first language. This literature review discusses some information that I hope will be useful and helpful for YLD teachers as they work with students. I think all teachers are language teachers because we often help students learn to understand new concepts and we often provide feedback through language. In my personal experience I know it helps to understand what language acquisition means as students are gaining new vocabulary and learning to use what they have learned in meaningful and effective ways. In the following section, I will briefly review some of these key concepts.

Key Concepts in Second Language Acquisition

Second Language Acquisition (SLA) describes and investigates the process of acquiring a language other than the first language. Some key concepts used in SLA are also applicable to acquiring native or first languages.

Krashen (1985) claims that we acquire knowledge only through comprehensible input. Comprehensible input is oral or written language that is just a bit above what the learner can easily understand. Freeman & Freeman (1994), in referring to Krashen's statement, extend the idea to the classroom by stating that

When teachers use pictures, gestures, and other means to make the new language comprehensible, and at the same time reduce expectations for student production, students seem to grasp the new language much more quickly without resorting to translation. (p. 86)

In other words, students are exposed to new concepts, words and structures through the use of pictures and videos or stories before they learn to implement the new concepts on their own. In my study, I used a story to help students visualize a scene where *mun/nun* words could be implemented in a meaningful way. Listening to stories provides the students comprehensible input. While comprehensible input might not be sufficient for language teaching to take place (see section on focus on form below), creating an acquisition-rich environment is a key characteristic of successful language learning classrooms.

Another concept that SLA uses is overgeneralization (Omaggio-Hadley, 2001, p. 72). In English, an example of overgeneralization is using the regularized form “goed” to express the past tense, instead of the irregular form “went”. This error actually shows that the learner has mastered the rule for expressing past tense in English, namely by adding –ed to the verb. Young learners, both in first and second language contexts, often will overgeneralize as they make use of language and make meaning. As they progress in their language acquisition, learners will gradually move towards using regular forms (e.g. “played”) and irregular forms (e.g. “went”) where appropriate. In Yugtun we also see examples of overgeneralizations. For example, rather than saying “tangeqsaitaqa” for “I did not see him/her,” some learners of Yugtun will say the following:

Tangeqsaitellruaqa
See did not (past tense) (paste tense marker) I
I did not see him/her.

Second language learners also overgeneralize, resulting in the types of errors described above. However, because they also have access to a first language, they produce different types of errors as well. In SLA, this learner language is called interlanguage (Selinker, 1972). Rather than being considered an incorrect form of the L2, or a system influenced only by the L1, interlanguage is viewed as a rule governed system of its own, that remains in flux, as the language learners revise and refine their interlanguage rules. While interlanguage refers to the language used by second language learners, the ideas about what learners do when they inaccurately produce a

phrase or sentence are significant even to first language speakers or learners. One aspect of why learners make errors talks about hypotheses testing. Learners may test their speech by applying their knowledge of their first language to their second language. For example, Yugtun we often include conjunctions such as *tua-i-llu* or *tual*” (and then) while speaking. So, in writing English, students will often include the conjunction *and* practically all over the page.

Corder (1967) takes the concept of interlanguage further by stating that errors should be treated carefully and seen as sources of invaluable information about language, which he termed a learner’s “built-in-syllabus.” The attitude toward errors changed as a result. Among several reasons, errors are signs of learners’ testing their hypotheses of the use of language. This idea is also congruent with Yup’ik ways of teaching. For example, in a personal communication, Rearden (personal communication July 2009) states the following:

All of the education a child received was in Yup’ik, may it be through storytelling, teaching a skill, bringing in new ideas or knowledge and learning about it through oral conversation, hands on experience, and through making mistakes and correcting their own mistakes as well as learning from it.

Learning from our mistakes is valued in our Yup’ik culture (John, 2005; Andrew, 2005; Kanrilak, 1995) because the process itself leaves a lasting impression in us. There are countless stories of lessons, both simple and difficult, taught about life experiences. I remember my mother saying how making mistakes helps us to

remember them the next time around and we would know how to handle a similar situation. In my research, I try to trace the errors my students make through analyzing both their oral and their written production; first, in order to understand their hypotheses about the language, and second, to move them along the interlanguage continuum to more target like (accurate) use of the language.

While it is not possible here to give a more detailed review of SLA research in general, it was my intention to outline some of the basic concepts of SLA that pertain to my classroom setting. In my research, I am applying focus on form (see section below), originating in SLA, in my YLD classroom. Given our language situation, I wanted to investigate if this approach would foster improved accuracy.

Because my study focuses on writing instruction, I will next discuss how children develop literacy skills.

Literacy Development

Literacy development, in the traditional sense of the term, has to do with reading and writing which encompasses a whole range of elements. Among a wide range of components, it includes building fine motor skills to read and/or write to building fluency through concept development. While multiliteracies (Healy, 2008) is important for Yup'ik students, and will be reviewed below, the main focus of my research was on accuracy in writing. Therefore, my discussion in this section will focus more narrowly on literacy development.

The literacy development view sees learning to read and write as a long-term process that starts when children first discover the connection between marks on paper

and language and continues on for many years as the children slowly master additional language features (Peregoy & Boyle, 2005). Within the spectrum of literacy development, there are categorizing terms such as emergent, beginning, intermediate, and fluent (Wright Group, 1996, p. 1). I will describe characteristics of emergent, beginning (upper emergent) writers, because they most closely describe the students I am working with.

Emergent writers are students who are learning to make connections to letters or sounds of the spoken language. Research demonstrates that emergent writers go through stages of writing (Bakst & Essa, 1990; Clay, 1975; Peregoy & Boyle, 2005; Turbill & Bean, 2006). Although a debate remains about whether students move sequentially through the stages (Vukelich & Golden, 1984) The stages that Bakst and Essa (1990) describe include making gestures in the air to scribbling on paper to later scribbling with hand control, which lead to drawing and later to writing one's own name in the earlier stages of writing. Whitehurst and Lonigan (1998) describe a developmental process for emergent writers that moves from scribbling, to forming letters, to invented spelling which carries on over to conventional spelling.

Beginning writers are those students who have a good handle on letters and sounds. They tend to write using invented spelling. Beginning writers may find writing cumbersome and laborious, thereby producing very little writing (Peregoy & Boyle, 2005). Organization might be a weak area for those who do write. They also might not have a good sense of conventions, i.e. use of capitals and punctuation (Peregoy & Boyle, 2005).

Attaining literacy is a long and gradual process, moving from emergent to beginning, beginning to intermediate, and finally fluent, with many varying degrees in between. Because children are different and come to school with different experiences related to literacy development, each student learns at his or her own pace. Along with this come the motivational issues, encouragement from teachers or parents, and feeling successful.

Literacy scaffolds are instructional strategies and temporary frameworks that help students read or write in meaningful whole texts (Peregoy & Boyle, 1990; Peregoy & Boyle, 2005). Literacy scaffolds such as semantic maps, bubbling, or clustering during prewriting activities help students write whole and meaningful texts that are beyond what they already know. From my personal experience, I write better than I speak, and I think this is true because I can go back and structure my writing and take time to examine what I am trying to say in light of the language that I am using, whether it be Yugtun or English. Literacy scaffolds generally include predictable literacy such as patterned books. And just as blooming flowers grow and shed leaves one at a time, so do scaffolds. They are removed as the emergent writers master the skills needed to move on to the next step. I often find that I, as a classroom teacher of emergent writers and above, have to model or demonstrate such activities before my students carry on with the activity on their own. The story in my research provides literacy scaffolds to my students, because it is a patterned book that is easily remembered by the students. The written structure is easy enough that focus on form

(mun/nun) could easily be discussed in relation to the background illustrations.

Through my research I am able to observe my students trying to use mun/nun endings.

Peer interaction or cooperative groups play a major role in creating meaningful text (Kagan, 1994; Peregoy & Boyle, 2005) Peer interaction allows students to organize their thoughts, build vocabulary, and usually entails a safe and comfortable environment in which learners feel at ease; especially in attempting to explain themselves and/or new concepts. Research shows that students who work with peers not only develop good social skills but also learn from each other (Graham & Harris, 2005; Kagan, 1994; Nixon & Topping, 2001; Peregoy & Boyle, 2005). Peer interaction can be a powerful learning experience for many students (Swain & Lapkin, 1989). Swain and Lapkin call this collaborative dialogue and view this interaction as important occasions for language learning. In my personal experience I have noticed that some students who are generally shy tend to do better in activities where they work with a partner or in small groups. This is why I am including pair work in my data collection. I want to see how working together can help students focus on the language form in question. Also, through recording student collaborative dialogues, I am able to better understand the students' learning process.

As a Yugtun classroom teacher, I often come across some students, boys especially, who struggle with writing. Tyre (2006) discusses this issue of boys falling behind is explored. For example, in standardized scores boys' scores are falling behind in writing. The background, upbringing, and social economy of these students have a lot to do with how well many students do in school. My assumption about why

boys struggle with writing is based on historical background. Traditionally Yup'ik men were hunters and fishers. And as outdoorsman they often spend a lot of time being in an environment where having to speak was almost unnecessary. They were mostly observers of nearly everything around them; from the weather, to the landscape to the animals. The men had to learn to be excellent observers to become successful hunters (nukalpiat).

The other assumption I have about the struggling writers is because the men do not write much at home. Young boys do not really have models that they look up to. Hunting and fishing takes precedence over other activities. Some young boys on some days get anxious and cannot wait to go on outings with their family members on school days. On the flip side, an obstacle faced by some struggling writers has to do with lack of interest in outdoor activities. As technology grows in volumes and various forms such as television, games (i.e. Nintendo), and cell phones are introduced, students spent time in situations where family or other interactions are affected in such a way that lack of communication becomes an issue. This, in turn, affects the academic education of many children. Teachers face the challenge of finding writing strategies that will capture the interest and motivation of their students. Each situation may be different to some degree. I believe that encouragement and lots of acceptance of any writing is a beginning.

Another literacy scaffold for children who are writing or are in the process of learning to write well is oral discussion. Talking about the story serves many purposes. One of them has to do with ownership (Nauman, n.d. p. 6; Bodrova &

Leong, 1995, p. 4). Through oral discussions, language learners are not only in control of sharing their ideas but also become facilitators of choosing their topics and deciding what to do with their topics. Probably the most important idea is that the learners are putting into practice and play, consciously or subconsciously, their notion of how language works and what works the best, see the discussion of hypothesis testing above. This is why in my task series I include a picture walk as well as mini-lessons where students work in dyads or triads. Such activities give students an opportunity to test their hypothesis as well as an opportunity to focus on form such as mun/nun word endings that seemed troublesome for the group.

Multiliteracies (Cope & Kalantzis, 2000; Healy, 2008), a new approach to literacy, recognize multiple meaning making systems that value the different backgrounds or culture our students come from. A multiliteracies point of view argues that literacy is more than reading and writing. In this view, multiple ways to represent meaning, for example pictures and writing, go hand in hand. While my primary focus was on Yugtun written development, the story I chose to read with the students included vivid illustrations to foster multiple avenues for meaning making. I also used drawings in support of my students' writing in each of the tasks.

Proponents of multiliteracies, for example the New London Group, argue that teachers need to take into account the learners' culture, background and experience. With this in mind, I will next discuss how storytelling is connected to Yup'ik culture.

The Role of Storytelling in Yup'ik Culture

In the Yup'ik culture, elders play an important role in *ways of knowing* (New London Group) because they hold so much knowledge and wisdom about Yup'ik culture and language. Yup'ik people, as in other cultures, have their own *ways of being* and *ways of doing* things. Explaining an important concept in multiliteracies, Martin (2006) states “[t]he essence of aboriginals is *relatedness* defined as sets of conditions, processes, and practices that occur among and between elements of a particular place, and across contexts that are physical, social, political, and intellectual” (p. 61). This concept describes the very essence of Yup'ik culture. Relatedness also includes the spiritual aspect. Spirituality is like the glue that connects all areas. Therefore, because of this cultural relatedness, Yup'ik beliefs, handed down from generation to generation, determine the nature of many decisions concerning ways of doing, being, and knowing. Each idea builds on the other.

Yup'ik people recognize they have relatedness or connectedness to their environment through the plants, animals, the sky, the climate, people, just to mention a few. Because of this idea of relatedness, young boys and girls are reminded often about the rewards of good and proper behavior as they are growing up. For example, boys who follow constructive advice, such as helping the helpless, like the elderly, orphans, or widows, are told that good things, such as success in hunting, will come to them later in life. I remember my late mother-in-law saying

Yuum-gguq quyallra tukniug. Cali nekayullra ayuqluni.
A persons' gratitude is powerful. And the same can be said of put-downs.

That is why, as they often say, we must be careful about what we say and do around people and animals. As a child develops s/he learns about Yup'ik values through stories as well as through personal experiences. *Yaaruuiq*, storyknife telling, was a traditional way of telling stories. The visuals of people, places, and actions came alive through the use of *yaaruuiq*. In the contemporary age, this skill is hardly ever used. Instead, television becomes a thing of attraction and distraction.

In the Yup'ik tradition, values, knowledge, and important lessons were handed down through stories. Storytelling, in our Yup'ik culture, is an oral tradition. In my personal experience, I have heard that stories evolve from *qanemcit* or narratives that over time become *quliraqs* or legends. I remember how my mother used to tell us stories in the evenings about a giant and children. Although the story was retold time and again, we never seemed to tire of it. There was always something else in the story we had not caught the previous time. Values such as working hard or showing respect to animals or humans were often times apparent although unspoken. In retrospect, I believe stories were one way for indirectly telling us about proper behavior and ways of knowing, being, and doing. In other words, stories were ways to reach the inner self where sometimes you are left with something to think about deeply. It seems, to me, that hardly anyone was directly reprimanded for negative attitude or behavior because of the stories. Also, each person is different and it is what you get out of the story that matters the most.

Yaaruuiq, storyknife telling, was a traditional way of telling stories. (Bennett deMarrais, Nelson & Baker, 1992) The visuals of people, places, and actions came

alive through the illustrations. The use of drawing is viewed as an important element in literacy. *Yaaruig* can be viewed as a form of drawing illustrations. The use of drawing is viewed as an important element in literacy. At Toksook Bay we have many artists who are very good in drawing. It seems to come naturally for some students. Perhaps the traditional use of *yaaruig* and the strong emphasis of placing value on the concept of observation have a lot to do it. In my research, I had the students draw an illustration of the events in the story to help them visualize their version of the story. Drawings can help students to tell their stories. When they run out of things to say, they use the drawings to help them add more to their writings. (Caldwell & Moore, 1991; Vygotsky, 1978 in Kendrick & McKay, 2002, p.46)

Storytelling in the Classroom

Storytelling is a means of connecting to students' life experiences and can be very instrumental in reading and writing. (Isbell et al., 2004 p. 159; Brown, 1977) Stories bring out that magical connection we make to meaningful events in words, images, or sounds. It is like sitting back to watch what happens to the characters as the story unfolds. Use of stories in the classroom can open a myriad of opportunities for lessons. One way I used the story in my study was to draw the attention of my students to a particular Yugtun ending that seemed troublesome for them. Richard-Amato (1996) states that “[a]llowing students to be exposed to a story before fully understanding the words is highly motivating for beginners at any age” (p. 174). I would add that using stories sets the stage for new concepts in a meaningful way. Learners need to see and understand new vocabulary used in a familiar situation and

one easy enough for comprehension. Storytelling can play an important role for beginning writers. Using the story as the backbone of the lesson in writing allows students to stay in focus, use imagination, and create mental images (Isbell, et. al., 2004) In my study, my students had to retell the story, in writing, by telling the story in their own version.

From a Yup'ik point of view, the use of stories in our classroom is manifold. One of the reasons is to pass on the stories to the new generation. Other reasons include gaining new knowledge, learning about our history, and learning to identify ourselves for who we are and where we come from. An important reason perhaps, is to get students to talk about the experiences in the story. It is through active engagement that students acquire language. (Jackson Alleyne, 2007) Richard-Amato (1996) points out that another important reason is “[b]ecause students can lose themselves in the characters, plots, and situations, they are more apt to receive the benefits of reduced anxiety levels, increased self-confidence and esteem, and heightened awareness” (p. 189). Stories are also excellent places for students to be exposed to new vocabulary. (Isbell, et. al., 2004, p. 159)

I like to use stories in my teaching because they are like windows to learning new ideas, thoughts, and information. Stories are usually enjoyed by every age group and are great motivators for learning. I also like reading stories out loud during writing period because most often they give great examples of writing. When talking about the writing traits such as organization, fluency, or voice, I find the stories serve as excellent samples. I like to mention to my students that authors had to go through a

process much like what they are doing before they were satisfied with their product. Each story is written in a different style, which confirms the fact that we are all different, and therefore each author writes in his or her own style.

The story I chose for my lesson is called “Kailriik”, a story in Cukariukut by Oscar Alexie and James Berlin, Sr. The story is written in a patterned or repeated structure. In the story, two animals playfully roam an area, which includes lakes, ponds, and hills (qemit). I chose this story because it talks about moving from one place to another. Although the story has repeated sentence structure in the dialogue, I hoped that the mini-lessons would help the students to notice the post base we were working on. I expected that the repeated sentence pattern would not be new to the students as they were exposed to similar patterns in other Yugtun reading materials and in previous grades and I thought they would probably be easy for students to remember. Consequently, I decided this book would not be too hard or too easy for my students. However, I could not be certain if the text itself would allow for noticing the mun/nun endings, so I decided to use mini-lessons that would expose the students to the post bases.

Focus on Form through Storytelling

Focus on form is one way to help students draw their attention to language and particularly to words or phrases they may be having trouble with. As Spada and Lightbown (2008) point out, the idea of focus on form (FonF) originated in the debate over whether language instruction should focus on content (meaning) or grammar (forms). Focus on form argues that while the primary emphasis should be on meaning

it is helpful for students to also attend to accuracy (form). This position grew, in part, out of research in immersion education, where teachers and researchers found that students, while being exposed to the target language in meaningful ways, were not reaching the anticipated levels of accuracy (Swain & Lapkin, 1995). In order to understand the background of form focused instruction, in this section I will provide a very brief overview of the pertinent SLA theories. Specifically a) Krashen's Monitor Model, which emphasizes the exclusive focus on meaning, b) Long's Interaction Hypothesis, reevaluating the role of focusing on form, and c) Swain's Output Hypothesis, emphasizing the role speaking and writing play in allowing for focus on form.

Krashen's Monitor Model, (Krashen, 1985) claims that people acquire language in only one way, namely through listening or hearing the language through what he calls the comprehensible input. Comprehensible input is also described as $i + 1$ (Krashen, 1985), where i stands for the speaker's current level of language competence and 1 is the next level of competence in the natural order of development. According to Krashen there is no need to learn about grammar because it can be acquired subconsciously through what he calls Language Acquisition Device (LAD), a cognitive mechanism. Krashen's model thus emphasizes focus on *meaning* in order to acquire a language.

Although Krashen's theory does not clearly explain a language learner's performance, his model was ground-breaking in the field of second language acquisition for the very reason that it focused on meaning rather than on form

(grammar). Previous SLA theories and language teaching methods (such as Grammar Translation and Audio-lingual Method) focused on students memorizing grammar skills, i.e. explicit grammar drills. Instead, Krashen explained that we did not need to focus on formS (explicit grammar drills not based on meaning). Rather, the important idea to remember was that learners acquire language when they are ready.

Michael Long (1983) expanded on Krashen's comprehensible input hypothesis by including selective attention to environmental contributions. Unlike Krashen's idea regarding the need to learn grammar, Long (1983) believed that knowledge of grammatical rules is acquired through conversational interaction, not as separate entities. He claimed that while discoursing in L2, through negotiation for meaning, students subconsciously learn the ropes of speaking properly. Along the same lines, Kagan (1994) stated; "Through the negotiation process the language production of one student becomes the comprehensible input for another."

Swain argues that comprehensible input is not the only requirement for second language acquisition as Krashen claims, but that comprehensible output (Swain, 1985) plays a huge part. While Krashen defines output as a representation of the result of acquired competence and that it does not play an important role in SLA, Swain disagrees and says that through the process of comprehensible output the learner notices a gap between what s/he intends to say and what s/he is able to say. As the learner becomes aware of the gap through comprehensible output, s/he may find a need to work on improving those necessary "skills" that lead to proficiency or a better grasp of how language works.

Swain, according to Lantolf, (2000) made the following statement regarding output in second language acquisition.

As I have argued elsewhere (Swain 1995), it seems to me that the importance of output to learning could be that output pushes learners to process language more deeply—with more mental effort—than does input. With output, the learner is in control. In speaking or writing, learners can ‘stretch’ their interlanguage to meet communicative goals.

(page 99)

One of the functions of output is noticing or noticing the gap. (Doughty & Williams, 1998; Izumi & Begelow, 2000; Schmidt & Frota, 1986; Swain, 1995). From this perspective, the language learner may notice that something in the target language is different from his or her own interlanguage. Swain (2000) argued that the learner, while trying to speak or write, will realize or notice, that they do not quite know how to describe the thought or idea they are trying to convey because of the differences in interlanguage.

To summarize, it was once believed that focus on meaning alone, would help in language acquisition. This approach has recently been called into question for second language acquisition learners. There is not a growing group of researchers and teachers who believe that focus on meaning and focus on form need to coincide in order for SLA to occur effectively (Ellis, et. al, 2001; Spada & Lightbown, 2008). In other words, focus on meaning and focus on form can work together to get better results.

My research is based on the idea to focus students' attention on the mun/nun endings while primarily focusing on meaning through use of stories. In this way, focus on form, "occurs in discourse that is primarily meaning centred" (Ellis, et al, 2001, p. 408). There is been some discussion in the literature regarding whether FonF should be *incidental* (Ellis, 2001) or *pre-emptive* (Ellis, Basturkmen & Loewen, 2001). I do not think these two terms are mutually exclusive. Rather, while I planned my lesson with an emphasis on a troublesome Yugtun word ending (preemptive FonF), I provided feedback as the students and I talked about the story (incidental FonF).

Although no mention about the term *comprehensible output* was given in the above study, Ellis *et al.*, (2001), talked about many instances of production in relation to negotiation of meaning, negotiation of form, and explicit error correction. This is why in my research I recorded classroom interaction, paying attention to teacher feedback as well as instances of self-correction. In other words, I based my focus on form (mun/nun) on a story that was meaningful to the students. The word endings were implemented and used in a meaningful context through the story.

Because feedback is an important element of I paid special attention to the way I, the teacher, responded to student errors; for example through recasts or repletion. Another area of interest was whether or not different question types, for examples elicitation, or focusing questions would help my students to focus on the mun/nun endings.

In this chapter, I have outlined the theoretical framework for my research. In the next chapter, I will discuss the research methodology I employed in order to

answer my research questions, including description of my study design, my community and school setting, as well my data collection and analysis techniques.

Chapter Three Methodology

Study Design

The research design of this inquiry is mixed method, combining primarily qualitative data with pre- and post tests. One of the characteristics of qualitative research is that it is reflective of everyday lives of individuals or groups (Miles and Huberman, 1994 p. 6). My research centers on the Yugtun language as used currently by my students. My research comes from an emic (insider's) perspective, because I am a Yugtun teacher and I have lived with the students in their environment for many years. I observed my students in their normal learning environment at school everyday. Over the past fifteen years, I have taught young children, primarily third graders Yugtun. Yugtun is used every day and it is usually the preferred language of the students in most situations.

According to Miles and Huberman (1994), qualitative research “attempts to capture data on the perceptions of local actors ‘from the inside,’ through a process of deep attentiveness, of empathetic understanding” (p. 6). As a community member who has been a teacher for fourteen years and the current students’ teacher for the entire year, I am in a unique position to understand my students’ learning processes. First, through my own educational experiences as a Yup’ik person and a student in the Western school system, and finally, through collecting data that represent both the learning process (video taped class sessions) as well as the learning outcomes (written pre and post tests).

Further defining qualitative research, Miles and Huberman (1994) state: “A main task is to explicate the ways people in particular settings come to understand, account for, take action, and otherwise manage their day-to-day situations” (p.7). In using language, my students’ main task is to express themselves and their surroundings as they come to understand them. I, as a researcher, attempted to understand how form-focused instruction could help students to form correct Yugtun word endings. This occurred in my day-to-day classroom setting, a natural learning environment of my students.

A qualitative research design is briefly 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). My research was largely based on descriptive data, but was supported through the use of some descriptive statistical procedures in order to evaluate differences between pre-and post test scores. My data collection contains transcriptions of my third grade students in their learning environment. Those transcriptions also include careful and detailed descriptions about the language used at the time of instruction. As a researcher and teacher, I tried to describe what was happening to the best of my knowledge and experience.

My research, as a mixed method research, can be best characterized as teacher action research for several reasons. Bauman and Duffy (2001) list several attributes of teacher research. The ones that seem most pertinent to my research are:

- *Questions come from within.*
- *Research is reflective.*

- *Result are reported in a narrative style. (p. 609)*

These descriptors relate to my research in the following ways: First, my overarching question, came to mind when I wondered how I, as a teacher, would be able to help my Yugtun speakers become better writers and speakers.

Another aspect of teacher action research that impressed me was the idea of being reflective. As a teacher, I often find I have to be reflective in order to make the best decisions out of teaching. Ana da Silva Cravo (1999), in talking about action research, states the following: “For researchers who want to understand and describe what the practitioners do, and for practitioners who want to improve their practices being prepared to change them through a process of continuous reflection and action” (p. 5). The same author also adds that we as teachers need to be reflective of our own beliefs and practices and be prepared to change wherever possible. Being reflective leads to change. In being reflective, I as a teacher researcher, am closely looking at why my students add word endings as they do and why. I am also looking at how I can help my students acquire Yugtun word endings appropriately. Wallace (1998) as quoted in Mackey and Gass (2005) support this view by stating “basically a way of reflecting on your teaching...by systematically collecting data on your everyday practice and analyzing it in order to come to some decisions about what your future practice should be (p. 4)” (p. 216). I hope the results of this study will inform others about what our future practice should be.

Finally, I wrote my research from a narrative stand because I needed to provide thick description of my research context, share vignettes of students’ language

production, and tell a story as part of my data analysis. As a teacher, I know I will need to talk about my data collection and analyze my findings in a way that other researchers and teachers will be able to understand.

Procedure

As part of my regular classroom teaching, I conducted a classroom study for three months. Before I conducted my study, I talked to each parent of my third graders during our parent/teacher/student conference in the fall of 2008. I explained what I was planning to do as a researcher and obtained informed consent from all parents. In order to make sure all parents understood, I explained Yugtun to some parents as I reiterated my study. (See Appendix A for informed consent form.)

I also talked to my classroom students about student consent forms. I explained Yugtun that I was taking a class through the university and that I needed their help to complete my study. I went on further to explain that before I do anything I needed their approval and the way they would show their approval was by signing the student consent forms. I also read the form out loud to the students. (See Appendix B for student assent forms.)

This particular research attempted to find out whether focus on form is effective for Yugtun first language students in third grade. I involved two groups of students in two separate series of form-focused tasks, where both groups focused on written production. Each task series took about five consecutive days followed by a delayed post test two weeks later. Each procedure will now be described in more detail.

Pretest

The pretest was a writing prompt given to the entire class at the beginning of the second semester of school and it was about going to one of the local stores, Nunakauyak Yup'ik Corporation (NYC) store. The writing prompt was

Iгаа enevceńek kipussaagyartullerpenek NYC-mun wall'u Bay View-mun.
Write about going to the NYC store or Bay View from your house.

Fourteen students were present on this day. I went over the classroom rules about writing quietly and working as best as they possibly can. As a discussion opener I asked the whole class who goes down to the NYC store and nearly the whole class responded by raising hands. I wrote the prompt on the board and told the whole class that they were to think about a day when they went to a store from their house. I told students to think about and gather their thoughts before writing. I video-recorded the pretest and collected the writing pieces. Students wrote for about forty minutes and I collected the writings.

The story

The story I chose for my task series is called “Kailriik”, translated as “The two hungry ones”, from Cukariukut by Oscar Alexie and James Berlin, Sr. The story is about two animals that roam from one area to another as they meet other animals. I considered the story to be appropriate to the students’ reading and writing level because it is patterned and repetitive. The story also works with the phase system used by the Lower Kuskokwim School District. The story was appropriate for students in phases 6 or 7 of the reading program. Sample pages are reproduced in Appendix C.

Discovery Learning Session

On February 2, 2009, students engaged in a discovery learning activity based on the story. This class period was video recorded. We first talked about the pictures to get a general idea about the story and also to get the students talking. In the process, I also had students point at words that might be difficult for them to read. Then the students read the story individually.

Mini Lesson

The mini lesson was designed to make students aware of the target structure through listening, reading, and writing about words that end in mun/nun in the story. It took 20 minutes and was video recorded. The students worked in dyads or triads and wrote mun/nun words on paper. The written pieces were collected.

Collaborative Writing Task

For this class session students applied the grammar form in a collaborative task setting, by retelling a story in writing by using copies of only illustrations. Dyads or triads of students were audio recorded during their pair work and all written stories were collected and scored. The pictures of the story were copied on paper without the text. The students were encouraged to discuss amongst themselves and rewrite the story using their own words.

Post Test

As a post test, students individually retold the story and drew illustrations to go with their version of the story. The class was video recorded and written stories were collected and scored.

Delayed Post Test

As a delayed post test, students individually rewrote the stories using their own pictures as prompts. Again, the class was video recorded and written stories were collected and scored. Table 1 below shows the dates, the lesson plan, how I collected the data, student artifacts collected, and how much time each activity took.

Table 1: Timeline of research data collection

Date	Task	Data	Time
January 13, 2009	Whole class pre test	Written text and scored	40 min
February 2, 2009	Discovery learning group 1	Video recorded	14 min
February 2, 2009	Mini lesson group 1	Video recorded worksheets collected	24 min
February 3, 2009	Collaborative task group 1	Video recorded worksheets collected	25 min
February 4, 2009	Individual Retelling group 1	Video recorded Worksheets collected	44 min
February 5, 2009	Post test group 1	Video recorded Worksheets collected	18 min
March 31, 2009	Discovery learning group 2	Video recorded	6 min
March 31, 2009	Mini lesson group 2	Video recorded Worksheets collected	7 min
April 1 & 2, 2009	Collaborative task group 2	Video recorded	49 min
April 3, 2009	Individual Retelling group 2	Video recorded Worksheets	40 min
April 20, 2009	Post test, group 2	Video recorded Worksheets collected	45 min
May 12, 2009	Whole Class Delayed Post Test	Video recorded Worksheets collected	40 min

Setting of the Community

Toksook Bay is one of three villages on Nelson Island in the southwestern part of Alaska, about 120 miles southwest of Bethel. The more famous Island, because of its historical documentation, Nunivak Island, is located across the bay in the Bering Strait. Toksook Bay is the most recently established community. It was once a summer fishing site for a couple of families in the earlier days and was known as *Nunakauyak*. In 1964, the community of Nightmute, located inland about eighteen miles east of Toksook Bay, got together and decided that it would be best to move to another more central location where both the summer and winter subsistence food would be readily available without having to migrate seasonally. The deciding factor was the availability of more building space for community needs such as an airstrip and an elementary school. About half the people of Nightmute decided to move.

According to elder Phillip Moses, it was a huge project requiring people to cooperate and help one another. During the winter, big sleds were made to move houses by dog teams. During the summer, rafts made of wood with empty fifty-five gallon drums for floatation to be driven or towed by outboards were constructed for moving the remaining houses. A winding river going out into the bay from Nightmute is called Tuqsuq (Toksook). The people who moved to Toksook Bay decided it best to use the same name as the river where they traditionally pursued many community subsistence activities. The kinship and extended family bond created over time was so great that the new members of Toksook Bay decided it best to extend that name as if to keep the relationships intact and alive.

Today the population of Toksook Bay is over 600. According to the website (Alaska Community Database Community Information Summaries), the population in 2007 was 610. Yup'ik is the dominant language of the community and more than 90% of the community is Alaskan Native or part Native. The majority of the people still rely on subsistence fishing and hunting to get the main staple of their food. Subsistence activities are very much a part of everyday living and one that is closely tied to cultural aspects. For example, the first seal catch of the year calls for a celebration of uqiquq or seal party. The oil and meat of the catch is distributed, followed by material goods such as tea, sugar, crackers, and fabric, among other families. The belief that sharing the first catches among those who are in need, brings harmony and gratitude, which in turn brings good luck to the hunter. The sharing also goes back to the belief that carries a sense of helpfulness or respect to those who lived among us in the earlier days.

Tundra rich hills surround Toksook Bay. There are bushes in some areas but no trees. Because of this, we get a lot of wind in all seasons of the year. The village is in a remote area and there are no paved roads to outside areas. Although there is a regional clinic in Toksook Bay to meet the immediate health needs of everyone, someone who needs further medical care has to make an appointment and fly in to Bethel. Sometimes students have to miss a whole day or two of school when they have to go in for health care. Also, it may take days before mail arrives due to the unpredictable weather. Three local general stores serve the village of Toksook Bay. Of the three, one main store is a native-owned corporation store, which also sells fuel.

Yugtun is vibrant in the community of Toksook Bay. It is still the preferred language in many situations; from personal communication at home to community gatherings, such as community meetings. Translation is necessary whenever an outsider is present to give information to the community members. The elders of today are monolinguals Yugtun. Translation from Yugtun to English is needed in contexts such as doctor/nurse visits and church attendances when an outside priest makes a homily. There are also situations where younger children need translation, especially in school settings.

Setting of the School

The first school building in Toksook Bay began as a Bureau of Indian Affairs (BIA) elementary school teaching all in English with some translation given in the primary grades by teacher aides. Some time in the early 1980s a Yup'ik First Language (YFL) program began as a pilot program. Under the Lower Kuskokwim School District, the name of our primary school was Abraham Ussugan Elementary School, named after an elder who passed away. The old BIA main building had three classrooms, an office, and a cafeteria/kitchen area. An adjacent building with a single classroom, a library space, and a small Special Education room stood on the south side of the main building. The upper elementary grades, fourth grade on to high school, were located about a mile to the north. The location of the schools and the fact that they were not close to each other, made it seem like there were two schools. Later, in 2005, a huge project began where classrooms were added on one side of the high

school. Today, all grades, kindergarten through high school are located in one school, Nelson Island School.

The primary grades, kindergarten through third grade, are now Yup'ik Language Development (YLD). All subject areas are taught Yugtun from kindergarten through third grade. English Language Development (ELD), known before as English as Second Language (ESL), is taught in increasing increments beginning at 20 minutes in kindergarten to 90 minutes in third grade. After third grade, there is a transition class taught in English the whole day except for an hour Yugtun. The purpose of transition class is to immerse the students in English before continuing on to fourth grade. The idea is to help the students build English language skills.

All primary teachers are Native certified teachers, except one, and non-Native certified teachers teach the upper elementary as of this research. There are fifteen certified teachers, three of whom are Native. In addition, we have about 9 Native teacher aides who either have their associate degree or are working toward their degree. Overall, the teaching staff consists of 12 non-Native and 12 Native educators. Compared to other schools in rural Alaska, our turnover rate is low. In fact, we have two teachers who are married into the community and have been teaching for over twenty years.

Over the years at school we have gone from traditional Carnegie units to phases. Yugtun courses in reading, writing, and mathematics are 'phased', which means that goals and objectives are aligned to states standards. Reading and writing

go from phase 1 to 7 Yugtun, where mathematics go to phase 8. Students move on, at their own pace, through the phases as they acquire skills as based on indicator sheets. Reading materials are either translated to Yugtun with permission from publishers or writers such as Wright Group books. The Native teachers usually create other materials such as worksheets. In writing, writing processes using writing traits are implemented by the teachers. Materials for mathematics were translated during Yup'ik Summer Institutes where involved teachers from Lower Kuskokwim School District gather for training and/or to take classes to further their education.

The third grade, transition, and fourth grade classrooms have nice large classroom spaces built as additions to the Nelson Island School. In the third grade classroom there are two windows, three movable white boards; two of which may be used with lights and a classroom sink for washing. Elder pictures also hang in the hallway. There are also posters hanging both in English and Yugtun on Positive Behavior Support (PBS). Students are encouraged to be respectful, responsible, helpful, and safe. PBS lessons are created by the teachers working together and implemented in each classroom.

School opens at 8:00 a.m. for students' breakfast and school starts at 8:45 a.m. The primary grades start the classroom time with calendar for about half an hour, followed by mathematics and then reading. Lunch is from 11:30-12:00 followed by writing and then thematic units. ELD is scheduled where possible. As part of our program, we have Yugtun dancing every Wednesdays for half an hour. Two volunteer male elders come up to the school to sing and drum for the students followed by a

short presentation on our Yup'ik culture. About once a month, each classroom takes turns in presenting a play or something they have learned Yugtun during our assembly time as a whole primary school. Homework and reading log awards are handed out to the students as part of our school pride and appreciation for the students' hard work.

Participants

Participants for this research are students enrolled from the beginning of the study starting in the fall of 2008, and ending in May 2009. In the third grade classroom we began with 18 students, 12 girls and 6 boys. One student moved to another site sometime in October. We now have 11 girls and 6 boys; 17 total students. Out of the 17 students, 3 students spent their mornings in the 2nd grade classroom where they are in phases 4-5 in reading, 5/6 in mathematics, and 4/5 in writing.

At the beginning of my study, most of the students were eight years of age. All of the students, except one, are of Alaska Native descent. Table 2 lists students' first and second languages, preferred home language, and parents or caretaker's language. Students highlighted in yellow 6-10 are the low group (group 1), and students highlighted in purple 11-15 are the high group (group 2).

In my classroom research, I decided to focus on two groups of students based on reading level. The low group (group 1) consists of five lower achieving students since they had the greatest difficulty with the endings and I anticipated that they would benefit the most from form-focused instruction. The high group (group 2), consisting of five higher achieving students, was added at a later time during the data collection to allow for a comparison across reading level. The ages of third graders range

between eight to ten. Except for one student, Yugtun is their first language of all participants. Of the whole Yugtun Reading class, 2 of the 15 students are in Special Education (SPED) for speech/language.

During regular classroom reading time the class is split into three groups because, in balanced literacy, it is recommended to have a small group for quality teacher instruction. In balanced literacy, our goal is to integrate reading strategies for students and the best learning instruction takes place in small groups where guided reading is applied. The students move from one phase to the next phase, as they are ready. We use running records and other indicators such as high frequency words, following directions, and story maps to assess students in. In my classroom, I have to group students based on performance as well as personality. For example, after about a month of trial and experience, we decided to move some students to see how well they would perform in each group. Each group dynamic is usually different and at the end, it becomes the teachers' final decision for grouping.

In the low group (group 1), three boys and two girls, are students whose language ability is similar. Two of the students are in special education for language and one student has a pronunciation problem that is similar to lisping in English. Although the group did not begin in the same reading levels, the group dynamic was such that each student worked well together in most ways. One student had been moved from group 2 to group 1 because of personality issues with another student. I believe the most important aspect of working with this group is the fact that it is typical of group learning settings I have experienced in my classroom.

The high group (group 2) who received the same written tasks, consisted of those students who either completed phase 7 or were close to finishing. This group had all girls who were in the top reading phase of our primary school. The students also spoke Yugtun as their first language and Yugtun was the dominant language spoken in the home of all five students. As a member of the community, I would say this group tended to do things together in and outside of school. They spent a lot of time together and were pretty expressive in their first language.

The Teacher-Researcher

I, as a Native teacher, have taught primary grades, mainly third grade, for about sixteen years. I was born and raised in Kotlik, a village along the lower Yukon River. I attended a boarding school at St. Mary's high school. I furthered my education at the University of Alaska Fairbanks where I received my degree. After college, I lived at Toksook and worked in the Head Start program as a teacher aide and later as a teacher director. I finally went back to college to earn my teaching certificate after working as an early childhood educator for five years. I then spent my first couple of years as a Yugtun teacher in Nunapitchuk, a village about 22-30 miles southwest of Bethel. Since then I have been teaching third grade in Toksook Bay.

Yugtun is my first language and English is my second language. I remember how strange it felt to enter school for the first time not knowing what the teacher was saying. I had to play it by ear to survive my first years of school experience. Practically everything was learned by trial and error. As I mentioned earlier, I moved away from home to attend high school. I now realize my first language was in a

Table 2: Student and Parent Languages

Student	Age	L1	L2	Language at Home	Female care taker Language	Male care taker Language
S1	9	Yugtun	English	Yugtun/English	Yugtun	English
S2	9	Yugtun	English	Yugtun	Yugtun	Yugtun
S3	9	Yugtun	English	Yugtun/English	Yugtun	*(English)
S4	9	English	Yugtun	English	English	English
S5	8	Yugtun	English	Yugtun/English	Yugtun	Yugtun
S6	8	Yugtun	English	Yugtun/English	English	Yugtun
S7	9	Yugtun	English	Yugtun	Yugtun	*(Yugtun)
S8	10	Yugtun	English	Yugtun/English	Yugtun	English
S9	9	Yugtun	English	Yugtun	Yugtun	Yugtun
S10	8	Yugtun/English	English	Yugtun/English	Yugtun/English	Yugtun
S11	9	Yugtun	English	Yugtun	Yugtun	*
S12	8	Yugtun	English	Yugtun/English	Yugtun	Yugtun
S13	8	Yugtun	English	Yugtun	Yugtun	Yugtun
S14	8	Yugtun	English	Yugtun/English	Yugtun	Yugtun
S15	9	Yugtun	English	Yugtun	Yugtun	Yugtun

Note: * indicated care taker has moved or passed away

fossilized stage during the years I was at the boarding school. When I returned to my hometown I found that I had to “retune” my listening ears to find out what others meant by words I did not yet understand. I felt as if I “lost” part of my learning in a language I was raised in.

Framework for Data Analysis

As part of my data analysis I scored the pretest with another Yugtun teacher. I examined these results to see if my Yup'ik third graders are using the mun/nun word endings in obligatory occasions. In the storytelling activity, I transcribed the language used and described what was actually happening in detail. I did the same for the mini-lesson and the writing activity. I translated the brainstormed list of mun/nun word endings and described in detail what actually took place. I transcribed the written activity where partners or dyads of two or three students worked together to retell the story in their own words as well as the individual post tests. Finally, I described, in detail, the comparisons between the two groups after careful analysis.

In the next chapter, I will discuss my findings in detail.

Chapter Four Analysis

Introduction

In this chapter, I will discuss how the data I collected addressed my research questions. My overarching question was: Will Focus on Form help students in my Yup'ik third grade class to implement the correct use of mun/nun? My sub questions were: What effect does Focus on Form instruction have on students' accuracy in written production? How is FonF negotiated in the classroom setting? I will first describe how I collected my data and talk briefly about my transcriptions. Then I will share my observations regarding each of the data points, supported by excerpts and sample student work. Finally, I will answer my research questions based on this information.

In order to answer these questions I collected the following data: pre test, post test and delayed post-test results, video and audio recordings of class sessions and student work. Table 3 shows how I used the various data points in order to answer my research questions. Sample transcriptions are provided in Appendix D. These tests helped me to see if students used mun/nun endings more correctly after the task sequence than before the form focused instruction. I recorded all class sessions in order to analyze teacher and student use of mun/nun during the lessons.

Table 3: Overview of data collection and analysis.

Pretest	Video Recording	Student Work	Post test	Delayed Post test
To use as a basis for my research	To see what is happening during the lesson	To see if students used mun/nun correctly	To see if students use mun/nun correctly.	To find out if mun/nun use is retained.
Q1	Q1 & 2	Q 1&2	Q1&2	Q1
Use of mun/nun	Transcribed & looked for mun/nun used by teacher & by students. Also looked at student behavior.	Looked for mun/nun and self-corrections.	Use of mun/nun & compare to paired work. Compare to pretest	Use of mun/nun & compare to pre- and post test
Looked for mun/nun words & counted number of times mun/nun & mi/ni word endings used.			Compared to retelling in individuals & counted number of mun/nun & mi/ni word endings used, if any.	Compared to post test and counted number of mun/nun & mi/ni word endings used.

Q1= Question 1. What effect does Focus on Form instruction have on students' accuracy in written production?

Q2= Question 2. How is FonF negotiated in the classroom setting?

Before starting to analyze these data, I first transcribed all the video data. In order to capture what happened during the teaching segments, I wrote down exactly what was said by myself (the teacher) and by the students during the activities. Rather than using student initials, I identified each student by gender and then assigned each a number. For example, St. b1 refers to student boy number 1. I also included what was happening in the video, like "...Two minutes into the reading b3 got up and went to the window but came back after a minute" and "...pointing to word on page..." (line 162).

I also collected and analyzed the student work produced during the task series. This allowed me to analyze in detail whether students used mun/nun in their collaborative and individual tasks. The data points for student work are mini lesson work, working in dyads or triads, and working alone (see Table 4), collected data include: listing of words with mun/nun endings, student writing in their dyads or triads, individual retelling of story, and post tests as well as delayed post tests. Table 4 lists the student work I collected and how I used them in my data analysis.

Table 4: Student work

Mini-lesson work	Retelling in Partners	Retelling in Individuals
Checklist to see how many mun/nun words students came up with.	Read how students did and checked to see if they remembered to use mun/nun word endings. Also counted number of times mi/ni endings used.	Read to see how well student did on his/her own & checked to see if they used mun/nun word endings & counted number of times mun/nun & mi/ni were used.

In reviewing student work, I first looked at what their story was about and then I looked for places where mun/nun word endings were used. I also looked for areas where mun/nun could/should have been used. As a result, I found that students tended to use mi/ni in places where mun/nun could have been used.

Grammatical Explanation of mun/nun

I will now explain the meaning of mun/nun versus mi/ni grammatical parts. The mun/nun is called a terminalis case ending meaning "...the *place to which* motion occurs." (Jacobson, 1995, p. 47) The -mun is an indicator for singular form, whereas -nun indicates plural. For example,

Nanvamun tekituk ayaglutek-llu (Cukariukut, p. 36)
 lake to came they (dual) go (dual) also
 They (two) arrived to the lake and left again (or continued their journey.)

The nun is an indicator for plural form. For example,

Ataam ayagtuk nanvam ceniinun. (Cukariukut, p. 35)
 And then went the two lake the edge to its'
 And then they (two) went to the edge of the lake.

Another example is,

Ceñamun tag'uk tuall' napat akuliitnun ayaglutek. (line 359)
 Shore to went up (two) and then trees between to went (two.)
 They (two) went up to the shore and continued on to the trees.

The literal translation in the above phrase, "...napat akutiitnun ayaglutek." is

"amongst the trees the two went"

The other endings, mi/ni which are called localis endings mean "the *place at which*" (Jacobson, 1995, p. 47). The mi is an indicator for singular form, whereas ni is an indicator for plural form. For example,

Qemimi tangrraak Ayak'aq. (Cukariukut, p. 33)
 Hill at saw they two (Name)
 At the hill they (two) saw Ayak'aq.

Nanvam ceniini tangrraak Minek'aq (Cukariukut, p. 35)
 Lake the edge at saw they (dual) (Name)
 At the edge of the lake they (dual) saw Minek'aq.

In other words, mun/nun is used for a motion towards a location, i.e. going to a place.

On the other hand mi/ni is used for the location you are in. It seems to me that the concept of going somewhere is not as salient as the idea of being there in young children's minds.

The Story

In recap, the task sequence of my research was planned in such a way that I would do a pretest to give me a general idea of whether students use mun/nun endings before the discovery lesson. The discovery lesson included a story. I wanted to pick a story that would lend itself to students noticing the correct use of mun/nun. I also

wanted to guide them through a series of tasks, which included a mini lesson, pair work, and individual work in order to give them adequate opportunities to notice the mun/nun endings. I also wanted them to practice the correct form instead of the mi/ni form I had observed students using.

The story I chose was developed by Lower Kuskokwim School District Bilingual Bicultural Program titled “Kailriik” (The Two Hungry Ones) written in Yup’ik by Oscar Alexie and James Berlin, Sr. in Bethel, Alaska. (see Appendix C). I believed the story was appropriate for my students because it had colorful illustrations and the characters in the story depicted two happy yet playful animals that roam from here to there looking for food. Animals are an important part of our culture because they still provide food as well as some winter clothing like parkas and for a few, they can be a source of income. However, for young children they are a source of high interest and curiosity that reveals a sense of wonder or ever-present awe. I also knew from past experience that the characters would be familiar to the students. This was confirmed by one or two students who remembered the character names in another series of books. The story is about two otters that roam the wilderness seeking food. The written text has the following pattern structure:

(name of animal) *kaigtukuk! Kitak’ neritek.*
 __ (name of animal) __ we are hungry! Alright, or Ok, (you two) eat.

As the story unfolds the characters move from one area to the next. I figured my students would be able to practice and notice the mun/nun words. Although the mun/nun words occur only five times in the seven-paged story I expected the students

to learn the mun/nun words. When I was searching for reading material, this book was the best one I was able to find. The only setback, in my opinion, concerned the fact that the illustrations, perhaps because of space, did not allow full view of the environment that would perhaps have been helpful for young minds to visualize a scene going from here to there. Overall, despite the background and the low level of times mun/nun was mentioned in the story, I hoped the mini-lessons would give students an opportunity to notice the mun/nun words.

In the following sections, I will explore what happened in each part of the data collection, starting with the pretest administered during the first day of data collection and ending with the delayed post test. In each section, I will share critical moments both for me as a teacher and for my students. I will also compare and contrast the two groups to identify potential differences between form-focused teaching and learning based on the students' proficiency levels. Group 1 students are the low group and group 2 students are the high group.

Pretest

The first video recorded activity was the pretest. Although my initial plan was to work with a small group of students, I decided to have the whole writing class participate in the pretest because I wanted to see how others did as well. The students, sitting in rows facing the classroom board, were given a prompt, which I wrote on the board, titled

Iгаа энэвчээр кипуцаагыртуллэрпенек NYC-мун wall' Bayview-мун
Write about going to NYC Store or Bayview Store.

I wrote the prompt on the board and asked the students to tell me who goes to NYC store often and nearly everyone raised their hands (see Figure 1).



Figure 1: Students raising their hands in response to question.

I asked the question to tap into their prior knowledge and to get students thinking about going to the store. The fact that nearly everyone raised his/her hand signaled for me that everyone was listening. I then told the whole class to think about a day when they went to the store and write about that day. I pointed to each word on the board as we read together and I wanted to make sure each student understood the task. After about two minutes, one student (St. g1, group 1) asked if we were writing about going to the store at our house. Somehow, in her mind, she had switched the idea of going to the store to going to the store at her house. I figured she was either

confused by the word ending nek in *enevceńek* (from your house) or by the following word that also ends in nek. The former word, *enevceńek* (from your house), refers to a noun base whereas the latter, *kepussaagyartullerpenek* (going to the store) has an action or verb involved. To avoid further confusion I told the student to imagine she is about to leave her house and is ready to go to the store. She started writing soon after. In her pretest she wrote the following (See Figure 2).

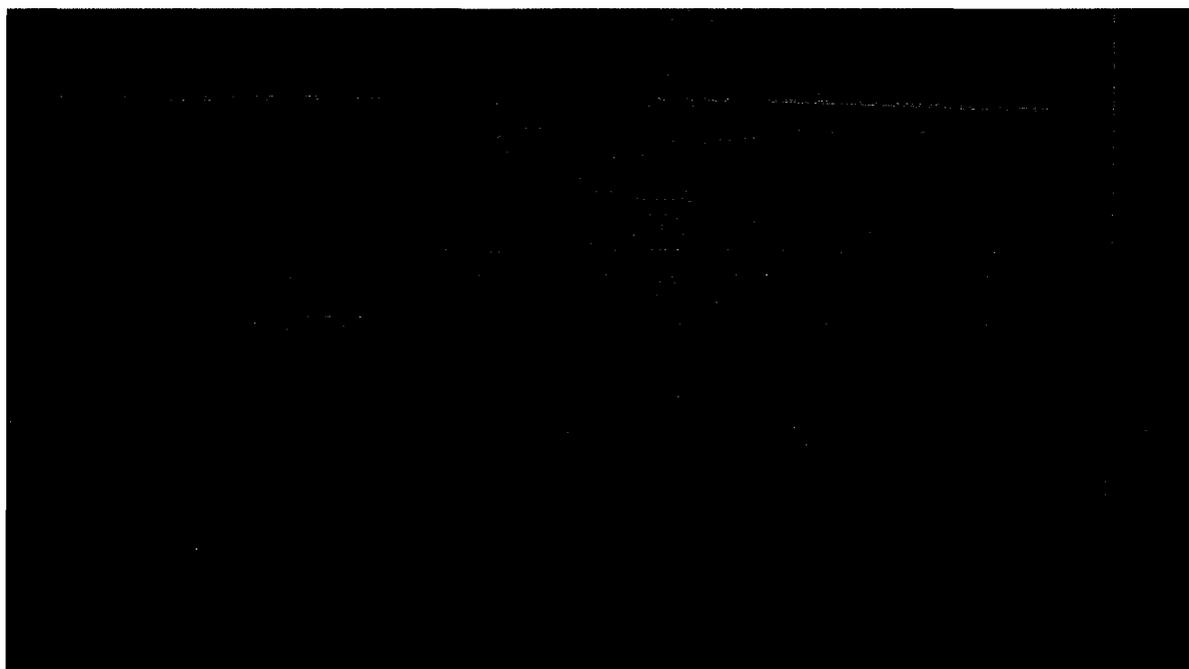


Figure 2: Student writing of pretest. (St. G3, group 1)

Excerpt 1, Pre test g1, group 1

Enemnun N.Y.C-mun Anakallu kipunvigllrunga...
 my house to NYC to mother and I, too store did go I...
 To my house to NYC (store) my mother and I went to the store...

It became apparent that this student did not have a firm understanding nor did she have a full grasp of how to use mun in her writing along with the meaning she wished to convey. The other thought is this student has not yet learned to master the ending nek (ending means **from** which) because she could have started by saying “*Enemteñek N.Y.C-mun...*(From my house to NYC store...)” However, she did focus right away on the mun form. The fact is, she overused it. While she was not able to use it quite correctly, she did attempt to use it. Overusing is often found before learners can narrow the meaning of a new feature. (Long & Doughty, 2009, p. 379) It is part of hypothesis testing.

Figure 3 shows a writing sample from a student in group 2, the high group (St. G1, group 2). This student obviously had no trouble using the mun/nun Yup’ik word ending. Although the writing only shows the beginning part, it tells me that she understood the question well in contrast to the previous student in the low group. However, like most of the other students who wrote on the pretest, she only used it at the beginning of her writing when she was fully concentrated on the written prompt on the board.



Figure 3: Student writing of pretest. (St. G1, group 2)

In reviewing my data, I noticed that at least half the class did not begin writing until about 15 minutes into the lesson after the prompt was given. Judging from past experience, some days it takes students time to think and gather thoughts before writing. Other times it is just that they are having a difficult time transitioning after lunch where there is lots of physical movement. A few students got up and either moved to nearby students to talk or to sharpen their pencils. Some students were recounting a time when they went to the store and what happened. In retrospect, I think I should have given the students some time, like 3-5 minutes, to discuss before writing. At least three students started writing about three minutes after the instruction. One student said he would write about going to the other store in town

and then asked how we were going to write that, but I did not respond because we just got done talking. I figured he was talking more to himself than anyone because in the video recording he began writing a few seconds later. By the end of the period, at least half the class had written about half a page. One student (St. g4, group2) had written a full page.

For purposes of this research, I will use the terms group 1 or low group and group 2 or high group to refer to the participants in my study. The low group characteristics include speech delays, behavioral issues such as tendencies to get easily frustrated or impatient, and writing that exhibits beginning writers' stages. In scoring the pretest and post tests, I decided to count the number of times mun/nun word endings were used over the number of written words. I chose to work with the number of words rather than with morphemes because Yugtun words are usually long and some students' written words were either incomplete or written incorrectly. Incorrectly written words made it extremely hard to decipher the intended meaning.

Although one student was absent in group 1, three of the four students used the mun/nun at least once. In group 2, three of the five students also used mun/nun at least once, except for one student (st. g4) who used mun/nun about three times. Please refer to Appendix E for an overview of mun/nun usage for all data points. In the low group, two students (st. g1 and st. b1), used mun in the beginning where one student (st. b2), although he did not use the singular (mun) ending, used the plural ending (nun). This student used the word *yaaqvanun* in talking about going away to a far away place. However, this student used the mi/ni endings incorrectly. The other two

students copied the wording, NYC-mun, (to NYC) in the beginning of their composition. They used the mi/ni without any difficulty.

In the high group, one student (St. g4) used the ending mun in three places: once in the title and twice in the beginning. I thought it was interesting that she spelled nun with an *e* at the end, *nemtenune* (at our house). Four of the students in the high group used mi/ni at least twice with ease.

I will now describe what happened in each group during the story and attempt to bring out the ways in which they differed. In the low group, the students were sitting in desks facing each other, which we normally do during small group reading activities. The only difference from other days was the slight movement of the desks (diagonally) in order to capture good video footage where all students' faces could be seen.

Picture Walk

I first did a picture walk where I held the book and talked about the illustrations with the students. A picture walk is a pre-reading activity where prior knowledge, vocabulary, and sentence structure or “flow” of the story come into play. I asked the students questions like:

Uumek im 'a naaqillrulriaci, ai?
You read this story before, right?

to get students thinking about the story and for me to find out, if indeed, they read it before. The characters in the story are also seen in other places of the book as well as other books. The students definitely remembered the character names, but not so

much the story. The story on “Kailriik” is one story taken from a pre-primer book titled Cukariukut. It is part of a series that includes the same characters. To get the students thinking about the physical movement of the characters I asked the group the following in line 53:

tua-llu, natmun piluni? Qemimek ayagluni tua-i-llu...natmun piluni?
And so, where did s/he go? From the hill he went to...where did s/he go?

My questions led into elicitation questions where the students’ responses used mun/nun word endings. The following is an example:

Excerpt 2, Group 1 (low group)

88. *Cm- qemikun ayagluni...tua-i-llu...natmun piluni? Qemimek ayagluni tua-i-llu...*
Cm- Through the hill s/he went...and then...where did s/he go? From the hill s/he went and then...
89. *St g1 cikumi!*
St. g1 at the ice!
90. *Cm ciku...*
Cm ice...
91. *Stg g1 ciku...cikuulria*
St g1 ice...the one that is ice
92. *St. b3 nanvaq*
St. b3 The lake
93. *St g1- cikum ...qengaani.*
St g1- ice...at its nose.
94. *St b1- qaingani*
St b1- on top of
95. *St g1 Qaingani. (laughs)*

St g1 on top of

96. St b3 – *ceñiinun*

St b3 – to its shore

97. cm- O.k., *ceñiinun. Uum wani naaqellinia. Nanvam ceñiinun.*

cm- o.k.. to its shore. This one here (apparently) read it. To the shore of the lake.

In excerpt 2, (line 88), I asked a question that would/could have been answered with a word ending in mun. In response to the question St. g1 (line 89) said *cikumi!* (at the ice!). At this point, in reflection, I could have stopped and moved on but my teacher character was looking for mun/nun word ending. In the next line (line 90) I said “*ciku...*”, a base word for ice and left it for students to complete the word with a mun ending. Then g1 said (line 91) “*ciku...cikuulria*” which literally is “ice...the one that is ice.” Another student then mentioned the lake, (line 92) “*nanvaq.*” His response indicated he was thinking about the lake that the next illustration showed. However, student g1 is still thinking about her response about the ice. Her next statement (line 93) “*cikum...qengaani*” (ice...at its nose) shows she is still attempting to make the right statement, although the outcome is still not the correct form I was looking for. St. b1 corrects her (line 94) “*qaingani.*” (on top of) but the form is still not the structure I was looking for. St. b1 caught the error in the pronunciation and helped her out by saying “*qaingani.*” She then corrects herself and laughs in the next line. Finally, student b3 mentions “*ceñiinun*” (to the shore), finally the correct form. I confirm his answer by stating that he was reading part of the story, which contained the correct form we were looking for. In my mind, I decided it was time to move on,

even though one student (st. b1) found the form in the text. I was also thinking that st. g1 had not yet acquired the mun/nun word endings as part of her language development. The word in the first response (line 89) “*cikumi!*” and (line 95) “*Qaingani*” (on or at the top of) implies that she has a pretty good grasp of mi/ni word endings. Also, this was just the first task, so students were just starting to notice the form.

In the high group, I noticed that I did not spend as much time talking about the illustrations as I did with the low group. In fact, as I reviewed the video-recorded tapes, I had spent 6 minutes on the picture walk with the low group compared to only 2 minutes in the high group. I did not spend too much time on the illustrations because the students confirmed that they remember reading the book in the 2nd grade. I also could tell that the mun/nun endings would not be so difficult as evidenced when St. g1 (line 70) said “*quletmun*” (to the top) which was not in the text. Following is an example of what happened as we did the picture walk:

Excerpt 3, Group 2

54. *cm Tua-llu...Camek piak?*
cm And so...what are they (dual) doing?
55. *SG1 Kayangunek*
SG1 eggs
56. *cm Kayangunek. Wani-mi? Nani piak?*
Cm eggs. How about here? Where are they (dual) at?
57. *SG5 & SG3 Neqnek (same time)*
SG5 & SG3 fish

58. *cm Natmun-kiq ayagtak?*
cm I wonder where they're going to next?
59. *SG1 Igtemi*
SG1 at the den
60. *cm Igtemi?*
Cm at the den?
61. *SG1 eh-heh*
62. *cm Kay, wani-kiq natmun ayagtak?*
Cm kay, I wonder (in this particular place) where they're going to next?
63. *SG1 Mermi, mermi piqatartuk.*
SG1 Into the water, they're going into the water.
64. *cm Mermi piqatalliuk...mermi piqatalliuk, (Turns page)*
cm Perhaps they are going into the water...perhaps they're going into the water.
65. *SG 1 yeah*
66. *cm tuall' natmun waniwa ayagtak?*
cm and so where are they going to next?
67. *SG3 mermek*
SG3 from the water
68. *SG1 yeah*
69. *cm Tua-llu natmun waniwa ayagtak?*
Cm So where they going to next here?
70. *SG1 quletmun tuall' (inaudible – points down from the top of the page)*
SG1 to the top and (inaudible)
71. *cm quletmun? Aa-ang, tua-llu-qaq waniwa maaken...*
cm to the top? Oh, and so from here...
72. *SG1 Ellu'urtaarluni*
SG1 S/he is sliding.
73. *cm Ellu'urrluni mermun tekilluni. (student from other group says "waten" which means "like this")*

cm S/he is sliding and arrives to the water.

74. *cm Tuall' Panruk ullagluku. (to student from other group)*

cm (Ok) (you) go to Panruk.

75. *cm Tua-llu waniwa qanemcitqataramci.*

cm And now I will tell you the story.

As a classroom teacher of young children, I often find I have to balance my lesson and classroom management while at the same time staying in tune with students in a small group. The challenge of implementing focus on form, I admit, is to stay one hundred percent focused on what you say, what the student(s) say, as well as how the lesson unfolds with the present topic. This particular day with the high group happened to be a day when we had more distractions coming from outside the group. Just before we had the picture walk there was a student who came to our group to listen and speak but I had to send him back to his reading group. In reviewing the above transcript, I found areas where I probably was not well focused. Other things happening in the room affected my question delivery. For example, in lines 55-57, one student's response was "*Kayangunek*" or eggs and I repeated her phrase without adding other words or without asking further questions to complete the thought. However, in the next line, line 54, I tried to redirect the attention by asking:

Nani piak? Natmun-kiq ayagtak?

Where are they at? I wonder where they're going to next?)

I wanted the students to begin thinking about the environment or the setting of the story. In line 59, St. g1 answered "*igtemi*" (at the den). She used a mi ending word

that most students seem to respond with rather than a mun word. I asked the question again in line 55, with a slight change. I asked:

Wani-kiq natmun ayagtak?

I wonder where, in this particular place, they're going to next?

This time the student, in line 63, responded:

Mermi mermi piqatartuk.

Into the water, perhaps they're going into the water.

The mi ending here is used again rather than mun. Another student in line 67 used a different ending, “*mermek*” (from the water), an incorrect but an obvious experimental response. (Note: I did not catch this answer during the lesson because the response was almost too quiet. I only caught the answer after listening to the transcription a number of times, perhaps at the fifth or sixth time of listening to the recording.) It was interesting to find that at the fourth time of using a mun question St g1 responded with a mun ending word. I believe this student finally caught on to an incidental noticing under a meaningful context. I probably could have continued with other questions had we not been distracted, in this case, by another student from a different group who was not included in this study. Instead I went on ahead to read the story.

After the picture walk in the low group the students quietly read the story to themselves. I walked around listening as the students read. I noticed some were listening to others read as they followed along. One student (b1) was redirected to reading quietly. We then read the story out loud as a whole group. This second reading is intended to help students to become aware of words they may have missed

or had trouble reading. We read the story slowly. With this group, I found I needed to use an expressive tone of voice to keep students interested and attentive to the story.

At other times I used words to encourage reading by saying things like:

maligtaqutellriit quyanaqvagtat (line 142)

How pleasing it is (to see) those who are following along (in reading).

As we read the story I used implanting or focusing questions to help students focus on words they would need to respond with *mun/nun* word endings. The following is such an example:

Cm: Ataam ayagtuk nanvam ceñiinun. Natmun ayagtak? (line 147)

Cm: And then they went to the shore of the lake. Where did the two go?

St. g1: nanvam ceñiinun. (line 148)

St. g1: To the shore of the lake.

After asking questions, I put the students into cooperative groups of twos or threes. The activity required students to work together in writing answers to the implanting or focusing questions. The task of each student was to listen to the question, find or read the answer in the text, and then write the answer on paper. The students were to take turns writing the answer to the given questions. The following is an example of the activity:

Excerpt 4, Group 1

214. *Cm Page 35-aamun piqerci. At...Tuall' niicugniluku "Ataam ayagtuk nanvam ceñiinun."*

Cm Go to page 35. And then listen to (this) "And then the two went to the shore of the lake."

215. *St. b1 Nanvam ceñiini*

St. b1 At the shore of the lake.

216. *Cm Natmun ayagtak?*

Cm Where did they go?

217. *St. b1 Nanvat ceñiitni*

St. b1 At the shores of the lakes.

218. *Cm Nanvam ...*

Cm The lake...

219. *St. b1 Nanvam ceñiitni*

St. b1 At the shores of the lake

220. *Cm Ikeyurluku..nanvam ceñii...*

Cm Help him, the lake shore...

221. *St. b1 Nanvam ceñiiteni*

St. b1 The lake its' many shores

223. *Cm Natmun ayagtak?*

Cm Where did they go?

224. *St. b1 Nanvam ceñiitgun*

St. b1 The lake (through its many shores)

225. *Cm Atam naaqeqrū (to st. b1, pointing to word) Nanvam ceñiinun. (read together slowly) Nanvam ceñiinun. Assirpaa. Assirluku-llu qanerluku.*

Cm Look, read it (pointing to word) "To the shore of the lake (read together slowly) To the shore of the lake." Very good. And you said it perfectly.

In the above excerpt, I thought it was interesting to see the number of different endings St. b1 used to come up with his responses. In line 215, St b1's response "*nanvam ceñiini*" (at the shore of the lake) tells me that he did not hear the mun/nun ending in "*nanvam ceñiinun.*" In the next line, he comes up with a different phrase and ending, line 217, "*nanvat ceñiitni*" (The lakes' shores.) In the next three turns, he comes up with other endings, although incorrect. At the end, I finally asked the

student to read the text along with me and discover the right ending. I think it is noteworthy to mention that this student, in his zone of proximal development, had all this knowledge or background, despite the incorrect use, that he was able to tap into. And yet, he did not come up with a mun/nun ending word in spite of the implanting question. My assumption as a researcher is that he has not yet learned the use of mun/nun word ending. And, as a reading or language teacher I would probably conclude that the mi/ni endings are at his instructional stage, along with the use of singular, dual, and plural verb agreements to the nouns. His responses tell me he is unable to go beyond what he already had stored in his world of language knowledge. Overall, I think that by the end of this activity, all students had a better idea of what we were looking at.

In contrast to the low group who sat on individual desks and who read individually and as a group, I had the students in the high group sit in a semi-circle on the floor while I told the story. I knew this group was very good in decoding, so I decided it best to read the story out loud for the purpose of entertainment or story enjoyment. In the back of my mind, I had the assumption that this group would catch on without much intervention. (I will talk about this further in chapter five.) Before I read the story we did a picture walk similar to the low group, however the time spent on the picture walk was very short. We concentrated on what the characters in the story were doing, what they were eating, and where they were going. The time we spent on this was about three minutes compared to five minutes in the low group. I asked the students if they had read the story before because they were ready to burst

out names of the characters as we began the picture walk. They remembered reading the story when they were in second grade. So I did not spend too much time on the story. I read with expression to make the story come out “alive” for the students and I wanted it to be enjoyable for them.

After the reading of the story, I had the students in the high group get into dyads of two and three to find mun/nun words. This part of the lesson was normal and familiar to the students and I did not have to explain in detail as I did to the low group. In fact, as soon as I said we were going to learn about the mun/nun words, one student gave an example of a word; *nanvamun* (to the lake). Rather than focusing a lot on mun/nun words in the story as the low group did, I had the high group come up with their own mun/nun words. Each of the students took turns writing a mun/nun word on paper. The next day the students read the story together. At one point, when I noticed a mispronunciation of a word, I asked the students to look at the word carefully and reread it. This time they reread the word and said it correctly. After the story the students were given additional time to add other mun/nun words to their list. The students also used classroom books to find mun/nun words.

Mini-lesson section

In the low group, on the second day, the students, at first read the story individually, until I noticed only two students were actually reading. I then decided we should read the story together, and everyone, except one student, participated in the whole group reading. On this day, there was a lot of distraction and noise in the

classroom. Despite the crying and talking in the background, the students, except one, were able to stay on task and follow directions. After the reading, the students, in their partner groups, read their list of answers to focusing questions from the previous day. I then asked them to tell me what they noticed about the list of answers. It took about a minute or so before someone answered: “*mun, mun, mun*”. The next task involved finding the mun/nun word endings and drawing lines underneath them.

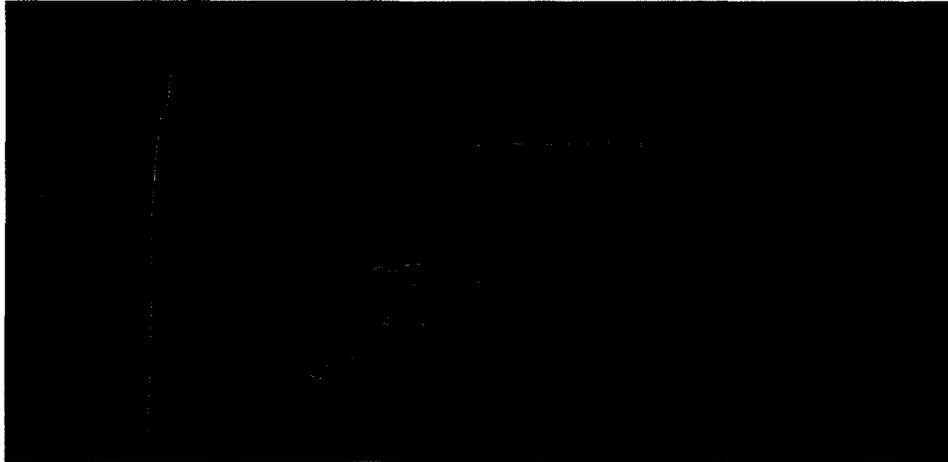


Figure 4: Student work sample of mun/nun list group 1 (St. b1, b2, b3)

As I was coming back to the group with a box of classroom books, I overheard a student say “*Cimigarmun*” (line 423) and I repeated what he said. It seemed, to me that this student was really thinking about the word so I asked the whole class:

Cami mun-aaq atularceta? Caaqamta? (line 428)
When do we use mun? Under what circumstances?

This led me to initiate an additional mini-lesson that had not been in my original plan. And one student answered, (St. b1) “*Inarteqatarqamta*” (when we are ready for bed). I should have extrapolated by asking students to give me an example but I was not thinking quickly. In the back of my mind, I was only thinking and hoping they would mention something about going from here to there. I was thinking more about traveling between places and this one student was thinking in enclosed places like the bedroom. I suppose I did not catch on to what he was thinking then. In spite of this, we went on to creating sentences using mun/nun words like the following:

Excerpt 5, Group 1

456. *Cm Unuaqu ayagciqua Negte...*
Cm Tomorrow I will go (base word for Nightmute)...
457. *St. b1 temi*
St. b1 (ending with mi for Nightmute)
458. *St. g1Negtemiungun*
St. g1 (resident) of Nightmute (with nonexistent ending)
459. *St. b1 Negtemiumi*
St. b1 (base word for Nightmute + at)
460. *Cm Negtemiumi? Negte...?*
Cm at Nightmute? (Base word for Nightmute)?
461. *St. g1 mun*
St. g1 (post base) to
462. *Cm mun? Negtemun?*

In this excerpt, I stated an incomplete sentence, an elicitation, where the student was to orally fill in the ending for Nightmute, a nearby village. In this case, I was looking for

Negtemun, a specific response. In line 457, St. b1 fills in by saying *-temi*, an ending with *mi* (*Negtemi*, at Nightmute). In line 458, St. g1 says *Negtemiungun*, where the postbase **-miu** means ‘resident of *N*’ (Jacobson, year, p. 51) and *ngun* is a nonexistent syllable or postbase. My assumption is that the student was approximating the ending. A possible explanation may be that the student inserted syllables in the *mun*, in this case *iung* in *Negtemiungun*. In the next line, line 459, St. b1 says *Negtemiumi* as if to correct St. g1 but says the word with a *mi* (place at which) post base. I responded by repeating his answer and then through elicitation saying *Negte...* line 460. St. g1 finally says *mun* in line 461. And again, I respond by repeating her statement with a question to which I am not expecting an immediate answer. This unanticipated mini-lesson and elicitation questions resulted in St. g1 to respond with the *mun* ending.

My intention was for the students to think about the use of *mun/nun* endings. I also wanted them to find out for themselves the correct use of *mun/nun* endings. In addition, in the back of my mind I knew we were still in the discovery learning stage. I wanted to expose the students to other sentences with *mun* words so I moved on. The rest of the period on this day was spent on students, still in their partner groups, searching for other *mun/nun* words in classroom books. One student who hardly talked in other lessons found this activity quite exciting and fun. I believe the cooperative aspect of the activity helped her to feel confident and she seemed to enjoy working with a partner. The fact that they were searching for and finding words must have added to the excitement. Table 5 lists the *mun/nun* words students wrote. At the end of the lesson, one student overheard me use a word with a *mun* ending, when I

asked a student to find other words before it was time to transition to another classroom. He repeated my statement and brought our attention to the mun word. It became obvious that this student was really focused on mun/nun words in literacy as well as the oral language used at the moment and with meaning.

Table 5 List of mun/nun words

Low-Group Triad	Low-Group Dyad	High Group Triad	High Group Dyad
<i>nanvamun</i>	<i>nanvamun</i>	<i>nunamun</i>	<i>nanvamun</i>
<i>napat akunlitkun</i>	<i>napat akunlitgun</i>	<i>igamun</i>	<i>nunanun</i>
<i>Nanvam cinetnun</i>	<i>nanvam</i>	¹ <i>naqitmun</i>	<i>Tununermun</i>
<i>nanvamun</i>	<i>nanvamun</i>	<i>negetmun</i>	<i>nunamun</i>
<i>cenamun</i>	<i>cenamun</i>	<i>ciunermun</i>	<i>iganun</i>
<i>kuigmun</i>	<i>kuigmun</i>	<i>ceninun</i>	<i>Niugtarmun</i>
(List from classroom books)	(List from classroom books)	<i>nanvamun</i>	<i>maktanun</i>
⁴ <i>munaq</i>	<i>piyagarmun</i>	<i>pitailngurmun</i>	<i>agyarcutemun</i>
¹ <i>kinrivismun-llu</i>	<i>kuskayagarmun</i>	<i>natmun</i>	<i>elitnaurvigmun</i>
<i>maktamun</i>	² <i>Kassuk'amun</i>	<i>nunanun</i>	<i>cenamun</i>
<i>kitumun</i>	<i>qimugkauyarmun</i>	<i>iganun</i>	<i>kuigmun</i>
<i>kenirvikmun-llu</i>	<i>ciulvacuarmun</i>	¹ <i>naqinun</i>	<i>nunakuarcutenun</i>
<i>qavarvmun-llu</i>	<i>nunamun</i>	¹ <i>negetnun</i>	³ <i>kucillganun</i>
<i>anarivismun-llu</i>	<i>carayacuarmun</i>		<i>mermun</i>
<i>litnauivismun-llu</i>			<i>pitailngurmun</i>
			<i>mingunun</i>
			<i>yaqvanun</i>
			<i>natmun</i>
			² <i>Cassuk'amun</i>

¹Either a made-up or unknown word

²May be name of a character in book series, *Tassuk'aq*

³Misspelled, *qucillganun* (to the cranes).

⁴English word for moon.

In looking at the words in Table 5, I noticed that students in the low group, focused on mun/nun words taken from the book. Because of the nature and dynamics of this group, I felt I needed to take them slowly through the process and do it together as a whole group while they worked in partners. In order to keep the students' attention I had to take them step-by-step. For example, I found I needed to remind

students about whose turn it was to write. At one point, because one student seemed lost, I told her partner to point to the word as she wrote the answer.

In the second focusing question, I purposely asked a question that did not require a mun/nun ending. I wanted to see what would happen when students were to underline mun/nun words when it came time for the next activity. In looking closely at the way the answers were written, I thought it was interesting to see that the students wrote “*akuliitgun*” as “*akunlitkun*” and “*akunlitgun*.” First of all, both writings inserted an “n” before the “l” and secondly, both writings did not write the lengthened vowel “ii.” This observation tells me that students are not looking at the letters carefully and they were possibly adding the “n” to a familiar word form from experience. The “kun” ending in one of the writings is easily interchanged in young speakers as they are closely related and sounds come from same location of the mouth.

In contrast to the low group, the high group students went right into coming up with their own mun/nun words. I did not need to instruct the students or give them extra help. One partner group came up with a list of 13 words while the other group came up with 19 mun/nun words. The triad group had started a second column where they listed the plural form of the mun words, i.e. *nunanun*, *igarnun*. This group also came up with unfamiliar words like *naaqitmun* (literally means to the readings) and *naaqinun* (plural form for to the readings). This tells me that they were experimenting with words. For example, *negetnun* (to the norths) would be considered unknown because that directional word is never used in the plural sense. While these words are not actual words, the students are showing they understand the formation rules.

Another observation I made from the list of words is that since the groups are within hearing distance, some words like *pitailngurmun*, *nunamun*, and *natmun* are shared words between the two groups.

Collaborative Writing Task

The following day, the third day, the low group students began by reading the story individually as a refresher and reading practice. The students then went back into their groups of two or three and were instructed to think about the story. I told them their task was twofold; the first task was to talk amongst them and put in sequential order the illustrations copied from the book, without the written text. The second task was to retell and write the story as they remembered it. I reminded the groups to be helpful and to take turns writing.

As students were working, I decided to take the video camera and walk around to get close up views in order to see what was actually happening. In doing so, to help them continue with what they were doing, I coached two students by asking them questions. The following reveals an instance where I stepped in to guide the students in focusing their attention to incidental noticing as Ellis (2003) mentions:

Excerpt 6, Low Group

596. *T Tua-i-llu-qaq natmun pilutek?*
 T And then where did they go next?
597. *St. b1 tua-i-llu ikamrarmun piqatartuq.*
 St. b1 And then s/he was about to go to the sled.
598. *St. b2 nanvamun tekituk*

St. b2 They (dual) arrived to the lake.

The above transcription shows how the question I asked led the student to using the mun/nun word ending orally. My questioning here goes back to what Ellis (2003) calls *feedback in interaction*, something he posits helps the student to focus on form. In line 597, group1, St. b1 used the mun word ending. However, in reviewing the data I learned that his statement was not included in the writing. Perhaps his partner was concentrating only on what he was writing at the time. Later I asked the two students to read their story back to me from the beginning. I could tell they were proud of their writing because they smiled now and then and looked happy about their finished project. In fact, one student said:

Anglanilruunga, igallremni. (line 630, group 1)
I had fun when I was writing.

In the high group, the day after the mun/nun activity, I handed out the pile of copied illustrations without the text and told each group to mix the copies and then organize the illustrations in sequential order. Once that was done, I told them to think about the story they read earlier and to start writing the story in their own words. I reminded them about helping each other and taking turns. I also stressed that the exact names of the characters were not necessary. At one point, before the actual writing took place, I stopped everyone from talking and said remember to use the mun/nun words. One student (St. g1) quickly responded “*Nalluaput,*” line 172, “We don’t know them.” My response was:

Tangerrluki tarenrait tangerrluki piugnga. (line 173)
You can do it by looking at the illustrations

In retrospect, I believe this student was stating the fact that they really did not know how to use the mun/nun word endings. We spent about 11 minutes on the retelling activity on this day.

The following day we went right into continuing the group retelling activity. I reminded the students not to worry about the names and that they need to help each other. About four minutes into the activity, I noticed one group was working on the last page without finishing the previous pages so we talked about the sequence of the story until they figured it out. The confusion related to a possible missing page but that was later cleared after a brief review. In order to help students refresh their memory I asked them to reread what they already had written the previous day and go on from there. Later one group said they were done, and I asked them to read their story. Then I asked if they used a -mun-/nun word and one of them answered “Nanvamun” (To the lake.) In a careful examination later, I found the word they used did not make sense. On the last page they wrote,

Nanvamun cenini piuk uterllutek aqsilutek.
To the lake at the shore they (dual) went home with full stomach.

It became obvious that these two students attempted to use a mun/nun word but had trouble writing because they had erased the ending letters in *nanva* (base word for lake) to *nanvamun*. If they had started the text as *Nanvam ceniiñun piuk* it would have made sense. This is a perfect example of the idea of flooding like the output

hypothesis (Izumi & Bigelow, 2000; Swain, 1993) researchers talk about. At the end of the activity I asked the same two students what would have helped them remember to use mun/nun word endings and one student replied, “*Umyuaqluku*” (line 150), “Remember (to use) it.” The literal translation may mean just think about it. The reason I asked such questions was to have them think about the activity and for me to get a better understanding of where they are at with the mun/nun endings. I was also hoping to get a better insight into activities that might have been helpful. I asked what else would have helped and the other student said:

Book-ami uitallruut.
They were in the book.

The students did not really give me answers but a hint that we may have needed to do more activities such as working in partners where students made conscious efforts to use mun/nun words.

Individual Retelling Activity

The following day the students in the high group were each given two sheets of paper with lines so that there were three slots, top and bottom, for students to draw illustrations and write their text. (see appendix C on Individual Retelling) They were instructed to write the story using their own words. The students were sitting in separate desks. When I noticed that some students were drawing pictures with a lot of detail I stressed that stick people would be fine because writing was more important at this time. One student asked if they could use different animals and I said they were

allowed to use other animals if they could not remember the animals in the story. I also reminded the students that they read the story together yesterday. The low group, on the other hand, read the story immediately before the retelling activity. About five minutes into the writing activity, every student was on task. Four of the five students finished in about 40 minutes except for one student who complained of a headache. (This student completed her work the following day).

In reviewing the student writings, I noticed that rather than focusing their attention only on the speech pattern or structure of the story, which showed mostly in the low group, this group added writing describing the environment or setting of the story. For example, one student had words for the shore, the hill, and the lake. She added her own word for the tundra, too, which was not mentioned in the story. In addition, three of the five students had quotation marks in places where the characters spoke. Two students (St. g2 and St. g5) used at least one mun/nun word and one student (St. g1) used it three times. So, out of five students, two students (St. g5 and St. g3) did not use mun/nun word(s).

In the low group, we read the story together when I noticed two students were not reading. I used focusing questions to draw students' attention to mun/nun words. After separating the desks so individuals would be able to work quietly, I told the students that now they are going to draw illustrations about the story. The instructions were similar to the high group. I also said they could use stick people in their drawings. I reminded the students that the names of the characters were not important at this time.

One student (St. b1) had a very difficult time getting started. He kept playing with things like rulers and erasers until I took them away after trying to redirect his attention to writing. He finally wrote something at the end. He came up with three drawings and actually used a mun/nun word. He wrote:

Cupaq qanertuq ciukamun kaigt(u)kuk.
Cup'aq said to Ciukaq, 'We are hungry.'

About 20 minutes into the activity, the same student tore a piece of paper. At first I thought he tore his writing but it turned out to be a scrap paper. He was unable to stay focused on his writing. This is the same boy who said he was having fun writing just the other day. A possible explanation is because he was working with a partner the previous day. On this day, he was writing on his own. From my personal experience as a Yugtun teacher I find that, as I discuss in Chapter 2, boys especially have difficult time writing.

Among the three boys, I found that St. b3 seemed to find writing cumbersome. He is the type of student who will sit there and think for a long while before he begins writing. During other class individual, either the teacher aide or I have to sit next to him and coach him to writing. On this day, despite being coached, he did not complete his writing. All he wrote was:

Cupaq qanertuq Acaq kaigtukuk.
Cup'aq said Acaq we (two) are hungry.

The other three student writings consisted mainly of structured writing or patterned writing:

(name of character) kaigtukuk. Kitak' neritek.
(name of character) we are hungry. Then eat.

One student (St. b2) would leave out a letter in some writings, which is a mirror of his oral language where he tends to leave out a sound at the end of a word.

Post Test

As a post test the students were to retell the story (copied illustrations without the text) individually using their own words. In both groups, the students were sitting separately. In the low group, the student desks were separated for the purpose of thinking and writing quietly. On this day, only four out of five students were present. (St. b1 was absent.) As I handed out copied sheets, I asked the students if they remembered the story and one student (St. g1) said yes. Before they began writing, I reminded them about the class rules about working quietly. One student (St. b3) said he could not remember the story so I knelt in front of his desk and I reminded him that he did not need to write exactly what he wrote before. Someone mentioned something about the character names so I told the whole group and added that they could use other names if they chose to do so. Everyone, except St. b3, was writing. I tried to help build his confidence by saying he was able to write. I pointed to his drawings and told him to use those to begin, but he kept fidgeting and I noticed that he, on this day, would scratch his body. (He had a skin problem, like eczema, that developed over a few weeks.) The rest of the students were done writing by the end of the period.

In reviewing student work, all four students in the low group wrote about the patterned sentences. None of the students wrote using the mun/nun word endings that I was looking for. Even though she was writing using the patterned sentences, I noticed that St. g2 had some incomplete sentences compared to the previous individual writing. This is an indication, to me, that she could not remember the whole form of the structured writing and she seemed to have a little more difficulty. Except for one student (St. g2) none of the three used a mi/ni ending word that Yugtun early writers some times will use in place of mun/nun. St. g2 used mi in “*ellami*”, a common word for “outside.”

In the high group, the post test was given two weeks after the lesson discovery. In the low group the post test was given the following day after the individual retelling activity. Somehow in the back of my mind I thought the post test was to be given two weeks after the lessons. In reviewing student work, I found only one student, St. g1, group 2, had used the ending mun/nun 3 times. St. g1 is usually very attentive and her cognitive thinking seems higher than the rest of her classmates as evidenced by her work and responses to questions. All the rest did not use the word ending I was looking for. One student, St. g4, was rather moody and was not feeling well on this day so I had her continue the post test the next day.

Delayed Post Test

The delayed post test was given about eight weeks after the high groups’ post test. Everyone, except two, who were absent on this day, took the delayed post test.

Before we proceeded with the writing, we went over the rules about keeping quiet, respecting others, and working to our best. As I wrote the prompt:

Iгаа энэвцэнэ кипуусаагыартуллерпенэ NYC-мун wall' Bayview-мун.
Write about a time you went to NYC store or Bayview Store.

I asked the students to think about a time and what they might want to include in their writing. One student, St. g1 from the low group, remembered the prompt and mentioned we already wrote about it. I then said we did write about it before but that it has now been awhile back and that we would write using the same prompt. We read the prompt together and I asked (thinking back to St. g1, group 1, and her previous confusion) where we would have to start the location of our writing. From our house was an answer given by one of the students. Before students started writing there was a brief discussion about current activities such as graduation and why we couldn't use the gym. The rest of the class period was spent on writing.

In reviewing student writing, I found that all three students in the low group who were present on this day (St. b1, St. g1, St. b2) used mun/nun word. St. b1 and St. g1 used the ending at least once and St. b2 used it three times, although he left out a letter in mun in the first sentence. As I previously mentioned, St. b2 tends to leave out some letters in his writing just as he does in oral language. In the high group, four students (St. g1, g2, g3, g4) used the word ending at least once. St. g1 and St. g2 both used it twice. In reference to the noticing concept of focus on form, five students (St. b1, st. b2, low group; St. g1, St. g3, St. g 4, high group) used the correct form of mun /nun when they were all paying attention to the writing prompt which was written on

the board. Four students (low group: St. b2; high group: St. g1, g2, g3) however, included a mun/nun within their zone of proximal development or as they continued to write the rest of their content. Therefore, in my opinion I would say that about half the whole group (four out of ten total) was beginning to learn to use the mun/nun word endings. (See Appendix E for number of times mun/nun was used in all writing activities) In looking more closely at my students writing, I found that students tended to use a mi/ni (see Appendix G) in place of mun/nun when they talk about “*enemteni*” (my house) in comparison to “*eniitnun*” (their house). See Oulton (2010) for a similar study using genitives.

Overall, what I found tells me that despite the amount of time we spent on the lesson activities, the mun/nun endings are rather difficult for this age group of students. In the next chapter, I will talk about my findings and implications.

Chapter 5 Findings

Introduction

In this chapter, I will talk about the findings based on the focus on form research I conducted in my classroom. In a brief recap, I found that focus on form could work with Yugtun third graders; but I also had several other interesting revelations as a direct result of this research. One was that particular words ending in mun/nun were rather difficult for my Yugtun third graders to use properly. Another important or valuable revelation to me was that my research on using focus on form in a Yugtun third grade room revealed so many aspects about my students and myself as a teacher, which I had not previously been really aware of. Furthermore, conducting this research has also brought up questions about how much language acquisition has changed from the time English language was introduced. I may not have the answers to those changes but I do know there is a lot of English influence.

The primary reason for conducting my research was to better understand how the students were acquiring their native tongue, because, as a teacher it often puzzled me whenever students articulated words incorrectly in Yup'ik even as I was teaching them the correct forms in the classroom. Learning a language comes with its own complexities and as a researcher, my goal is to find out what those complexities are, if possible, and also to find what works the best during language acquisition. As my research progressed, I realized that doing action research in the classroom could be very valuable and rewarding for teachers. In reviewing my data, I had many moments of revelations that surprised me and led me to think about what may have been going

on in the minds of my students. Through reflection, I also learned how to put a finger on what was actually taking place. Many things happen throughout the course of even one lesson in a classroom full of students. Action research taught me to study those moments thoroughly and to look at what was happening from different perspectives. My role is not a teacher then, but an observer with an open mind as to what is taking place. I do not mean to sound like my reflections always had clear understandings, but they did help me to talk about puzzling or frustrating moments with an outsider such as my instructor, colleague, or classmate in constructive ways. The best part of action research is what you learn in the end because although the process takes time, the reflections are what help you to make conscious changes as a teacher.

Answers to Research

As a teacher, I have learned to keep my ears open whenever I hear my students use mi/ni, mun/nun, or other uncommon word endings such as -ken. The ending -ken is often used in place of -mek/-nek (place **from** which). Before I did my research, it never occurred to me that my students were, at least most of the time, replacing mun/nun word endings with mi/ni. The most important message I want to convey to other teachers is that focus on form really does work. It is like taking a step back and looking at the whole picture. In the future, if I were to hear students use mi/ni endings as in:

Unuaqu ayagciqua Tununermi.
Tomorrow I will go Tununak.

I will use a recast sentence where I restate the term using the correct word ending, like

Tununermun-qaq ayagciquten?
Are you going Tununak?

Other times I will use an elicitation where the student hears the sentence used again but I leave out the ending for him/her to complete. For example:

Ayagciquten-qaq Tununer _____
Are you going _____ Tununak?

Here the correct ending would be Tununermun. I find that both ways usually end in student noticing or focusing on form. Ever since I began my research, my ears are more attuned because I have looked at my own research in-depth. And based on my analysis the techniques that required the student to provide the correct form seemed to work. It may have taken awhile or needed assistance from others, but it resulted in focusing on form, at least in speaking.

One of the questions I often wondered about is the following: Is learning the mun/nun words too difficult for the eight to ten age group? Could it be possible that despite the number of times I said the mun/nun words and the number of times the students said them either in response to focusing questions or in reading, the students were still in the developmental stage of language acquisition? I believe that, based on my research, the mun/nun word endings were not yet acquired or learned among my students. I found that most students in the pretest had started their writing, at least in the first two sentences, with a mun/nun word ending. In reflection, this is most interesting because the students were then focused on form because of the question.

The writing prompt was:

Igaa NYC-mun wall'u Bayview-mun kipussaagyartullerpenek.
Write about a time when you went to NYC or Bayview Store.

In reading each student's writing I was surprised to learn that once they were in their own zone of proximal development, they went back to using mi/ni word endings in place of mun/nun. This tells me that they have not yet mastered the mun/nun endings. However, there were encouraging moments, when students did produce the correct endings in our classroom interactions, showing that they were indeed starting to notice. Maybe their noticing just had not extended to their written expression. Therefore, lots of oral language using such word endings would benefit the students.

My Research Tools

In hindsight, I now see where my research was beneficial. But it was not very smooth in the beginning. I had to think about how best to collect data. I knew that I had to record as I conducted my research. I admit I am not an experienced video camera person. It was very helpful for me to have a more experienced paraprofessional help with the video equipment in the classroom because I found that it can be very intimidating to use a camera if you do not have enough experience. So it was helpful to have someone with experience and I could ask him whenever I had questions.

The tools I used for my data collection, besides the video camera, included a cassette recorder, and student work. Before I set up my video camera, I had to do some thinking. I knew I wanted it away or out of reach where it would not be a distraction. A suggestion made in class was to set up ahead of time so the students

could get used to the camera being in the room. My classroom desk sits near the corner about four feet away from the cabinet facing the student desks laid out in rows. I decided the best place for the camera would be on the right hand side of my desk near the wall. I had to fiddle with the camera tripod before I was satisfied with its firm and steady position. Earlier in the year, I had placed a masking tape on the floor from the end of the cabinet to my desk. This tape was to remind the students that they were not allowed to go in that area. After I set up the camera, I wrote, Yugtun:

Kituryaqunaku una ceteq!
Do not pass this line!

I also placed a sticky note on the video camera that said

Agturyaqunaku!!
Do not touch!!

Each morning I made sure the video recorder and cassette player were set and ready to go. And this worked out well for me. I made sure my recorder was ready to go. In addition I tried to make sure I mentioned the date and what activity with which group at the beginning of each recording. Later I found this very helpful while reviewing and analyzing my data.

In addition to my data collection, I wrote in my journal just about every day especially during my lessons. It helped me to prepare myself mentally for the lesson plan of the day. As suggested by my instructor, I wrote before and after each lesson. After each lesson, I wrote about how my lesson went as well as the behavior of my students. Journal writing helped me to analyze my lesson, my delivery, and how my

students reacted. I also included phrases or sentences my students made that interested me and made me wonder.

Implications for Teachers

I think it would be interesting for another Yup'ik researcher to do a similar research and find what happened as a result. We need more Yup'ik researchers to find out what helps in order to maintain and preserve our Yugtun language. If I were to do the research again, I would implement the same procedure and lesson delivery in the high group as well as the low group. As I mentioned in Chapter 4, during my data analysis I realized, that I had spent more time looking at the mun/nun post bases with the lower group because I had assumed that the higher group, because of their ability, would not need as much intervention as the low group did. My fallacy was based on my teacher assumption that the high group would catch on quickly to the lessons because of their reading abilities and past performances.

Doing this action research helped me to observe myself as a Yugtun teacher and I later realized how I treated each group. For example, I found with group 1, the lower group, that I emphasized and stressed the mun/nun words more than I did with group 2, the higher group. Knowing that the lower group would need more instruction and experience using mun/nun, I had to “gauge” my flow of instruction because of their high level of behavior (movement). I found I had to go on to the next plan quickly as long as I had their attention. Waiting was definitely out of the question. With the high group, as previously mentioned, I had this assumption that they would not need as much instruction or experience using the mun/nun endings. I felt I did not

need to go through the story as in-depth as possible. For example, rather than going into detail on focusing questions as the characters' location changed I quickly went over a few implanting or focusing questions. In retrospect, I should have tried to use the same delivery as I did with the low group.

A different approach that might be interesting would be to conduct my research in oral language on a low group and a high group. I could then compare and contrast the two groups to see how each group did. My data collection would include individual pretests to see whether the students use the mun/nun in given elicitation sentences. Doing pretests would set a data basis to see how much the students knew before doing the actual lessons. The individual pretests would help the teacher to focus on troublesome areas, which would in turn be used to create lesson plans that address those areas. Doing actual research helped me to think about different approaches that might work because I have had a chance to look at my data in-depth and in turn it helped me to think about other possibilities.

Another approach might be to conduct research in written as well as oral samples and make a comparison to see which approach worked the best. The researcher may find different results and perhaps make a statement that one worked better under given circumstances and possibly find out why it turned out the way it did. Perhaps I might extend my lessons over a period of two weeks rather than one week. Doing the research over a longer period would more than likely result in a better understanding of where the students are and allow the researcher to see if the action research was effective or not. Also, I would include activities such as

interactive games (see appendix C for sample) where students would need to use the mun/nun word endings while working with a partner. Another suggested game would be an obstacle course where students hear and say mun/nun word endings as they move from one area to another area. Among my lesson activities, I would probably add total physical response (Olliphant, 1997) to help my students remember the terms better. TPR researchers claim that using movement or gestures to represent the new concepts help students to remember the concepts more than listening passively (Olliphant, 1997, p.9). A different idea for pre test and post test would be to include maps where students visualize the whole scene. Illustrations or familiar real pictures of places might be included in lessons to help students get a better understanding of the purpose of the lesson. The use of maps would be good source of visuals because Yup'ik students would be familiar with them. A similar activity is *Yaaruq* (story knife telling) where visuals play a role in raising language awareness. Another activity Yup'ik students would be familiar with would be use of *Airraq* (hand string stories).

One good oral language activity might be doing mini-lessons on mun/nun throughout the year as part of reading to help expose students to such word endings. Students may need to hear the word a good number of times before they become familiar with the word endings. Mini-lessons may include finding words with mun/nun in books to help students notice the form. They might also create sentences using the endings. For example, they might draw an illustration of a trip they experienced and write sentences that include mun/nun. Another suggestion would be

to fill-in sentences with mun/nun words to give students practice and help focus on such words.

In thinking about when writing with mun/nun word endings would make more sense to students, I began to wonder if it were reasonable that they be better taught in the upper grades such as fourth through sixth grade. One time I heard an adult mention that she never really learned the mek/nek (post base for **from**) to mun/nun (postbase for **to**) until she was an adult. Perhaps it is similar to learning new vocabulary. I previously mentioned that the primary grades would probably benefit more in oral language development using mun/nun postbases. Students need to hear the new vocabulary in meaningful context before they can write the post bases accurately.

As a Yugtun teacher I suggest that other teachers carefully listen to the language their students are using. They should create a list of words or phrases they seem to be having trouble with and create a lesson where the troublesome word/s can be carefully examined using preemptive focus on form. The other suggestion is to listen to incidental oral language and respond by either recasting or elicitation. For new teachers it might take time and practice but the rewards toward language acquisition are worthwhile. We as teachers need to keep in mind that language acquisition takes time. The length of time it takes is still uncertain but according to Doughty and Williams (1998), "...we can assume that multiple encounters are required for engaging learning processes, such as noticing, hypothesis formation and testing, comparison, and restructuring" (p. 253). Noticing the way language works,

especially in a meaningful setting, i.e. as students recount their personal experiences, is effective.

Another question that arose from my research is the following: Could it be that our site's curriculum lack adequate materials that cover some post bases relating to seemingly uncommon phrases such as actions or preposition? In searching for reading resources, I found I had to look through at least ten student books before I found a suitable one. Previously during the planning stages of my research I thought of looking at postbases containing mek/nek (place from which) to mun/nun. Out of the ten reading books, I found only one book that contained a sentence using mek/nek to mun/nun. To make things easier, I then decided to focus only on mun/nun postbases. Because of this lack, I suggest that our district begin developing material conducive to specific needs of Yugtun language acquisition our students would benefit from such as books containing mek/nek to mun/nun endings.

As teachers, it seems that creative ideas do not come to mind unless you have had a chance to try a similar lesson with your own students. I guess it is like a ripple effect from one lesson. It just opens up other possibilities that might work better. For example, as of this thesis writing I am involved in a new project that will involve the development of books that target specific language forms. This is one sub goal of a new grant titled "*Piciryaramta Elitnaurutkai*" through a group of Yugtun teachers under the guidance of Dr. Sabine Siekmann from University of Alaska Fairbanks. Because of the lack of books targeting mun/nun words, I want to help create books that contain the specific forms.

Implication for Researchers

A question I had wondered about was that perhaps the students are still too young and personal experience such as traveling “from here to there” is not as frequent as it was for the earlier Yugtun speakers. In the earlier times, many Yugtun families traveled almost every season. There were fish camps for nearly all the seasons as well as hunting or trapping places to go to. And because there was no electricity or heating oil, people would have to go out nearly every day to get wood for heating. All that has changed over time. And our students do not see that happening as frequently. I want to mention first that there has never been research conducted in all history, such as the one I am doing now, at least as far as I know. As a result, it made my research difficult because I had no other similar study done in a Yugtun classroom setting to compare to with my research. For example, I often wonder what constituted Yugtun developmental language. We, as Yugtun teachers, have a general idea based on our own experience of learning to speak the oral language but we lack details or data that shows what we assume to be true when it comes to teaching. I think doing research to find answers to such topics would be interesting.

Today our lifestyle is different in many ways. For one, most families do not travel seasonally since the introduction of the western school system. The introduction of television and other technological advances have also changed the village’s lifestyle in many ways. The ever-present “noise” of the television and other technological things of interest seem to lessen the quality of communication amongst families. As a result some, if not most, children’s role models become their peer group

or friends they mostly communicate with. The influence of English is seemingly insurmountable as nearly all-household televisions actually stay on during the whole day and what the language children hear is all in English whether while watching a show or while playing with English being spoken in the background. The overall effect is that our Yugtun language is going through a language shift. Parents and community members hold the key to language preservation as well as to strengthen language quality by speaking it every day through interaction. The back and forth and face to face interaction can definitely help children to learn and acquire language.

Conclusion

I want to end by saying that doing action research is worthwhile for both classroom teachers and graduate students because you can gain so much insight as to how you teach and how your students react to learning situations. Reading literature on focus on form has helped me to clarify questions I had about errors. For example, I found that the feedback I gave in a form of recast, elicitation, or focusing question led my students to notice the language feature they needed guidance in. There is no doubt in my mind that teachers, especially Yugtun teachers, will benefit in finding a deeper understanding of SLA and FonF and make them better educators, just as I know it has done for me. This goes back to the idea that all teachers are language teachers, because students have to learn to express themselves in the standards our school sets for them.

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Appendices

Appendix A: Adult Consent Form

Focus on Form with Yup'ik Third Graders – READ IN ENGLISH FOLLOWED UP BY CLARIFICATIONS IN YUP'IK IF NECESSARY

Description of the Study:

I'm asking you to allow your child to take part in a study about using certain kinds of activities focusing learners' attention on specific Yup'ik grammar forms. These activities may help your child find strategies for using correct Yup'ik in speaking and writing. If your child participates he or she may learn to speak and write Yup'ik more accurately. The goal of this study is to find out if these activities, known as 'focus on form' will help Yup'ik third grade students perform better in speaking and writing. Please read this form and ask any questions you may have before you allow your child to participate in the study.

If you decide to have your child participate, I will record some classes on video tapes and on audio cassettes. I will also look at test scores to see how much your child has learned during the study. I will transcribe video and audio tapes to look for the way in which your child uses language.

Risks and Benefits of Being in the Study:

I do not foresee any risks to your child if he or she participates in this study.

We do not know for sure if your child will benefit from taking part in this study. Your child may gain a deeper understanding of learning Yup'ik. You decide if you want your child to be in the study. Your child does not have to be in it, and you can stop your child's participation any time by sending a written note either to me or to faculty advisor (Dr. Siekmann).

Confidentiality:

What we find out about teaching Yup'ik could be used in reports, presentations, and publications but you or your child will not be identified. Your child's name will not be used. The video and audio recording of the lessons, test scores and worksheets will be safely locked up on UAF campus, and only the researcher and her committee of professors will have access. At the conclusion of the study all data will be kept.

Statement of Consent:

I understand the procedures described above. I have been provided a copy of this form. My questions have been answered to my satisfaction, and I agree allow my child

_____ to participate in this study.

Print your child's name

Appendix A cont.

Please check the box that applies:

- My child **may** be photographed
 My child **may not** be photographed

- My child **may** be tape recorded
 My child **may not** be tape recorded

- My child **may** be video taped
 My child **may not** be video taped

Parent/Guardian Signature

Print Parent/Guardian Name

Cathy Moses (researcher) or
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Appendix B: Student Assent Form

Focus on Form in a 3rd Grade Yup'ik First Language Classroom – SCRIPT FOR ORAL ASSENT TO BE DISCUSSED BOTH IN ENGLISH AND YUP'IK

I am asking you to help me with a study about using correct Yup'ik in speaking and writing. I think that some activities can help you speak and write Yugtun better. If you are in the study I can learn if this is true. Your parent said you can be in this study. You also get to say if you want to be in the study. Please listen and ask any questions before you say yes or no.

We will read, write and speak in the class. Some days I will record on audio cassettes and video tapes while you do this. I will also see how much you know before and after the activities.

If you are in the study I will use what you say and do when you read, write and speak. I will use some of your work.

I don't think the study will make you feel bad. But you may not like to be videoed. You decide if you want to help me with this study. If you quit this study at any time I will not use what you said or did in class. When I write about this study I will not use your name. Only my teachers and I will know who you are.

If you have questions ask me. If you have questions later, ask your parent to call me or my teacher.

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Appendix B cont.

Statement of Assent:

I know what this study is about. My teacher answered my questions. I want to be in this study.

Please check:

- You **can** audio record me
- You **cannot** audio record me

- You **can** video me
- You **cannot** video me

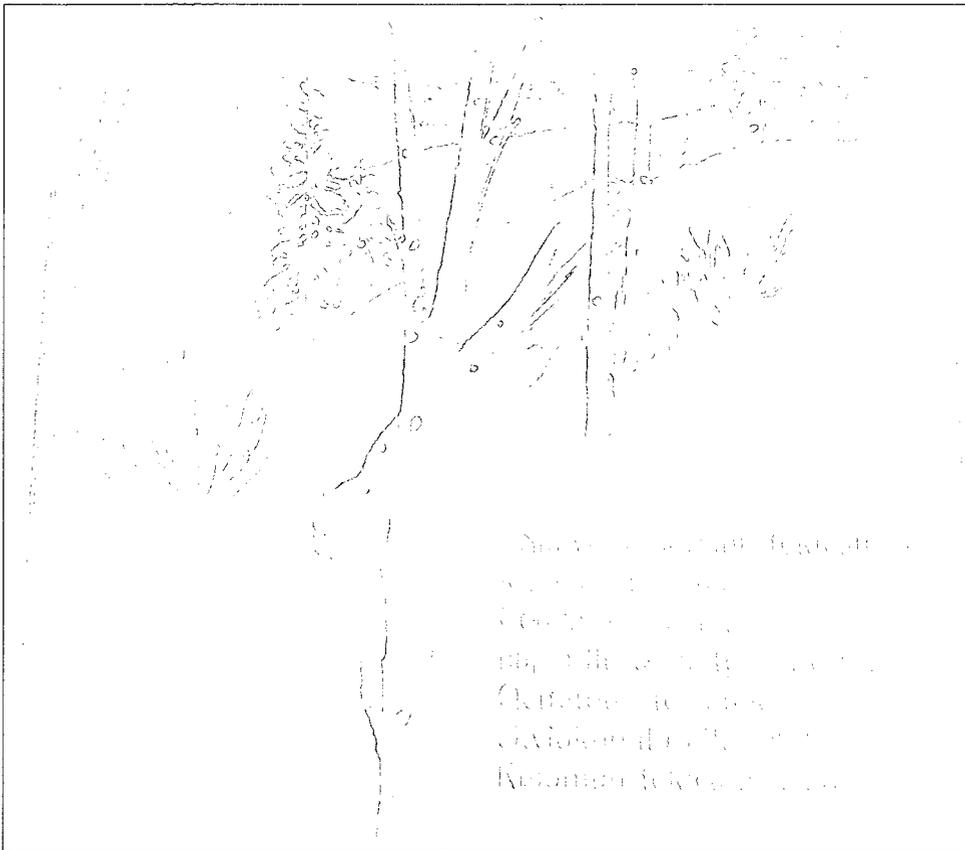
Print Child's Name

Child's Signature, date

Appendix C: Sample Pages from *Cukariukut*



Appendix C cont.



Appendix D: Sample Transcription

Group 1 Day 1 Feb 2, 2009

Cm = teacher

St boy 1, St boy 3, St girl 2, St boy 2, St girl 1

Pretest

1. 16:57 cm – Tua-llu...aam cumikenkegcaarniartuci. Ai?
2. Sb1 – (inaudible)
3. Cm – anglanarqellriamek
4. Sb2 – kanaken pillruunga.
5. Cm – Quayana aqumgaurlriani. Anglaniqatartukut. Unuamek...wiinga ciumek...(inaudible) waten tangercet'larciqanka. ciumek caugak? Tarenrait tangerrluki qanruteksaakataarput. Qaillun pillrit.
6. Cm - Uumek im'a naaqillrulriaci, ai?
7. St g1 – yaa.
8. Cm – Qangvaq? Naaqillru... im'a-tanem naaqillrulriaci.
9. St g1 Augallruuq, amauq? Qaa?
10. Cm – Kituulria-im'a una? Atengqertuq (pointing to character in story)
11. Cm Cenkankuk atengqertuk. Umyuaqaci atrak?
12. St b1 noo.
13. St g1- Ac'aq? Ciukankaq and...panik
14. Cm- Panik. Tangrriu, umyuaqellinia. Allauluni qanemci...uumek atengqertuq.
15. Kailriik. Qaillun, camek tangerceci wani?
16. St g1-ner'uk.
17. cm- Yaa, camek tangerceci? Camek-kiq ner'at
18. St g1- blueberry and redberry
19. Cm= blueberry-t im'a caulriit yugtun?
20. St g1-naunraq, naunrat, ...no, cuukvat!
21. cm- cur.. (mouth ready to say word)
22. St g1 Curat! (Everyone)
23. cm- curat.
24. St b2- Cauga tam' un'a?
25. St b3 – kavirliruyak
26. cm- Tuall' nani wani piat?
27. S qasgim iluani weasel-aq....
28. cm- Caulriit im'a weasel-at yugtun?
29. St b2- aipani weasel-aq.
30. cm-ikani kitak' aqumeqaa, tangesciigatamken.

Appendix D cont.

31. cm-Waten-qaa pikuma tangerrsugngaciiquci?
32. St g1 -yep
33. cm- Wa-llu-qaa waten?
34. Stg1- yaa
35. cm-waten? ok, waten
36. St b2 fox-aq, look. Kaviaq
37. cm-cauga? kaviaq
38. cm-Canek-kiq pia?
39. St b1- tangesciigataqa.
40. St g1- Egg-anek piuq.
41. cm- caulriit im'a tamakut?
42. St b2-kayangut
43. Everyone: kayangut!
44. cm- kayangut. Ii-i.
45. St g1-Ap'ama una pialiirua?
46. cm-tua..tua-llu...
47. St g1- ak'a tauna pillruaput
48. Cm ak'a tauna pillruaput
49. Cm kaviaq...
50. St b1 tangssugluni.
51. cm- tangssugluni.
52. cm-camek-kiq qanerta?
53. (cm-tua-llu , natmun piluni? Qemimek ayagluni tua-i-llu ...so waten
ayakuni..qemi...tua—i—llu natmun piluni? Qemi...
54. st g1-qmikun
55. St b1- ciku
56. Cm – ciku)
57. Cm – aquilria!
58. St b3- anglaniluni.
59. cm-anglaniluni.
60. cm- i'! Qaill' piat wani?
61. Stg1- ellu'urtuk?
62. cm-Ellu'ur...Cakun..caulria im'a man'a? Waten ayuqellria.
63. stg1- ingriq
64. cm-ingrimi wall'...
65. stg1- smooth
66. cm -wani atam... wani atam qemikun-aamek piniaraa. Camek ayagnengqerta
qemikun? Camek ayagnengqerta...igaq?
67. Stg1- /q/
68. cm-q

Appendix D cont.

69. cm Kiarteqerciu wani qemikun.
70. (Student points to word)
71. Cm Yaa, tang tua-i qemikun.
72. St g1- /q/
73. St g1-(begins reading) “qemiim aciani...”
74. cm atata naaqniaran pinarikan, Quyana.
75. Cm tua-ill’ nuna tangrraqa,
76. St neqa
77. Cm neqnek nerelriik.
78. Cm Tuall’ wani. Camek wani tangerceci?
79. St g1 paluqtaq
80. cm- Oh, watken-qa ...waken ayalluuk?
81. St. yaa
82. St b3 paluqtaq
83. cm-una im’a tanem caullria?
84. St g1 - qemiq!
85. St b3 -qemiq
86. Cm qemiq. So waken ayakuni...qemi...qemi..
87. Stg1 qemikun
88. Cm- qemikun ayagluni...tua-i-llu...natmun piluni? Qemimek ayagluni tua-i-llu...
89. St g1 cikumi!
90. Cm ciku...
91. Stg g1 ciku...cikuulria
92. St. b3 nanvaq
93. St g1- cikum ...qengaani.
94. St b1- qaingani
95. St g1 Qaingani. (laughs)
96. St b3 - ceniinun
97. cm- O.k., ceniinun. Uum wani naaqellinia. Nanvam ceniinun.
98. (Some students reading quietly.)
99. cm – tua-llu! Nanvamek ayaglutek, natmun?
100. St b1 mermun...
101. St b3 paluqtemun
102. Cm paluqtamun?
103. St g1 no,...
104. St b3 ellu’urrlutek
105. St b2 napanun!
106. Cm oh, napanun tekillutek.
107. St b3 ellu’urrluni...
108. Cm Wani atam qanerniartuq atam wani aqsiniluni.

Appendix D cont.

109. Cm aqsivaa...ner'umallruamek, ai? Aqsivaa, tangrru atam tua-i...
110. St b1 ellu'urrlutek mermun... mermun ekluktek.
111. St g1 Cathy
112. Cm tuall' ellu'ur
113. Cm ii-i,
114. Cm kitak' page... nakleng! Page 30-mek ayagnirciquci.
115. St g1 tumet-ami, tumet
116. St g1 seven-aallemni bird-assullruukut cali bear-amek
117. cm- qaa?
118. Cm kitak' nepaunaci ciemek naaqluku. Kailriik.
119. St b2 tangellruuten bear-amek?
120. (students reading)
121. Cm p. 31
122. St g1 Cathy, una navgumauq.
123. (students continue to read to themselves, teacher walks from student to student and listens them read. Redirected St b1 to reading story quietly... Students reading well. Some reading together.)
124. St b2 look,taqutua
125. St b3 taqutua
126. 25:30
127. cm- Ok, kitak' tamarpeci page 31-aamun piqerci. Quyumta naaqeqatarput.
128. St g1 31-aamtua
129. St b2 31-aamtua
130. Cm ok, niirluki aperyarat piniartuci. Maligcuarluci. Ak'a tangrraqa... utaqaluta
131. Everyone reads story together. Read slowly: Niirluki "Ciukankuk Panik-llu nanvamun ayagtuk.. Akanivkenateng trangraak Ac'aq. Ciukam pia, kitak neritek."
132. Cm canek nerqatartat?
133. St b2 curat.
134. Cm curanek, kavirlinek-llu
135. Cm p. 31 (reading with whole class) Ataam...wow, assirpaa, maligcuarluni, Ciukankuk agyagtuk napat akuliitgun. Trangraak Nan'aq. Panik piuq, "Nanaaq kaigtukuk!" Nan'am piak, "Kitak' neritek."
136. Cm (to one student) page 32-aametuukut.
137. Cm Nan'aq, canek Nan'aq ner'a, nekautengqerta.
138. St. g1 neqnek
139. Cm Tuall' page 33 Catangqerta?

Appendix D cont.

140. St. g1 kaviaq
141. Cm page 34 “Ataam ayagtuk mayurlutek qemikun. Qemimi tangrraak Ayak’aq. Ciukaq piuq, ‘Ayak’aaq kaigtukuk?’ Ayak’am piak, ‘Kitak’ neritek.”
142. Cm (with students)...page 34...”Ataam... page 34 (to a student)... ayagtuk qemikun (maligtaqutellriit quyanaqvagtat) ...Qemiim aciani tangrraak Cup’aq. Panik piuq, ‘Cupaaq, kaigtukuk!’ Cup’am piak, ‘kitak neritek’”. Ataam ayagtuk nanvam ceniinun. Nanvam ceniini tangrraak Minek’aq. ”
143. Cm - Excuse me. Aqumgaurluten maligtaquulluten. (switched two students) Wavet aqumi.
144. St. b1 taqutua
145. Cm Aam nutaqtaaqataramci, elpet wavet piqaa, elpet-llu yaavet.
146. Cm . page 35-aaq, 34-aankuk 35-aaq-llu naaqenqignauput “Ataam ayagtuk ellurlutek qemikun. Qemim aciani tangrraak Cup’aq. Panik piuq, ‘Cupaaq, kaigtukuk!’ Cup’am piak, ‘Kitak’ neritek.”
147. Cm page 35. “Ataam ayagtuk nanvam ceniinun.” Natmun ayagtak?
148. St. g1 nanvam ceniinun.
149. Cm nanvam ceniinun.
150. Cm (with students) “Nanvam ceniini tangrraak Minek’aq. Ciukaq piuq, ‘Minekaa q kaigtukuk! Minek’am piak, ‘Kitak’ neritek.”
151. Cm (w/ students) “Nanvamun tekitek ayaglutuk-llu” Natmun tekitek?
152. St g1 mer
153. Cm nan...
154. St b2 ..vamun
155. St g1 Nanvamun
156. Cm Nanvamun tekitek.
157. Cm (w/ students) “Panik qanertuq, ‘Aqsivaa!’ Ciukaq-llu piuq, ‘Wiinga-llu aqsiunga!’ Nanvakun aquilutek ayagtuk. Nanvam akianun tekicamek kuigkun utertuk. Cenamun tag’uk napat-llu akuliitgun ayaglutuk.”
158. Cm Natmun tagak?
159. St. g1 nanvamun
160. St. b2 ceniinun
161. Cm cenamun
162. Cm k..”Qemitgun tevlutek, ekvigkun-llu ellurlutek. Kuigmun tekicamek utertuk.”
163. Cm camun tekicamek utertak?
164. St g1 (yawns) kuigmun
165. Cm kuigmun
166. Cm ok, tuall’ waniwa partner-aqetaqatartuci. Elpetek ikayuqciqutek. Wiinga, wangkuk ikayuqniartukuk. Elpetek-llu ikayuqlutek.
167. Cm Igauciqatartuci, aptaqamci kiularniartuci, ai?

Appendix D cont.

168. St. g1 patuaqa Cathy
169. Cm yea, patuyugnaan.
170. Cm (clears throat) Wa-llu-qaa ukut ikayuqniartut. (pointing to students)
Ukut three-aaruciqut. Ukuk-llu two-aaqetaarlutek. Oh, ataucimek piugtutek,
kalikamek, piqtaagutniartuci (took away one sheet of paper)
171. St. g 1 yeah.
172. Cm Elpeci una kalikaqaci. K, igarcuuteryugciquuten. Qaillun-mi
piqtaarciqesta?
173. St. b 3 me, first.
174. Cm K, page 31-aamun kitak' piqerci tamarpeci.
175. Cm (to each student) Page 31-aamun piluten
176. St. b1
177. Cm copy-irraarluku, niicukayakuvet, copy-liciqamken.
Maligtaquterraara, ai?
178. St. b 2 ak'a
179. Cm p. 31-aami. Una naaqerraarluku apciqamci. Upingauci?
180. St. g1 eh-huh
181. Cm Oh, ukut kalikat waniwa. Elpet ciumek igarciquuten? (pointing to
one student) elpet ciumek igarciquuten? (pointing to another) One-aaliluten,
one-aaliluten. Piqtaaguciiquci.
182. St. g1 meqsugngaunga
183. Cm waniku
184. p. 31. Niicugniqerci. "Ciukankuk Panik-llu nanvamun ayagtuk."
Natmun ayagtak? (st. b 3 sharpening pencil. Inaudible)
185. St. b2 nanvamun
186. Cm igaucelluku nanvamun.
187. St. g1 nanvamun nanvamun igauulluku. (to partner)
188. Cm Ak'a igautaa? Igaucelluku nanvamun. Kiarrluku. Niiran, elpet
igauulluku.
189. Cm Number two-aametuuci. page 32-aamun kitek' piqerci. Page...una
utaqaqaqernauput.
190. St. b2 Caciqceta?
191. Cm igauci...apciiqua apciiqua tuall'...
192. St. b 3 Nanvaq ak'a.
193. Cm Number two-aaq piqataraci. Tua-llu, oh, tuani pitaituq.
194. Cm page 33-aamun kitak' peqerci.
195. St. b1 no, 32
196. Cm page 32-aami, kitak' 32-aami. Niicugniqerci "Ataam Ciukankuk
agyagtuk napat akuliitgun." Cakun ayagtak?
197. St. g1 Napatli...
198. St. g1 Napatgun

Appendix D cont.

199. Cm Napat akuliitgun.
200. Cm Elpet igaugsu two-aami. (to one student) Napat akuliit...
201. Cm Tauna aquigucuugan? (to one student who was distracted by a different page.) Aquigucuugan una?
202. St. b1 (shakes head then nods)
203. Cm Copy-liyugngaaqa, maligtaqutarkauguten ciemek.
204. Cm page 32-aami elpet kiugarkauullruan. Ikayucuci, Qanrutarkaugan.
205. St. b2 Napat akuliitni
206. Cm yea, qanrutaaten, igaugsu-gguq“Napat akuliitni.” Niiru wani.
207. (St. b1 flips through pages, stands up, and starts walking away.)
208. Cm Wow, uum ikayuraaten. Tailuten, tailuten.
209. St. b1 Una copy-lirraarnauqa.
210. Cm Copy-liniraqa pinarikan. Taqutniarrartukut. Aqumgaurluten.
211. Cm Kitak’ page 34-aamun piqerci. Ak’a pian. (to St. g2)
212. Cm 34, ikayurciamken, nallukaku. Page 34.
213. St. b1 30...Hey, 25
214. Cm Page 35-aamun piqerci. At...Tuall’ niicugnuluk “Ataam ayagtuk nanvam ceniinun”
215. St. b1 Nanvam ceniini
216. Cm Natmun ayagta?
217. St. b1 Nanvat ceniitni
218. Cm Nanvam ...
219. St. b1 Nanvam ceniitni
220. Cm Ikayurluku..nanvam cenii..
221. St. b1 Nanvam ceniitni
222. Cm page 35-aametuten? Page 35-aametuten (to st. b3) igaqcayuuicaaqukut.
223. Cm Natmun ayagta?
224. St. b1 Nanvam ceniitgun
225. Cm Atam naaqeqru (to st. b1, pointing to word) Nanvam ceniinun.(read together slowly) Nanvam ceniinun. Assirpaa. Assirluku-llu qanerluku.
226. St. b1 (inaudible Bethel)
227. Cm Qanrutarkaugan (to St. g1) Nanvam...nanvam...
228. Cm Una qanruteqerru...
229. St. b1 page 36
230. Cm page 35-aami
231. Cm Nanvam ceniinun. Igaucqelluku, katagpailgan. (to st. g1)
232. St. g1 igauulluku nanvam ceniinun (to partner)
233. Cm Nanvam ceniinun.

Appendix D cont.

234. Cm Tua-llu, page 36-aametuuci? Quyana, (inaudible) augna copy-liniaqa (to St.b1) Page 36, tamarpeci
235. St. g1 em...piksaitaa
236. St. b1 Cathy page number...
237. Cm Igautelaagu
238. St. b1 Cathy, page number 10-aaken? mun?
239. Cm page...oh, 5-aamun arulairciqngatukut. Page 36-aametuten?
240. St. b1 I thought 10-aamun.
241. Cm Niicugniurniartuci elpet igaucillrani, ai?
242. Cm Ayagtuaqatartukut. Niicugniuci?
243. St. g1 li-i
244. Cm "Navamun takituk ayaglutek-llu"
245. Cm Natmun tekidak?
246. Students Nanvamun!
247. Cm Kitak' number 4-aamun igausgu, nanvamun.
248. Cm Page 37, nangneq, aren malruk tayima.
249. St. b1 Cathy..
250. St. b3 eng, last, nangneq.
251. St. b2 eh, eng, nangneq.
252. Cm Niicugniuci? Niicugniuci? Naaqeqatarqa, "Cenamun tag'uk napat-llu akuliitgun ayaglutek." Natmun tag'ak?
253. St. b2 mermun tagtuk
254. St. b (inaudible)
255. Cm niicugnillruavnga.
256. St. b2 Cenamun
257. Cm Cenamun. Kitak igauulluku tauna Number 5-aaq cenamun
258. St. c-e-n, c-e-n,
259. Cm Wantuten. Cenamun, cenamun. Nallukaku, nallukaku, ikayurniaran.. cenamun, cenamun-aarungatuq? (to st. g1) Atam tangerqerru page 37-aami. Tang tua-i.
260. St. b1 Ok, taqutukut.
261. Cm atauciq tayima. Page 37-aami. Tangertua. O.K, una niicugniqerciu, niicugniuci?
262. St. b1 No!
263. Cm Kina tuall' piqatarta?
264. St. b1 (mentions student name)
265. Cm (Student name) Kina piqatarta? (to girls. St. g 2 has head down) Ai,(student name) atam igaiyuuq. Augna copy-irniaqa taqucaraarqumta.
266. St. b3 Ayagqinariuq.
267. St. g1 Kita one more. (handing paper to partner)
268. Cm Atauciq tayima, "Kuigmun tekicamek utertuk"

Appendix D cont.

269. Cm Natmun tekitak?
 270. Students Kuigmun
 271. Cm Kuigmun, igaulluku kuigmun
 272. St. g1 igaulluku kiingan kuigmun
 273. St. b1 Cathy, nutaan 5-aami (inaudible) copy-liyugngaunga?
 274. Cm Quyana,
 275. St. b1 Your welcome.
 276. Cm Ateci igaulluki, initial-aarluki. (walked away to make copy for student)
 277. St. g1 wiinga pinauqa, Cathy. (St. g2 had head down)
 278. Cm Yeah, ateci igaulluki, quyanaqvaa.
 279. 30:40 Mini-lesson –Day 2
 280. cm Kepnerciq 3, unuaquani
 281. (Students reading “Kailriik” to themselves at their own pace, except for one student flipped through pages.)
 282. St. b1 Taqutua
 283. St. b1 Taqutua
 284. (One student got up and went to explore the cassette recorder)
 285. Cm (to st. b1.) Uitaskiu, ai? Quyana.
 286. Cm (to st. b1) tailuten. (sat down with students but got up to move cassette recorder away.)
 287. St. b2 Ak’a taqutua.
 288. Cm yea, kitak’ wangkuta naaqnauput quyumta.
 289. Cm Quyumta kitak’ naaqnauput. Page...
 290. St. b2 page 31
 291. Cm page 31
 292. St. b2 Kiingan tuaten pinrameng 1.
 293. Cm Yea, (student name) 31-aamtuq, (student name) 31-aamtuq.
 294. St. g1 tamamta 31
 295. Cm Niirluki. (reading story together) niirluki assircaarluta.
 296. (Second reading of story together- loud talking in background)
 297. Cm Naaqiyulit-am iquit-llu tangenkegcaarlalliniat. Page 31, quyanaqvaaall’ niirluki.
 298. Cm page 34 (crying in the background- continued reading together)
 299. Cm Catuqatarqa Cup’aq?
 300. St. b fish, fish
 301. St. b neqa
 302. Cm ii=i
 303. St. b neqa
 304. Cm ii-i. (continued reading)
 305. St. b2 taquteqatartukut

Appendix D cont

306. Cm (continued reading with students) “Ataam ayagtuk nanvam ceniinun. Nanvam ceniini tangrraak Minek’aq” Wow, assirpaalli-tanem maligtaquutellriit. “Ciukaq piuq, ‘Minekaa q kaigtukuk!’ Minek’am piak, ‘Kitak’ neritek.” tuall’ wantukut page 36, page 36. “Nanvamun tekitek ayaglutek-llu. Panik qanertuq, “Aqsivaa!” Ciukaq-llu piuq, “Wiinga-llu aqsiunga!” Nanvakun aquilutek ayagtuk.”
307. (Phone rings)
308. Cm page 37-aaq naaqeqerciu, niicugniurciqamci (got up to answer phone- students reading except for st. b1 and st g2-talking, pointing, then b1 got up and sat on the floor away from group.)
309. (Cm on phone about meeting after school 10:40 am.)
310. (Two students reading- crying in the background)
311. St. g1 Taqutua.
312. St. g1. Candy-tulria.
313. St. g2 Candy-turtuq. Cali (student name)
Cm Ok, Kitak’ cali 37-aaq naaqeqerlaut. Quyanaqvaall’
314. St. g2 Cathy, Cathy, Cathy cali (student name)
315. St. g1. Even (student name)
316. cm Kitak’ page 37-aaq cali pinauput. (Navam akianun...st b1 got up to spit out gum or candy in trash.)
317. St g2 pinguaq (to b1)
318. (teacher reading story while students listened and followed along. B1 sat down)
319. Cm egtepiallruan, right? quyana, niiskuvtek quyanaqciqutek. (to two students who are distracting others by eating candy and/or walking) (student name)
320. Cm Kitak’ page 31-aamun piqaalta. Ukunek apciiqamci. Apciiqamci. Atam niicugniqaa (noise in background) Page 31-aami apteqataramci. Kia-kii kiuniartanga.
321. Cm Page 31-aami nani uitaak?
322. St. b2 Nanvamun
323. Cm Nanva...
324. St. b2 ..mun
325. Cm nani uitaak?
326. Student (inaudible)
327. Cm Nanva...nanvamun? (Aide came to make phone call about defiant student) Nani uitaak page 31-aami?
328. Cm Una plus-aartaqa, cumikacagarluni, assirpaa. Tua-i-ll’ nanvami uitarraarlutek kinguani natmun pillruak?
329. St. b2 napat akuliitgun (crying in background)

Appendix D cont

330. Cm yea! Napat akuliitgun. Napat akuliitni uitarraarlutek tuall' natmun pilutek?(b2 got up with book and walked away)
331. St. b2 Qemikun
332. St. g1 Kaviamun!
333. St. b2 Qemikun
334. Cm Kaviaq nanta?
335. Cm Qemi..
336. St. b2 ..kun (Aide talking on phone in close range)
337. Cm qemimi uitauq
338. Cm tuall' page 34-aami natmun pilutek?
339. St. b2 qemikun
340. Cm Qemikun tang tua-i. (inaudible) (points to illustration)
341. St. g1 qemikun ellu'urrulun.
342. Cm Ellu'urruluni tuall' natmun?
343. St. g1 caqtaarluni.
344. Cm Ac'aq tangraat.
345. St. b2 qemim, qemim
346. St. g1 no, Cup'aq!
347. St. b2 qemim
348. Cm Assircaaqatartukut. Waniwa
349. Cm Page 34-aametuci, ai? Tamarpeci. 34, 34 , 34. Waniw, kituran. 34-aami natmun qemimi uitarraarlutek tuall' camun pilutek?
350. St. b1 Qemimun
351. Cm Oh, qemimun tua-i-llu natmun kinguani?
352. St. b2 Nanvam ceniinun
353. Cm nanvam
354. St. g1 palutamun
355. Cm ceniinun. Palutaq uitauq, yeah. Tuall' kinguani natum pia
356. St. b2 Nanvamun
357. Cm Nanvamun? Wall'...Tuar-tang man'a nanvaurlia. Tangraci. Nanvaunganani. Nanvamun pilutek tuai-i-llu natmun?
358. St. b2 nanvamun
359. Cm Utertuk, ai? Cenamun tag'uk tuall' napat akuliitnun ayaglutek, ai?
360. Cm Tua-llu, waniwa, akwaugaq... partner-allci ullagluki. So elpetek mumiguciiqelliniutek. (to 2 students)
361. St. b1 Wankuk (student name)llu partner-aqeci.
362. Cm (student name)-llu, pingayuullruci. Ukuk wani mumigutqatarkuk.
363. St. b1 wani uitallrukuk

Appendix D cont

364. Cm Tua-llu, wani, atam igautellici tangerqercitki. Number one-aaq cauga, qaill qanerta number one? Maktaat ayaglluki. (st g2 stretching, not paying attention)
365. Cm nanva...
366. St. g1 mun
367. St. g1 nanvamun
368. Cm nanva... tanenkegcaarluku
369. Cm nanva. Nanva...(tangraaten took book away from g2) nanva...
370. St. g1 mun!
371. St. g1 napam akunliitgun
372. Cm Number 2-aaq qaill qanerta?
373. Cm Napat...
374. St. g1 napat akunliitkun
375. Cm akunliitgun
376. Cm #3-aaqmi?
377. St. b2 kun
378. St. b2 nanvaq
379. St. g1 nanvaq...mun
380. Cm nanvamun
381. St. g1 nanvamun
382. St. b1 cenii...
383. Cm ceniinun.
384. St. b1 # 4
385. Cm Nanvamun
386. Cm #5 Cena...
387. St. b1 cenamun!
388. Cm cenamun
389. St g1 kuigmun
390. Cm # 6 Camek tangerceci? (noise in background) Camek elpekiceci?
391. St. b1 mun
392. Cm Camek elpekiceci? Tangenkegcaaqcetki (noise in background) (in low tone of voice)
393. St. b2 kuigmun
394. Cm kuigmun. Camek tangerceci? (in whispered tone)
Qanutenrilkuvcia wiinga qanruciiqamci. Camek tamarmeng ayuqellriamek pingqertat? Camek tanger... (g2 turned away.)
395. St. b1 mun, mun, mun
396. Cm mun, mun, mun! Yea! (high five) Mun! Kitak' piqtaagullukci mun-aat cet'liqercetki cet'lirraarluki mun-aamek tangerquvet uum-llu tua-I tunluku taumun tunluku, (g2's name in quiet voice)
397. St. g1 eng

Appendix D cont

398. Cm ikayurciqaaten partner-aavet
 399. St. g 1 Nanvamun
 400. cm...tang, nanva...cet'liluku aciakun mun-aaq. Waten, waten
 (illustrates)
 401. St. b1 Ikayulaagaqa, ikayulaagaqa, mun
 402. Cm yeah, mun-aaq (student name) tua-i. Igartua..qanrulluku
 qanrulluku (to st g1)
 403. St. g1 (student name) igauulluku mun (g2 went under the table)
 404. Cm (student name) kitak qanrutqerru.
 405. St. g1 (walked over to g2's desk) (student name)niicucaarluten.
 406. Cm ikayuqsugaaten
 407. St. g1 nalkutai candy-t!
 408. Cm egeski trash-amun. candy-tunqigcaqunak, inerquramken.
 409. St. g2 tegutelguuq
 410. Cm #5-aaq piarkaungan (to st. b1) Ok...mun-aanek ak'a piukut waniwa.
 Cet'liarkaullruan... aciakun cet'liluku -mun
 411. Cm qavcinek mun-aangqerceci elpeci?
 412. St. g1 1, 2, 3, 4
 413. Cm 4. 1, 2...
 414. Cm Una-mi? Una-mi qaillun qanerta? Oh, allaulliniuq, ai? Ceniinun
 Four-aanek tangertua, tua-i-llu elpeci, ukuni (distracted by st. b1) taiski, taiski
 (candy in hand)
 415. St. g2 Pocket-aani uitauq.
 416. Aide (sh...test-ariuq to another student nearby)
 417. St. b1 (inaudible)
 418. Cm (Got up to get papers) OK, tua-llu mun-aanek allanek
 kiarteqatartuci. igarcuuteci anlluki. Igarcuuceci anlluki wall' aqvaluki.
 419. Cm Elpetek partner-aaqeciiquek cali. Qavcinek-kiq nalkucugngan...
 Oh, sorry...qavcinek-kiq nalkucugnganiarceci? yugtun
 420. St. g1 Naugun -tam (inaudible)
 421. Cm mun-aanek, mun-aanek kiarteqatartuci (stepped away to get a
 container of books)
 422. St. b1 cimigarmun
 423. Cm cimgamun?
 424. Cm qaillun piamta,..(bringing a container of classroom books) cami-
 kiq mun-aaq allailarta? Taiqerci atam apteqataramci (some students walking)
 425. St. g1 mun
 426. St. b3 mun...moon-aaq
 427. cm (student name) ikayuryugtua. Taiqaqaa. Yuarpailgemta
 apteqataramci.

Appendix D cont

428. Cm (student name) aqumlunten. Quyana niiteqatarluni, quyavkarluta.
Cami –mun-aaq atularceta? (b2 sat down) Cami atularceta? Caaqamta?
429. St. b1 Inarteqataraqamta
430. Cm Inartegateraqaqamta?
431. Cm Yuut, qanemciaqamta, cami mun-aaq una atularceta?
432. St. b maktaamun.
433. cm maktaamun? Ok, maktaamun qaillun tauna sentence-aaruyarta?
Maktaamun... qaillun-kiq maktaamun? Qaillun maktaamun
434. St. b1 uitaluni maktaami.
435. St. b2 (inaudible look or nope), makmun, makmun
436. Cm uitaluni maktaamun? Wall'u-qaa uitaluni maktaa... Naliak
assinrua? Yuk uitaluni maktaamun wall' Yuk uitaluni maktaa..
437. St. b1 mi?
438. Cm mi? Oh, mi! Mi-aaq assinruciqsugnarquq. Kitak' cali
umyuarteq...assirtuten!
439. Cm Kitak' cali umyuarteqluci, cami mun-aaq atularceta? Kinkut
akwaugaq waten pillruat? (raises hand to show up and down movement-
fishing)
440. St. b1 manaryarmi
441. Cm Kinkut manaryallruat akwaugaq? (b1 raises hand) Oh, nani
manaryallrussit?
442. St. b1 yaaqsicuayaarmi
443. Cm Yaaqsicuayaarmi? Oh...tuall' allamek cali apteqataramci
444. Kinkut nunacuarmun ayallruat? Ayallruten nunacuarmun? (points to
b1. Nods)
445. Cm Natmun ayallrussit?
446. St. b1 Nunacuarmun
447. Cm Nunacuar(inaudible, whispered tone)
448. St. b1 (inaudible)
449. Cm (Pointing to east side) Ikani uitalriit camiunguat? Augaani, avani.
Camiunguat?
450. St. g1 (inaudible)
451. Cm No unugmi iciug' tanglaqput kenurait. Camiunguat?
452. St. g1 Night...Nightmute!
453. Cm Nightmute-aq, yugtun
454. St. b1 (inaudible)
455. Cm Negtemiut. So ayakataqumta Negte... qaillun qaneryarcia...
456. Cm Unuaqu ayagciqua Negte...
457. St. b1 temi
458. St. g1 Negtemiungun
459. St. b1 negtemiumi

Appendix D cont

460. Cm negtemiumi? Negte...?
461. St. g1 mun
462. Cm mun? Negtemun?
463. Cm wall-u-qaa amani uitalria camiungua? Cam. camiuguat
amanelnguut? (points to west)
464. St. g1 Tununek!
465. Cm Tununek..Unuaqu ayagciqua Tununer...
466. St. b 1 mun or mi?
467. Cm mun or mi? Naliak assinrua...assirciqa?
468. Cm Maybe (student name) (inaudible)
469. Cm Unuaqu ayagciqua Tununermun. Kitak' qanqerciu.
470. Everyone Unuaqu ayagciqua Tununermun.
471. Cm Assinrunganani.
472. St. b1 Unuaqu ayagciqua Bethel-aamun.
473. Mini-lesson
474. Cm Kitak' ikayuqluci yuaqerci mun-aanek.
475. Cm (student name) mun-aanek yuartut. Huh?
476. St. g2 akwaugaq (inaudible) anlanarqellruuq hill-ami wiinga
aknimarilua (?) (inaudible)
477. Cm qaa.
478. St. g1 Una mun-aituq!
479. Cm Kitak' cali pitailkan allanek yuarluci. Mun-aanek pitailkan allami
yuarluten.
480. Cm Makucini (holding book)...
481. (student from other group comes and starts talking)
482. (students looking through books)
483. cm (inaudible) nateqvani uitaciqngata? Aperyarami?
484. Cm (looks through books) Ok, kita, maybe tuani.
485. St. g1 I know where remem... (stood up)
486. Cm camek?
487. Cm Ok, kitak' aqvaqerru, aqvaqerru.
488. Cm wani tangellruten? (holding a book, st. b1 shakes head)
489. St. b2 amauq is grandma. (repeat)
490. Cm Amau...Amauq atqellinia (referring to character in book)
491. Cm oh, (to st. g1 who found Yup'ik dictionary) kitak' yuaryarturu.
492. Cm Nantarkauceci? (to students from other group near the window)
493. Cm Nalkucugngauten-qaa mun-aalegnek. Kiarrluten.
494. St. b1 under the (inaudible) Crabby crab crab. (holding a book)
495. Cm Makucinek cali aturyugngauten. Kitek yuaqaa agvailegpet. Mrs.
Smith-amun agvailegpet.
496. St. b1 mun. Ms. Smith-amun

Appendix D cont

497. Cm Alaa! Ms. Smith-amun agvailemta.
 498. St. b1 Ms. Maria-mun.
 499. Cm Ms. Maria-mun.
 500. Cm Naugam one-aaq.
 501. St. g1 Nauga em-aaq (holding dictionary)
 502. Cm You know what, una dictionary-iungami, aturngaicugnarqaa wani.
 Aperyarat wani amelkacagartut. Allami kitak' yuaqaa.
 503. St. b1 (reading in English)
 504. Cm oh, tauna-qaa yugtaunrituq, taiteqerru kitak. (took book from St b1)
 505. Cm Alarcaaqelliniuq. Una al'angqalliniuq. Elliyartuqernaauqa
 uitavianun. Una, qaill' qanerciqa one-aaq. Aperyaraq catailengraan?
 506. St. g2 Cathy, una piarpiallruuq.
 507. Cm Al'a, nauga! Piarpialluni. Mun-aanek. Nalkucarpialluni.
 508. (Student from Aide's group: Qussauyaq. Qussmun.)
 509. St. b1 (reading) I...can't... sing...with...
 510. St. b2 (inaudible)
 511. Cm Qanrusgu, igautniaraa. Nalkututen! (to St. b2)
 512. Cm Wani-qaa nalkuciiquten.
 513. St. g1 Una imangsagaituq! (background noise)
 514. Cm (pointing to word in text) kenirvigmun.
 515. St. g2 mun-aamek tangertua!
 516. Cm kitak igautelaagu wavet!
 517. Cm "Kuulicaaq qanertuq, piyagarmun." (text in book)
 518. (end of tape)

Appendix E: Number of Times mun/nun Used

Group 1 Students, Low Group	Pretest	Partner Group Activity	Individual Retelling	Post test	Delayed Post test
B1	1/16	1/45*	1/3	(Absent)	1/11
B2	1/21	1/45*	0/68	0/58	3/78
G1	1/18	0/40	0/53	0/56	1/48
G2	()	0/40	0/35	0/27	(Absent)
B3	0/16	(did not participate in group)	0/4	0/0	(Absent)
Group 2 Students, High Group	Pretest	Partner Group Activity	Individual Retelling	Post test	Delayed Post test
G1	1/36	1/68	0/59	3/54 (includes 1 misused)	2/96
G3	0/35	1/68	1/64	0/66	2/67
G2	0/13	1/78	0/83	0/73	1/95
G4	3/25	1/78	1/45	0/53	1/28
G5	1/53	1/78	2/37	0/30	0/123

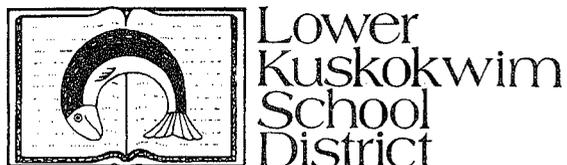
*Incomplete word written "nanamu_ "

Appendix F: Number of Times mi/ni Used

Group 1 Students	Pretest	Partner Activity	Individual Retelling	Post Test	Delayed Post Test
B1	1/16	0/45	0/3	(absent)	0/11
B2	2/21	0/45	0/68	0/58	1/78
G1	2/18	0/40	4/53*	0/56	0/47
G2	(absent)	0/40	0/35 ¹	0/27	(absent)
B3	2/16	(did not participate)	0/4	0/0	(absent)
Group 2 Students	Pretest	Partner Activity	Individual Retelling	Post Test	Delayed Post Test
G1	0/36	2/68	3/59	4/54	6/96
G2	2/13	2/68	3/83	5/73	4/95
G3	0/25	2/78	0/45	0/53	2/67
G4	4/35	2/78	0/64	0/66	1/28
G5	5/53	2/78	1/37	0/30	3/123

Note: G1 in Individual Retelling used -ni in place of -megni, a different form.

Appendix G: Permission Letter



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To Whom it May Concern:

Cathy Moses has permission to use a classroom book titled Cukariukut written Yup'ik by Oscar Alexie and James Berlin, Sr. This book developed by Lower Kuskokwim School District Curriculum Bilingual Department. This book will be used for her classroom for her Master's Thesis she is taking for a language acquisition course of study with Dr. Sabine Seikmann of University of Alaska Fairbanks.

Permission Approved by:

A handwritten signature in cursive script that reads "Gayle Miller".

Gayle Miller, Director of Academic Programs & Support March 31, 2010