

IMPACT OF INDIGENOUS LANGUAGE REVITALIZATION AND
REPRESENTATION ON STUDENT EXPERIENCE AT THE
UNIVERSITY OF OREGON

by

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Indigenous language vitality has been linked to Native American community health and individual well-being (Whalen et al., 2022). The number of language revitalization programs that support this effort has grown in recent years. One of these programs is the Northwest Indian Language Institute (NILI), which is located at the University of Oregon. For the past 26 years, NILI has motivated Indigenous students, and students interested in language revitalization to attend the University of Oregon. This study seeks to analyze current University of Oregon students' experiences with and attitudes toward Native American languages, language revitalization, and NILI. The analysis of this needs assessment will inform strategic planning at NILI on how to best support this community, and future members of this community.

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Positionality

I am an undergraduate student majoring in Linguistics and minoring in French in the Clark Honors College. I worked for the Northwest Indian language Institute (NILI) from February to August of 2022. In this experience, I learned about the profound impact that language revitalization programs can have and the large breadth of support that NILI offers to cultivate this.

My main goal for my thesis was that my work could be used to have a positive impact on a community that is larger than myself. I knew I wanted to work with NILI on this project to help their efforts in language revitalization, and luckily, they had a project that needed to be worked on.

I am a white non-Native person. There were times during this project when I felt my ethnic identity diminished the agency I had in this field. That being said, the seven months I spent working for NILI gave me a foundation to build my interpretations on, and the support I received from advisors greatly improved my confidence in my analysis.

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1. Introduction

Native cultures are valuable and inextricably tied to Native languages. Revitalization programs play a key role in supporting the vitality of Native languages. This is essential because the US, like many nations, has promoted forcible assimilation programs, which has led to a decline in the number of speakers of Indigenous languages.

Among the organizations working to promote Indigenous language vitality is the Northwest Indian Language Institute (NILI). NILI was established in 1997 to support Native language revitalization programs in Oregon, Washington, and Idaho. For the past 26 years, they have been supporting tribal nations by responding to needs in teacher support and training, curriculum development, and distance learning materials development. They are among a handful of groups that work to support Native students at the University of Oregon.

At the University of Oregon, revitalization and representation of Native languages promotes inclusion and student well-being. This project has surveyed 16 Native and non-Native students to determine their prior experience with Native languages, language revitalization, and NILI. Building on this understanding, organizations like the Northwest Indian Language Institute (NILI) can continue to provide tailored support for Native students and students engaged with language revitalization.

2. Literature Review

2.1. Need for Language Revitalization

The United States is located on the traditional lands of over 574 federally recognized Tribal Nations and even more non-federally recognized Tribes (National Congress of American Indians, 2020). Centuries of disease, violence, and genocide caused by European settlers and the US Federal Government to dispossess Native peoples of their lands and cultures have impeded their inalienable right to culture, language, and way of life (White House Tribal Nations Summit, 2022). These actions are systemic and cannot be undone, however, language revitalization (or revival, in cases where a language is brought back into use after a period of dormancy without users) can help mend broken connections and heal generations of historical trauma. The United States has a responsibility to uphold the access to education and communication, among other elements, of Native peoples as per the International Labor Organization (ILO) Convention on the Rights of Indigenous and Tribal Peoples (Keane & Meils, 2016). Continued use and revitalization of culture and language is a protective factor for physical and mental health at an individual and community level (Whalen et al., 2022). A diversity of organizations, like the Northwest Indian Language Institute (NILI), can be valuable partners to Tribes as they strengthen their language programs, health, and autonomy.

2.2. Impact of Traditional Language(s) Availability

2.2.1 Impacts on Individuals

Ability to use the Native languages is a protective factor for Native students and can benefit non-Native students' cultural awareness, promoting the well-being of both groups.

To support personal well-being within Native American Tribes, community integration and cultural connection are vital. Behavioral health services are typically informed by White American cultural values (Pomerville, 2022). These systems do not always cater to the needs of Native American clients. To understand how to better serve this group, 51 practitioners who predominantly serve Native Americans were interviewed. The analysis showed a common theme that “American Indian client desire for community connection and cultural engagement is common and is an important part of healing.” (Pomerville, 2022). Integration with one’s cultural roots and community can help individuals build a stronger personal foundation which promotes healing. Language, although not explicitly stated in this study, is a vital piece of cultural engagement. An additional survey of Native American tribes in the Midwest region found consensus that “the factors thought to be protective for youth clustered around the culture and language of the tribal community” (Mmari et al, 2010). Knowledge of and access to traditional languages can provide a profound sense of belonging for Native peoples. This can help heal generational trauma caused by historical factors that lead to the annihilation of their cultures and languages.

Healing is difficult to measure because of its highly personal and variable nature. However, a secondary impact can be seen in academic achievements. It has been shown that “the inclusion of Native language and culture in school curriculum is an important factor in Native American children’s academic achievement, retention rates, and school attendance” (Jansen et al., 2014). This is imperative as Native students are statistically at a higher risk for factors that induce attrition. It must be noted however, that not all Indigenous students (or adults) have a desire to connect with their traditional culture(s), and learning a traditional language may not be important if one is distanced from the culture (Mmari et al., 2010). Access to cultural and

linguistic education programs tends to benefit the well-being of Native American individuals and their performance in school, which can have a dramatic impact on their quality of life, and access to opportunities after graduation.

2.2.2 Impact on Communities

To support a language revitalization program, community interaction is required. This interaction and common goal in turn strengthens community integration. Tribal communities, bands, nations, and groups can vary widely in size, cultures, and vitality of traditional languages. As such, language revitalization programs are not one-size-fits-all. In an evaluation of 138 programs nationwide, there was one common factor that tied to their overall success, “language revitalization through community strengthening is how programs become sustainable. Establishing communal environments that promote community interaction can strengthen relationships and identity. The more the community interacts, the more exposure to language they receive.” (Bureau of Indian Affairs Native Language Revitalization Literature Review, 2023). Language is a social practice; it requires participation from a group. Language revitalization programs that attained community buy-in were successful in promoting language vitality and strengthened ties within communities. As a second benefit to the revitalization programs, increased community support created richer content that aligned with community needs. “These and other initiatives ... help teachers provide Indigenous language curriculum and content that aligns with both state requirements and cultural traditions and needs.” (Bureau of Indian Affairs Native Language Revitalization Literature Review, 2023). In response to content that meets state requirements and the articulated needs of community members, community

engagement increased. Community health and language revitalization programs are reliant on each other; strengthening one strengthens the other.

2.2.3 Impact on Non-Native Learners

Access to educational programs on Native American languages and cultures has been shown to have a positive impact on non-Native students in addition to Native students (Jansen et al., 2014). United States history courses are not complete without the addition of perspectives from Native American sources. Being informed about forced assimilation programs by the Federal government as a legacy of 500 years of colonialization prepares students to have nuanced perspectives on American history. Knowledge about or participation in revitalization programs, like the Ichishkiin language courses at the U of O is “of interest to students wanting to understand more about Northwest Native history and cultures, or who want an opportunity to study and understand a language radically different from English.” (Languages at the University of Oregon, 2024). As not all of the respondents to this survey are Native, how revitalization impacts non-Native students is an important factor to take into consideration.

Language revitalization programs have a profound positive impact on individuals and communities by increasing access to linguistic and cultural resources which helps to heal cycles of intergenerational trauma.

2.3. Language Revitalization Policy in the United States Since 1990

The goal of this section is to provide context on how language revitalization programs have grown in number and depth over the past several decades. To simplify my search, my timeline will begin with the passing of the Native American Languages Act (NALA) in 1990.

2.3.1 What is The Native American Languages Act (NALA)?

NALA was passed in 1990 and set a precedent as the first federal policy to support Native American language vitality, in contrast with previous assimilation policies that worked to eliminate the languages (Sen. McCain, 1990). NALA provided grant opportunities for established elementary school language teaching programs and increased scholarly attention to the field of revitalization (Warhol, 2012). The two types of programs NALA funded were language nests and survival schools. The goal of both programs is to produce young fluent speakers in a Native language while providing support for teacher training and material development. The main difference between the two is that language survival schools require instruction in all areas of education (math, science, language arts, and reading). The original act required language nests to have at least ten students under the age of seven and provide language instruction to the students' caregivers. Language survival schools had similar criteria, but had to have classes of fifteen students minimum.

NALA was amended in 1992 to lower the minimum number of students in the programs. Language nests went from ten to five students and language survival schools lowered from fifteen to ten students. This made more programs eligible to apply for funding. The grant application process is highly competitive, yet the NALA amendment built a structure to increase

the number and value of grants awarded every year. Between 1992 and 2012, the number of accepted applications rose from 11% to 26% and the average amount awarded rose from \$2 to \$3.3 million (Warhol, 2012). NALA and its subsequent amendment provided funding for established programs to build fluency in young learners and began the legacy of support for language revitalization programs from the United States federal government.

2.3.2 The Esther Martinez Native American Languages Preservation Act

Passed in 2006, it amends the Native American Programs Act of 1974 and provides funding for early childhood education programs in Native languages. It was named in honor of Esther Martinez, who was awarded with a National Endowment for the Humanities Heritage Fellowship for “almost single-handedly saving the Tewa language” (Sutton 2017). The structure of the act is based on NALA, providing funding opportunities for language nests and survival schools. In addition, it also supports revitalization programs for community members and language instructors. It was reauthorized in 2019 to extend the maximum grant time from three to five years and reduce the minimum number of students in language nests to five and survival programs to ten students (Sen Udall, 2019). An average of \$10 million was allocated each year to programs from 2006 to 2012, and \$14 million each year from 2012 to 2024, which are expected to continue in the future (Gray, 2019). Despite this “[Administration for Native Americans] ANA grants are competitive which tribes argue pits them against one another and small tribes, like Alaska Native Villages, are at a disadvantage due to capacity issues” (Bureau of Indian Affairs, 2023). While programs like the Esther Martinez Act are vital to language revitalization efforts, there is still a deep need for grant programs to support revitalization efforts.

2.3.3 10-year National Plan on Native Language Revitalization

This plan was proposed during the 2022 White House Tribal Nations Summit. While it has not been signed into action, it has three key areas of focus. First, raising national awareness of the importance of language revitalization (White House Tribal Nations Summit, 2022). Second, acknowledging the role of the Federal government in forceful dispossession of language and culture through boarding school programs (National Indian Education Association, 2022). Third, working with Tribal governments to hear their articulated needs for how best to support language programs nationally (Goodluck, 2022). This plan is still in its infancy and lacks crucial details on spending plans for how language revitalization programs will be supported. As President Biden nears the end of his term in office, it will be interesting to see if this plan is signed into action.

2.3.4 The Every Student Succeeds Act, Title VI: Indian, Native Hawaiian, and Alaska Native Education

This act is an amendment to the Elementary and Secondary Education Act (ESEA) which, created in 1965, is one of the largest federal funding sources for elementary and secondary education in the United States. This amendment in 2015 increased accountability standards for decreasing the achievement gap between disadvantaged students and the national average (Skinner, 2024). Title VI of this act focuses on providing funding for education programs that predominantly serve Indian, Native Hawaiian, and Alaska Native children. Funds are available through competitive grant programs.

While application criteria does not specifically require programs to involve language instruction, this source of funding can be used for language revitalization programs.

3. Methods

3.1 Targeted Population

The target population for this study are current University of Oregon students who have shown interest in language revitalization, identify as Native, or both. This survey is focused on understanding how language revitalization and representation impacts student experience at the University of Oregon. With that in mind, we wanted to hear from Native and non-Native students who have a connection to these programs. The participants have been recruited through visits to Ichishkiin courses and Native American Student Union (NASU) meetings, mailing lists associated with Indigenous student groups on campus, and promotional posters with a QR code.

To provide context on the survey population, here is a short description of the programs or student groups available to support Native American students at the University of Oregon. I have sent my survey to: NASU; the Native American Law Students Association (NALSA); the Sapsik'wala Teacher Program in the College of Education; the Many Nations Longhouse; the Indigenous Race and Ethnic Studies program (IRES); the Native American and Indigenous Studies program; and the Native American and Indigenous Studies Academic Residential Community.

Participants are undergraduate and graduate students who are above the age of 18. We distributed this survey using email list serves, in person presentations, and posters. We received 16 responses to this survey. The size of this research population is less than what we had hoped for, but represents a varied group of people, while still being manageable to analyze for presentation in the spring of 2024.

3.2 Survey Design

The data collected for this study is from an online questionnaire which is included in the appendix. It consists of short response, multiple selection, and multiple choice questions. Short response questions have been analyzed using Grounded Theory (Charmaz, 2006), and multiple selection and choice questions have been analyzed using statistical analysis. Below is an overview of the topics in each section.

Section 1 - Summary of the rationale for the study, consent acknowledgment, 18 years or older verification.

Section 2 - Questions to ascertain previous awareness or experience with NILI. The final question asks the respondent if they self-identify as Indigenous (Native American, American Indian, Indigenous of the Americas, Alaska native, ...).

Section 3 - This section of the survey branches into two parts depending on whether the student has self-identified as Native or not. If the student has self-identified as Native, they are asked to respond to questions on what tribal community(s) they are a part of, past exposure to Native language(s) in their communities, and previous experience with their traditional Indigenous language(s). Both branches ask questions on interest in language revitalization, awareness of opportunities at the University of Oregon, and attitudes towards Native language representation at the University of Oregon. The last question in each branch asks if they would like to enter into a drawing for a \$50 gift card to the Duck Store.

Section 4 - Thanks the respondent for participating in this study and allows them to enter their email for the gift card drawing, or to be informed of the aggregated results after

analysis. This ensures their email is not connected to possible private information in their responses.

3.3 Data Processing

3.3.1 Grounded Theory

Responses to short answer questions have been analyzed using Grounded Theory using Dedoose software. This approach to qualitative data analysis reduces researcher bias and allows similarities between responses to create patterns. Qualitative data is difficult to analyze because “themes cannot be observed as they are perceptions, experiences, feelings, values and emotions residing in the minds of participants/respondents of a research” (Mishra, 2022). Understanding this is key to accurately finding patterns between responses. As an undergraduate researcher, I lack experience with this type of analysis. I have been considering the balance of when to use my intuition and when to count it as bias. Too much pressure, however, blocks productivity, as such, I will also be incorporating the mentality that “theoretical playfulness allows us to try out ideas and to see where they may lead” (Charmaz, 2006, pg 71). The nature of Grounded Theory allows the researcher to test different data analyses. By reanalyzing several times, and collaborating with colleagues, individual bias is minimized, and the richness of the data can be shown in the complexity of the findings.

Grounded theory is a long process that involves many iterations of analysis. Below is an outline of the steps for analyzing data with this process taken from Charmaz’s (2006) book *Constructing Grounded Theory, A Practical Guide Through Qualitative Analysis* and Taylor-Adams (2022) application of the process in her *L2 Motivation in Language Revitalization Practice* PhD thesis.

1. **Open coding** - read through approximately 10% of the total data and highlight pieces that are interesting, surprising, noteworthy, common, etc.
2. **Axial coding** - analyze codes from step one and organize them into a framework with themes. Go back through the data, and recode using this framework.
3. **Self-check** - At specific points of data analysis (generally, 10%, 25%, 50%, 75%, and 100%) return to previously analyzed data and evaluate if new codes need to be changed (adding them to different subcategories in the framework for example) or added.

The goal of Grounded Theory is that by the end of the second time going through 100% of the data, no new codes will be able to be added, in other words, data saturation is reached.

A key step in this process is verifying researcher interpretations. Typically this is achieved by having two (or sometimes a team of) researchers independently analyze the data and compare findings. Because this data set was relatively small (having only 16 participants and 10 short answer response questions), it was deemed sufficient to have the primary researcher analyze the data and discuss her findings with her advisor. Through these discussions, researcher bias was minimized promoting a ground up interpretation, letting the data speak for itself.

3.3.2 Quantitative Analysis

Multiple choice (selecting one answer) and multiple response (selecting multiple answers) require different methods of analysis. Multiple choice analysis is much simpler, as it can be summarized and analyzed using univariate frequency tables (Kent State University, 2023). Multiple response answers are decidedly more complicated to analyze because there can be higher variation among respondents.

The surveys for this project were distributed via Google Forms, which in addition to being a user-friendly platform for survey design and participant interaction, also provides a distributional analysis of responses using colored graphs. The Dedoose software I used for the qualitative analysis is not well suited for multiple response data. Since the data has already been presented in easy to comprehend graphs, I will base my quantitative analysis on the visual representations that Google Forms provides.

3.3.3 Ethics

Participant privacy is one of the highest priorities of this project. In order to maintain a trusting relationship with the respondents to the survey, presented results will be aggregated, and identifiers (e.g. name, email, tribal name...) will be censored from the data. Responses will be stored on password-protected computers and shared with a small number of qualified people who have an explicit need for the data.

3.3.4 Errors

Midway through distributing the survey, we realized that one of the questions had an error that made student responses ambiguous. After correcting the error, we were able to disambiguate the responses using data from other responses in the survey. The question with the error asked the students if they were aware of or had interacted with NILI prior to taking this survey. Two responses to this question had an error which gave them the same meaning, “heard and know what it is *and have not* participated in any NILI activities” and “heard and know what it is *but I have not* participated in any NILI activities”. As soon as we became aware of this issue,

we changed the second response to “ heard and know what it is *and have* participated in NILI activities” so future respondents could give clear answers. Luckily, it was possible to disambiguate the responses we had already collected because the next question asked participants to describe their involvement with NILI. If they listed specific ways they had interacted with NILI before, it was clear to see that they had some level of involvement with NILI, if they did not list ways they had engaged with NILI, we assumed that they had not engaged with NILI.

4. Results

The analysis of the survey results is divided into two major sections, qualitative and quantitative. Short answer responses were analyzed using open coding methods using Dedoose software. Multiple choice and multiple selection answers were analyzed using data visualizations from Google Forms. The full survey is included in the appendix.

After multiple attempts to illicit survey responses from students including email listservs, in person and online classroom and club visits, posters, and an Instagram post, 16 students responded to the survey. Eight of them self-identified as Native, and eight of them self-identified as non-Native. This number is less than what we had hoped for. It is not statistically significant to the student population at the University of Oregon (23,202 students as of 2024), or to the Native American student population at the UO (696 students as of 2024) (University of Oregon Admissions, 2024). Yet, statistical significance was not our goal. The details from written responses can inform us about student experience without having to be generalizable to a broader student population.

4.1 Written Response Analysis

Following a Grounded Theory approach, I came up with nine major codes, which can be organized into four main groups. Excerpts from survey responses are shown in this section using quotation marks.

Major Codes	Inclusion, Responsibility, Family/Culture Connection, Representation, Existing Programs, Yes, I/NA languages impacted my decision to attend the
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	UO/ my academic experience, No, I/NA languages did not impact my decision to attend the UO/ my academic experience, More Programs, and More Funding
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Table 1: The nine major codes found through Grounded Theory analysis of written responses.

Group name	Code name
What impacts Language revitalization and Native American/Indigenous Languages	Inclusion, Responsibility, Family/Culture Connection, and Representation
Existing Programs	Existing Programs
Importance of Language Revitalization and Native American/Indigenous Languages	Yes, I/NA languages impacted my decision to attend the UO/ my academic experience No, I/NA languages did not impact my decision to attend the UO/ my academic experience.
Desire for Continuing Work	More Programs and More Funding

Table 2: The four groups categorizing the nine major codes into larger units.

4.1.1 What impacts Language revitalization and Native American/Indian Languages

This is by far the largest group, with four codes: inclusion, responsibility, family/culture connection, and representation contributing to it. I included these four codes in one group because often aspects of excerpts relate to multiple codes within this group. By grouping the four codes in one group, we can build a richer picture of what each excerpt means.

4.1.1.1 Inclusion

Ten excerpts were attributed to this category which highlight how language revitalization and representation programs build an inclusive space, which encourages student success and affirms Native presence. Language revitalization and representation programs make spaces at the UO more welcoming and support student success “knowing Indigenous languages are present helps me feel welcomed. If I didn’t feel welcomed I would not be able to succeed!”. For another student, these programs are “an important way of making UO a Native space and keeping the continual presence of Native sovereignty and presence in the awareness of non-native and native students and faculty”. Programs like Ichishkíin courses are unique among higher education institutions and provide students with scholarship opportunities that are not found elsewhere. “Like any university, the University of Oregon has the opportunity to set the standard for resources available to Indigenous students, including their languages”. The lasting remark about inclusion is that it makes a positive feedback loop. When programs are designed to be inclusive, it promotes representation, institutional responsibility, and connection to student cultures.

4.1.1.2 Representation

Many of the themes in this section support the Inclusion code. However, because there were eight excerpts relating to Representation (which is almost equal to the 10 supporting Inclusion), I thought the theme was salient enough to be defined by a separate code. Representation in this section can mean Indigenous language representation or personal representation by hiring more Native American students and faculty.

Representing Indigenous languages on campus promotes awareness of Indigenous student experience and creates community “the visibility of Native language would impact my

experience on campus for sure. The presence enough means a great deal in terms of progress”. For those learning Indigenous languages, it brings classroom content into other spaces on campus, “It helps me remember language I learn in class, and reminds me to practice”. In this section, there was also a call to increase Native American representation at the UO and at NILI “Hire Native American students and researchers at all levels of UO Institution: undergrad, graduate, faculty. I have been saying this for years, especially about NILI specifically”.

4.1.1.3 Responsibility

This section had six excerpts with two major categories. Most responses related to this code dealt with institutional responsibility. The University of Oregon and NILI are in a position to make positive impacts on the student body and therefore have the responsibility to hire Indigenous faculty, support existing and future programs centered on language revitalization and representation, and recognize partnerships with Native American communities. Acting with this in mind encourages more Native students to attend the University of Oregon, which could be supported more.

The second large theme centered on the responsibility to continue ongoing work. Both building on past sacrifices to protect language health and using language revitalization as a “continued act of resistance and resurgence against assimilation and language loss”. Language revitalization programs are responsible for continuing the efforts of people that came before us. The people who kept their languages alive despite assimilation efforts, and the people who work to teach these languages to future generations. Institutions like NILI and the University of Oregon must use their resources to continue this work.

4.1.1.4 Family and Culture Connection

The eight excerpts in this section highlighted the integral role that Indigenous languages play in strengthening and maintaining bonds between individuals and their families, communities, and ancestors. According to participants, Indigenous languages “keep my people culture alive and, it’s a gift from the creator”, they “connect me to my family and culture. It’s also a way for me to remember where I come from”. The bonds between individuals and their languages promote well-being and are an important part of their identities.

4.1.2 Existing Programs

One of the major goals of this survey was to determine student involvement with programs related to Indigenous language revitalization and representation. In addition to the programs in the survey questions, many participants referenced additional programs in their responses. The programs mentioned are listed below. The numbers next to each program note how many times it was referenced, out of nineteen total excerpts. The Ichichkíin courses were the most referenced.

- (7) Ichishkíin courses taught by Regan Anderson
- (4) NILI
- (3) Native American Indigenous Studies, undergraduate and graduate
- (3) Native American Indigenous Studies Academic Residential Community (NAIS ARC)
- (2) Many Nations Longhouse
- Linguistics department, undergraduate and graduate
- Home Flight
- College of Education's Sapsik'wáłá Teacher Preparation Program

- Specific revitalization efforts for Tolowa, Nuu-wee-ya', Chinuk Wawa/Chinook Jargon, Potawatomi, Wampanoag, Choctaw, and Anishinaabeg
- Reexposing Wayam Silaylu (Celilo Falls) in 1998, a year-long project
- Songs and stories in Native Languages

Many excerpts are responses to the question 'Did the presence of Native American or Indigenous languages impact your decision to attend the U of O?'. Students tended to respond 'no' with a caveat of other inclusion programs like NAIS drawing them to the UO. Another common response was 'no' with a caveat that once they found programs that supported Indigenous communities on campus, they were more likely to stay at the UO, "the presence of NILI, the Longhouse, and other programming absolutely did [impact my decision to attend the UO]". Retention is incredibly important as Native American students have a higher college drop out rate compared to any other ethnicity in the US (Nirschl-Coats, 2013). Programs like the ones listed above support student success at the UO and are important for making Indigenous students feel welcome.

4.1.3 Importance of Language Revitalization and Native American and Indigenous Languages in the Academic Setting

This section mainly pertains to answers to the short response questions: "Does the presence of Indigenous Languages on campus impact your academic experience? If so why/how?" and "Did the presence of Indigenous Languages on campus impact your decision to attend UO? If so, why/how?". Two main themes were found between responses, either the

presence of Indigenous or Native American languages impacted students' decision to attend the UO, or it did not. Both codes (yes or no) had twelve excerpts each.

4.1.3.1 Yes, I/NA languages impacted my decision to attend the UO/ my academic experience.

Responses in this section ranged from 'I/NA languages are important in general, but not necessarily to me' to 'I/NA languages are deeply impactful personally' to 'I have dedicated my life's work to revitalization'. Most responses also included a period that spread over several years, which shows significant commitment to language revitalization efforts. Several responses focused on the importance of advocacy and representation of I/NA languages which impacted their experience at the UO.

4.1.3.2 No, I/NA languages did not impact my decision to attend the UO/ my academic experience.

As in the previous section, there was a range of how participants responded to this question. Nine excerpts showed participants were not interested in languages, or the presence of I/NA languages did not impact their decision to attend the UO. Two people responded they were more interested in their program than the availability of NA/I languages. One person said they discovered revitalization programs after they began attending the UO.

Respondents to this question either lack interest in language revitalization programs (ten respondents), support their existence without significant personal involvement (ten respondents, or are highly involved in them at the UO (four respondents) two people did not respond to this question.

4.1.4 Desire for Continuing Work

The codes More Funding, and More Programs were combined into one major category, Desire for Continuing Work. Respondents to this survey are not only interested in further programs on language revitalization, they also recognize the need for more Indigenous faculty and better funded programs. There were also a handful of instances where excerpts from Representation were included in this group because respondents stated the need for more Indigenous faculty.

4.1.4.1 More Programs

Ten responses were included in this section. There was a wide range of suggestions for additional programs to support Indigenous language representation and revitalization at the UO and NILI. Most suggestions were related to course topics, “history of Native languages, specific history of other languages that neighbor my own, how tribes interacted with each other. multilingualism and how it played a role in societies pre-contact”. Students are also interested in more access to language learning courses and teaching pedagogy “access to resources and proven/successful strategies for language acquisition/revitalization are my two most important needs” and learning specific languages “letting students take their Indigenous language and get credit for doing that would be great”. There is also a call for more linguistics courses related to language revitalization “NILI could help undergrad students by informing them of what Linguistics is and what it can mean for Indigenous languages. This can be NAIS colloquium for exposure to LING”. In addition to long term programs, students are also interested in short term events, “it should be supported my creating more events around Indigenous languages”.

Students are seeking more opportunities to get involved with Indigenous languages, through classes about linguistics, language learning, and language teaching. They are also interested in smaller events to support Indigenous languages.

4.1.4.2 More Funding

The three responses in this section stated that many programs are underfunded and need sufficient monetary support to reach their potential impact. Students want “Fully funded and fully staffed at NILI per the Task Force recommendations. And fully funded positions and programming for Ischishkiin language instruction”. The NILI Task Force was an advisory panel comprised of UO staff, students, and Indigenous community members to recommend future project timelines and a funding plan as NILI transitioned to a new director. For a more thorough explanation, please see the introduction section. There were also two general comments in this section that “there are a lot of programs out there but many are under-funded” and “more work can be done to recruit and elevate Native American students from the northwest to want to attend UO”. To achieve the goals that NILI and the UO has set to support Indigenous students at the UO, existing programs need to be fully funded, and more funding needs to be available to create future programs this is the responsibility of the university.

4.2 Multiple Choice and Select Analysis

The first question in this section had a typo that made the response ambiguous. The question asked students about their awareness of NILI, and two responses had the same meaning of ‘I know what NILI is but I have not participated’. Using data from the next question, (about

how students have interacted with NILI), responses from this group were divided into the two intended categories ‘I have heard of NILI but don’t know what it is’ and ‘I know what NILI is but have not participated’. The resulting distribution is pictured below.

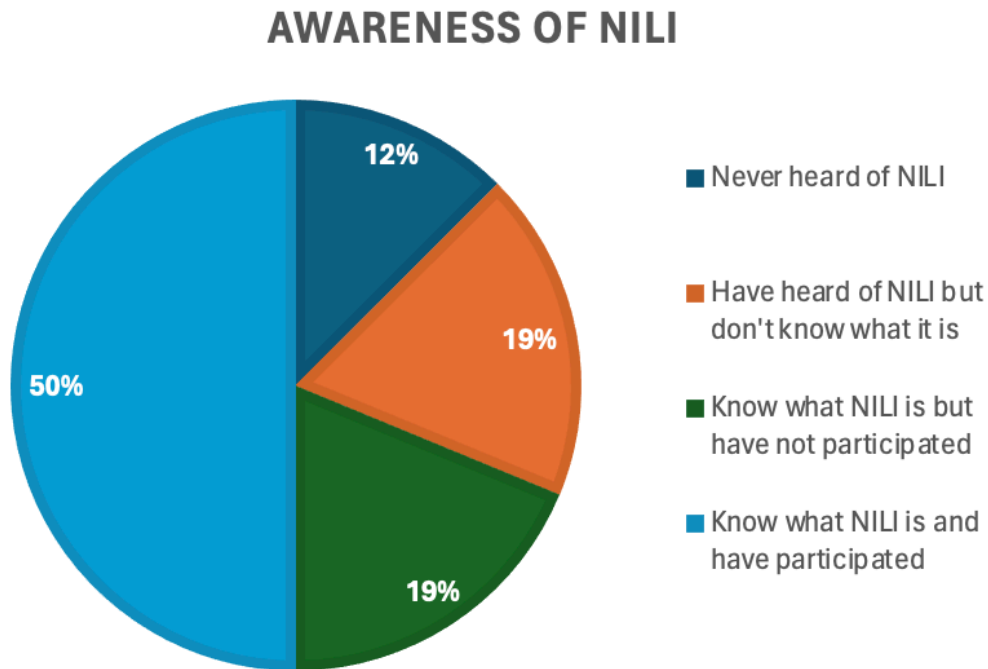


Figure 1: Pie chart showing respondents level of awareness of NILI.

Most participants had a connection to NILI through faculty or Ichishkiin courses. Most participants had multiple connections with NILI. There were thirty-eight responses to this question, with only thirteen responders, on average, respondents had three connections with NILI. The three people who reported not having a connection with NILI could be from the group of two people who did not know what NILI was, or the group of three people who had heard of

NILI but did not know what it does.

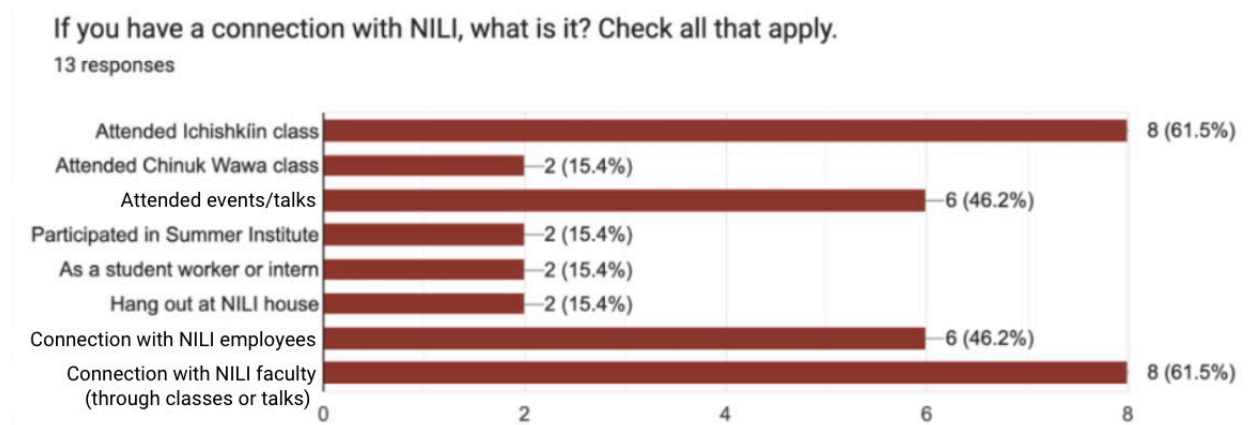


Figure 2: Bar graph showing how respondents are connected with NILI.

The last question of this section asked respondents if they self-identify as Native or non-Native. The sample was equally split out of the 16 respondents, eight respondents identify as Native, and eight do not. This means that Native and non-Native perspectives are balanced by participant number in this survey.

4.2.1 Native Student Responses

Seven out of eight respondents have heard their language spoken, the majority of which being in their communities or homes. All respondents have heard other Native languages spoken, with the majority being in their communities. Seven out of eight respondents speak their language, with five being able to speak some phrases, and two being able to speak their language “quite a bit”. No students responded that they are not interested in speaking their language, and all students would like to learn more about their language(s). Six students are interested in learning about other Indigenous languages, and two students are “maybe” interested in learning

about other Indigenous languages. No students are not interested in learning about other Indigenous languages.

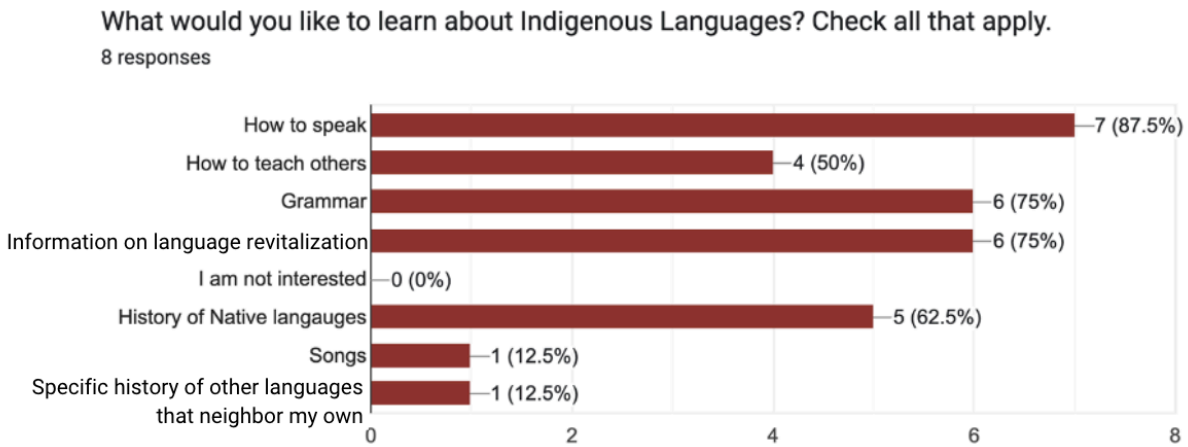


Figure 3: Bar graph showing what Native respondents would like to learn about Indigenous languages.

Respondents have a wide array of interests related to Indigenous languages. Most respondents selected multiple topics, and two people submitted additional topics that interested them (“Songs” and “Specific history of other languages that neighbor my own, how tribes interacted with each other, multilingualism and how it played a role in societies pre-contact.”). No respondents were “not interested” in learning about Native languages.

What resources at UO could support you?

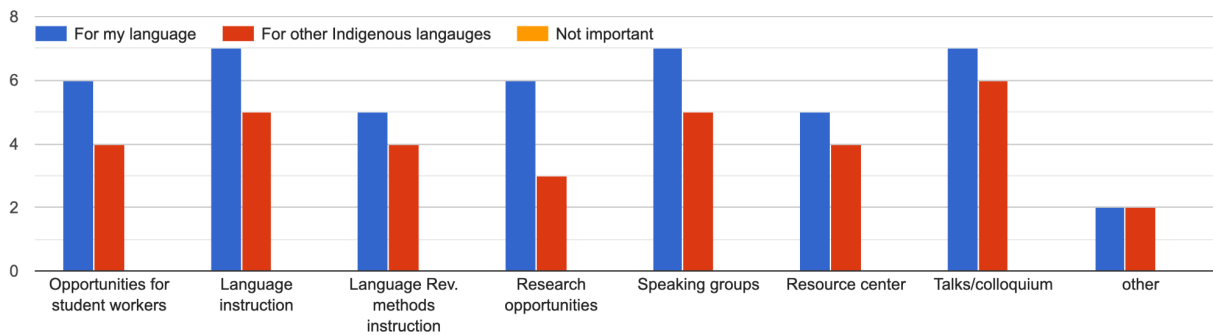


Figure 4: Bar graph showing what resources at the UO could support Native respondents.

The question “what resources at UO could support you?” was posed to Native students, a very similar question “In what ways should Indigenous languages/language restoration be supported at the University of Oregon?” was posed to non-Native students. Native students responded with more personal interest, the number of responses “for my language” was higher than “for other Indigenous languages” in every category. Non-Native students did not have as high of a personal interest in these programs. The number of “yes for others” (i.e. this program should exist but not necessarily for personal use) was higher than “yes for me” (i.e. this program should exist and I would like to use it) responses in every category. No methods of support were deemed “not important” in either group. Four or more Native students are interested in all resources for their language or other Indigenous languages except “research opportunities”. Six students are interested in this resource for their own language while only three are interested in it for other Indigenous languages. The two “other” responses were “Language Bowls” and “Hosting events, conferences”.

Are you aware of any presence of American Indigenous languages on campus?

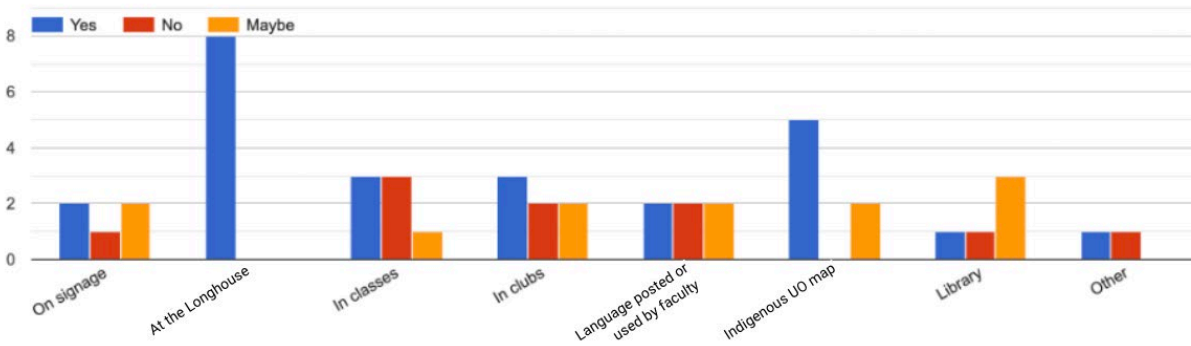


Figure 5: Native respondent awareness of American Indigenous languages on campus.

14 out of 16 participants are aware of Indigenous languages representation at the Many Nations Longhouse. For all other locations, only one to five students were aware of Indigenous Languages representation. There are two major differences between Native and non-Native student awareness of Indigenous languages representation. First, five non-Native students are aware of Indigenous languages representation on signage, whereas only two Native students are. The second contrast it that five Native students are aware of the Indigenous UO map (which marks the location of buildings, programs, and art pieces, that are related to Native American and Indigenous history on campus) compared to only three non-Native students.

Seven out of eight students would like to see more Indigenous language representation on campus, one would “maybe” like to see more. On a five-point Likert scale, all eight students responded that Indigenous language representation is important at the UO, four students responded with a level four, and four students responded with a level five.

Have you engaged with or been supported by other Native-supporting entities on campus? Please check all that apply:

8 responses

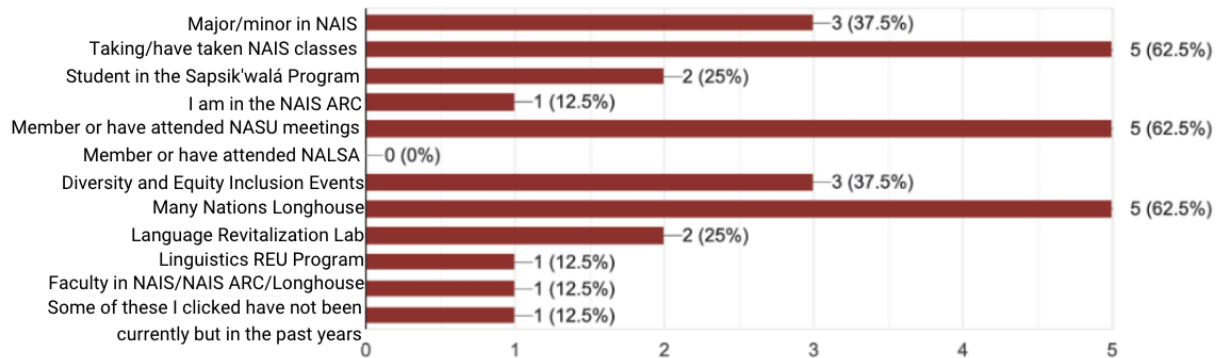


Figure 6: Native respondent engagement with Native-supporting entities on campus.

Over half of the participants have been supported by the Native American and Indigenous Studies department, the Native American Student Union (NASU), and the Longhouse. No participants were members of the Native American Law Students Association (NALSA).

Are you interested in participating in events about Indigenous languages? Please check all that apply:

8 responses

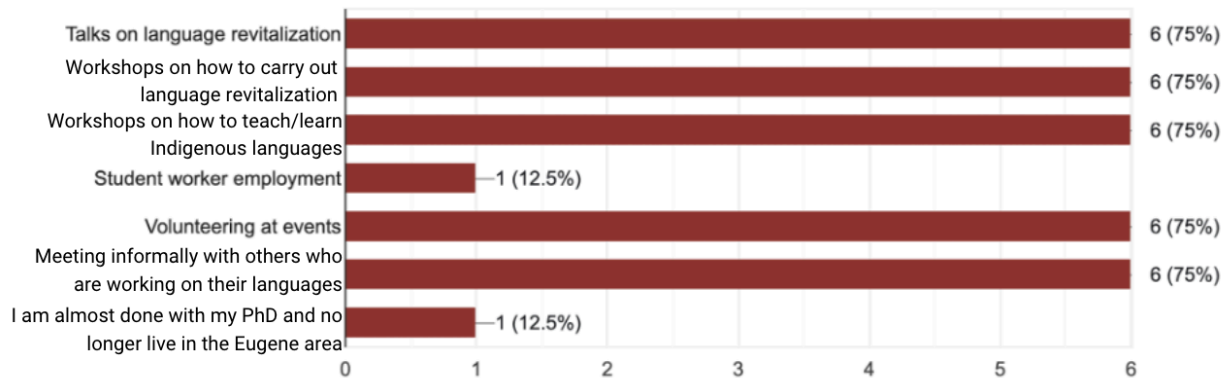


Figure 7: Native respondent interest in participating in events about Indigenous languages.

Respondents to this survey were highly interested in participating in events about Indigenous languages. Six out of eight participants are interested in all topics provided (talks on language revitalization, workshops on how to carry out language revitalization, workshops on how to learn/teach Indigenous languages, volunteering at events, and meeting informally with others to work on their languages). The only suggestion that did not interest most participants was being employed as a student worker. There was one additional comment that one student was not interested in engagement activities because they no longer live in the Eugene area.

Out of eight students, five were aware of NILI’s Summer Institute program. The remaining three did not know what it was. This data comes from a separate question to the ones shown above. As the visualization was a simple pie chart, it is more efficient to present the data in writing.

4.2.2 Non-Native Student Responses

In what ways should Indigenous languages/language restoration be supported at the University of Oregon?

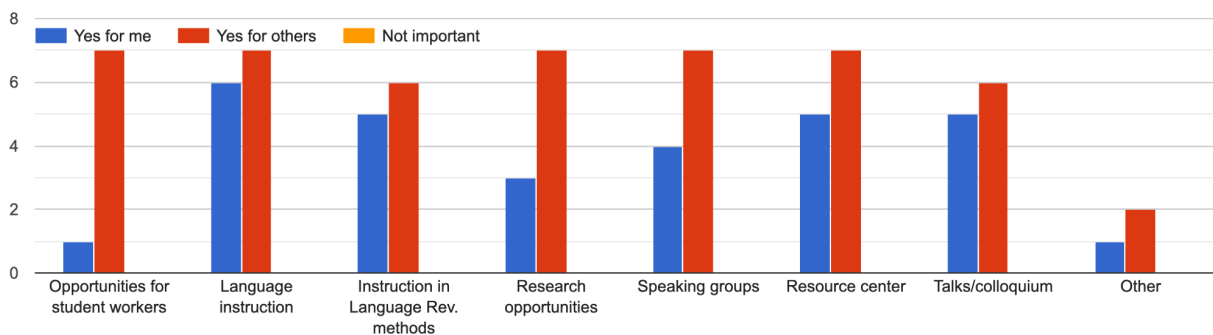


Figure 8: Non-Native respondent interest in support for Indigenous languages/language restoration.

Respondents supported all examples of how language revitalization could be supported at the University of Oregon. There were even two additional ways topics that were included as ‘other’ (“Field trips that are fully grant-funded (transportation, lodging, food)” and “The university should support more facilitated connections with the tribal nations and heritage-speaking communities.”). Another interesting facet this question reveals is that respondents support these examples for other people more than for themselves. “Yes for me” responses were less than “yes for others” in every category. This is salient in “opportunities for student workers” with one student responding “yes for me” and seven other respondents saying “yes for others”. Higher personal interest was shown in classroom-related topics, like instruction, colloquia, and resource center.

A significant majority of students surveyed (7/8) were interested in Indigenous language revitalization, only one student was “maybe” interested, and no students surveyed were “not” interested. All students surveyed agreed that “Indigenous languages are important/valuable”.

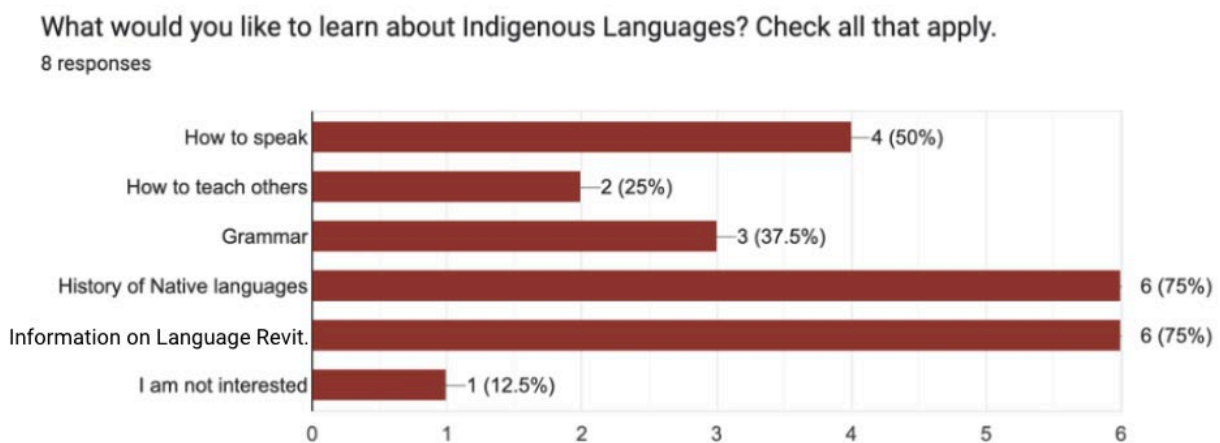


Figure 9: Non-Native respondent interest in topics related to Indigenous languages.

Application of language revitalization, “how to teach others” has the lowest interest of the topics presented. Four out of eight students surveyed are interested in learning about a specific language(s), three out of eight students are interested in studying grammar. The topics that are most interesting to surveyed students pertain to general information on language revitalization or the history of Native languages. Most students are interested in broad information that may relate to multiple languages or are interested in focused information about a specific language. One extra topic was added and was analyzed with the qualitative data set.

Are you aware of any presence of American Indigenous languages on campus?

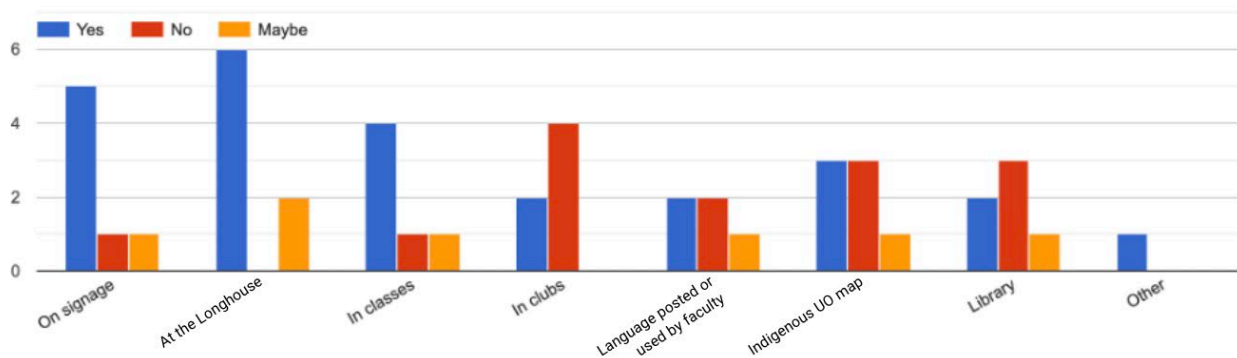


Figure 10: Non-Native respondent awareness of American Indigenous languages on campus.

All students were aware of the presence of Indigenous languages on campus. The most recognizable places were the Longhouse, signage, and classes. This is one of two multiple-response or select answers to have “no” responses. Most other questions have a majority of “yes” responses with the remainder being “maybe”. In comparison, when asked if they would like to see more Indigenous languages on campus in the following question, seven students responded “yes” and one student responded “maybe”. Students would like to see more Indigenous language

representation at the U of O, but they may not be aware of all that is currently available on campus.

How important is it to see Indigenous language represented at the University of Oregon?

8 responses

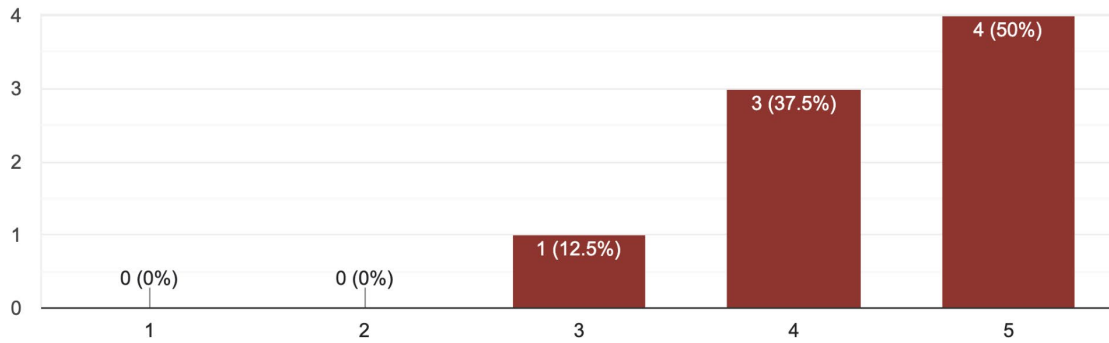


Figure 11: Non-Native respondent attitudes towards the importance of Indigenous language representation on campus.

The same question was asked to Native students, and there was only one difference in the responses. Native students were equally split between four and five on the five-point Likert scale while non-Native students had four responses for number five, three responses for number four, and one response for number three.

Are you interested in participating in events about Indigenous languages? Check all that apply.

7 responses

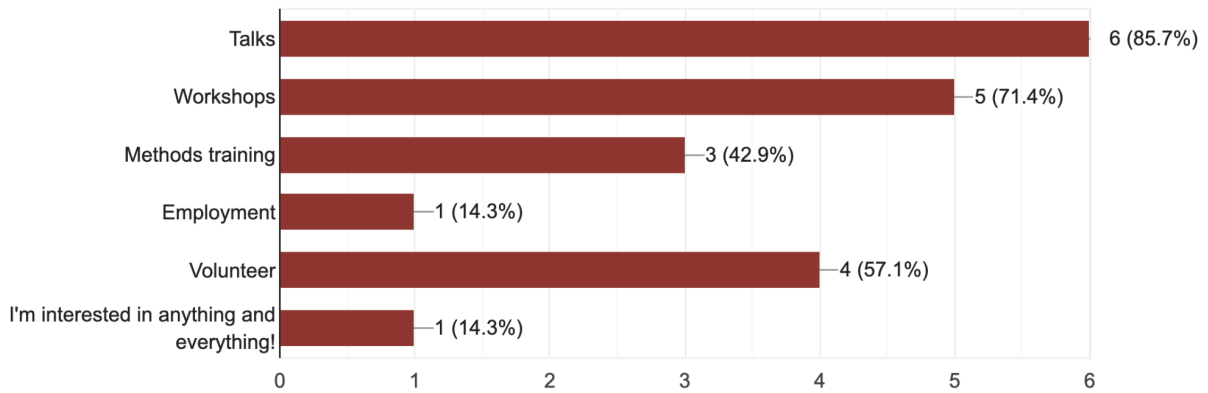


Figure 12: Non-Native respondent interest in participating in events about Indigenous languages.

One student did not respond to this question, but overall, there was a high degree of interest in participating in events. The most support was for talks and workshops. Employment received the lowest interest (one response), which is in contrast with volunteering (four responses). One person responded with passionate interest saying “I’m interested in anything and everything!”.

Are you aware of NILI's Summer Institute (for more information or to volunteer, email nwili@uoregon.edu)

8 responses

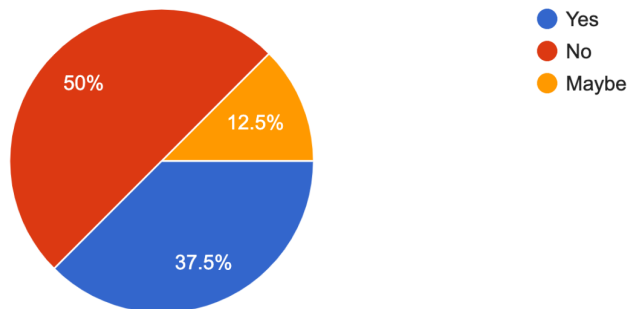


Figure 13: Non-Native respondent awareness of the NILI Summer Institute.

Most respondents are not aware or do not have a good understanding of what NILI's Summer Institute is. Only three of eight people responded "yes" to this question. Indigenous students had greater awareness of the summer Institute (5/8 students), but the remaining three had "no" idea what it was (as opposed to "maybe").

5. Discussion

Using data collected in this survey, I will attempt to answer the four guiding research questions. From the answers, I will highlight the evidence of the positive impact NILI has on students, make suggestions for future or continued programs, and critique aspects of the data that should be studied in future research. At the end, I will discuss distribution methods, as that was the biggest challenge to this research.

5.1 Responding to Research Questions

5.1.1 Question 1: *What are current University of Oregon students' experiences with language revitalization?*

Most respondents to this survey, both Native and otherwise, have experience with language revitalization as it relates to a specific language, the biggest in that group being Ichishkiin. Respondents share awareness of language revitalization programs at the UO and a common interest to continue learning specific languages as well as language revitalization as a field.

Most Native students report having personal experience with language revitalization. They have heard their Native language and other Indigenous languages spoken in their communities and their homes. Most can speak some of their language(s). More important than student's experiences are their attitudes toward those experiences. All eight Native respondents stated their languages are highly important to them and connect them to their families and cultures. Five respondents attributed availability of language revitalization programs as relevant

to their personal success at the UO, and three attributed it to fostering a sense of inclusion.

Access to language revitalization programs connects Native students with their families and cultures which promotes student wellbeing and success.

The high degree of involvement with Ichishkíin is related to the fact that this program is unique to the UO and that this survey was promoted to students in this course. If more students took this survey, the percentage of those taking Ichishkíin may be lower, but the singularity and importance of this program would not change.

Respondents to this survey are active participants in language revitalization through their studies of Indigenous languages. Resources at the UO like the Ichishkíin courses and NILI help support these efforts. Students are interested in continuing their work to further revitalize the languages they are connected with.

5.1.2 Question 2: What are current University of Oregon students' awareness and experience with the Northwest Indian Language Institute (NILI) and other Indigenous inclusion programs as they relate to language revitalization?

This section is divided into two parts, involvement with existing resources and desire for further programs.

5.1.2.1 Existing resources

Respondents to this survey had a high degree of interest and involvement with Indigenous/Native Languages and language revitalization. The majority of students had some knowledge of NILI, with half of the participants having interacted with NILI before taking this survey. Students also mentioned a large number of additional programs they were involved with,

namely the Ichishkíin program, Native American and Indigenous Studies (NAIS), and the Many Nations Longhouse.

One program highlighted in this survey has shown low awareness or involvement: the NILI Summer Institute. This program is designed for teachers of Indigenous languages and is not necessarily advertised to the student population. Given the diverse academic interests of this population, the Summer Institute may not be relevant to the majority of this population. However, several students have expressed interest in teaching pedagogies for second language acquisition and may find this program beneficial. Promoting this opportunity at Ichishkíin courses, NAIS, and the Many Nations Longhouse could increase student attendance and foster the next generation of language revivalists.

5.1.2.2 Additional Educational courses

The topics for further University courses fell into three main groups, courses centered around learning languages, teaching languages, and the history of regional Indigenous languages. Specific ideas included supporting students who are learning their Native language by offering courses on how to make language learning materials and offering course credit for students who are learning their language independently. It may be possible to modify programs like the Self Study Program at the Yamada language so students can get credit for learning their languages. There is interest in courses taught by the Linguistics and NAIS departments on Native languages and linguistics methods used in language revitalization. Currently, there are courses that are tangential to these topics (like LING 430, Research Methods for Applied Linguistics), however, no courses offered in either department focus on language revitalization specifically. Students are

interested in learning more about language teaching, learning, and revitalization. Existing programs can be modified to support this goal, or new courses could be created to fill this niche.

5.1.2.3 Additional Engagement activities

While the desire for more events is strong, students provided less detailed responses about what they are specifically looking for. This could be an opportunity for future surveys or interviews with students. There is a consensus that students find spaces to meet and connect (like NILI and the Many Nations Longhouse) supportive. Activities with regular meeting times help build connections between students, and NILI is encouraged to continue promoting these events because students find them beneficial.

5.1.3 Question 3: What are current University of Oregon students' perspectives toward increasing Indigenous language visibility at the University of Oregon?

The students who responded to this survey were supportive of increasing Indigenous language visibility on campus. On a five-point Likert scale, all respondents answered with a three or above, with the majority of responses being a 4 (seven responses) or a 5 (eight responses). Students also cited the personal impact of representation as making the University feel like a more welcoming and supportive space and as a grounding force connecting them to cultural heritage.

Both Native and non-Native students have a similar awareness of Indigenous language representation on campus. However, about half of all answers in both categories (22 out of 47 for Native students, and 21 out of 46 for non-Native students) were unsure or unaware of Indigenous language representation at the listed locations. The exception to this was the Many Nations

Longhouse, all eight Native students and six out of eight non-Native students are aware of Indigenous language representation at that location. In addition to supporting efforts to increase representation at the UO, students would likely benefit from increased publicity of existing representation. This could be in the form of social media announcements or as part of introductory tours to incoming or prospective students. As the student body is renewed on average every four years, ‘group awareness’ is not consistent, which highlights the necessity of frequent reminders. This burden is shared by NAIS, the Provost Office, and the Division of Equity and Inclusion, and NILI. While NILI is not alone in this task, students could still benefit from their engagement in promotion on Indigenous language representation.

5.1.3.1 Draw to the University of Oregon

The presence of Indigenous language representation was not a significant factor in students’ decision to attend the UO. However, from short answer responses, this representation contributes to making the UO an inclusive space and connects students with their cultures. Promoting these qualities can help increase Native student retention, which is a challenge at the UO and at many universities across the nation. In 2019, 47% of Native students stayed at the UO for four years, compared to 62% of all undergraduate students (Office of the Provost, 2024). Increased efforts must be made by the University of Oregon to decrease the 15% gap between Native undergraduate student retention and that of the general student body. While Indigenous language representation may not be a factor in recruiting students to the UO, it may contribute to their decision to continue studying at the UO, and it should be supported by the University and NILI.

Programs like the NAIS ARC and Ichishkiin courses did contribute to several student's decision to attend the UO and became important aspects of student experience once they attended the UO. For those pursuing master's and PhD programs, the presence of language revitalization programs was the main factor in their decision to attend (or continue attending) the UO. If NILI is looking to further engage students, I recommend working in partnership with the NAIS or the Linguistics department to increase courses related to language revitalization, much like how the Ichishkiin course was developed.

5.1.4 Question 4: *What differences or similarities are found between Native and non-Native student responses?*

This survey was split into two sections to ask self-identified Native and Non-Native students similar yet distinct sets of questions. Both sections asked about students' experience with Native languages and language revitalization at the University of Oregon, with phrasing changes for one question based on the section. The section for Native students included additional questions concerning their experience with their Native language(s).

5.1.4.1 *Additional Questions for Native Students*

Questions in this section were geared toward Native students specifically. They asked what Indigenous communities they are part of and about their experiences with their Indigenous language(s). Analysis of these responses was discussed in detail in section 5.1.1. in response to the question "what are current University of Oregon students' experiences with language revitalization".

5.1.4.2 Differently Phrased Question

The differently phrased question also concerned Indigenous languages, as Native students would have a different relationship with them compared to non-Native students. For Native students, the question was phrased “What resources at UO could support you” and responses were “for my language”, “for other indigenous languages” or “not important”. For non-Native students, the question was “In what ways should Indigenous languages/language restoration be supported at the University of Oregon?” and the response options were “yes for me” “yes for others” or “not important”.

This question produced different results between Native and non-Native respondents. Native students responded “yes for my language” more than “yes for other Indigenous languages” for each question. Non-Native students responded “yes for others” more than “yes for me” in every question. The Native students who took this survey generally have more interest in programs that relate to their Native language(s) compared to non-Native students. The non-Native students who took this survey generally support the existence of these programs more than their reported interest in participating themselves.

This survey had a small sample size and cannot be extrapolated to the greater U of O community, however, key aspects of this data can still affirm current and future program structures. The first takeaway is that across the board, students want access to more language revitalization programs. The second theme is that Native and non-native students may interact with programs differently. While supporting and creating LR programs, NILI must continue to adapt to support a range of student identities.

5.1.4.3 Same Questions - Different Results

Native students have a higher awareness of or involvement with NILI. This could be due to the sample population. Most students who responded were from a NASU meeting and are likely more involved with affiliated programs than an average student. Native students are more interested in learning about the mechanics of language revitalization, language learning, grammar, and teaching practices. Both groups are interested in learning about language revitalization as a field, and the history of Indigenous languages in this region. It is important to note these differences as it reminds us that students have different motivations for taking these programs and may have different knowledge coming into them. Knowing this, it is easier to tailor support.

5.2 Survey Distribution Methods

The biggest limitation of this study was its sample size. Although extensive efforts were made to increase the population sample (through promotion in multiple domains and mediums, and incentivization with gift cards), the total number of respondents was only 16 students. This size is likely not large enough to extrapolate findings to the entire Native, or language revitalization-interested population at the UO. In the spring of 2024, roughly 3% of the student body identify as Native American, which is roughly 696 students (University of Oregon Admissions, 2024). If this study was solely based on quantitative methods, it would not be generalizable. That being said, much of the analysis in this study was based on qualitative data. This allows us to understand individual experiences more deeply, which, no matter the sample size, are not always replicable in a larger population. The sample size was large enough to give valuable insights into the experiences of Native and non-Native students who are interested in

language revitalization at the UO. Below I give some recommendations on what recruitment methods to use in future studies.

This study used four main methods of contacting participants, listservs, attending in person and virtual meetings, posters, and an Instagram post. The most used method was sending the survey to student emails via club and departmental listservs. I believe we received two responses from this method, which is a low number in comparison to the eight listservs that sent out the survey. Talking to student groups (in person or virtually) was the most productive means of recruitment for this study. On the same day that I visited a NASU club meeting and Ichishkín classes, I received the majority of responses to the survey. It is difficult to say whether posts and the Instagram post were effective recruitment methods as they were put up shortly after I visited the student groups. In future studies, I would recommend adding a question asking the respondents how they heard about this survey to get more concrete data. In lieu of that data, it is still clear that the majority of responses came from visiting meetings, and I would recommend that recruitment style for future studies.

NILI purchased 40 five-dollar gift cards to Espresso Roma to thank students for their participation (we expected to have between 30 and 40 respondents) and one \$50 gift card to the Duck Store to be used in a drawing to incentivize students to take the survey. None of the gift cards were picked up by the students. 12 out of the 16 students chose to enter into the drawing for the Duck Store gift card. Smaller monetary incentives may not interest students, but drawings for a larger amount seem to interest students. In future studies, I would recommend using drawings more than small incentives.

6. Conclusion:

Language revitalization and the ability to use Indigenous languages have a profound impact on individual and community well-being and are vital in making the University of Oregon an inclusive space. Organizations like the Northwest Indian Language Institute (NILI) provide a space for students, advocate, and work with broader communities to preserve and promote Indigenous languages. NILI supports unique programs like the Ichishkiin language revitalization program, the Summer Institute, and the Online Resource Hub.

This research was conducted on behalf of NILI to investigate how students are involved with language revitalization and Native American or Indigenous languages at the University of Oregon and at NILI. Understanding students' current awareness and interaction with specific programs allows support to be tailored towards them. Key findings based on responses from sixteen students are:

- Indigenous languages are deeply important to students. They strengthen students' connections with their cultures, families, and ancestors.
- Students are not always aware of certain programs like the Summer Institute and Indigenous language representation on campus.
- Students are interested in courses centering on language revitalization, the history of Native multilingualism in this region, and a partnership between the Native American and Indigenous Studies department and the Linguistics department for additional courses.
- Students are interested in programs like conferences, meetings, and places to build connections.

- Native American and Indigenous language representation programs do not specifically draw students to the UO, but programs like NAIS and the NAIS ARC do. All of these programs contribute to Native student retention, which is vital as this group has lower retention rates compared to other races at the UO.

Students at the University of Oregon have a unique access to language revitalization and representation programs. These programs are not only utilized and appreciated, but students are interested in a wider variety of educational and professional programs. Programs developed in partnership between NILI and the department of Native American and Indigenous Studies and the Department of Linguistics on language revitalization methods and history are of interest to students. The importance of continuously advertising current programs is stressed in the data to ensure students are fully informed of the opportunities available.

7. Appendix

7.1 Google Forms Survey: NILI Needs Assessment - UO students

Key Information - Consent and Research Overview:

The following survey is research that is part of current Northwest Indian Language Institute (NILI) needs analysis. **Participation is voluntary. None of the questions are required. If you choose to participate, you have the right to stop the survey at any time for any reason, simply by hitting submit and closing the browser.**

Summary of Research:

The Northwest Indian Language Institute (NILI) is located on campus. NILI supports and strengthens language preservation and revitalization efforts and is a resource for UO students.

You have been sent this form because you have been identified as a student who might already use or be interested in NILI's work. As part of the current NILI needs analysis we would like to know about your interests regarding Indigenous languages. This survey is expected to take between 5 and 10 minutes and will involve multiple choice, multiple response, and short answer questions. All responses are based on your experience and there are no wrong answers. We encourage you to be as detailed as you can.

This survey is anonymous and will not be linked to your name. We plan to share the compiled findings of our needs analysis with UO administrators, Tribal partners, the Office of Indian Education (OIE) at the Oregon Department of Education, and those who participate.

Possible Risks:

We have designed this study to lower the possible risks to the best of our ability. However, there are always unforeseen events. Below is a list of the worst possible case events and how we have prepared to protect you and your information from them.

Fatigue: you may get tired during or after taking this online survey.

Structures to lessen potential impact: we have designed the survey to take between 5 and 10 minutes, since most of you likely use electronic devices daily, this risk is not beyond what you would face normally.

Information risk: It is possible that the computer containing your responses gets stolen or hacked and the information is released.

How we prepared to x it: Identifying factors (name, gender, age...) are not collected in this survey. If you choose, you can give us your email to be contacted in the future (for results of the analysis and gift card drawing (discussed later)). This will be kept in a separate list from survey responses. Since there will be between 30 and 40 respondents to this survey, it would be very challenging to connect any one email to any one person's responses.

Psychological or Emotional Risks: this survey will ask you about your previous experiences with Indigenous languages and your attitudes towards language revitalization. For many people, these are personal and sensitive topics.

Structures to ensure you are comfortable: The most important thing to remember about this survey is that it is voluntary. If for any reason you decline to respond, or choose to submit the form with incomplete questions, that is completely alright.

If you have any questions or concerns with any possible risks associated with this survey please contact myself, Leila Jones (ljones9@uoregon.edu) the Principal Investigator, Gabriela Pérez Báez (gperezb4@uoregon.edu) the Faculty Advisor and Associate Professor of Linguistics.

Compensation:

Your time and attention are valuable. As a token of our thanks, the research team would like to give you a **\$5 gift card to Espresso Roma for participating.** *If you choose to leave some questions unanswered, you will still be eligible to receive the gift card.* If you are completing this survey online, please take a screenshot of the nal page and show it to a NILI member to receive your gift card. NILI o ce hours are from 10:30 to 3:30 Tuesday through Thursday. Please call ahead at (541)346-0730 to ensure a NILI member is available at your expected arrival time.

After you have submitted your survey, you will have the option to give your email to be entered into a drawing for a **\$50 gift card to the Duck Store.** Your email will be kept separate from your responses to ensure con dentiality. None of the responses to the questions are required, *if you are uncomfortable answering some of the questions you do not have to.* *You will still be able to enter your email for the drawing.*

Planned Data Use:

The survey is anonymous and your answers will not be linked to your name. We plan to share the compiled ndings of our needs analysis with UO administrators, Tribal partners, the O ce of Indian Education (OIE) at the Oregon Department of Education, and those who participate. After the end of the survey, you will have the opportunity to go to a separate site and enter your email to see the eventual overall results of the needs analysis and/or be placed in a drawing for a \$50 gift card to the Duck Store. Once the winner of the drawing has received their gift card and our ndings have been distributed to participants who have given us their emails, **the separate list of emails will be deleted.**

Anonymous responses will be kept for future analysis by the Northwest Indian Language Institute.

Expected bene ts of participating in this survey:

Individual: You may not personally benefit from this research, but by taking this survey, you might learn about campus resources related to language revitalization that you did not know about and that may interest you. Feel free to contact the research team if you would like more information on any of the opportunities listed.

Group: by analyzing responses from 30 to 40 participants, common themes will emerge, and NILI and other organizations will have a better understanding of how to best support you.

Community: Needs assessment is a growing field in language revitalization, results from this research will support work being done by other researchers and organizations.

* Indicates required question

1. By clicking “Yes” below, you certify that you have read the above information and * consent to start this survey. Remember, you have the option to opt out at any time for any reason. If you do not consent to taking this survey, please close the window.

Do you agree to participate?

Mark only one oval.

- Yes *Skip to question 2*
- No *Skip to section 6 (Thank you for your participation!)*

7.1.1 NILI Needs Analysis - UO students

2. What is your level of awareness of NILI?

Mark only one oval.

- never heard of it
- heard but don't know what it is
- heard and know what it is but I have not participated in any NILI activities
- what it is and have participated in NILI activities
3. If you have a connection with NILI, what is it? Check all that apply.

Check all that apply.

- Attended Ichishkíin class
- Attended Chinuk Wawa class
- Attended events (event at the NILI house or talks about Language Revitalization)
- Participated in Summer Institute
- As a student worker or intern
- Hang out at NILI house
- A connection with others that work at NILI A
- connection with NILI faculty (classes or
- talks) Other:
- _____

4. Do you self-identify as Indigenous (Native American, American Indian, Indigenous of the Americas, Alaska Native, ...)?

Mark only one oval.

- Yes *Skip to question 5*
- No *Skip to question 29*

7.1.2 For Self-Identified Natives

5. What Native community(ies) do you come from/are a part of?

6. What is/are your traditional Indigenous language(s)?

7. Have you heard your language spoken? In your community, in your home? Check all that apply

Check all that apply.

- Yes at home
- Yes in my
- community No
- Other:

8. Have you heard other Indigenous language(s) spoken? In your community, in your home? Check all that apply

Check all that apply.

- Yes at home
- Yes in my
- community No
- Other:

9. Do you understand/speak your language?

Mark only one oval.

- Not yet
- Yes, some words
- Yes, some phrases
- Yes, quite a bit
- I am not interested

10. Is/are your language(s) important to you? In what way?

11. Would you like to know more about your language(s)?

Mark only one oval.

- Yes
- No
- Maybe

12. Would you like to know more about other Native languages?

Mark only one oval.

- Yes
- No
- Maybe

13. What would you like to learn about Indigenous Languages? Check all that apply.

Check all that apply.

- How to speak
- How to teach others
- Grammar
- History of Native languages
- Information on language revitalization
- I am not interested
- Other: _____
- _____

14. What resources at UO could support you?

Check all that apply.

	For my language	For other Indigenous languages	Not important
Opportunities for student workers	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Language instruction	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Language Rev. methods instruction	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Research opportunities	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Speaking groups	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Resource center	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Talks/colloquium	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
other	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

15. If you answered "Other" on the above question, please write what you were thinking of.

16. Should Indigenous languages/language restoration be supported at the University of Oregon? How?

17. Are you aware of any presence of American Indigenous languages on campus?

Check all that apply.

	Yes	No	Maybe
On signage	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
At the longhouse	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
In classes	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
In clubs	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Language posted or used by faculty	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Indigenous UO map https://map.uoregon.edu/indigenous	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Library	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Other	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

18. If you answered "Other" on the above question, please write what you were thinking of.

19. Have you heard of the Language Revitalization Lab?

Mark only one oval.

- never heard of it heard but
- don't know what it is heard
- with infrequent participation
- heard with frequent participation

20. Does the presence of Indigenous Languages on campus impact your academic experience?
If so why/how?

21. Did the presence of Indigenous Languages on campus impact your decision to attend UO?
If so why/how?

22. Would you like to see more presence of Indigenous languages on campus?

Mark only one oval.

- Yes
- No
- Maybe

23. How important is it to see Indigenous languages represented at the University of Oregon?

Mark only one oval.

1 2 3 4 5

Not Very important

24. Have you engaged with or been supported by other Native-supporting entities on campus?
Please check all that apply:

Check all that apply.

- I am pursuing a minor or major in Native American Studies.
- I am taking/have taken Native American Studies classes.
- I am a student in the College of Education's Sapsik'walá Teacher Preparation Program.
- I am in the Native American and Indigenous Studies (NAIS) Academic Residential Community.
- I'm a member of and/or have attended programming of the Native American Student Union (NASU).
- I'm a member of and/or have attended programming of the Native American Law Students Association.
- I've attended events of and/or been supported by the Division of Equity and Inclusion.
- I've attended events of and/or been supported by the Many Nations Longhouse.
- I've attended events of and/or been supported by the Language Revitalization Lab.
- Other: _____

25. Are you interested in participating in events about Indigenous languages? Please check all that apply:

Check all that apply.

- Talks on language revitalization
- Workshops on how to carry out language revitalization
- Workshops in how to learn/teach Indigenous languages
- Student worker employment
- Volunteering at events
- Meeting informally with others who are working on their languages
- Other:
- _____

26. Are you aware of NILI's Summer Institute (for more information or to volunteer, email nwili@uoregon.edu) *Mark only one oval.*

- Yes
- No
- Maybe

27. Is there anything you would like us to know about your interests, concerns, or needs regarding Indigenous languages?

28. Would you like to share your email to be entered into a drawing for a \$50 gift card to the Duck Store and to receive the results of this study?

Mark only one oval.

Yes *Skip to question 47*

No *Skip to section 6 (Thank you for your participation!)*

7.1.3 For non-Indigenous students

29. If you work with, study, or speak an Indigenous language, please list language and explain how.

30. In what ways should Indigenous languages/language restoration be supported at the University of Oregon?

Check all that apply.

	Yes for me	Yes for others	Not important
Opportunities for student workers	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Language instruction	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Instruction in Language Rev. methods	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Research opportunities	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Speaking groups	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Resource center	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Talks/colloquium	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Other	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

31. If you answered "Other" on the above question, please write what you were thinking of.

32. If you answered "Other" on the above question, please write what you were thinking of.

33. Are you interested in Indigenous language revitalization?

Mark only one oval.

- Yes
- No
- Maybe

34. Are you aware of any language revitalization efforts at UO or outside of UO? If so, please describe.

35. Are Indigenous languages important/valuable?

Mark only one oval.

- Yes
- No
- Maybe

36. What would you like to learn about Indigenous Languages? Check all that apply.

Check all that apply.

- How to speak
- How to teach others
- Grammar
- History of Native languages
- Information on language revitalization
- I am not interested
- Other:
- _____

37. Have you heard of the Language Revitalization Lab?

Mark only one oval.

- never heard of it
- heard but don't know what it is
- heard with infrequent participation
- heard with frequent

participation

38. Are you aware of any presence of American Indigenous languages on campus?

Check all that apply.

	Yes	No	Maybe
On signage	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
At the longhouse	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
In classes	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
In clubs	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Language posted or used by faculty	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Indigenous UO map https://map.uoregon.edu/indigenous	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Library	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Other	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

39. Does the presence of Indigenous Languages on campus impact your academic experience?
If so why/how?

40. Did the presence of Indigenous Languages on campus impact your decision to attend UO?
If so why/how?

41. Would you like to see more presence of Indigenous languages on campus?

Mark only one oval.

- Yes
- No
- Maybe

42. How important is it to see Indigenous language represented at the University of Oregon?

Mark only one oval.

1 2 3 4 5

Not Very important

43. Are you interested in participating in events about Indigenous languages? Check all that apply.

Check all that apply.

- Talks
 - Workshops
 - Methods training
 - Employment
 - Volunteer
 - Other:
-

44. Are you aware of NILI's Summer Institute (for more information or to volunteer, email nwili@uoregon.edu) *Mark only one oval.*

- Yes
- No
- Maybe

45. Is there anything you would like us to know about your interests, concerns, or needs regarding Indigenous languages?

46. Would you like to share your email to be entered into a drawing for a \$50 gift card to the Duck Store and to receive the results of this study?

Mark only one oval.

Yes *Skip to question 47*

No *Skip to section 6 (Thank you for your participation!)*

Thank you for your participation!

47. Please type your email here.

Thank you for your participation!

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