



2014

# NATIVE LANGUAGE PROJECT COMPENDIUM







## **LETTER FROM THE COMMISSIONER**

June 2014

Greetings Mitayuke Oyasín,

I am happy to provide this update on our shared work on Native Language Preservation and Maintenance. The information in this compendium highlights what our communities have been able to achieve with assistance from the Administration for Native Americans. Since the last Native Language meeting hosted by the Administration for Native Americans (ANA) in 2011, we have signed a Memorandum of Agreement (MOA) with the Department of Education and the Department of Interior as a way to work together across the federal family to support Native Language work.

Through this Native Languages MOA, the Departments have agreed to the following goals:

1. Identify statutory or regulatory barriers that impede collaboration and result in duplication of efforts and/or minimize the impact of efforts on the part of Federal, state, or tribal governments, or schools or other entities to effectively implement Native language activities;
2. Identify research that explores educational attainment and Native language retention and/or revitalization;
3. Explore ways to gather data about effective and/or exemplary Native language instruction both in terms of the administration of funds and programs, as well as program impact on educational achievement; disseminate information on best practices across Federal Agencies regarding program and instructional design, and institutional support for Native language instruction for AI/AN populations;
4. Review Federal funding mechanisms, explore means for coordinating funding opportunities to remove barriers, and simplify the process for potential grantees seeking to integrate Native language instruction and activities in educational settings;
5. Review current training and technical assistance provided by HHS, BIE, and ED related to Native language preservation and maintenance efforts; assess needs and identify means for enhancing the quality of this training and technical assistance, both to assist existing grantees and potential grantees; and identify opportunities to provide joint technical assistance;
6. Ensure, to the extent practicable, that programs funded by the Federal Agencies to provide Native language instruction are coordinated, evidence-based, demonstrate accountability through assessments of student achievement, and further the goals of the Native American Languages Act; and

- 
7. Identify additional departments and agencies interested in or important to the implementation of the goals of this Memorandum, including the goals of the Native American Languages Act.

Through this vehicle of the MOA, the Departments of Health and Human Services, Education, and Interior are meeting regularly and working together, and co-hosting our first Native Language Summit.

Native languages have been in decline for decades; fewer and fewer percentages of the children enrolled in tribal Head Start programs enter the program speaking their native languages. Just recently, the National Indian Education Association predicted that there may only be 20 native languages in the United States by 2050. This is why the Native American Languages Act and the Esther Martinez Native Languages Act are so important. Under these authorities, ANA provides grants to native communities and nonprofits to reverse the loss of native languages and teach young people to revere and speak them.

We are able to visit some of these projects at the end of the grant and summarize what they have achieved for a Congressional Report. We share these language project reports organized by state for you here over the past three years as a way to demonstrate the breadth and diversity of activities we fund. Full versions of the reports for all grantees visited organized by year are available on the ANA website.

For the first time in several decades, we may actually be turning the tide on language loss, so this is no time to rest on our laurels. I think our dear friend and language revival advocate Darrell Robes Kipp said it best, “Relearning, or studying your tribal language is the ultimate pathway home, and it is important to start before the first sign of longing appears. You may misinterpret your feelings and miss the calling.”

Language preservation programs are, at their essence, about keeping hallowed cultural traditions alive, about the older generation passing on its wisdom to the younger generations, just as my mother and grandmother did for me. The very act of one generation teaching another creates a sacred thread of interconnectedness and belonging that is critical to any young person’s development of confident personhood. Instilling such self-esteem is especially necessary for Native American youth who must overcome many social and economic disadvantages in order to realize their fondest dreams.

I believe that language preservation is an indispensable rung on the ladder of achievement for Native American youth. Let us recommit ourselves to helping young people treasure and embody that which is uniquely beautiful in the cultures of their birth.

Wopila,



Lillian Sparks Robinson

Commissioner, Administration for Native Americans

---

## TABLE OF CONTENTS

<i>Letter from the Commissioner</i> .....	3
<i>Table of Contents</i> .....	5
<i>Executive Summary</i> .....	8
Community Impacts .....	9
Conclusion .....	9
<i>Applications Received and Funding Awarded (2006-2013)</i> .....	10
<i>ANA Native Languages Program Outcome Data (2010 – 2012)</i> .....	12
<i>Promising Practices: Advice from ANA Language Grantees</i> .....	13
<i>Language Grants Featured in the 2010 – 2012 Impact and Effectiveness of Administration for Native American Projects Report</i> .....	16
Alaska Native Heritage Center .....	17
Chugachmiut, Inc. ....	19
Nuniwarmiut Piciryarata Tamaryalkuti, Inc. ....	21
Yakutat Tlingit Tribe.....	23
Sitka Tribe of Alaska.....	25
Chickaloon Native Village .....	27
Goldbelt Heritage Foundation .....	29
Ketchikan Indian Community .....	31
Organized Village of Kake.....	33
Kawaiisu Language and Cultural Center .....	35
Santa Ynez Band of Chumash Indians.....	37
California Indian Museum and Cultural Center .....	39
Yurok Tribe .....	41
Pa’a Taotao Tano’ .....	43
Guam Community College .....	45
Te Taki-Tokelau Community Training and Development, Inc. ....	47
University of Hawaii.....	49
Passamaquoddy Tribe .....	51
Passamaquoddy Tribe .....	53
Wopanaak Language and Cultural Weetyoo, Inc. ....	55
Hannahville Indian Community .....	57
Dakota Wicohan .....	59

---

Fond du Lac Band of Lake Superior Chippewa .....	61
Leech Lake Band of Ojibwe.....	63
Alliance of Early Childhood Professionals.....	65
Greater Minneapolis Council of Churches .....	67
Fort Belknap College .....	69
Stone Child College .....	71
Nkwusm .....	73
Piegan Institute, Inc. ....	75
Reno Sparks Indian Colony .....	77
Indigenous Language Institute.....	79
Pueblo of Isleta .....	81
Mescalero Apache Tribe.....	83
Pueblo of Pojoaque.....	85
Friends of the Akwesásne Freedom School, Inc. ....	87
Native American Community Services of Erie and Niagara Counties .....	89
Standing Rock Sioux Tribe .....	91
Turtle Mountain Community College .....	93
Euchee Tribe of Indians .....	95
Kaw Nation .....	97
Cheyenne and Arapaho Tribes of Oklahoma .....	99
Citizen Potawatomi Nation.....	101
Comanche Nation College .....	103
Cultural Survival.....	105
Seneca-Cayuga Tribe of Oklahoma.....	107
Confederated Tribe of Siletz Indians .....	109
Confederated Tribes of the Grand Ronde Community of Oregon .....	111
Confederated Tribes of Coos, Lower Umpqua, and Siuslaw Indians.....	113
Lower Brule Community College.....	115
Oceti Wakan .....	117
Rural America Initiatives .....	119
Red Cloud Indian School, Inc.....	121
Confederated Tribes of the Chehalis Reservation .....	123
Confederated Tribes of the Chehalis Reservation .....	125

---

<b>Makah Indian Tribe .....</b>	<b>127</b>
<b>Hoh Tribal Business Committee .....</b>	<b>129</b>
<b>Great Lakes Indian Fish and Wildlife Commission .....</b>	<b>131</b>
<b>Lac Du Flambeau of Lake Superior Indians .....</b>	<b>133</b>
<b>Waadookodaading, Inc.....</b>	<b>135</b>
<b>College of Menominee Nation .....</b>	<b>137</b>
<b><i>Appendix: Projects Who Received ANA Funding, ending 2010-2012 .....</i></b>	<b><i>139</i></b>

---

## EXECUTIVE SUMMARY

Established in 1974 through the Native American Programs Act (NAPA), The Administration for Native Americans (ANA) supports Native communities' efforts to be self-determining, healthy, culturally and linguistically vibrant, and economically self-sufficient. ANA's vision is that Native communities are thriving.

ANA promotes self-sufficiency for Native Americans by providing discretionary grant funding for community-based projects and training and technical assistance to eligible Tribes and Native organizations. ANA serves all Native Americans, including federally recognized Tribes, American Indian and Alaska Native organizations, Native Hawaiian organizations, and Native populations throughout the Pacific Basin (including American Samoa, Guam, and the Commonwealth of the Northern Mariana Islands).

ANA funding is awarded through three main program areas: Social and Economic Development Strategies (SEDS), Native Language Preservation and Maintenance, and Environmental Regulatory Enhancement (ERE). Additionally, the Federal Government has recognized the dramatic decrease in the number of Native American languages, and in 2006 Congress passed the Esther Martinez Native American Language Preservation Act (Public Law 109-394). The law amends the Native American Programs Act of 1974 to provide revitalization of Native American languages through Native language immersion and restoration programs.

ANA now has two separate competitions for language projects: Native Language Preservation and Maintenance (P&M) and Esther Martinez Immersion (EMI). Additional funds were not appropriated to expand ANA's discretionary program, but ANA has met the suggested funding levels for EMI by shifting funds from ERE and SEDS.

ANA receives approximately \$48.5 million in appropriations, with over \$41 million distributed as competitive discretionary grant awards. This funding has remained relatively stable at this level for the last 5 years.

ANA believes language revitalization and continuation are two of the first steps taken in strengthening a sense of community and preserving a community's culture. Use of Native language builds identity and assists communities to move toward social cohesion and self-sufficiency. ANA funding provides opportunities to assess, plan, develop, and implement projects to ensure the survival and continuing vitality of Native languages.



---

## ***Community Impacts***

Per the Native American Programs Act of 1974, the Administration for Native Americans (ANA) is required to evaluate the impact and effectiveness of ANA funding in Native communities. Annually, ANA performs impact site visits to approximately 70 percent of grants within three months of grant completion. These visits identify the success and challenges of ANA grantees so that ANA can improve service delivery and increase the transparency of ANA-funded projects.

ANA generates an annual Report to Congress from the information collected. This report includes an executive summary of data collected, as well as a brief synopsis narrating the needs, project activities, and accomplishments of each individual grantee.

This compendium includes the selected Congressional reports on all language grantees visited from 2010-2012, the most recent year for which these reports have been published. The individual reports included in this compendium reflect only the language grants which were visited, which is not all of the language grants that were funded in that same time period. You can find a complete list of all the language grants funded from 2010-2012 in the appendix.

## ***Conclusion***

ANA believes that community members are at the heart of lasting, positive change. ANA's philosophy of Native self-sufficiency is based on the following core beliefs:

- 1) ANA believes a Native community is self-sufficient when it can generate and control the resources necessary to meet its social and economic goals and the needs of its members
- 2) ANA believes the responsibility for achieving self-sufficiency resides with the Native governing bodies and local leadership
- 3) ANA believes progress toward self-sufficiency is based on efforts to plan and direct resources in a comprehensive manner consistent with long-range goals

For more information on ANA, please visit <http://www.acf.hhs.gov/programs/ana>.

---

## **APPLICATIONS RECEIVED AND FUNDING AWARDED (2006-2013)**

The need and demand for language funding significantly exceeds ANA's available funding. Over the past 7 years, language applicants requested an average of \$18.3 million in first-year funding, receiving an average of \$4.5 million, or 25 percent of the amount requested. EMI applicants requested an average of \$3 million, and received an average of \$1.3 million (45 percent of the request). You can find details for each year's requests and awards in Table 1.

Since becoming its own funding category in FY2008, ANA has received 80 applications for EMI funding. This comprises about 12 percent of the total language applications we receive.

It is important to note that EMI projects must meet certain parameters in order to be eligible for funding; these include a threshold for participants, average number of hours of immersion per child, and parental involvement in language learning. These constraints limit the potential pool of applicants, and some communities that are using immersion methods are not eligible for EMI. As more communities become aware of EMI, they may be able to alter their program designs to meet the funding specifications.

Through Tribal consultation, language summits, and conversations with grantees, we've received a number of recommendations to improve the ANA language program, including:

- Extend the allowable funding periods from 1-3 years to 1-5 years
- For EMI projects, reducing the required number of children who must participate from the current minimum of 10 in Language Nest projects and 15 in Survival School projects

Due to limited appropriations, from 2006 to 2013, only about 1 in 4 language applicants (P&M and EMI combined) received funding. Worth noting is that over the past 7 years, the process for Preservation & Maintenance grants has grown more competitive.

Overall, despite an increase in applications received, fewer total applications are able to be funded every year.

For more information on the total funding requested and awarded, as well as the total number of applications received and funded, refer to Tables 1 and 2 on the next page.

**TABLE 1. TOTAL YEAR ONE FUNDING REQUESTED VS. FUNDING RECEIVED, 2006 - 2013**

<b>Year</b>	<b>Amount requested – all language projects</b>	<b>Amount awarded – all language projects</b>	<b>Amount requested – EMI projects</b>	<b>Amount awarded – EMI projects</b>
<b>2006</b>	\$12,438,854	\$1,554,026	-	-
<b>2007</b>	\$14,744,797	\$3,239,496	-	-
<b>2008</b>	\$12,622,356	\$5,377,425	\$1,860,054	\$1,158,922
<b>2009</b>	\$15,118,003	\$5,351,826	\$1,188,156	\$248,740
<b>2010</b>	\$23,696,317	\$6,029,581	\$4,248,610	\$1,945,632
<b>2011</b>	\$27,448,148	\$5,491,497	\$4,583,311	\$2,047,783
<b>2012</b>	\$22,943,064	\$4,816,687	\$2,950,981	\$1,126,098
<b>2013</b>	\$17,787,456	\$4,108,208	\$3,171,471	\$1,490,979
<b>TOTALS</b>	\$146,798,995	\$35,968,746	\$18,002,583	\$8,018,154

**TABLE 2. COMBINED LANGUAGE APPLICATIONS RECEIVED AND FUNDED, 2006 - 2013**

<b>Year</b>	<b>All language applications received</b>	<b>All language applications awarded</b>		<b>EMI applications received</b>	<b>EMI applications awarded</b>	
<b>2006</b>	92	13	14%	-	-	
<b>2007</b>	99	26	26%	-	-	
<b>2008</b>	87	42	48%	9	6	67%
<b>2009</b>	112	40	36%	6	1	17%
<b>2010</b>	123	30	24%	17	7	41%
<b>2011</b>	134	24	18%	20	8	40%
<b>2012</b>	115	21	18%	14	5	36%
<b>2013</b>	91	19	21%	14	6	43%
<b>TOTALS</b>	853	215	25.2%	80	33	41.3%

## ANA NATIVE LANGUAGES PROGRAM OUTCOME DATA (2010 – 2012)

Since 2006, ANA conducted impact evaluations with approximately 70 percent of ending projects each year, visiting over 540 projects from 2006 to 2012<sup>1</sup>. Three-year immersion/EMI grants were first awarded in 2007 (fiscal year 2008), and started receiving impact evaluation visits in 2010. From 2010 to 2012, ANA conducted impact evaluations with 61 language projects, including: 7 assessment projects, 25 planning projects, 21 implementation projects, and 8 EMI projects. The following tables include data collected during these impact evaluations.

**TABLE 3. LANGUAGE-SPECIFIC OUTCOME DATA FOR LANGUAGE PROJECTS VISITED, 2010 - 2012**

	<b>All language projects visited (61)</b>	<b>EMI projects visited (8)</b>
<b>Language teachers trained</b>	285	92
<b>Youth increased ability to speak native language</b>	4,582	589
<b>Adults increased ability to speak native language</b>	3,334	409
<b>Youth achieved fluency in native language</b>	91	72
<b>Total language classes held<sup>2</sup></b>	6,729	
<b>Total immersion days</b>		3,194
<b>Language immersion students</b>		497

**TABLE 4. OVERALL OUTCOME DATA FOR LANGUAGE PROJECTS VISITED, 2010 - 2012**

	<b>All language projects visited (61)</b>		<b>EMI projects visited (8)</b>	
	<b>Total</b>	<b>Average per project</b>	<b>Total</b>	<b>Average per project</b>
<b>Jobs created</b>	200	3	43	5
<b>Elders involved</b>	1,585	26	120	15
<b>Youth involved</b>	11,009	180 <sup>3</sup>	1,248	156
<b>Partnerships formed</b>	755	12	108	14
<b>Resources leveraged</b>	\$5,228,962	\$85,721	\$2,448,713	\$306,089
<b>Individuals trained</b>	1,758	29	250	31

<sup>1</sup> Analysis from 2013 impact evaluation visits will not be completed until mid-2014.

<sup>2</sup> For language grants that are not immersion projects, ANA collects the total number of language classes held; for immersion projects, the total number of immersion school-days and number of immersion students are collected.

<sup>3</sup> Excluding one outlier with more than 4,000 youth involved, all other projects averaged 110 youth involved

## PROMISING PRACTICES: ADVICE FROM ANA LANGUAGE GRANTEES

*From 2006-2012, ANA conducted on-site impact evaluations with over 130 language grantees throughout the continental U.S., Alaska, and the Pacific. During these visits, grantees shared their promising practices to pass along to current and prospective grantees. The advice below comes from a range of grantees, including tribal language programs, Native nonprofits, and tribal colleges, most of which met or exceeded ANA project objectives and had a significant impact on their communities. We strongly recommend applicants follow the guidance in the Funding Opportunity Announcement to which they are applying, but we provide the following opinions, experiences, and suggestions of previous grantees as their recommendations:*

*Elders and staff from the Confederated Tribes of the Umatilla Indian Reservation's "Wiyat'ish Naknumit 'For the Future' Master-Apprentice Language Project" from 2005-2008. Project staff said, "Teach kids to respect and honor their elders."*



### Planning a Project for Your Community

- Language projects need to have close ties with their local school systems; it's good if language project offices are located near or within school grounds
- Really try to involve the whole community rather than just hiring outside people or "experts." When tribal people get involved and give a piece of themselves to the project, they become invested
- Get the curriculum established first, before implementation
- Incorporate your traditional and cultural learning and teachings

### Managing Your ANA Project

- Include an administrative staff person in the budget to handle those activities for the project so you can focus on language
- Keep an organized grant file, and communicate well with staff to let everyone know where you file. Track and document everything

## **Community Involvement**

- Having support is huge. You need full community support and strong parents. People have to believe in doing this, even be a requirement for parental involvement, to put their kids in a language program
- Have the tribe involved throughout the process so they can be there when you have the successful conclusion. Then it will feel like it's a success for the whole community
- Keep language classes going even with low attendance; the consistency is good for the community
- Communicate with and share successes with all stakeholders regularly. Annual potluck dinners are also a great way to raise awareness, showcase accomplishments, and get feedback from the community

## **Partnerships**

- Secure key partnerships before the project begins, and have Memoranda of Understanding to set out the expectations and goals of the partnerships
- Look at expertise of other indigenous organizations/populations and the work that they have done. Work with and visit other tribes and language institutes to see what they are doing

## **Elder Involvement**

- Work with Elders to ensure language being used is correct and historically accurate
- Pair elders with language teachers, young adults, and/or youth, which is a win-win for all involved

## **Staffing and Working with Consultants**

- Even if a person is a good speaker, they might not be a good teacher, so it is important to recruit people with good teaching skills or else teach them to teach if they can learn and are motivated
- Hire a linguist—this is very important for language projects
- Pay consultants by the deliverable. Clearly define duties beforehand in the contract/scope of work

## **Language Learning Methods**

- It can be very difficult to select the best language learners and teachers, so it's good to have direct, face-to-face experience with individuals. Use an internship program to identify and try out candidates
- Shoot for immersion programming rather than just classes if you want to revitalize the language
- Immersion requires being very adamant to not speak English. Don't be afraid of losing the English!
- Explore using Accelerated Learning Acquisition, Total Physical Response (TPR), and Master-Apprentice
- Don't be afraid of empty pages—don't over-instruct. Always think from learner's perspective
- Use creative incentive items, like giving away bracelets with words on them, to encourage younger learners

*The Master-Apprentice team for the “Sauk Language Master Apprentice Project,” (2009-2012). Using the M-A model with immersion, the project developed five fluent speakers. Staff recommended “Don’t speak English, even if it’s frustrating to do.”*



- Never exclude kids, even if they’re of different abilities or different tribes. Have them help each other
- Encourage learners to speak the language, even if it's not correct or completely accurate. A lot of people have hang-ups because they are worried about having the wrong accent. Reinforce that “this is our language;” speak it and be comfortable with it
- Classes can be more enjoyable by incorporating language learning with learning of traditional activities, such as cooking demonstrations, carving, or dances

### **Using Media**

- One young man, prior to the project, used old recordings to learn the language. The Elders saw this, respected his success, and became more willing to be recorded
- Plan for a back-up of electronic files
- Use teams of two to record, and have multiple levels of review for the recordings to make sure the highest possible quality of recordings are preserved
- Hire a media person who can develop recordings and online and visual tools. It takes a lot of time for filming and editing
- Use YouTube or other video sharing program to reach a large audience. A lot of viewers sign up for the channel, and comment on wanting more

### **Conducting Language Surveys**

- Have good up-front communication with target community about the survey, such as its purpose and what is required
- Use focus groups to develop and test survey questions
- Involve youth in language surveys; engage youth in documentation process
- Go house to house to collect data. Be persistent in getting surveys completed



## LANGUAGE GRANTS FEATURED IN THE 2010 – 2012 IMPACT AND EFFECTIVENESS OF ADMINISTRATION FOR NATIVE AMERICAN PROJECTS REPORT



**Find the full reports at:**

2010: [https://www.acf.hhs.gov/sites/default/files/ana/2010\\_congressional\\_report.pdf](https://www.acf.hhs.gov/sites/default/files/ana/2010_congressional_report.pdf)

2011: <https://www.acf.hhs.gov/sites/default/files/ana/congressionalreport2011.pdf>

2012: [https://www.acf.hhs.gov/sites/default/files/ana/fy\\_2012\\_ana\\_impact\\_report.pdf](https://www.acf.hhs.gov/sites/default/files/ana/fy_2012_ana_impact_report.pdf)



---

## ALASKA NATIVE HERITAGE CENTER

---




---

<b>Project Title:</b>	Dena'ina Qenaga Qunuhdulzex (The Dena'ina Language Is Coming Back)
<b>Award Amount:</b>	\$225,490
<b>Type of Grant:</b>	Native Languages
<b>Project Period:</b>	Sept. 2008 – Sept. 2010
<b>Grantee Type:</b>	Native Nonprofit

---

### PROJECT SNAPSHOT

- 2 jobs created
- 1 Native American consultant hired
- 15 elders involved
- 15 youth involved
- \$123,600 in resources leveraged
- 13 individuals trained
- 10 partnerships formed
- 15 youth increased their ability to speak a native language
- 15 adults increased their ability to speak a native language

### BACKGROUND

Of the over 18,000 Athabascans, only 1,000 are Dena'ina Athabascans, and only 50 are fluent Dena'ina language speakers. Most of these speakers are older than 65 years old, residing in the Cook Inlet region, primarily in Anchorage, Nondalton, Kenai, Lime Village, Eklutna, Knik, and Tyonek. Staff from the Alaska Native Heritage Center (ANHC), located in Anchorage, has identified 80 people interested in learning the language, but many live in remote areas

and do not have access to language classes. Some of these individuals are on the verge of fluency, but are held back by the highly complex verb structure of the language.

### PURPOSE AND OBJECTIVES

The purpose of the project was to preserve the Dena'ina language by establishing standards of Dena'ina written, oral, and teaching proficiency, expanding the existing curriculum, and facilitating greater access to Dena'ina language lessons. The project's first objective was to design an assessment tool reliably indicating a speaker's written and oral proficiency in the Dena'ina language, enabling instructors and learners to measure a student's true progress. To accomplish this, the project's language coordinator arranged for elder speakers to work with a consultant linguist to develop the tool. Next, the team matched the most logical Dena'ina language learning sequence with existing oral and written language assessment tools, primarily the American Council on the Teaching of Foreign Languages (ACTFL) assessment instrument. The resulting tool, which had oral, written, and reading components, provided methods for assessing verb tenses, aspects,

declarative sentences, commands, questions, formulaic frames, and common vocabulary words. The project team tested the tool, trained elders and members of target communities in its use, and then placed it online for web-based use.

The second objective was to develop a plan to expand the existing conversational Dena'ina language curriculum to a more advanced level that would include 50 verb-based language lessons, and to develop a prototype for audio-visually (AV) based lessons. To develop the plan, the ANHC team organized four 4-day Dena'ina Language Institutes (DLIs) during the first nine months of the project, all hosted by the Kenaitze Tribe in Kenai. The DLIs involved 10-15 elder language speakers, 10-15 younger language learners, and a few linguistic experts. The DLIs enabled the speakers, learners, and linguists to experiment with the language, testing to determine the best possible sequences for learning various Dena'ina structures, skills, and functions. In particular, the group analyzed verb structures, devising teaching strategies for 50 different verbs. In project year two, the project team developed a prototype for AV lessons, planning, recording, editing, and transcribing eight video lessons for "to be" and six lessons for "to see." These lessons were uploaded onto the YouTube web platform for easy access.

Objective three was to conduct a field test of audio-visual Dena'ina language lessons using advanced Internet technology to reach a target audience of Dena'ina speakers and language learners in Nondalton, Kenai, Lime Village, Eklutna, Knik, Tyonek, and Anchorage. Though the project team did not travel to each of the aforementioned villages, they were able to reach speakers from all of the villages at the Dena'ina Language Institutes. At each institute, the team conducted field tests assessing: 1) the ease of use for each lesson, 2) the user-

friendliness of the web platforms selected, 3) the interest level generated by each lesson, 4) the cultural appropriateness of examples and lesson resources, and 5) the gains made by students in language skills and knowledge. From this feedback, the team learned valuable information on how to enhance lessons to be produced in the future.

### OUTCOMES AND COMMUNITY IMPACT

The ANHC project team set in motion a process by which the currently endangered Dena'ina language has an improved chance of thriving in the future. The team produced and tested an assessment tool enabling language learners to measure true progress and an effective, accessible audio visual prototype for a language curriculum that can be used in a classroom or as a web-based program. The curriculum can be implemented by any person with the desire to learn, speak, or teach the Dena'ina language. The electronic resources produced, including recordings and video footage of elders, storytellers, and current speakers, also serve as an invaluable archive of Dena'ina language and culture.

Just as importantly, a core group of Dena'ina elders and language learners from around the Cook Inlet area have formed a unified community of practice. Elders have provided new momentum, young learners have seized the chance to explore the language, and the larger Dena'ina community has begun to correspond and collaborate about the language through web-based platforms, social media, and other means. Potential Dena'ina language learners now have a more concentrated and accessible program, superior resources, and a greater sense of community optimism about the future of their language.

*"We are getting a sense of what people want, and how they can best learn the language."*

Jonathan Ross, President, ANHC

---

**CHUGACHMIUT, INC.**



---

<b>Project Title:</b>	Sugpiat Quliyangu'ait: People's Stories Project
<b>Award Amount:</b>	\$388,795
<b>Type of Grant:</b>	Native Languages
<b>Project Period:</b>	Sept. 2008 – Sept. 2010
<b>Grantee Type:</b>	Tribal Consortium

---

**PROJECT SNAPSHOT**

- 2 jobs created
- 11 Native American consultants hired
- 50 elders involved
- \$14,986 in resources leveraged
- 14 individuals trained
- 14 partnerships formed

**BACKGROUND**

Chugachmiut, Inc. was organized as a nonprofit corporation in Anchorage in 1974 to offer a variety of health and social services to the region's Alutiiq people. Chugachmiut operates as a consortium for the seven Alutiiq villages within the Chugach region: Chenega Bay, Cordova, Nanwalek, Port Graham, Qutekcak Native Tribe, Tatitlek, and Valdez. The native population of the seven communities is approximately 2,000 people.

The Alutiiq people of the Chugach region have traditionally spoken Sugpiaq, also known as Sugcestun, a member of the Eskimo-Aleut language family. Within Chugachmiut's seven constituent communities, approximately 50 individuals are considered to be fluent Sugpiaq

speakers.

**PURPOSE AND OBJECTIVES**

The project's purpose was to preserve the Sugpiaq dialects for future generations through comprehensive documentation of stories collected from fluent elders.

The project's first objective was to document a minimum of 200 hours of the Lower Cook Inlet Peninsula and Prince William Sound Sugpiaq dialects. To complete the objective, project staff developed a language documentation handbook and trained community interviewers on the use of audio recorders and documenting oral history. Throughout project implementation, interviewers faced a number of challenges, as some fluent elders were reluctant to be recorded, some became ill, and some of the elder men refused to share traditionally male stories with female interviewers. Additionally, at the time the ANA project was awarded, the grantee also received a more remunerative Alaska Native Education grant, and therefore chose to focus staff resources away from ANA project activities. Overall, project staff and interviewers recorded 100 hours of Sugpiaq language from participant elders, which was short of the planned 200 hours.

The project's second objective was to complete 800 hours of transcription and translation of the recordings collected by interviewers during the project's first objective.<sup>4</sup> Project staff hired two fluent community members to complete the translations. As no accepted Sugpiaq orthography existed, translators selected the Port Graham orthography as the project standard. Due to the challenges described above, less than half of the 100 hours of recordings were transcribed and translated, or approximately 25 percent of the planned deliverable of 800 hours of transcription and translation of the recordings. Staff stored both electronic and hard copies of the completed translations at Chugachmiut's offices, and also distributed copies to the Alaska Native Language Center, Alaska Cultural Center, Pratt Institute, Valdez Cultural Center, and to their seven constituent communities.

#### **OUTCOMES AND COMMUNITY IMPACT**

To the benefit of the Sugpiaq-speaking community, this project has produced 100 hours of high-quality recordings that have been preserved on long-term storage media. Project activities also generated 50 hours of Sugpiaq transcriptions and translations, which may be utilized for future language revitalization efforts. Furthermore, documentation within multiple Alutiiq communities ensures the preservation of the Sugpiaq language's dialects and subtle linguistic nuances. For the Alutiiq elders involved in project activities, this project has served to reinforce their traditional positions as holders of knowledge and wisdom within the Alutiiq community. Finally, project

activities raised community awareness of the need to preserve and revitalize the Sugpiaq language and the short timeframe available to do so.

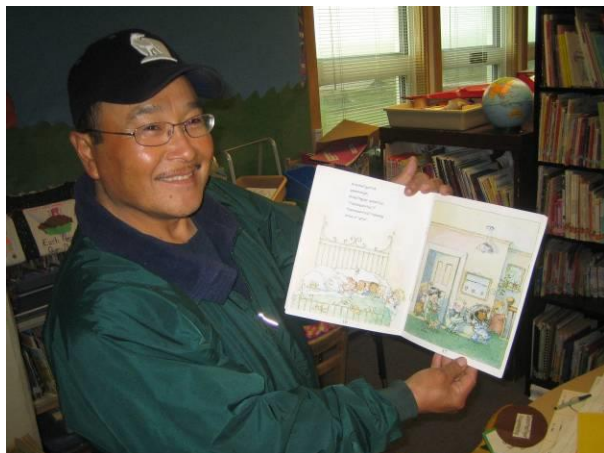
Project staff recognized that while their efforts successfully preserved many hours of an endangered language, their planned targets were not achieved. Helen Morris, project director, shared, "Everything we have done has addressed the project need. However, we have not done enough and will still have to continue to address the need after this project ends. If the language is to survive, our efforts must continue."

---

<sup>4</sup> The planned 800 hours of translations was based on the National Science Foundation's guidance that for every one hour of recording, four hours are needed to complete a full transcription and translation.

---

## NUNIWARMIUT PICIRYARATA TAMARYALKUTI, INC.



ALASKA

---

<b>Project Title:</b>	Cup'ig Language Natural and Cultural History
<b>Award Amount:</b>	\$558,640
<b>Type of Grant:</b>	Native Languages
<b>Project Period:</b>	Sept. 2007 – Sept. 2010
<b>Grantee Type:</b>	Native Nonprofit

---

### PROJECT SNAPSHOT

- 4 jobs created
- 10 elders involved
- 18 youth involved
- \$39,516 in resources leveraged
- 11 partnerships formed
- 1 language teacher trained

### BACKGROUND

Nuniwarmiut Piciryarata Tamaryalkuti (NPT), Cup'ig for Nunivak Cultural Programs, began nonprofit operations in 1997. NPT is headquartered in the village of Mekoryuk, the only community on Nunivak Island off the western coast of Alaska. Mekoryuk counts a population of approximately 215 people.

The inhabitants of Nunivak Island have traditionally spoken Cup'ig, a language in the Aleut-Eskimo language family that is only spoken in Mekoryuk. In 2004, NPT developed and implemented a kindergarten through third grade Cup'ig immersion curriculum for the island's only school. In the timeframe between the introduction of language immersion classes in 2004 and the commencement of this project in 2007, the Cup'ig fluency level among Mekoryuk

citizens rose from 34 percent to 49 percent.

Staff developed the kindergarten through third grade immersion curriculum from two pre-existing resources. The first resource was a set of over 200 audio tapes produced by linguists who recorded fluent Cup'ig elders in Mekoryuk between 1975 and 1991. The second resource was the Nunivak Gazetteer, a 150-page, 12-chapter manuscript on Nunivak history, geography, and culture produced by the founders of NPT in 1994.

### PURPOSE AND OBJECTIVES

The project's purpose was to draw upon existing cultural resources to develop and implement a fourth through twelfth grade Cup'ig language and cultural curriculum.

The project's first objective was to create, review, and implement a Cup'ig language curriculum for fourth through twelfth grades based on the Nunivak Gazetteer. To complete the objective, project staff developed each chapter of the Gazetteer into 12 stand-alone lessons. Each lesson has four activity sheets, which cover Nunivak geography, a traditional Cup'ig story, Cup'ig food, and Cup'ig arts and crafts. Staff also created oral and written assessment tests for each lesson. To broaden and enrich the

curriculum, staff also translated 45 children's books and pasted the Cup'ig translation over the original English text.

Due to the small number of people in the Mekoryuk community, there is only one school that operates four classrooms where students in grades kindergarten to three, four to six, seven to nine, and 10-12 learn together. Project staff planned for grades four to six to learn lessons one through four; grades seven to nine to learn lessons five through eight; and grades 10 to 12 to learn lessons nine through 12. The level of sophistication of each lesson increases as a student advances within a grade set. Within the project timeframe, NPT staff trained the fourth to sixth grade teachers and introduced lessons one through four into the weekly syllabus. Staff will initiate lessons five through eight in the 2010/11 school year and lessons nine through 12 in the 2011/12 school year. Teachers utilize the Cup'ig language curriculum during 50-minute daily immersion classes.

The project's second objective was to transcribe, translate, and edit 72 of the approximately 200 existing audio tapes produced with Nunivak elders from 1975-1991. Staff first assigned a priority code to all 200 tapes based on the quality and content of the tape. From these, staff transcribed and translated 103 audio tapes. Staff then reviewed and made final edits to 83 of the transcribed tapes, exceeding the planned project target. From these completed tapes, staff extracted 36

narratives and incorporated them into the Cup'ig language curriculum to add a multimedia component to each lesson.

#### **OUTCOMES AND COMMUNITY IMPACT**

For the Mekoryuk community of Nunivak Island, the completed Cup'ig curriculum provides an opportunity for kindergarten through third grade language learners to maintain and continue to improve their Cup'ig language skills through the end of high school. To meet the identified needs of Mekoryuk's past and future generations, the curriculum contains multimedia components on Nunivak cultural history as well as traditional Cup'ig stories shared by the youth's ancestors.

For the classroom teachers in Mekoryuk, a complete set of Cup'ig language materials are now available for all grades. NPT staff has trained one teacher in the curriculum's use, and will continue to train teachers as the curriculum is introduced and implemented over the next two years.

NPT staff also enjoyed benefits from the implementation of project activities. The employees learned to write in Cup'ig, a unique learning experience as Cup'ig was traditionally an oral language. Additionally, rural Alaskan communities are beginning to approach NPT for advice and guidance on how to develop and adapt their own language revitalization techniques to achieve Mekoryuk's results in successfully preserving a unique language.



## YAKUTAT TLINGIT TRIBE



<b>Project Title:</b>	Rekindling Our Yakutat Language
<b>Award Amount:</b>	\$600,000
<b>Type of Grant:</b>	Native Languages
<b>Project Period:</b>	Sept. 2007 – Sept. 2010
<b>Grantee Type:</b>	Tribe

### PROJECT SNAPSHOT

- 2 jobs created
- 4 Native American consultants hired
- 9 elders involved
- 114 youth involved
- \$70,314 in resources leveraged
- 4 partnerships formed
- 16 language teachers trained
- 5,005 native language classes held
- 102 youth increased their ability to speak a native language
- 40 adults increased their ability to speak a native language

### BACKGROUND

The Yakutat Tlingit Tribe has 321 members and is located in southeast Alaska, 212 miles northwest of Juneau. The people of Yakutat have their own Lingít language dialect. Of the 10 fluent speakers alive today, only five are able to teach classes due to advanced age and health problems. In recent years, the tribe has developed a long-term preservation plan, conducted language classes, and implemented a teacher training program. The program resulted in 20 adult language

learners and nine youth advancing from novice to intermediate level, and six adult language students motivated to become apprentice teachers. Since 2005, the apprentice teachers have taught high school classes for 30 minutes a day and elementary classes for 1 hour per week, benefitting 13 high school and 34 elementary students.

### PURPOSE AND OBJECTIVES

The purpose of the project was to integrate Lingít classes into the Yakutat public school system, build the capacity of the tribe's Lingít language teachers, and develop electronic resources to be used by students and teachers. The project's first objective was to integrate the Lingít language program into the Yakutat public school system, and enroll at least 60 students and parents in eight Yakutat Lingít language classes. Of these language learners, project staff expected, 75 percent would advance three fluency levels in three years, as measured by Yakutat proficiency scores guidelines; and 75 percent of participants would attend at least 75 percent of classes offered. After working with school district administrators to establish classes for pre-school through high school students, project staff performed baseline evaluations on the fluency levels of

each student. During the project's three years, the project team, including nine part time language instructors and six apprentice instructors, taught nine multi-level classes for youth. Pre-school through second grade students received 15 minutes of class per day; students in grades 3-4, 30 minutes per day; and youth in grades 5-12, 50 minutes per day. Two adult groups also each received four classes per week during the first two years of the project. During the project period, instructors taught over 5,000 classes, with 102 youth and 40 adults improving their ability to speak the Lingít language, and over 90 percent of annual participants advancing at least one level per year. Peak participation for adults was in year one, with 35 participants, and for youth, in year three, with 84 participants. Project staff also hosted seasonal events for youth such as the Summer Immersion Camp and the annual Christmas play, with activities conducted in the Lingít language.

The second objective was to provide teacher training for Lingít language teachers, with at least 60 percent of teachers attending at least 75 percent of training workshops offered by the tribe. During the three years of the project, all 15 teachers and the project director participated in over 75 percent of workshops, which included: four Sealaska Heritage Institute workshops on curriculum development; 10 workshops by the project linguist consultant on language structure, linguistic roots of the language, and teaching methodologies; and quarterly Yakutat School District (YSD) in-service trainings on teaching approaches, lesson plan development, and other topics. As part of this objective, two staff members also completed YSD technology training on a software application for digital video editing.

The third objective was to create 12 video audio-biographies of elders, 20 language podcasts, and a recorded phrase repository

with 800 phrases to serve as electronic resources for students and teachers. Due to the heavy class burden of the teachers, most of the work developing these resources was carried out in the summer months. In three years, the team created eight elder videos and eight podcasts, but collected enough material for 12 videos and 25-30 podcasts. Moreover, they recorded 2,000 phrases onto CDs. These phrases were loaded into the personal I-Pods of youth language learners and into 20 program-owned I-Pods used by adults, so that they could practice listening and pronunciation outside of the classroom.

### **OUTCOMES AND COMMUNITY IMPACT**

The Yakutat Language Program has shown that it has the capacity to help raise the fluency levels of adults and youth in the community, prepare teachers to effectively facilitate language acquisition, develop language materials incorporating the unique Yakutat dialect, and elicit a growing sense of community pride in the language. According to project director Rhoda Jensen, "Community members of all ages, including elders and the middle generation, are feeling more connected to our spoken language. Kids are learning about the language and culture, and are gaining a stronger sense of cultural pride. We even see non-native kids showing an interest in the language, and teachers and administrators here are also gaining an increased awareness of our language, history, and culture." Though an agreement had not been reached by the end of the project period, the tribe is working with the YSD to include Lingít instruction in the district's annual budget. All teaching materials produced by tribal language program staff are available for use by the YSD, and the team also is teaching Lingít to classroom teachers in the district. Finally, the tribe is working to begin an immersion school, so that elder teachers can concentrate on developing fluency for the most promising intermediate level students.



## SITKA TRIBE OF ALASKA



<b>Project Title:</b>	Haa Lingit Yoox'axtangi Kudi – Planning for Our Tlingit Language Nest and Language Survival School
<b>Award Amount:</b>	\$186,135
<b>Type of Grant:</b>	Native Languages
<b>Project Period:</b>	Sept. 2009 – Sept. 2011
<b>Grantee Type:</b>	Tribe

### PROJECT SNAPSHOT

- 3 full-time equivalent jobs created
- 7 Native American consultants hired
- 15 elders involved
- 27 youth involved
- \$90,184 in resources leveraged
- 18 individuals trained
- 15 partnerships formed
- 5 language teachers trained
- 5 adults increased their ability to speak a native language

### BACKGROUND

The Sitka Tribe of Alaska is a federally-recognized tribe with 4,020 members. Sitka is located in the Alexander Archipelago of southeastern Alaska, and is not connected to any other communities by road. The Sitka Native Education Program (SNEP) was formed in 1974 to educate Sitka youth from pre-school through 12<sup>th</sup> grade in song, dance, language, and other cultural practices including traditional foods and art.

Tlingit is the native language of the Sitka Tribe, and tribal members have identified

language preservation and revitalization as a top priority. From 2008 to 2009, SNEP staff surveyed 300 members on the status of the Tlingit language. Five percent considered themselves fluent; while 64 percent reported they understood or spoke less than 25 words in Tlingit. Seventy-nine percent of respondents expressed interest in learning more, and provided input on their preferred types of language learning methods and programs. Prior to this project, the Sitka community lacked opportunities for language and cultural education, and community members held diverse, and sometimes conflicting, opinions on how and where to teach language and culture.

### PURPOSE AND OBJECTIVES

The purpose of this project was to continue the efforts of the language assessment by developing a long-range language revitalization plan for the Sitka Tribe. The first objective was to work with project partners to develop an annotated resource catalogue of language revitalization training tools and teaching materials available in the region. The project director solicited input from local community members and regional partners to create the catalogue, and worked with SNEP instructors and elders to

pilot a curriculum development process that identified the needs of language teachers. The final resource catalogue includes 446 sources organized by title, author, description, suggested use, availability, and clan ownership. The project team also established a language and cultural resource center to provide a space for teachers and other community members to access, use, and discuss the materials. The resource catalogue will be continuously updated, and once the current version is finalized it will be available on SNEP's website and through the Alaska Native Knowledge Network. Some local partners, such as the Sitka Sound Science Center, are already using the sources. Project staff will share the final catalogue locally to address the lack of training and experience among Sitka's teachers, before they distribute it regionally.

The second objective was to work with project partners using the language survey data to research and develop a long-range language survival and revitalization plan for the tribe, and to document the steps necessary to achieve a Tlingit language nest, survival school, or master-apprentice program. Through an inclusive process with significant community input and feedback from regional partners, the project team decided on a language survival plan that incorporates multiple strategies. The plan focuses on first developing teachers through a master-apprentice program, then producing preschool curriculum, and lastly establishing a preschool immersion program in the Sitka School District (SSD).

Initially, SNEP had difficulty convincing SSD administrators to integrate language immersion into the standard education system. During this project, however, SNEP staff worked with the school board to hire a director of cultural programming, the first full-time position created to promote Tlingit

language and culture in SSD schools. As a result, SNEP has partnered with the school district and Sitka Head Start to offer pilot preschool and kindergarten Tlingit language and culture classes for the 2011-12 school year. The project team also created a youth training component on documentary filmmaking, so students can interview fluent elders and others involved in Tlingit language teaching about their ideas for the community's long-range Tlingit language revitalization plan.

### **OUTCOMES AND COMMUNITY IMPACT**

When work began on this project, SNEP was isolated from the growing language revitalization movement in southeastern Alaska, but has since dramatically increased contact with regional partners. The project director stated that without this project, SNEP and the Sitka Tribe would continue to be isolated and would not benefit from the emergent regional discourse on preserving and strengthening native language.

The project also resulted in significant local progress, including the formation of a collective community vision and the unification of varied interests; the allocation of funding for cultural and language programs in the established school system; and finding more places for Tlingit language and cultural learning in the community, such as summer arts and culture camps. Through collaboration with the SSD and constant communication with community and tribal members, project staff helped cause a positive shift in attitudes towards Tlingit language in the schools. SNEP also gained a new direction and identity with this project, and now has a much stronger focus on language. According to Project Director Tristan Guevin, "Through this project, we are creating that space where a language program can be successful."

## CHICKALOON NATIVE VILLAGE



<b>Project Title:</b>	Nay'dini'aa Na'Kenaage' Be'nedze' Project
<b>Award Amount:</b>	\$612,147
<b>Type of Grant:</b>	Native Languages
<b>Project Period:</b>	Sept. 2009 – Sept. 2012
<b>Grantee Type:</b>	Tribe

### PROJECT SNAPSHOT

- 4 full-time equivalent jobs created
- 15 Elders involved
- 50 youth involved
- \$1,565 in resources leveraged
- 5 partnerships formed
- 15 people achieved fluency in a Native language

### BACKGROUND

Chickaloon Native Village's Ahtna Athabascan name is Nay'dini'aa Na', "the river with the two logs across it." Surrounded by mountains and boreal forests in Southcentral Alaska, the Village has been home to Ahtna Athabascan residents for over 10,000 years. The Village is governed by the Chickaloon Village Traditional Council, and has a service population of over 2,300 Native residents.

One of the Village's most important assets is the Ya Ne Dah Ah independent school. Founded by Ahtna Elder Katherine Wade in 1992, the school began in a one-room structure where young people gathered every Saturday to hear traditional stories. In 1993, at the request of parents dissatisfied with local public schools, Ya Ne Dah Ah

opened full-time; it is currently an independent kindergarten through 12<sup>th</sup> grade school with the mission to rejuvenate the Village's Ahtna Athabascan language, culture, and history. With 20 or fewer fluent speakers left, the school staff continuously strives to strengthen and expand the school's language classes.

### PURPOSE AND OBJECTIVES

The project's purpose was to revitalize the Ahtna Athabascan language and culture by offering classes to students, parents, Tribal members, and the larger community. The classes use total physical response (TPR), a popular and proven system based on giving commands in the language that elicit a physical response. The project's objective was to create a TPR curriculum and teach language classes, resulting in at least 20 individuals increasing aptitude to the beginner level, and 10 reaching the intermediate level. The objective also included certifying five people to teach Ahtna Athabascan at the beginner level.

Project staff consisted of a project manager, a language teacher, a language apprentice, and two Elders, who worked together with a language consultant to develop an Ahtna language TPR curriculum. In the first

project year, the curriculum included commands and vocabulary for hosting and visiting, 100 phrases and responses, six scripts for conversations, and sample lesson plans and assessment tools. By the third year, the curriculum expanded to include: vocabulary for introductions, anatomy, weather, housework, and time of day; information on the TPR approach and how to teach TPR; and revised language proficiency assessment guidelines for the beginner and intermediate levels.

The language teacher and apprentice worked with young students at Ya Ne Dah Ah four days a week for an hour and a half each day. In total, they held 136 classes over 3 years, attended by 39 children. Classes were structured around seasonal activities, and often included experiential learning, such as gathering fiddlehead ferns and harvesting tsaas (Indian Potato) to serve at Elders' luncheons. Two Elders, Markle Pete and Jeanne Maxim, visited the classroom every other week to share cultural stories, Athabascan songs, and lessons on engii (how to act and behave). The teacher and apprentice also held evening classes for older students and adults once a week for 2 hours; in total, project staff held 68 classes, which were attended by 34 people. In addition to the classes, project staff held annual culture camps for the children and adult students, which focused on healthy activities and traditional teaching steeped in language. These included trapping, preparing, smoking, and hanging salmon; beading; making birch bark baskets; building a sweat lodge; and making rawhide drums from moose.

Project staff assessed the students' fluency using the Village's proficiency guidelines. At the end of 3 years, 55 people reached the beginner level, 6 people reached intermediate, and 15 people reached fluency. The language teacher and Elders also

provided training to five people who achieved Village Council certification in teaching Ahtna Athabascan at the beginner level.

#### OUTCOMES AND COMMUNITY IMPACT

Katherine Wade, founder of the school, passed away in 2009. Through this project, however, the school was able to carry on her vision and empower community members to be stewards of the language. Now, more young Ahtna Athabascan people are proud of their culture, a sentiment which deeply moves older generations, many of whom lost the connection to their culture as a result of boarding school experiences. One Elder said of the school staff, "They're doing the most important work in our village."

The non-Tribal community members also are deepening their understanding of Ahtna Athabascan culture by taking part in some of the cultural activities and attending the language classes. These cross-cultural connections build the Native children's self-esteem, as they see peers take an interest in Native heritage.

Ya Ne Dah Ah plans to market and sell the TPR beginner level curriculum to other communities interested in learning Ahtna Athabascan, and expand the curriculum series to offer more advanced levels. In addition, the school will be sustained through an endowment managed by the Tribal Council and a pool of committed and certified language teachers. With these resources, Ya Ne Dah Ah can continue training new fluent speakers and rejuvenating the language.

*"When I was young, I was so shy. I convey to the kids to have courage, comfort, and confidence to get up and speak. And I see that happening."*

Ahtna Athabascan Elder



## GOLDBELT HERITAGE FOUNDATION



<b>Project Title:</b>	Tlingit Flowing Through Generations: A Region-Wide Approach to Language Revitalization
<b>Award Amount:</b>	\$586,853
<b>Type of Grant:</b>	Native Languages
<b>Project Period:</b>	Sept. 2009 – Sept. 2012
<b>Grantee Type:</b>	Native Nonprofit

### PROJECT SNAPSHOT

- 6 full-time equivalent jobs created
- 83 Elders involved
- 4,282 youth involved
- \$18,982 in resources leveraged
- 30 individuals trained
- 8 partnerships formed
- 14 language teachers trained
- 84 Native language classes held
- 300 youth increased their ability to speak a Native language
- 40 adults increased their ability to speak a Native language

### BACKGROUND

Goldbelt Heritage Foundation (GHF) is a nonprofit established in 2001 by Goldbelt Inc., an Alaska Native Claims Settlement Act corporation. GHF serves Alaska Natives and Native Americans, and works to promote cultural activities and document the Tlingit language. Tlingit is spoken in 15 communities in Southeast Alaska, as well as in neighboring parts of Canada.

In 2008 GHF conducted a language assessment survey, which found approximately 169 remaining fluent Tlingit speakers in Alaska. However, Native speakers of Tlingit are being lost at a faster rate than second language learners are becoming fluent. Second language courses comprise the majority of Tlingit language revitalization efforts in Southeast Alaska, and teachers of these courses are second language learners themselves, requiring substantial support from a limited body of fluent Elders and reference materials.

Previous efforts to produce fluent Tlingit speakers had stalled due to the complexity of the language's verb forms. For Tlingit language teachers, the most urgent needs are training in Tlingit grammar, opportunities for continual language growth, and a venue to come together and share ideas and newly developed materials.

### PURPOSE AND OBJECTIVES

The purpose of this project was to provide critical support to Tlingit language teachers in the areas of language development, training in Tlingit grammar, and collaboration in language lesson

development with the intent of enhancing student learning. The first objective was to train participating Tlingit language teachers how to utilize an existing Tlingit verb database, and provide a venue for teachers to acquire new verb forms via a specially tailored weekly teleconference course delivered region-wide.

GHF partnered with the University of Alaska Southeast (UAS) to conduct the teleconference course, geared towards language teachers with a focus on verb paradigms, which was held during the fall and spring semesters each year of the project. On average, the course had 22 participants each semester, including 12 Elders. Project staff used pre- and post-tests and the Northwest Indian Language Institute (NILI) scale of language proficiency to gauge student progress. Post-test average scores increased by 49 percent from the first to the third year, and assessments using the NILI scale showed a minimum improvement of 1.8 levels for all participants.

The second objective was to develop 10 language units each year, which incorporate new verb forms and are enriched with culture. Participating teachers developed 30 coordinated language units through this project, all of which were reviewed by linguists from UAS. The teachers paired with fluent Elders who provided guidance on language usage and culture. Each unit covers at least one verb with all tenses and is accompanied by audio recordings by fluent speakers and video recordings of lessons being piloted with youth. All materials, videos, and sound files are available to the community on the GHF website. Project staff also distributed the materials to the teleconference course participants and reported teachers already use the resources in their classrooms with 4,282 students.

The third objective was to hold an annual 10-day intensive language course where

teachers and Elders region-wide convene to demonstrate and share language units with each other, and engage in language-centered culturally relevant group activities.

Teachers, Elders, and students from summer programs participated in these annual workshops to present their material, pilot lessons, receive feedback from other teachers and fluent speakers, and share effective teaching methods.

### **OUTCOMES AND COMMUNITY IMPACT**

Through networking, curriculum development, creating a language community, and sharing resources, this project expanded the limited toolbox for Tlingit language teachers. Project staff directly addressed the issue of the language's complex verb forms with extensive teacher training and teacher-developed curriculum that incorporates verbs; throughout the project, nearly 100 new verb forms were introduced to teachers and integrated into their units.

The teachers' own language proficiency was enhanced, and teachers now report having a much better grasp on Tlingit verbs. Through the annual language workshops, teachers have also gained new teaching methods, curriculum development skills, and a network of fluent speakers.

Elders involved with the project were extremely proud to have been beneficial in passing on their knowledge to future generations, and reported greater self-esteem from having an important job. The Elders also appreciated the opportunity to refresh their own language usage through working with fluent speakers in other communities and being present in the schools. Through this project, GHF succeeded in documenting the language for future generations, creating tools that will help produce fluent Tlingit speakers, and giving the next generation an opportunity to learn and have pride in its language and culture.

## KETCHIKAN INDIAN COMMUNITY



<b>Project Title:</b>	Reversing Language Shift in Southern Southeast Alaska: Tlingit, Haida, and Tsimshian
<b>Award Amount:</b>	\$268,207
<b>Type of Grant:</b>	Native Languages
<b>Project Period:</b>	Sept. 2010 – Sept. 2012
<b>Grantee Type:</b>	Tribe

### PROJECT SNAPSHOT

- 2 full-time equivalent jobs created
- 7 Native American consultants hired
- 5 Elders involved
- 2 youth involved
- \$24,521 in resources leveraged
- 5 individuals trained
- 11 partnerships formed
- 1 language teacher trained

### BACKGROUND

Incorporated in 1940, Ketchikan Indian Community (KIC) is a federally recognized Tribe in Ketchikan, Alaska that serves over 5,700 members. The region is home to three Native languages: Tlingit, Haida, and Tsimshian, which are all severely endangered. In 2010, Tlingit had a total of approximately 200 Native speakers, but only five remained in Southeast Alaska; Tsimshian had about 500 Native speakers remaining, with 16 in Southeast Alaska; and Haida had only 37 total Native speakers remaining, with four in Southeast Alaska.

The final generation of fluent speakers in each language has begun to pass away, and

although there are adults who want to learn, there have been limited opportunities in the region due to a small pool of instructors, limited class time and materials, and geographic isolation. As a result, few if any new adult speakers have been produced in the past 30 years. The KIC language program recognizes that Tlingit, Haida, and Tsimshian are essential to both traditional and contemporary cultures of the Tribe, as well as Tribal members' identity.

Recognizing these issues, teachers and others in the language community began discussions about how to further develop language resources. The KIC Tribal Council included language preservation and revitalization as a top priority in the Tribe's strategic plan, and beginning in 2008, KIC cultural instructors moved from working in public schools to mentor-apprenticeships with fluent speakers of the Tlingit, Haida, and Tsimshian languages.

### PURPOSE AND OBJECTIVES

The purpose of this project was to continue the revitalization of Tlingit, Haida, and Tsimshian by developing a Common Framework for Language Proficiency (CFLP) to assess apprentices' progress in

language acquisition, and to serve as the basis for new curriculum in each language. The first objective was to create novice, beginner, and intermediate level CFLPs for each language. To accomplish this, project staff first created novice, beginner, and intermediate level versions of the CFLPs in English, and master speakers translated each into Tlingit, Haida, and Tsimshian.

Fluent Elders then produced sound files for each level in all three languages. In the first project year, KIC partnered with a local radio station to make recordings, but in the second year, the Tribe used leveraged resources to build a recording studio in the language program office. All project staff and master speakers received training on using the recording equipment. After project completion, KIC will continue to use the studio for language preservation efforts.

The second objective was to create curriculum and support materials based on the CFLPs. Working closely with fluent Tlingit, Haida, and Tsimshian speakers, the project team successfully produced novice, beginner, and intermediate level curriculum for each language; qualified language experts then edited all curriculum materials and recordings. The resulting resources, including sound files, have been reviewed and are awaiting posting to the language program's website by the IT department.

To supplement the CFLPs and curriculum, the project team also developed classroom resource packets. Initially, staff partnered with the Tribal Youth Program to collect photos for the curriculum, but they found teachers had a greater need for materials to use in the classroom. Due to turnover in the project director position, KIC re-conceptualized how the curriculum materials could be used, and created the resource packets to ensure the end product will be a useful tool for language teachers. The kits contain CFLP-specific flashcards (in place

of photos), classroom props, and suggested use guides; kits will be distributed to regional partners.

### **OUTCOMES AND COMMUNITY IMPACT**

KIC had a strong master-apprentice program for all three languages before this project, but mentors had not identified a standard for assessing students' proficiency levels, or whether they were meeting competencies to become language teachers. The CFLPs developed as a result of this project will be integrated into the existing master-apprentice program, which the Tribe's operating budget will continue to support with funds for further curriculum and resource development. The Tribal Council also has included the CFLPs in KIC's strategic plan to enhance the Tribe's efforts to produce fluent speakers.

KIC and the regional Native community now have access to critical language resources through free online materials and community-based language courses using the CFLPs. Staff reported these improved resources will not only help language teachers guide students to become fluent speakers, but also will serve as self-teaching tools for advanced speakers and other community members.

Mentors stated that as students gain language proficiency, their confidence as indigenous language speakers increases, and teachers reported students speaking in fuller sentences. New speakers are proud of their increased abilities, and families are gaining confidence in using the language, where there was fear before. There are still very few fluent speakers, but the materials will help with local and region-wide language revitalization efforts. The project already has contributed to larger discussions in the community and raised a number of important questions about what language practitioners are trying to accomplish and how they can best serve future generations.



## ORGANIZED VILLAGE OF KAKE



<b>Project Title:</b>	Kake Lingit Language Assessment and Documentation Project
<b>Award Amount:</b>	\$130,027
<b>Type of Grant:</b>	Native Languages
<b>Project Period:</b>	Sept. 2010 – Feb. 2012
<b>Grantee Type:</b>	Tribe

### PROJECT SNAPSHOT

- 2 full-time equivalent jobs created
- 18 Elders involved
- 13 youth involved
- \$13,272 in resources leveraged
- 5 partnerships formed
- 1 language survey developed
- 127 language surveys completed

### BACKGROUND

The Organized Village of Kake (OVK) is a federally recognized Tribe established in 1974. The mission of OVK is to promote the welfare of tribal members and descendants through the development and operation of social, economic, and cultural enterprises, and to preserve and maintain Native cultural traditions and a subsistence lifestyle. A key facet of these cultural traditions is OVK's Native Lingit language, which tribal members have been working to preserve and revitalize in a variety of ways.

### PURPOSE AND OBJECTIVES

This project was part of a larger effort to preserve and revitalize Lingit in the OVK community, and its purpose was twofold: to

assess the status of the Kake Lingit language, and to create a culturally appropriate curriculum for Head Start through third grade.

The first objective was to assess the health and prevalence of the language to better understand Lingit's current status and where it is headed. First, project staff reviewed samples of other Tribes' language surveys; then staff created a Lingit survey, had it approved by OVK's Culture Committee, and disseminated it to all Village households, totaling an estimated 150 surveys distributed. Staff received completed surveys from 127 households (an 85 percent response rate). The survey responses demonstrated that preservation, teaching, and use of Lingit were high priorities for community members. The survey also revealed general community language proficiency was not strong, particularly in reading and writing, as Lingit is predominantly a spoken language.

The second objective was to create Lingit lesson plans for Head Start through third grade, and to make supplemental audio/video recordings of conversations in Lingit by OVK Elders. Project staff employed a collaborative process to create

the lesson plans by garnering input regarding content from the local school board, OVK's Culture Committee, and OVK Council members. The project's language instructor was a highly esteemed Kake Elder who is one of the few remaining tribal members that is fluent in Lingit. The language instructor worked with the project director to create lesson plans for the students, who were divided into four groups: Head Start, kindergarten, grades one and two, and grades three and four. The lesson plans included age-appropriate methods of teaching, such as playing games, singing songs, and using pictures to identify objects. Subject matter included colors, shapes, animals, numbers, and more. By the end of the project, the language instructor and project director created 17 lesson plans.

In order to document and archive the language, staff created audio/video recordings of numerous Kake Elder conversations using Lingit. These consisted of roundtable discussions between 12 Elders at a time, varying in duration from two to three and a half hours each. Subjects included traditional medicine, Lingit history, stories and legends, and food preparation. Additionally, project staff created 15 video recordings of the language instructor working directly with students in Head Start through third grade.

#### **OUTCOMES AND COMMUNITY IMPACT**

This was a planning and assessment project, so its impact will be more evident in the months and years following the project.

Results from the survey shed light on the current state of the language, and also function as a needs-assessment. The tribe is hopeful this assessment will improve chances of funding for future language revitalization projects.

A key benefit of this project was the intergenerational knowledge of Lingit that was shared between the language instructor and project director. Prior to this project, the language instructor was one of the only community members with the necessary expertise to work toward Lingit revitalization. Meanwhile, the project director is a relatively young tribal member that benefitted from significant professional and linguistic development. Due to this development, the project director has stated that she now feels confident in her ability to further the vitality of Lingit in future projects. Additionally, the language instructor stated that her role in this project enhanced her sense of fulfillment and cultural pride in seeing the language passed on.

The recordings of Elders will help to ensure vocabulary, structure, and pronunciation will be preserved, and the lesson plans will be used to impart teachings to tribal youth. Staff stated that everyone involved in the project enjoyed the process, which stimulated a connection to cultural identity. Because of the endeavors undertaken in this project, the presence of Lingit in the OVK community is more vital and secure.

## KAWAIIISU LANGUAGE AND CULTURAL CENTER



<b>Project Title:</b>	Kawaiisu Practical Grammar
<b>Award Amount:</b>	\$246,300
<b>Type of Grant:</b>	Native Languages
<b>Project Period:</b>	Sept. 2009 – Sept. 2011
<b>Grantee Type:</b>	Native Nonprofit

### PROJECT SNAPSHOT

- 3 full-time equivalent jobs created
- 3 elders involved
- 6 youth involved
- \$48,702 in resources leveraged
- 16 individuals trained
- 7 partnerships formed
- 4 language surveys developed
- 185 language surveys completed
- 5 language teachers trained
- 4 youth increased their ability to speak a native language
- 23 adults increased their ability to speak a native language

### BACKGROUND

The Kawaiisu are a non-federally recognized tribe of over 250 members, indigenous to the remote and rural Tehachapi and Paiute Mountain areas of Kern County, California. Due to relocation policies of the U.S. Government in the late 1800s, many Kawaiisu traditions, including songs, dress, and knowledge of sacred sites have been lost; however the Kawaiisu language and many traditional stories remain intact. The Kawaiisu Language and

Cultural Center (KLCC) is a 501(c)(3) nonprofit organization founded in 2007. The KLCC provides language learning and other programs to enable tribal members to learn Kawaiisu language and traditional ways. In a 2008 survey completed by 50 tribal members, 45 (90 percent of those surveyed) expressed interest in learning the language.

There are five remaining fluent Kawaiisu speakers, all of whom are tribal elders, three of whom are language teachers. Prior to this project, 25 tribal members were studying the language, but most had plateaued at an advanced beginning level. A significant hindrance to their advancement was a lack of grammar and reference materials and the absence of a related grammar curriculum.

### PURPOSE AND OBJECTIVES

The project's purpose was to create Kawaiisu grammar reference materials and curriculum to increase the conversational proficiency of Kawaiisu second language learners. The first objective, utilizing a team of three Kawaiisu speakers, seven second language learners, a media developer, and two linguists, was to plan and design a practical grammar reference and related grammar curriculum with eight unit plans, 32 lesson plans, and 96 teaching activities intended to propel second language learners

past the beginning level to conversational proficiency. Because project participants were spread out over a wide geographic area, the project team carefully devised a schedule allowing participants to attend design sessions, produce a curriculum, and test it. Five project staff attended Advocates for Indigenous California Language Survival Immersion Training, learning how to create interesting, accessible, and effective lessons immersing future students in their language. During the project period, 11 additional individuals received such training, providing a basis for effective instruction, curriculum development, lesson planning, teaching, and language learning in the community.

With help from linguists at two California universities, the team designed a grammar reference book with an introduction and eight chapters, including all of the lesson plans and teaching activities intended in the project plan. All chapters were grounded in immersion language acquisition and communication-based instruction techniques. Chapter topics included: Kawaiisu grammar basics, Kawaiisu sounds and writing, verbs, verb agreement, nouns and pronouns, words of position, questions, descriptive terms, and word order.

To create the curriculum, the team interviewed and recorded fluent elders to define grammar concepts and features of the language; devised a Kawaiisu writing system; defined objectives for each of the eight units, planned and designed at least four lessons for each unit; created 12 or more activities for each unit; taught test lessons to second language learners; made changes based on learner feedback; and ensured all members of the team, including fluent speakers and test learners, understood grammar topics and were satisfied with the curriculum content, planning, and design processes. The team also designed media products to support the units, including

audio interactive CDs, DVDs, and games.

The second objective was to develop a 10-year language revitalization plan utilizing feedback from community members, and to ensure language learning materials were available to tribal members and potential second language learners. To accomplish this, project staff, utilizing feedback from four surveys completed by 185 community members, developed a three-forked plan including: 1) a teaching plan with family-based “language at home instruction,” 2) a Kawaiisu language documentation plan, and 3) a sustainability plan. Through five community potlucks, two book signings, various newspaper, newsletter, and local magazine articles, the KLCC team kept tribal members aware of project progress and informed them of upcoming language classes. Through the KLCC’s new website, the team publicized language classes, distributed new grammar references and curricula, and distributed the KLCC’s existing language instructional media.

#### **OUTCOMES AND COMMUNITY IMPACT**

According to Project Coordinator Laura Grant, “Our design team members learned how to plan and design a grammar-based curriculum, with unit plans, supporting lessons, and teaching activities. Everyone involved—particularly the elder teachers—now understand grammar concepts well enough to teach them to others.” Project Administrator Julie Turner added, “We have made real breakthroughs in our ability to understand and use our language. In the past, we could repeat sentences and phrases; now, we can produce our own sentences and actually think in the language.” Over the next three years, the KLCC intends to continue developing fluency in its language teachers and in the family members of fluent elder speakers, and to extend community classes to 65 additional tribal members.

## SANTA YNEZ BAND OF CHUMASH INDIANS



<b>Project Title:</b>	Say It in Samala
<b>Award Amount:</b>	\$221,446
<b>Type of Grant:</b>	Native Languages
<b>Project Period:</b>	Sept. 2009 – Sept. 2011
<b>Grantee Type:</b>	Tribe

### PROJECT SNAPSHOT

- 2 full-time equivalent jobs created
- 1 Native American consultant hired
- 7 elders involved
- 47 youth involved
- \$5,100 in resources leveraged
- 17 individuals trained
- 6 partnerships formed
- 1 language survey developed
- 157 language surveys completed
- 7 language teachers trained
- 47 youth increased their ability to speak a native language
- 14 adults increased their ability to speak a native language

### BACKGROUND

Before the Spanish arrived in California, the Chumash Indian population numbered an estimated 22,000. Chumash territory extended from the beaches of Malibu inland to Paso Robles and to the western edge of the San Joaquin Valley. By 1831, all but decimated by the Spanish mission system, the number of mission-registered Chumash numbered only 2,788. Today, the Santa

Ynez Band of Chumash Indians, the only federally recognized tribe of Chumash Indians, has 146 members and 420 tribal descendants. The 135-acre Santa Ynez Reservation, located in Santa Barbara County and established in 1901, has 249 residents. There is one fluent speaker of the Chumash language, a linguist who learned the language in the 1970s. The tribe's language program, founded in 2006, has five senior apprentices and five junior apprentices. Senior apprentices teach the Chumash, or Samala, language, in the tribe's after-school program, and at the tribe's weekly culture night and annual Kalawashaq Summer Camp.

### PURPOSE AND OBJECTIVES

The "Say It in Samala" project's purpose was to plan and design a Samala language acquisition curriculum, emphasizing immersion-style techniques promoting conversational proficiency. The first objective was to survey at least six community groups to determine 20 topics of conversation tribal members considered most important to learn through the curriculum. To accomplish this, the project coordinator and project director surveyed families participating in culture night, tribal health office clients, and members of the tribe's business committee, elders board,



education committee, and general council. They collected 157 surveys, studying if, how, when, and where respondents wished to learn the language, and which topics respondents preferred to learn. After analyzing the results, they provided a report to the community in *Samala*, the bi-monthly tribal magazine. Topics tribal members most wished to study included: counting in the language, saying and understanding blessings and prayers, singing old and new songs, making traditional items, and understanding and telling a traditional story.

The second objective, to be completed by month 23, was for language program staff to take part in monthly training sessions, enabling them to independently produce unit plan with supporting teaching activities using the five-step Communication-Based Instruction (CBI) Method developed by the Advocates for Indigenous California Language Survival (AICLS). To accomplish this, the senior apprentices completed 32 full-day AICLS workshops over two years, learning how to plan and design an immersion-style curriculum. During these sessions, senior apprentices planned and designed immersion sets, which were tested on junior apprentices to determine the extent to which the juniors were achieving the learning objective of each set. Additionally, senior apprentices learned how to produce digital language learning materials, developing professional skills in using CD recorders, digital video camcorders, and video editing software.

The third objective was for senior apprentices, with participation from the lone master speaker, to design and test at least five prototype units with accompanying immersion sets and independent practice activities. Basing the content on tribal members' preferences and utilizing CBI methodology, project staff developed not five, but eight practical, detailed prototype units, on numbers, family members, chores

and household tasks, traditional activities (e.g., making acorn mush), weather and landscape, traditional instruments and dancing, animals and plants, and food. Lessons were tested with the five junior apprentices, with 43 youth at the Kalawashaq Summer Camp, and with five youth in the afterschool program.

### OUTCOMES AND COMMUNITY IMPACT

Senior apprentices now have an eight-unit curriculum, the first ever created for developing conversational proficiency in *Samala*, providing tribal members with a powerful new tool for enhancing language acquisition. Moreover, these apprentices possess more skill in creating and presenting communication-based lessons, enabling them to better facilitate conversational proficiency in their students.

Feedback from community members indicates that the lessons, activities, and immersion sets produced by the project team are more interesting, interactive, accessible, and fun than previous language lessons provided by the tribe, and enable language learners to better understand and produce language, improve their pronunciation, build vocabulary, and grasp language structure. Nakia Zavalla, the tribe's culture department director, stated, "Language classes are more interesting because we don't just emphasize grammar structures and writing anymore. We're not only teaching *about* the language, but *in* the language, and we're reawakening something that has been sleeping. People of all ages—youth, parents, and elders—are acknowledging our language, and are drawing strength from it."

*"Creating the lessons has helped us learn the language. We are making the language part of our life, which is tough because we don't have elders who speak the language."*

Kathleen Marshall, Project Coordinator/Senior Apprentice

---

## CALIFORNIA INDIAN MUSEUM AND CULTURAL CENTER

---




---

<b>Project Title:</b>	Pomo Language Assessment and Documentation Project
<b>Award Amount:</b>	\$227,419
<b>Type of Grant:</b>	Native Languages
<b>Project Period:</b>	Sept. 2010 – Sept. 2012
<b>Grantee Type:</b>	Native Nonprofit

---

### PROJECT SNAPSHOT

- 1 full-time equivalent job created
- 24 Elders involved
- 21 youth involved
- \$55,522 in resources leveraged
- 30 individuals trained
- 35 partnerships formed
- 1 language survey developed
- 275 language surveys completed
- 7 Native language classes held

### BACKGROUND

The California Indian Museum and Cultural Center (CIMCC) is a 501(c)(3) nonprofit organization dedicated to educating the public about the history, culture, and contemporary life of California Indians, and to honor their contributions to civilization.

There are 21 Pomo Tribes in the largely rural region of Sonoma, Mendocino, and Lake Counties, with six distinct Pomo languages. In 2005, CIMCC conducted a needs assessment indicating that all six languages were highly endangered due to low numbers of fluent speakers, low numbers of mid-level speakers, and a lack of

Pomo language programs at the Tribal level. Since most of the Pomo Tribes are small and economically challenged, it is difficult for them to start, maintain, and sustain language programs.

### PURPOSE AND OBJECTIVES

The project's purpose was to increase the Pomo community's knowledge on the status of Pomo languages in use, and to develop new resources to spur language growth in the absence of fluent speakers.

The first project objective was to conduct an updated needs assessment of the languages currently in use among the Pomo speaking Tribes in the target region of Sonoma, Mendocino, and Lake Counties, and to produce a comprehensive status report. Project staff created a language survey with 30 questions designed to identify fluency levels, dialects used, the extent to which people had studied or were studying Pomo, participation in and availability of Pomo language courses, community language preservation challenges, preferred methods of study, and the perceived value of using online learning tools.

Staff trained 12 youth in CIMCC's Native Youth in Action service learning group on how to conduct the survey. Over a 3-month

period, the youth collected 275 surveys from members of 20 Pomo Tribes. Tribal Elders comprised 10 percent of survey respondents, providing key information about intergenerational learning and fluency. Project staff then analyzed the data and wrote a status report addressing revitalization strategies and the key findings of the assessment. They shared the report with the Tribal Councils of each Pomo Tribe, as well as with the community through CIMCC's mailing list and newsletter, which have 1,500 subscribers.

The second objective was to develop language resource lists to support an existing 10-unit conversational Pomo curriculum and to guide documentation activities with fluent speakers. To create the lists, staff worked with a linguist and CIMCC's eight-member Language Preservation Committee. The project team had some difficulty selecting which Pomo languages to document due to limited knowledge on which were most endangered, but eventually decided to focus on Eastern, Central, and Southern Pomo. These languages were all endangered and staff were able to find available Elders to document each.

The resulting resource lists include alphabet sounds, vocabulary, phrases, songs, and stories necessary to produce documentation materials and support lesson plans. Using these lists, project staff put together lesson plans for (10) 4-page units in each dialect. These lessons were piloted with Tribal youth during a 5-day Pomo Language Preservation Camp in June 2011, and then slightly modified and posted on the CIMCC website. Units for Eastern, Central, and Southern Pomo are easily accessible through the site for interested community members.

The third objective was to conduct language documentation with fluent Pomo language speakers, and produce 70 hours of documentation with at least seven speakers.

Project staff recruited 14 fluent speakers, 12 of whom participated in documentation sessions by recording words, phrases, songs, and stories needed for the resource lists and lesson plans. These 12 Elders produced over 70 hours of recordings in the Eastern, Central, and Southern Pomo dialects. All master recordings were professionally edited, digitized, and archived.

### **OUTCOMES AND COMMUNITY IMPACT**

At the end of the project period, CIMCC held a community language forum, attended by 43 individuals. The forum included demonstrations and distribution of the newly developed language resources, as well as a community discussion on the next steps for language revitalization

Through project activities and the language forum, Pomo Tribes and their members gained a clear understanding of the status of their languages, the challenges in preserving them, and the community's preferred language learning methods. These lessons will aid them in continuing efforts for devising Pomo language revitalization strategies. Moreover, they gained a new set of language learning tools, including speaker videos and a beginning level online Pomo conversation course.

Just as importantly, the project activities generated community interest and enthusiasm for participating in revitalization efforts, and brought the Pomo language community together by building partnerships and community support, as evidenced by a 384-member Pomo language Facebook group. CIMCC's executive director stated, "We are trying to help foster a climate that enables Pomo Tribes to get beyond language preservation, to the idea of language ownership. We are trying to promote communication among family groups and communities, get kids learning, and build momentum with the language."



## YUROK TRIBE



<b>Project Title:</b>	The Yurok Community Language Project
<b>Award Amount:</b>	\$603,486
<b>Type of Grant:</b>	Native Languages
<b>Project Period:</b>	Sept. 2009 – Sept. 2012
<b>Grantee Type:</b>	Tribe

### PROJECT SNAPSHOT

- 7 full-time equivalent jobs created
- 877 Elders involved
- 1,168 youth involved
- \$95,347 in resources leveraged
- 164 individuals trained
- 12 partnerships formed
- 9 language teachers trained
- 5 Native language classes held
- 100 youth increased their ability to speak a Native language
- 17 people achieved fluency in a Native language

### BACKGROUND

In the far northwest corner of California, 300 miles north of San Francisco and stretching from the Pacific Ocean inland along the Klamath River, lie the homelands of the Yurok People. Although Yurok is currently the state's largest indigenous tribe, the use of the Yurok language dramatically decreased when non-Indians settled in the Yurok territory, and by the early 1900s the Yurok language was near extinction. When the Tribe began its language restoration

efforts in 1997, only a few people could speak the language, and it had been nearly 50 years since a child grew up speaking Yurok. Prior to this project, the Tribe documented only 11 fluent Yurok speakers.

### PURPOSE AND OBJECTIVES

The purpose of the "Yurok Community Language Project" was to increase knowledge and fluency of tribal members and boost teaching capability of program staff and school language teachers. To this end, the staff would develop and implement age-appropriate curriculum, including supplemental materials and tests.

The project's first objective was for teacher interns and language program staff to attend state-certified training amounting to 210 hours of Yurok language instruction, including advanced teacher training methods and instruction in conversational grammar discourse syntax. Over the course of the project, intern teachers completed 62 hours in applied lesson planning techniques, 16 hours of special language topics, 90 hours of grammar instruction, 16 hours of participation in media training seminars, and 6 hours focusing on language instruction best practices.

The second objective was to continue

teacher training, and to develop materials and achievement measurement instruments for daily language infusion programs at educational sites serving the Yurok community. The resulting outcome is a full array of age-appropriate curriculum materials developed and implemented, including measurement tools, covering topics such as nature, animals, colors, objects, verb usage, and tense. To elevate the level of fluency of community speakers, the project implemented intergenerational neighborhood language pods and activities.

The third objective was to have a minimum of 75 new language learners achieve Yurok novice-high level competency and 17 achieve intermediate-high level, and eight intern teachers pass the state-recognized Yurok Language Teacher Credentialing Examination. By the end of the project 502 speakers reached the novice range and 15 became fluent, intermediate-high speakers; nine Yurok language teachers achieved certification.

#### **OUTCOMES AND COMMUNITY IMPACT**

The development of age-appropriate curriculum and achievement measurement tools, credentialing of teachers, and training of language pod facilitators now ensure that language instructors have the competency in teaching methods and Yurok language standards to implement quality instruction, immersion, and local pod facilitation. By the end of the project, language instruction and immersion occurred at 18 Head Start locations, Tribal child care facilities, summer camps, and local public schools, as well as community-located language pods, with over 800 youth participating.

Institutionalizing the Yurok language in daily educational instruction provides a conduit for youth to actively engage with, learn, and speak their indigenous language. By launching neighborhood language pods, Tribal communities now have the opportunity to engage one another in Yurok, develop fluency, and encourage, support, and teach one another.

By cultivating the fluency and teaching methods of interns and staff, the Tribe has broadened its resources to implement future language instruction, infusion, and immersion programs. One teacher intern said “As a teacher, I now have the skills necessary to be successful...I know how to develop curriculum and appropriate lessons.” Additionally, many intern teachers have been hired by the public school system as a result of development, training, and the certification received through this project.

Because of the high level of community engagement, rigorous training, and successful partnership development, the Yurok language program will continue to live through the Tribe, public schools, summer camps, local community activities, and language pods. The impressive, successful results represent the beginning of a new dawn for the Yurok language.

*“The language pods were excellent. They allowed me to participate without traveling a long distance...[and] my fluency level is now intermediate to high, which makes me feel whole.”*

Project Participant

## PA'A TAOTAO TANO'



<b>Project Title:</b>	Chamorro Language Assessment Survey (CLAS) Project
<b>Award Amount:</b>	\$97,399
<b>Type of Grant:</b>	Native Languages
<b>Project Period:</b>	Sept. 2009 – Sept. 2010
<b>Grantee Type:</b>	Native Nonprofit

### PROJECT SNAPSHOT

- 5 jobs created
- 150 youth involved
- \$34,500 in resources leveraged
- 6 individuals trained
- 22 partnerships formed
- 1 language survey developed
- 6,542 language surveys completed

### BACKGROUND

Founded in 2001, Pa'a Taotao Tano' is a nonprofit organization whose mission is to preserve, promote, and perpetuate the cultural traditions of the indigenous people of Guam and the Northern Mariana Islands. Guam is the largest of 15 islands that make up the Mariana Islands chain, and has a population of 154,805, according to the 2000 Census. The Chamorro, the indigenous people of the Mariana Islands, are the largest ethnic group in Guam, with 65,243 people, or 42 percent of the population. Prior to this project, there were no known statistics on the number of Chamorro people who spoke and practiced the Chamorro language on a daily basis.

### PURPOSE AND OBJECTIVES

The purpose of the project was to assess the status of the Chamorro language in Guam and to assist the Chamorro community in developing and implementing a strategic plan to preserve and perpetuate the language.

The project's first objective, to be completed within three months, was to develop a language assessment survey. To do this, Pa'a Taotao Tano staff worked with a professor from the University of Guam's School of Business and Public Administration to assemble a 10-question survey. Questions were designed to provide insight on the extent to which people of different age groups, genders, and geographic locales could understand, speak, read, and write the language. Other questions were developed to shed light on language use patterns and on community attitudes about the language, attempting to uncover where people used the Chamorro language, how frequently they interacted with fluent speakers, and how important they felt language knowledge was in retaining their Chamorro social identity.

Objective two was to conduct the Chamorro

Language Assessment Survey (CLAS), collecting completed surveys from at least 10 percent (6,524 people) of the Chamorro population of Guam. To accomplish this, the project director and coordinator hired and trained five project assistants and conducted a media campaign through radio and newspapers ads. Then, over a six-month period, the coordinator and project assistants surveyed people in all 19 Guam villages, carefully ensuring that 10 percent of each village's population was surveyed. Project assistants and the project coordinator conducted door-to-door surveys in the villages and surveyed the community at island festivals, cultural events, flea markets, concerts, and night markets. The team set up booths at the Chamorro Lunar Festival, Gef Pago's Dinana Minagof, the Marianas Home Grown Concert, Talofofo's Banana Festival, the Dededo Flea Market, and many other events. During the survey period, the assessment team collected 6,542 surveys, exceeding the project goal by 18. As surveys were completed, the project director kept an ongoing tally of results, continuously updating the database. Utilizing partnerships with Guam's 19 village mayors and with island event and festival coordinators, the project team was able to learn the whereabouts of various events and activities in advance and gain an understanding of where people commonly congregate, allowing a more efficient and effective survey collection process.

The third objective was to analyze survey data and produce a report on the status of the Chamorro language in Guam for distribution to key stakeholders. To accomplish this, project staff, with expert assistance from a Chamorro information technology professional, aggregated the data and developed project charts and graphs. With guidance from the University of Guam professor who helped design the survey, the project team analyzed the data and prepared

the report. The report was shared with all 19 village mayors, the island's academic and teaching community, and other groups interested in preserving and perpetuating the language. The team presented the report at Barrigada Community Center in September of 2010, and the event received significant coverage from all of Guam's newspapers and from one of the island's TV stations.

#### **OUTCOMES AND COMMUNITY IMPACT**

During six months of gathering data, Pa'a Taotao Tano's CLAS project team met with one-tenth of Guam's indigenous population, an enormous number of people, to discuss the status of the Chamorro language. These efforts helped fuel an island-wide dialogue on the cultural and social significance of the Chamorro language. According to the survey team, community members expressed strong pride and happiness that a Chamorro language survey was being done, hoping that such efforts would contribute to saving the language.

The Pa'a Taotao Tano' project team completed the first known survey on the status of the Chamorro language in Guam, providing the community with a greater understanding of how, where, and the extent to which the language is currently used. While only 43 percent of respondents were able to write the language "very well" or "well enough to communicate," 75 percent and 68 percent respectively were able to understand or speak Chamorro at or above these levels. Ninety-five percent of survey respondents felt that "an important part of being Chamorro is knowing the language," while only one percent disagreed. The project team shared these and other findings with government officials, the academic community, and the community-at-large, providing information they hope will assist the island's political, academic, and cultural leaders in developing strategies to preserve and perpetuate the Chamorro language.

---

## GUAM COMMUNITY COLLEGE

---



GUAM

<b>Project Title:</b>	Go'ti Yan Adahi I Fino'ta Chamorro
<b>Award Amount:</b>	\$593,459
<b>Type of Grant:</b>	Native Languages
<b>Project Period:</b>	Sept. 2009 – Sept. 2012
<b>Grantee Type:</b>	Public Education Institution

---

### PROJECT SNAPSHOT

- 4 full-time equivalent jobs created
- 32 Elders involved
- 132 youth involved
- \$81,650 in resources leveraged
- 22 partnerships formed
- 2 language surveys developed
- 1,800 language surveys completed
- 50 youth increased their ability to speak a Native language
- 100 adults increased their ability to speak a Native language

### BACKGROUND

Guam is an organized, unincorporated territory of the U.S. located in the western Pacific Ocean, with an indigenous Chamorro population comprising over 37 percent of the population. Accredited since 1979 and the island's only community college, Guam Community College (GCC) is a multi-cultural, multi-ethnic career and technical educational institution. Although the majority of the student population is Chamorro and the school offers classes in Chamorro language, the declining number of

Chamorros in Guam combined with migration from other ethnic origins hinders the public use of the Chamorro language, and has weakened the Native language and culture on Guam. Language teachers have indicated their resources are very limited, and they continue to express the need to have more media forms in Chamorro.

In 2007, GCC conducted a survey to assess the status of the Chamorro language and analyzed the results from the 566 Chamorro respondents: 96 percent indicated it is important to preserve the language; 86 percent wanted to learn to speak Chamorro; and 91 percent preferred the instruction tool to be CD, DVD, or video.

### PURPOSE AND OBJECTIVES

Based on the survey results, the purpose of this project was to revive, promote, and preserve the bond to the Chamorro past by producing learning modules in Fino' Håya, the indigenous language of Guam. The modules would cover the history of the Chamorro people, word origin, legends, environment, descriptions of the ancient way of life, and traditional names of plants, illnesses, and cures. These modules were meant to benefit Guam's students and increase the usage of the Native language.



The project's objective was to produce and distribute 16 scripts in digital form. Students expressed a desire to learn the indigenous Fino' Håya language, rather than the Spanish-Chamorro that has become most prevalent. Therefore, the project team worked with a linguist to isolate original words and compare them to other Austronesian languages for authenticity. Through many successful partnerships, project staff completed 16 Fino' Håya DVDs with sights, sounds, and historical accounts. The linguist, a fluent Fino' Håya speaker, narrated all the videos using only pre-contact Chamorro. Project staff felt the DVDs will complement existing language classes in schools and postsecondary institutions because learners can hear phrases in their simplest form and gain proficiency at their own pace by speaking after the narrator, while also learning Chamorro culture and history.

The completed titles include: Prelatte and Latte Period; Origins of Fino' Håya; Pottery of the Ancient People; Ocean, Land, Heavens, and Moon; Ancient Wordlists; Everyday Phrases; Flying Proa; Ancient Lunar Calendar and Counting; Chanting, Singing, Dancing; ABCs in Fino' Håya; Cooking Methods; Plants and Animals; Ancient Fishing and Farming Tools; The Gifting (Coconut) Tree; Ancient Village Names; and Ancient Medicines.

Project staff ordered 300 copies of each title, which they will distribute to language teachers, schools, universities, libraries, and other partners. GCC will market and sell additional copies to the general public through its bookstore. GCC also created a Fino' Håya You Tube channel, and project staff uploaded 11 videos by the end of the project period with plans to upload all 16 titles; during the project, the YouTube channel had 4,140 views. Approximately 6 hours of Native Chamorro historical

accounts, visuals, and spoken words are now available, and over 160 Chamorro teachers can access supplemental language resources.

### OUTCOMES AND COMMUNITY IMPACT

Project staff reported they witnessed a higher level of interest in and awareness of the Fino' Håya language as a result of this project. There was some skepticism from those who thought ancient Chamorro was lost, but the DVDs have shown the community the language still exists, and has built a foundation for the next level of revitalization. Students reported using the videos to learn words and speak them at home; one student stated the project strengthened his family and cultural connections, and influenced him to be more committed to the language.

Much discussion about the pre-contact language also has resurfaced. For example, the University of Guam changed Spanish-Chamorro to Fino' Håya in titles, posters, and greetings as a result of this project, and there is pending legislation to reintroduce the Native language as an integral part of the kindergarten through 12<sup>th</sup> grade curriculum.

The project director reported the project addressed the problem of limited resources and media forms available in Chamorro, as well as revitalized the Fino' Håya language. She stated, "We are beginning to see the impact within our communities, and the passion it is instilling in some of our young Native people." As learners become aware of the authentic indigenous words, they begin to use those alternatives to the Spanish words that have been perpetuated. This is Guam's first language revitalization project to use the ancient language and present Chamorro ancestral roots using film.

*"The films brought many students to appreciate our culture and language much, much, more than ever."*

Chamorro Language Teacher



## TE TAKI-TOKELAU COMMUNITY TRAINING AND DEVELOPMENT, INC.



<b>Project Title:</b>	Tamoko-Tokelau Language Planning Project
<b>Award Amount:</b>	\$142,756
<b>Type of Grant:</b>	Native Languages
<b>Project Period:</b>	Sept. 2009 – Sept. 2010
<b>Grantee Type:</b>	Native Nonprofit

### PROJECT SNAPSHOT

- 2 jobs created
- 2 Native American consultants hired
- 130 elders involved
- 278 youth involved
- \$59,725 in resources leveraged
- 12 individuals trained
- 13 partnerships formed
- 9 language teachers trained
- 260 native language classes held
- 30 youth increased their ability to speak a native language
- 27 adults increased their ability to speak a native language

### BACKGROUND

Annexed and divided by the United States and New Zealand in the 1920s, the four islands of Tokelau are located over 300 miles north of American Samoa. In the 1950s, half the native population of Tokelau was resettled involuntarily to American Samoa, where they faced harsh political, social, and economic conditions. To escape these conditions, many migrated to Oahu in the late 1950s. The Tokelauan community

of Hawaii, now with over 500 people and in its fifth generation, is descended from these immigrants. About half of this community lives in the town of Wahiawa.

Te Taki-Tokelau Community Training and Development, Inc. (Te Taki) is a nonprofit organization seeking “to perpetuate the language and culture of Tokelau, and to improve the economic and social welfare of Tokelau people living in the United States.” Te Taki carries out many cultural activities through its Lumanaki School, providing language and cultural teaching to youth and other community members. In 2005, Te Taki received ANA funding for a language assessment, surveying 439 community members - over 80 percent of the community - on language competence, usage, and attitude. From this survey, Te Taki learned that 35 individuals spoke the language fluently, 13 spoke the language “very well,” and 345 respondents (78.65 percent) spoke at the two lowest proficiency levels.

### PURPOSE AND OBJECTIVES

The purpose of the project was to begin revitalizing the Tokelauan language by developing language resources and conducting teacher training. Objective one

was to develop a culturally-based curriculum, the Tamoko Tokelau Language Educational Series, comprised of teachers' guides, student language workbooks, and parents' guides. To determine the best approach for developing a curriculum, project staff held weekly meetings with a University of Hawaii linguist during the first quarter. Then, along with a language committee comprised of community elders, the team held three brainstorming sessions, producing a list of culturally-relevant, age-appropriate lesson modules. Working with nine community teachers, they developed draft versions of teachers' guides, student workbooks, and parents' guides, and created educational materials. Also, they digitized a Tokelauan dictionary first printed in 1959, placed it on Te Taki's website, and began to make it interactive and useful, with images, sound bites, and video clips.

Objective two was to provide Lumanaki School teachers, all volunteers without formal training, with staff development training, to build their capacity in lesson planning, instructional strategies, and curriculum development. In the project's first month, the project director and seven teachers met with consultants from a respected educational services company to assess the teachers' needs. Together, they planned 12 six-hour sessions, one per month, for the teachers. Topics included: instructional strategies; interactive tasks; multiple intelligences and assessment; how to build curriculum through the use of themes, goals, and objectives; developing themes, goals and objectives for grades K-6, 7-12, and adult learners; and creating units and material for K-12 students. Nine teachers completed the training, gaining useful knowledge, skills, and abilities for use in the classroom.

Also part of objective two was a cultural immersion trip to Tokelau for three students, selected through a competitive process, and

five adults, including three teachers. The purpose of the trip was to build relationships with the Tokelauan community in Polynesia, facilitate a greater understanding and appreciation of the language and culture, and collect resources to be used in the development of the online dictionary and curricula. The group spent two weeks in Tokelau, learning about the life ways, culture, and environment, and bringing back myriad resources, including 12,000 photographs for use in the dictionary.

Objective three was to review, edit, print hard copies, and electronically publish the Tamoko Tokelau Language Education Series. At project's end, these activities were not complete yet. The project team estimated that these activities and the electronic publishing of the curriculum and Tokelauan dictionary would be completed in early 2011.

#### **PURPOSE AND OBJECTIVES**

The Lumanaki School's nine teachers used their enhanced teaching skills and new teaching materials to teach 260 culturally-based language classes, increasing the language ability of 30 youth and 27 adults in the community. According to Betty Ickes, Te Taki's Executive Director, the trip to Tokelau and the stories brought back also made an impact, capturing the imagination of the community, particularly youth, "This program has made a big impression on our kids. Hearing from the kids who traveled to Tokelau talking about the trip and using slang ... has made the culture more real, something they can touch and feel. There are new trends in our community - more social networking, more art, and more expression of culture. And many people in community speak the language better - we are using it more in the home, with our kids. Within the community, our level of comfort and understanding of language and culture is improving."

---

## UNIVERSITY OF HAWAII




---

<b>Project Title:</b>	Finding and Showing the Fragments of Our Heritage
<b>Award Amount:</b>	\$88,447
<b>Type of Grant:</b>	Native Languages
<b>Project Period:</b>	Sept. 2011 – Jan. 2012
<b>Grantee Type:</b>	Public Education Institution

---

### PROJECT SNAPSHOT

- 1 full-time equivalent job created
- 50 Elders involved
- 20 youth involved
- \$2,220 in resources leveraged
- 8 individuals trained
- 6 partnerships formed
- 1 language survey developed
- 1,700 language surveys completed

### BACKGROUND

The University of Hawaii is a public entity of higher education, the affairs of which fall under the general management of the Board of Regents. The board formulates policy and exercises control over the University through its executive officer, the university president. Founded in 1907, the University of Hawaii System includes three universities, seven community colleges, and multiple community-based learning centers across Hawaii.

The Windward campus, where the Finding and Showing the Fragments of Our Heritage project was housed, is located at the base of O'ahu's Ko'olau Mountains in Kane'ohe. This supportive community college

specializes in creative arts, environmental sciences, and Hawaiian studies. It also is home to the Curriculum Research and Development Group (CRDG), which carried out this project. CRDG has more than 40 years' experience in Hawaii developing curriculum materials, conducting educational research and evaluation, and operating a kindergarten through 12<sup>th</sup> grade laboratory school, where the student body is selected to be representative of the native Hawaiian student population.

Through community-based relationships and knowledge gained from previous research, the CRDG found there are more speakers and readers of the Hawaiian language today than there were 20 years ago; although there appears to be a disconnect between language use and cultural context.

### PURPOSE AND OBJECTIVES

The purpose of the project was to assess the status of the Hawaiian language in the Ko'olau community, and to develop an action plan to revitalize the competency, accuracy, and cultural context of the spoken language.

The first objective was to develop an advisory board for the project; assess the status of language endangerment (including

the number and age of speakers, environments where the language is used, and resources available) in the Ko'olau community; measure the community's desire and needs for language revitalization; and record Kupuna (Elders) speaking the language. The eight-member advisory board created a valid survey tool to assess language resources and degree of endangerment, as well as community needs and desires. The board and project staff compiled and analyzed the data from 1,700 surveys, and recorded and produced 50 Elder interviews.

The second objective was to create a strategic action plan to address language revitalization needs for the Ko'olau community, utilizing wisdom and guidance from Elders and community members, as well as known current, relevant data. The project team gathered community input and guidance through various dinners and language club meetings.

Project staff personally asked event attendees to complete the language assessment survey. CRDG held 24 community meetings and dinners, and recorded and analyzed comments from the 85 attendees to guide development of the strategic plan and next steps for the project. Based upon the outcomes of the survey and community gatherings, staff developed a strategic plan, which was revised as additional community input was received.

The data analysis of survey results found many fluent speakers exist, but most are second language learners and do not have the cultural context first language speakers possess. The analysis also determined a

limited number of first language speakers in the community. Through survey results, project staff concluded most people of Hawaiian background want to learn Hawaiian; additionally there is a disconnect between second language speakers and cultural usage.

#### OUTCOMES AND COMMUNITY IMPACT

The University generated a valid assessment of how many Hawaiian language speakers exist who can be called upon as resources for language and cultural knowledge. Furthermore, the community clearly indicated a desire and need to revitalize the Hawaiian language in terms of accuracy and cultural context. CRDG plans to continue working with the community through gatherings and events to further increase the accuracy of language use and cultural knowledge of second language speakers.

The University of Hawaii will continue to support the efforts undertaken through this project, and other community partners agreed to contribute substantially to the ongoing efforts of the strategic plan. The strategic plan identifies next steps for the implementation of language and cultural revitalization and contextual usage.

*"The project has a purpose that has much urgency. It's a struggle to perpetuate the language with the Kupuna that are still available to ensure the integrity of the language for the next generation."*

Advisory Board Member and  
Community Elder

---

## PASSAMAQUODDY TRIBE



MAINE

---

<b>Project Title:</b>	Passamaquoddy Language Revitalization Planning
<b>Award Amount:</b>	\$73,329
<b>Type of Grant:</b>	Native Languages
<b>Project Period:</b>	Sept. 2009 – Sept. 2010
<b>Grantee Type:</b>	Tribe

---

### PROJECT SNAPSHOT

- 2 jobs created
- 40 elders involved
- \$5,410 in resources leveraged
- 60 individuals trained
- 10 partnerships formed

### BACKGROUND

The Passamaquoddy Tribe of eastern Maine has the distinction of being the easternmost Native American tribe in the United States. The two largest clusters of Passamaquoddy are on the Pleasant Point Indian Reservation, with 850 people, and the reservation at Indian Township, with about 800 people. The off-reservation population is 1,650, giving the tribe a total population of 3,300.

The Passamaquoddy suffer from high levels of unemployment, poverty, and limited access to educational opportunities. Many also have suffered from a decline in cultural knowledge and awareness, particularly in their ability to speak the Passamaquoddy (or Passamaquoddy-Maliseet) language. This language, of the Algonquian language family, is noted for its complex sounds, “animate” versus “inanimate” nouns, “obviate” system for identifying a person, and its “sentence-words” of encoding as

much meaning as possible into a single word. Retaining and using this language, tribal leaders believe, is a key element of keeping the Passamaquoddy culture intact.

The 2008 Tribal Language Survey found there were only 300 fluent Passamaquoddy speakers and 300 who are partial speakers. Project staff found that of those assessed, individuals 60 years old and over comprehended 90 percent of the assessment content, while those aged 30 to 50 comprehended only 30 percent of the assessment content. This comprehension level dropped to under 12 percent for individuals under the age of 20.

### PURPOSE AND OBJECTIVES

The purpose of this project was to develop a strategic plan to revitalize the Passamaquoddy language, focusing primarily on tribal language learners between the ages of 30 and 50. Without quick action, tribal leaders recognized, there would be a marked decrease in the number of tribal members who could speak the language, particularly among elders and young people. The 30 to 50 year olds were selected as the target population because they were raised in an environment where the language was spoken, and because they were the best candidates to teach the



language to children in the tribe. The project sought to accomplish this goal by identifying effective native language instructional strategies and developing a curriculum to implement across the Passamaquoddy community.

The first objective was to develop a culturally-relevant curriculum for beginner Passamaquoddy speakers between the ages of 30 and 50, with an accompanying teacher's guide. To accomplish this, project staff met with community elders and conducted home visits to gain information on the fluency level of 100 percent of the 1,650 Passamaquoddy residents. Results from the survey revealed that the target community was in need of a beginner-level curriculum.

Additionally, project staff researched promising curriculum techniques in other Native American communities, including a Micmac community in Canada and a former ANA language grant recipient, the Penobscot Indian Nation in Maine. Project staff developed a detailed language community teaching protocol and curriculum based on the best-practices they learned about from these communities. The curriculum, focusing on Passamaquoddy vocabulary lessons, originally was designed with the target audience of 30 to 50 year olds in mind; however, as the project progressed, project staff recognized that the curriculum could be used with any beginner speaker, regardless of the age group.

The second objective was to compile sound files based on the tribal dictionary (an 18,000-word Passamaquoddy language dictionary published in 2008), recording words beginning with the letters A - E. Project staff identified three elder speakers in the community and worked with an audio crew to produce oral recordings. The recordings and written samples were

inventoried and cataloged, and the recordings were added to an interactive web-based language portal. The portal holds over 300 sound files, each an hour long, with recordings dating back to the 19<sup>th</sup> century. Through this web-based format open to the public, users can learn about the meaning of vocabulary words, their pronunciation, and their use in context. Users also can record their own pronunciation of a word and post it on the website, as the portal is an interactive, continually evolving platform. To complete the second objective, project staff also developed a language revitalization action plan to outline future steps in language preservation and outreach.

#### **OUTCOMES AND COMMUNITY IMPACT**

The Passamaquoddy Tribe now has a set of teaching methods for language acquisition, including a language revitalization action plan and a language curriculum. In addition, the tribe also possesses a Passamaquoddy teacher's guide with proven instructional strategies utilized by other tribes. Teachers already have begun implementing this curriculum in local classrooms. To complement language instruction and language learning by the public, the tribe has a self-directed web-language portal serving as a teaching method and a tool for language preservation. Furthermore, the tribe has accurate, complete documentation on the fluency levels and usage patterns of speakers in the target community. Propelling the tribe's language preservation efforts forward, a resolution was passed during the project period declaring Passamaquoddy as the tribe's official language. Equipped with interactive learning materials and the support of the tribe, future and present Passamaquoddy learners have gained significant benefits from this project.



## PASSAMAQUODDY TRIBE



<b>Project Title:</b>	Passamaquoddy Language Revitalization Implementation Project
<b>Award Amount:</b>	\$389,674
<b>Type of Grant:</b>	Native Languages
<b>Project Period:</b>	Sept. 2010 – Sept. 2012
<b>Grantee Type:</b>	Tribe

### PROJECT SNAPSHOT

- 6 full-time equivalent jobs created
- 25 Elders involved
- 295 youth involved
- \$85,460 in resources leveraged
- 480 individuals trained
- 11 partnerships formed
- 1 language survey developed
- 100 language surveys completed
- 6 language teachers trained
- 230 youth increased their ability to speak a Native language
- 48 adults increased their ability to speak a Native language

### BACKGROUND

The Passamaquoddy Tribe is located in eastern Maine in the Tribal communities of Indian Township and Pleasant Point. The Tribe has a total of 3,369 members, about 50 percent of who live off-reservation.

In the fall of 2008, the Tribe conducted a language survey to determine the status of the Passamaquoddy language. Survey results showed a significant decline in use of

the Native language: people in the age group 60 and above had a retention rate of over 90 percent, while the age group 30 to 50 years had a retention rate of only 30 percent. This reduction in language retention demonstrates how the instructional approaches used for the past two decades, while beneficial, were not adequate to support long-term revitalization of the Passamaquoddy language.

### PURPOSE AND OBJECTIVES

The purpose of this project was to create a base for Passamaquoddy language curriculum by using the Passamaquoddy-Maliseet Dictionary, published in 2008, as a source for recording fluent speakers. The dictionary was the result of a 30-year effort to document the language and contains over 18,000 entries.

The project's objective was to produce sound files of all dictionary entries for use as a Passamaquoddy language instruction tool. Project staff recorded approximately 18,000 words and an additional 12,000 sentences; over half of the word entries have one or two sample sentences and many entries have two different people speaking the word. Project and Tribal staff are continuously editing and adding to the database to ensure

the highest quality product is available for future generations to hear and learn the language.

At least 20 speakers participated in recording sounds files. They often worked in teams to decide on the correct pronunciation and help each other before recording. Some Elders were paired with young adults so the younger speakers could help with the technological aspects and learn from the Elders. Project staff reported a high level of collaboration among the speakers and others who worked on the project to achieve accurate recordings; including finding and agreeing upon new words not included in the original dictionary. As a matter of quality control, the recordings were not available to the public until they had gone through a series of reviews: a linguist and a fluent Tribal Elder listened to each file to ensure the recordings were high quality and the words were pronounced correctly.

Project staff worked with the University of New Brunswick to create an interactive language portal where the sound files were uploaded. This website is free to the public, and includes all recordings produced through the project, as well as a number of videos featuring fluent speakers discussing Passamaquoddy history and culture.

Although part of a separate project, the videos supplement the sound recordings. A language learner can use the site to search for any word in Passamaquoddy or English, and find an entry with the recorded word, an example sentence, and a link to a video where the word is used in conversation. Teachers in the Tribal school already have started using the site in fifth through eighth grade classes. Project staff conducted language classes utilizing the portal with Tribal employees ages 30-50. Additionally, project staff held trainings for nearly 500 community members on how to use the

language portal site.

## OUTCOMES AND COMMUNITY IMPACT

The goal of the interactive portal was to use technology to replicate the way Elders learned the language; the project director expressed that with this technology, the Tribe now is on strong footing for language preservation. Evaluations from language classes and comments from the community are positive regarding the portal site helping people learn the structure of the language in addition to vocabulary. The project involved many people who generously gave their time and knowledge, with tremendous support and goodwill from the community. As a result, saving the language is a greater priority for the Tribe, and the web portal is the most significant language resource they have for the future generation to teach and learn Passamaquoddy.

Hearing the language has made youth feel pride in being Passamaquoddy. Tribal members who know the language but do not speak it—those with “passive fluency”—are reminded of words they may have forgotten. The site has far-reaching effects since Passamaquoddy members who live away from the reservations can access it, as well as an additional 8,000 Maliseet people in Maine and New Brunswick who use the same language. Through the portal site people also can learn about Passamaquoddy stories, philosophies, and beliefs as there is a tremendous amount of cultural information about the past and present Passamaquoddy way of life in the videos. Increasing cultural knowledge and language proficiency provides a connection to cultural and Tribal identity for all community members.

*“This is the legacy we will leave the younger generation. [It] will go a long ways for them to teach their children.”*

Donald Soctomah, Project Director

## WOPANAAK LANGUAGE AND CULTURAL WEETYOO, INC.



<b>Project Title:</b>	Nuwôpanâôt8âm, I Speak Wampanoag
<b>Award Amount:</b>	\$541,607
<b>Type of Grant:</b>	Native Languages
<b>Project Period:</b>	Sept. 2010 – Sept. 2012
<b>Grantee Type:</b>	Native Nonprofit

### PROJECT SNAPSHOT

- 3 full-time equivalent jobs created
- 17 Elders involved
- 60 youth involved
- \$87,563 in resources leveraged
- 36 individuals trained
- 37 partnerships formed
- 9 language teachers trained
- 47 youth increased their ability to speak a Native language
- 63 adults increased their ability to speak a Native language
- 3 people achieved fluency in a Native language

### BACKGROUND

Wôpanâak became the first Native American language to be used in the English-speaking New World as a means of written communication with an alphabetic writing system. As a result, the language has the largest amount of written documents of any Native language on the continent. However, by the 1860s it ceased to be spoken, and by 1900 the Wampanoag Nation, once 69 Tribes strong, was reduced

to 4,000 members across three Tribes: the Mashpee Wampanoag Tribe, the Wampanoag Tribe of Gay Head Aquinnah, and the Herring Pond Wampanoag Tribe.

The three Tribes worked together to develop the Wôpanâak Language Reclamation Project (WLRP), founded in 1993, to reintroduce use of the Wôpanâak language. Previous language efforts include Wôpanâak dictionaries, a grammatical framework, and language classes. However, language teachers always have been part-time volunteers, making it difficult to develop fluency among teachers and students. According to the Tribe, the main challenge to successfully restoring Wôpanâak as the primary means of communication among Wampanoag people is the lack of fluent qualified teachers.

### PURPOSE AND OBJECTIVES

The purpose of this project was to use master-apprentice (MA) methodology to train speakers to gain significant fluency in the Wôpanâak language and become competent teachers. The first objective was to implement MA sessions for three apprentices. Each week the master speaker, also the project director, assigned hours to the apprentices in the following areas:

planning activities, independent study, apprentice-to-apprentice interaction, non-immersion instruction, and curriculum development. The apprentices completed a total of 10,166 hours across the two project years. To measure language acquisition, independent evaluators utilized the American Council on the Teaching of Foreign Languages scale of proficiency. According to the master speaker, all apprentices started on the novice scale; now fluency levels range from intermediate-low to advanced-mid.

The second objective was to implement preschool and kindergarten curriculum development training for the three apprentices. Apprentices focused on creating material for content areas following state curriculum guidelines, such as daily routines, storytelling, family and history, and basic health conversation. Curriculum created during this project includes terminology and supporting activities on ceremonies, traditional food ways, family structure, clothing, and ocean beings, as well as grammar lessons and teaching methodologies. WLRP conducted multiple focus groups and tested the curriculum with six pre-school age students, for a total of 62 hours piloting the material. Apprentices made adjustments to the curriculum and produced 18 final units, or 9 months of preschool and kindergarten curriculum.

Through this project, WLRP also developed and implemented a teacher certification process that determines the level at which language teachers can teach Wôpanâak. WLRP certified nine language teachers during the project period.

#### **OUTCOMES AND COMMUNITY IMPACT**

Through this project, WLRP developed three fluent speakers, improved the language speaking abilities of over 100 people, and went from having a few moderately qualified teachers to 10 certified teachers.

The MA program has nearly doubled the apprentices' fluency levels, and with the implementation of the teacher certification program, WLRP will continue training and certifying language teachers.

The Tribal community is very supportive of the language program, and interest in WLRP's language classes and camps greatly increased as a result of the project. WLRP currently conducts six ongoing language classes, and staff recounted that prior to the project there lacked enough interest and qualified teachers to hold that many classes. All community meetings are now opened in Wôpanâak, and language is used much more in ceremonies than it was before as Tribal members become more aware of the cultural meaning behind words.

Furthermore, the youth who participated in new WLRP language programs are learning Wôpanâak in a natural way, and show increased confidence and self-esteem as evidenced by greater participation in cultural nights. Many youth also are taking the initiative to share the language with family members and others in the community.

To continue these benefits, the Tribe received a new ANA grant in FY12 for a 3-year project to write a Wôpanâak language and culture curriculum for kindergarten through third grade, and to apply for a charter school. WLRP staff are hopeful this project has laid the foundation for establishing an immersion school that will instill confidence and pride in Native youth, and create a comfortable and encouraging environment to further support language and cultural learning.

*"The participants [apprentices] ...are all people I have known for years, and I have never seen any of them so fluent. The immersion classes are clearly having a great impact."*

Independent Language Evaluator



## HANNAHVILLE INDIAN COMMUNITY



<b>Project Title:</b>	Ewikkendaswat Ekenomagewat (They Will Learn To Teach): Language Teacher Training
<b>Award Amount:</b>	\$355,425
<b>Type of Grant:</b>	Native Languages
<b>Project Period:</b>	Sept. 2009 – Sept. 2012
<b>Grantee Type:</b>	Tribe

### PROJECT SNAPSHOT

- 3 full-time equivalent jobs created
- 4 Elders involved
- 164 youth involved in project implementation
- \$95,178 in resources leveraged
- 7 partnerships formed
- 168 youth increased their ability to speak a Native language
- 71 adults increased their ability to speak a Native language

### BACKGROUND

The Hannahville Indian Community is located in Michigan's Upper Peninsula, 15 miles west of the town of Escanaba. As of 2009, there were only 27 remaining fluent speakers of the Potawatomi language, and 90 percent of them were age 60 or older. The Tribe is invested in revitalizing Potawatomi, and the kindergarten through 12<sup>th</sup> grade Hannahville Indian School offers daily language classes and regular culture classes.

In a review of school performance, school improvement monitors noted that language

and culture teachers could benefit from additional training in classroom management, child development, and facilitating active student participation. While language and culture teachers have rich subject matter knowledge, many have never had formal training in education theory. In addition, many teachers sought to improve Potawatomi proficiency.

### PURPOSE AND OBJECTIVES

The project purpose and first objective was to launch a training program to build teachers' knowledge of educational psychology and language teaching skills. Project staff provided trainings to a core group of 11 people called the Language Instructor Skills Training (LIST) group, including four language and culture teachers, one teacher's aide, and six community members. The in-school trainings occurred for a full day every 2 weeks during the school year, for all 3 years of the project. In the first half of each day, education specialists from Northern Michigan University provided training in child development, creating lesson plans, and classroom management. The second half of the day focused on language learning

and connected the teachers to fluent Potawatomi speakers through videoconferencing.

Each summer, the LIST participants and Potawatomi communities from across the country convened for 3 weeks of language immersion, led by expert speakers with over 20 years of teaching experience; a total of 120 people attended the immersion camps during the project period. The immersion classes featured lessons in conversation, pronunciation, orthography, and grammar. Bands from the U.S. and Canada, including Forest County Potawatomi (Wisconsin), Prairie Band Potawatomi (Kansas), Pokagon and Gun Lake Potawatomi (Lower Michigan), and Citizen Potawatomi (Oklahoma), joined the summer sessions in person. In addition to broadcasting immersion classes to remote learners, the project coordinator also created an online community forum, or “wiki,” for instructors and participants to continue dialogue outside the classroom.

The second objective was to evaluate the impact of teacher training on students’ language ability at the Hannahville Indian School. The project coordinator hired an educational achievement evaluator who used pre- and post-tests to measure students’ individual growth in listening comprehension, conversational skill level, and grammar knowledge. The results showed an average improvement of 10 percent in comprehension for kindergarten through 12<sup>th</sup> grade students, and gains in comprehension ranging from 20 to 40 percent for children in the kindergarten to 5-year old age range.

The third objective was to hold intergenerational events with immersion activities for the entire community, and provide an opportunity for LIST participants to showcase new skills. Staff held eight events over 2 years, which were attended by

90 people the first year and 123 in the second. Events included: a Family Fun Day of “Shi Shi Be” (Bingo), Family Feud, and word games using Potawatomi phrases; Family Nature Day; sweat lodges for teachers and students; and a “bring your own darn bag” event using Potawatomi vocabulary.

#### **OUTCOMES AND COMMUNITY IMPACT**

Through this project, Potawatomi Bands from across the country were able to work and learn together, strengthening their connection. To bring back the language and increase its use, Potawatomi communities are sharing limited equipment and fluent teachers, and discussing strategies for applying for joint language funding.

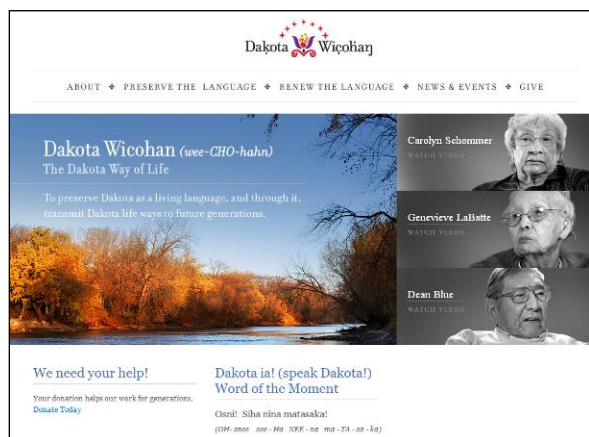
The LIST participants expressed increased confidence in the classroom and pride in their professional growth. As one teacher said, “Now I know more about dealing with different skill levels at the same time.”

Reaching advanced proficiency in Potawatomi used to be a challenge for many teachers; as one participant said, prior to the camp “we had the words, but it was like trying to learn a song without a melody.” According to LIST participants, the immersion setting boosted language proficiency faster than non-immersion programs.

The development of the teacher training program is timely; the Michigan State legislature passed a bill in 2010 that enables Tribally certified teachers to teach Native language and culture classes in state public schools while pursuing state certification. This legislation opens doors for the five LIST participants who attained state or Tribal teaching certifications as a result of the project. Now, they are able to carry on the important work of Potawatomi language revitalization in schools across the state.



## DAKOTA WICOHAN



<b>Project Title:</b>	Protecting Our Language
<b>Award Amount:</b>	\$62,135
<b>Type of Grant:</b>	Native Languages
<b>Project Period:</b>	Sept. 2009 – Sept. 2010
<b>Grantee Type:</b>	Native Nonprofit

### PROJECT SNAPSHOT

- 3 jobs created
- 4 Native American consultants hired
- 25 elders involved
- 11 youth involved
- \$80,000 in resources leveraged
- 3 individuals trained
- 19 partnerships formed
- 38 youth increased their ability to speak a native language
- 11 adults increased their ability to speak a native language

### BACKGROUND

Dakota Wicohan is a native nonprofit, located in Minnesota, with a mission to preserve the language and lifestyles of the Dakota people. The language, historically known as Sioux, has three different dialects: the Lakota, the Western Dakota (or the Nakota), and the Eastern Dakota. The Eastern Dakota dialect is spoken by the Dakota bands indigenous to the Minnesota region: the Mdewakanton, the Wahpekute, the Sisseton, and the Wahpeton. Dakota Wicohan works to preserve the Eastern

Dakota dialect.

At the time of application submission, there were 11 living first language speakers of Eastern Dakota in Minnesota. Dakota Wicohan has worked since 2001 to preserve the language through a master/apprentice language teacher program, family language nests, and networking and partnering with others working on language preservation.

### PURPOSE AND OBJECTIVES

The purpose of this project was to protect the Eastern Dakota dialect of the Dakota language by recording, transcribing, and archiving video of the 11 remaining elder speakers speaking the language.

The first objective of the project was to interview and record 100 percent of the remaining Dakota speakers. During the course of the project period, three of the speakers were not willing to participate in the recording; consequently eight of the original eleven speakers were interviewed and recorded during this project. The project staff interviewed and recorded an additional 11 elders from the Dakota communities, and though these elders were not fluent speakers, they provided information on the language history and reasons for the loss of their language. The

project staff recorded 23 hours of footage during this project, including interviews of first generation speakers who lost their fluency with second generation speakers, Dakota conversations between elders, and conversations between elders and learners of the language. Some of the recordings can be viewed on the Dakota Wicohan website: [www.dakotawicohan.com](http://www.dakotawicohan.com).

The second objective was to transcribe the recordings of the elder speakers. To accomplish this objective, the project director and project coordinator were trained in transcription techniques from the University of Minnesota Dakota Language Department. Additional training was provided by the Minnesota Historical Society. The project staff had a lengthy discussion about whether the transcription should be word for word or whether it should be a paraphrased version of the interview. Working with elders and the University of Minnesota and the Minnesota Historical Society, project staff decided to transcribe a paraphrased version of the interview rather than a verbatim transcription.

The third objective was to archive 100 percent of the original recordings. The University of Minnesota and the Minnesota Historical Society provided training for the interviewing, recording, transcribing, storage, and duplication of the recorded material. Based on the training, project staff decided to archive two different versions of the project; an edited version would be provided to external sources, and Dakota Wicohan would maintain the original copies. Dakota Wicohan archived the footage in accordance with oral history standards learned from the University of Minnesota and Minnesota Historical Society, such as abiding by the legal procedures for release

and use of information.

## OUTCOMES AND COMMUNITY IMPACT

Through this project, Dakota Wicohan was able to preserve audio and video recordings of the last living first language speakers of the Eastern Dakota dialect. At the end of the project period, only seven of the 11 last speakers were still alive, demonstrating the urgency of the preservation efforts. While the original intent of the project was to record, transcribe, and archive interviews with the Eastern Dakota speakers, in the course of recording and speaking with the elders about their language and language loss, project staff gathered enough information to create a documentary DVD to tell the history of the language. Dakota Wicohan received financial support from the Minnesota Historical Society to complete an editing plan and thematic cataloguing of the recordings for the historical DVD. The cataloguing will allow viewers to learn about the life ways, traditional thought and decision making of the Eastern Dakota speaking people.

Once the documentary is completed, Dakota Wicohan plans to distribute the DVD to the Eastern Dakota communities and the University of Minnesota Dakota Language Department. The language department has requested the DVD so their students can hear first speakers and accelerate their comprehension of Eastern Dakota.

*"The oral history project has been a complete success. And while the work expanded and evolved into something much bigger, we can feel good about the amount of language that is documented and thus protected."*

Teresa Peterson, Project Director

## FOND DU LAC BAND OF LAKE SUPERIOR CHIPPEWA



<b>Project Title:</b>	Anishinaabemowin Language Immersion Canoe Building (Wiigwaasi- Jiimaan) Project
<b>Award Amount:</b>	\$179,143
<b>Type of Grant:</b>	Native Languages
<b>Project Period:</b>	Sept. 2008 – Sept. 2011
<b>Grantee Type:</b>	Tribe

### PROJECT SNAPSHOT

- 2 full-time equivalent jobs created
- 5 Native American consultants hired
- 145 elders involved
- 650 youth involved
- \$40,175 in resources leveraged
- 9 partnerships formed
- 16 adults increased their ability to speak a native language
- 36 youth increased their ability to speak a native language

### BACKGROUND

The Fond du Lac Band of Lake Superior Chippewa has approximately 4,000 members, with a 100,000-acre reservation in northeastern Minnesota. About 1,500 tribal members live on the reservation, and around 2,400 live within a 25-mile radius. Due to various historical factors that profoundly altered the seasonal, nomadic lifestyle of the Chippewa, many tribal members lost touch with their native Ojibwe (also called Anishinaabe) culture and language. A language assessment survey conducted in 2001 found only four fluent Ojibwe speakers

remaining on the Fond du Lac Reservation. Tribal members expressed strong interest in increasing the number of speakers; in response the tribe has created a formalized plan for language revitalization, including language tables, curriculum, and a repository at the Fond du Lac Cultural Center and Museum. The next step was to create a hands-on project where the language could be used in an immersion setting while performing traditional skills.

### PURPOSE AND OBJECTIVES

The objective of this project was to plan and conduct three canoe-building sessions held entirely in the Ojibwe language and share the experience of the project with the greater Fond du Lac community. Each summer, the project director hosted an intensive three-week camp on the grounds of the tribal museum. The project had a total of 12 stipend participants, with four additional full-time volunteers. Six stipend participants repeated all three years, and the others completed one or two sessions. An average of 420 visitors per year, from young Head Start classes to elders at the nearby community center, came to the project site to watch the canoe-building and learn

Ojibwe. An expert language instructor stayed on site and provided stipend participants with one hour of organized Ojibwe instruction per day. Canoe-builders and visitors engaged with the language through audio CDs that played Ojibwe words during the sessions, and vocabulary that was visually posted in the canoe-building house. The project produced three canoes, which Project Director Jeff Savage displayed at the tribal casino and various tribal gatherings.

In order to share the project with as many community members as possible, Mr. Savage also created a full-color book describing the canoe-building process with pictures and Ojibwe words, including an audio CD with project vocabulary. He distributed the books and CDs to area schools, tribal colleges, community centers, and libraries, in addition to the project participants and visitors. The book also was the basis for a slideshow presentation, which Mr. Savage shared at community gatherings.

To measure language proficiency, the project director and language instructor developed evaluations, which all stipend participants completed at the beginning and end of the camp. Five respondents stated that they advanced from having no knowledge to a beginner level, two became advanced beginners, three said they moved from beginner to intermediate, and two moved beyond intermediate, one of which reached advanced. Based on his own observations, as well as assessments by the language instructor, the project director reported that the real gains were people becoming more comfortable using Ojibwe, since initially most participants were very reluctant to try speaking the language.

Project staff noticed growing levels of effort and comfort over the course of the project; in the second and third years, the focus shifted to the language as people became familiar with the canoe-building process.

#### OUTCOMES AND COMMUNITY IMPACT

This project made significant contributions to increased fluency, knowledge, and comfort using the Ojibwe language in the Fond du Lac community, while also giving cultural arts skills to tribal members so they can be future teachers and mentors. Using the idea that Anishinaabe traditions and values are woven into the language, Mr. Savage successfully engaged community members through canoe-building in order to preserve both language and cultural skills.

While teaching project participants how to find materials for the birch-bark canoes, the project director also worked extensively with the tribal natural resources department to teach staff how to look for cultural resources, instilling an alternative perception of natural resource management. He incorporated cultural and traditional lessons into all project activities in an effort to give a cultural context to the language. Additionally, educational entities such as the Fond du Lac Tribal College now include the book and CD as part of their curricula, so the wider native community is benefiting from these cultural resources as well.

*“Intergenerational teaching and participation provides the foundation for our culture, and was a cornerstone of our project.”*

Jeff Savage, Project and Museum Director



## LEECH LAKE BAND OF OJIBWE



<b>Project Title:</b>	Niigaane Ojibwemowin Immersion Project
<b>Award Amount:</b>	\$416,730
<b>Type of Grant:</b>	Native Languages
<b>Project Period:</b>	Sept. 2008 – Sept. 2011
<b>Grantee Type:</b>	Tribe

### PROJECT SNAPSHOT

- 5 full-time equivalent jobs created
- 5 Native American consultants hired
- 10 elders involved
- 40 youth involved
- \$600,139 in resources leveraged
- 21 individuals trained
- 13 partnerships formed
- 7 people achieved fluency in a native language

### BACKGROUND

The Leech Lake Band of Ojibwe has 10,205 enrolled members, with over 4,000 members living on the Leech Lake Reservation in north-central Minnesota. The tribe's traditional language is Ojibwemowin, or Ojibwe. A language assessment survey in 2000 found that there were 96 fluent speakers on the reservation, but this number has quickly diminished as elders pass on. Survey results also identified a strong desire among community members to preserve the language and teach Ojibwemowin to youth. The Niigaane Ojibwemowin Immersion School was established in 2003 as part of the community's efforts to revitalize the Ojibwe language and culture, with the goal of

improving students' language skills and academic performance. Niigaane operates as a program within the tribally-chartered Bug-O-Nay-Ge-Shig School and at the beginning of this project served 18 students in kindergarten through third grade. Continual assessments conducted by Niigaane staff throughout the school's existence have identified two critical issues: lack of effective teaching methods for delivering academic content in Ojibwe, and lack of training opportunities for those wishing to teach in an immersion setting and achieve fluency in the Ojibwe language.

### PURPOSE AND OBJECTIVES

The purpose of this project was to enhance the immersion education of Niigaane students by providing opportunities for teachers to produce curriculum, develop teaching methods, and improve their own Ojibwemowin proficiency. The first objective was to create relevant academic and cultural content for kindergarten through sixth grade, and identify effective teaching methods to deliver the content in Ojibwe. A curriculum team of Niigaane teachers and staff worked with consultants to develop materials for math, reading, and science. Recognizing that language must evolve to keep pace with new concepts and technologies, project staff also organized an

elders roundtable that met quarterly to create new Ojibwe vocabulary to meet needs identified by the teachers. Because the teachers are all second language learners, fluent elders helped keep content grounded in Ojibwe culture by bringing a deeper understanding of traditional knowledge. Additionally, the school's director worked with elders, teachers, and a curriculum writer to develop an Ojibwe phrasebook. Staff continue to expand the phrasebook, and it has become an easily accessible reference tool for the teachers. Using materials produced as part of this project, the curriculum team also developed a database of lesson plans that is reviewed and updated on a weekly basis. Teachers now have a comprehensive catalogue of lessons which include cultural teachings that correspond to state standards and are already in the Ojibwe language.

The second objective was for Niigaane teachers to reach an advanced level of Ojibwemowin proficiency through the development of a master/apprentice program. School staff worked with elders and content specialists to create a training plan for teachers, with individual goals and training strategies. Niigaane's director worked with elders to administer oral proficiency interviews at the beginning, middle, and end of each school year to measure progress and inform training plans. She paired each teacher with a fluent elder to form master/apprentice teams that met as frequently as possible during the school year, with longer work sessions in the summer. As a result, one teacher reached advanced-high on the American Council on the Teaching of Foreign Languages proficiency scale, and one progressed two levels to reach intermediate-low.

School staff also monitored students' language and academic achievements annually. Teachers used subjective

evaluations to assess language proficiency, but they are in the process of developing a standardized assessment method for Niigaane. Academically, staff utilize their own curriculum-based measurements to evaluate students in addition to Minnesota state tests.

### OUTCOMES AND COMMUNITY IMPACT

With the support of three very dedicated teachers and a regular group of fluent elders, Niigaane taught 19 students in kindergarten through sixth grade its first year, 27 its second, and 34 its third, reaching 40 youth throughout the project. Teachers reported that the master/apprentice program has been very beneficial, and that this project has provided new training opportunities for those who wish to teach in an immersion setting and learn Ojibwe. Simply having people who are willing to speak Ojibwemowin with those who want to learn contributes to the community's sense of native identity, and helps develop the language skills of teachers and students.

As teachers and school staff gained proficiency and comfort with the Ojibwe language, they observed many positive results for the students as well. The teachers, elders, and administrators reported increased language proficiency in every child at the school, with three youth achieving fluency at their grade level. Niigaane students also consistently met or exceeded the scores of their English-speaking peers on state academic tests. Elders and teachers reported seeing greater respect, tolerance, patience, and confidence in the students, who are more connected to their native identity as a result of their experiences at Niigaane.

*"We are starting to see the possibilities of reclaiming and rebuilding the Ojibwe identity."*

Naabekwea Liberty, Niigaane Teacher



## ALLIANCE OF EARLY CHILDHOOD PROFESSIONALS



<b>Project Title:</b>	Wicoie Nandagikendan Urban Immersion Nests Project
<b>Award Amount:</b>	\$748,861
<b>Type of Grant:</b>	Native Languages
<b>Project Period:</b>	Sept. 2009 – Sept. 2012
<b>Grantee Type:</b>	Nonprofit

### PROJECT SNAPSHOT

- 7 full-time equivalent jobs created
- 12 Elders involved
- 762 youth involved
- \$174,302 in resources leveraged
- 23 individuals trained
- 17 partnerships formed
- 52 youth increased their ability to speak a Native language
- 20 adults increased their ability to speak a Native language

### BACKGROUND

The Alliance of Early Childhood Professionals (AECF) is a statewide nonprofit organization committed to improving wages and working conditions for early childhood professionals. Started in 1979, the organization advocates for professionals to ensure proper care and education for young children. The Alliance also is a founding member of the Dakota Ojibwe Language Revitalization Alliance (DOLRA), a network of Elders, educators, first speakers, and language activists who work to develop resources and implement

strategies to preserve the Native Dakota and Ojibwe languages.

In 2006, AECF created the Wicoie Nandagikendan Urban Indian Preschool Program in partnership with DOLRA. The program provides an immersion language learning experience for students in the Minneapolis Public School system, and operates at three sites. Two are at the Anishinabe Academy magnet school, where AECF provides 540 hours of immersion per year. The third site is the Four Directions Center, where AECF provides 750 hours of immersion per year.

The program has a successful track record of producing speakers and improving children's overall academic performance; however, over the past few years, a dramatic increase in enrollment created a strain on AECF's resources. This project was created to help Wicoie successfully manage growth while continuing to provide high quality services.

### PURPOSE AND OBJECTIVES

The project purpose was to expand the preschool program's capacity to provide a challenging and stimulating learning environment. AECF also aimed to secure

long-term financial stability of the program. The first objective was to expand teachers' skills, and enhance classroom equipment and curriculum. Wicoie used a team-teaching model for immersion instruction: the classrooms at Anishinabe had two language speakers paired with a Minneapolis School System teacher, and the classroom at Four Directions had three language speakers. These speakers and teachers completed 120 hours of immersion-based child development training each year to increase expertise in both Native languages and immersion teaching methods.

Wicoie also purchased interactive learning tools, such as a wigwam and a portable planetarium, to complement lessons in environmental science and astronomy. Staff developed curriculum for use in the planetarium based on Ojibwe and Dakota traditional star knowledge. Project staff also developed and translated 40 books, as well as six new learning games and six DVDs.

In addition to the classroom work, AECP held an annual immersion camp for students and adults. Over 140 students and 50 community members attended the camps, and learned Dakota and Ojibwe language through hoop dancing, archery, storytelling, games, food tasting, drums, and dancing. The camp was 3 weeks long in the first year, and 1 week in the second and third years.

The second objective was to increase parental and community involvement in the immersion school by engaging them in language activities. These strategies included moccasin games, bingo, seasonal feasts, and family nights. At family nights, parents were given tools to incorporate what students were learning in the classroom into life at home, such as vocabulary lists and labels for household items. Several parents also attended immersion weekend camps in Dakota and Ojibwe, where participants spoke the languages for 14 hours each day.

The third objective was to ensure the sustainability of the program. AECP made progress in solidifying several funding sources, including charging a nominal tuition fee to some parents, facilitating scholarships from local Tribes, enrolling on the online giving platform GiveMN.org, and meeting with over 30 potential donors. The project director also hired a marketing consultant, who developed promotional materials and the organization's first annual report to distribute to parents, teachers, and potential donors.

### **OUTCOMES AND COMMUNITY IMPACT**

In 3 years, nearly 800 children, parents, and community members participated in the immersion program by attending class, training, or immersion camps. In addition, 52 youth and 20 adults increased their ability to speak Ojibwe and Dakota. Many parents witnessed an increase of language use in their children and themselves attributed to Wicoie. As one parent shared, "I probably would have left the Twin Cities if it weren't for this program." Additionally, children in the program experienced a new sense of self-awareness and pride, improved academic performance, and became more active participants in school.

The wider Ojibwe and Dakota community also has a renewed sense of pride and hope as they see children speaking their Native language. As one teacher said, "If we revitalize our language, we revitalize our people." Another participant believes the language contains an oral history of his people: "The language tells us who we are, where we came from, and if we're lucky, where we are going."

AECP will continue the preschool immersion program, and work with DOLRA to plan a new kindergarten through third grade immersion charter school to open in Minneapolis within the next few years.

---

## GREATER MINNEAPOLIS COUNCIL OF CHURCHES

---




---

<b>Project Title:</b>	First Language Project
<b>Award Amount:</b>	\$381,155
<b>Type of Grant:</b>	Native Languages
<b>Project Period:</b>	Sept. 2009 – Sept. 2012
<b>Grantee Type:</b>	Native Nonprofit

---

### PROJECT SNAPSHOT

- 3 full-time equivalent jobs created
- 11 Native American consultants hired
- 40 Elders involved
- 325 youth involved
- \$28,545 in resources leveraged
- 4 partnerships formed
- 212 youth increased their ability to speak a Native language
- 9 adults increased their ability to speak a Native language

### BACKGROUND

The Division of Indian Work (DIW), part of the Greater Minneapolis Council of Churches, was founded in 1952 in response to an influx of Native American families to the Minneapolis area as a result of government relocation programs. These families arrived facing a lack of affordable housing, employment opportunities, and culturally appropriate social services.

DIW works to fill these gaps with the mission of “empowering American Indian people through culturally-based education, counseling, advocacy, and leadership development.” As part of its work, DIW

offers an after-school Youth Leadership Development Program, which works with youth from the urban Indian communities of Powderhorn and Phillips in Minneapolis. Stemming from the circumstances and poor conditions in which their parents and grandparents arrived to the area, Native youth are much more likely than their non-Native counterparts to be involved with child protective services, the juvenile court system, or to engage in high risk behaviors. At the same time, these youth are detached from Native culture and their ancestral language.

Recognizing these risks, DIW saw the need for programs that create a strong sense of self and cultural identity using language. DIW conducted a survey of families which revealed support for after-school language programs for youth beyond second grade, yet none existed in Minneapolis.

### PURPOSE AND OBJECTIVES

The purpose of the First Language Project was to provide culturally-relevant, intergenerational Ojibwe language instruction as a part of after-school and summer activities for youth ages 7-17. The project’s objective was to provide experiential language instruction in

beginning and intermediate conversational Ojibwe to 300 youth through cultural and recreational activities. These activities included language sessions, seasonal family feasts, and sweat lodge ceremonies.

Since no appropriate language curriculum existed, language consultants and project staff developed and integrated a curriculum into DIW's existing after-school activities. The three-level curriculum covers common phrases, vocabulary on traditional items, and grammar patterns. Project staff also developed teaching aids and materials such as pictures, vocabulary cards, and games to supplement the curriculum.

For example, one type of teaching tool that became very popular were wrist bracelets, given to students as they progressed in language learning. These specially-made bracelets contained words or phrases in Ojibwe, and students earned a bracelet for learning the word or phrase and demonstrating its use. In total, 212 students built their language skills through completion of the after-school and summer programs.

In addition to the language classes, many youth participated through social events, such as seasonal family feasts. After gaining popularity through networking with other organizations and word of mouth, the feasts became a huge success; 300 family members attended the four feasts held in the project's final year. DIW served traditional food, and youth who participated in the Ojibwe language program were invited to say the prayer for the food in Ojibwe; six students stepped forward with no hesitation and started the prayer.

One of the most challenging—yet impactful—parts of the project was educating and providing an experience of sweat lodge ceremonies. It was difficult to find youth to participate and people to host sweats; many families preferred to perform

sweats on their own. To overcome this challenge, project staff educated all students about sweat lodge ceremonies, including the use of medicines and Native language in the ceremony. Additionally, 26 percent of the youth attended at least one sweat.

### **OUTCOMES AND COMMUNITY IMPACT**

The project provided increased learning opportunities for some of the Minneapolis Public Schools district's most at-risk students. The district also gained a new Native language curriculum and learning model for students in grades 2-12. Further, the curriculum lessons and materials will inform a Dakota and Ojibwe K-3 immersion program for a newly-authorized Minneapolis chartered public school in 2014. DIW also earned a grant from the Minnesota Indian Affairs Council to continue the First Language Project.

Furthermore, the youth who participated in this project exceeded many benchmarks for language learning. Ninety-three percent learned to fully introduce themselves with their name, Indian name, clan, and where they are from, a 24 percent increase over original projections. At the beginning of the project, a large number of students did not know their clan and had to learn to say in Ojibwe, "I'm still searching for my clan." By the project's end, most learned their clan and developed a deeper connection to the tribe in the process, fostering a stronger sense of self.

The impact on the students as a result of cultural events was significant as well. Many youth participated in traditional dances for the first time. According to the project's language coordinator, many youth see committing a crime as a rite of passage, but the sweats became a healthy alternative. Many of the boys who participated left feeling they "became a man," and youth reported a stronger connection to cultural identity.

---

## FORT BELKNAP COLLEGE

---



<b>Project Title:</b>	White Clay Language Immersion School Expansion Project
<b>Award Amount:</b>	\$603,550
<b>Type of Grant:</b>	Native Languages
<b>Project Period:</b>	Sept. 2007 – Sept. 2010
<b>Grantee Type:</b>	Native Nonprofit

---

### PROJECT SNAPSHOT

- 4 jobs created
- \$10,255 in resources leveraged
- 9 partnerships formed
- 7 elders involved
- 12 youth involved
- 9 people achieved fluency in a native language
- 185 native language classes held
- 2 language teachers trained
- 1 language curriculum developed

### BACKGROUND

Fort Belknap College is a tribally-run community college located on the Fort Belknap Indian Reservation in north central Montana. Fort Belknap is the home of the Gros Ventre (White Clay) and Assiniboine (Nakoda) Tribes.

A March 2007 community survey counted fewer than 25 fluent White Clay speakers alive today, and most were 65 years of age or older. In the past four years, the number of White Clay language speakers between the ages of 61 and 100 has decreased by 50 percent. Among the remaining elders fluent

in White Clay, several either have moved to rest homes off the reservation or have become homebound due to health problems. Thus, the number of fluent elders able to teach the White Clay language to younger generations is declining rapidly.

The Tribe's plan for language revitalization identified intensive instruction for the tribe's children as the most viable course of action. In 2004, Fort Belknap College established the White Clay Language Immersion School. Since then, the school has offered all-day instruction in a full range of academic subjects to children between seven and 10 years old. Instruction takes place in a total immersion setting, where all teaching and learning is embedded in an educational context that celebrates tribal history, culture and language.

### PURPOSE AND OBJECTIVES

The project's purpose was to produce young White Clay language speakers, building on the initial success of the White Clay Language Immersion School. The first objective was to hire and train two language teachers and one teacher's aide, develop an advisory council to advise on curriculum, and develop curriculum and training materials. Project staff succeeded in

developing the advisory council, hiring and training the teachers and teacher's aide, and establishing a curriculum. The teachers received formal instruction from the White Clay linguists and elders, who were part of an advisory council to review all material. During the project's three years, the advisory council provided feedback and the team prepared 10 interdisciplinary curriculum modules, produced a White Clay grammar manual, 12 interactive language CDs, and nine 10-minute instructional documentary films covering topics such as the resurgence of White Clay language, culture, and traditional dance.

The second objective, occurring in the second year of the project, was for 12 students to complete fifth grade successfully at the White Clay Language Immersion School and demonstrate comprehensive fluency in speaking the White Clay language. At the end of the year, all 12 received a "satisfactory" or higher score on progress reports evaluating language proficiency, personal-cultural identity, and cognitive development. All 12 demonstrated increased fluency in the White Clay language on end-of-year exams.

The project's third objective, completed in the third year of the project, was for nine students to complete the sixth grade successfully at the White Clay Immersion School and demonstrate fluency in the White Clay language. All of the nine immersion students received scores of "satisfactory" or higher on their quarterly reports, and 100 percent also received scores of "very good" on their year-end language proficiency exams. Four interactive instructional language CDs and four 10-minute documentary films were produced during the third year. In addition, the project director and a language consultant collaborated to produce a finalized White Clay Grammar Manual during the third year.

## OUTCOMES AND COMMUNITY IMPACT

According to project staff members, the most important indicator of project success was the increased level of White Clay fluency achieved by the core group of nine students matriculating from fifth through sixth grade. Additionally, beyond the youth at the immersion school, three other speakers greatly increased their ability to speak the language, achieving fluency in the language by utilizing materials developed by the project. Another important indicator of success was the increased capacity of the immersion school, through teacher training and materials developed, to deliver high-quality instruction to community youth. The interactive, accessible language resources produced by this project, particularly those utilizing diverse media forms, provide a means by which White Clay instructors can reach younger audiences effectively. These materials have solidified the Immersion School's curriculum and established the school as a model for other tribes interested in implementing a similar school.

Student presentations for tribal members, Head Start students, and the larger community inspired enthusiasm and support for White Clay language revitalization efforts within the Fort Belknap community. Recognizing the value of language preservation, several community members, including elders and social services professionals, volunteered to support the school. Judging by the impressive fluency gains of White Clay Immersion School pupils, the greater availability of language learning resources at the school, and the high level of community support for language preservation and revitalization, the Fort Belknap community is in a good position to guide younger generations in learning and sharing the White Clay language.



---

## STONE CHILD COLLEGE

---



<b>Project Title:</b>	SCC Cree Language Nest Planning Project
<b>Award Amount:</b>	\$139,626
<b>Type of Grant:</b>	Native Languages
<b>Project Period:</b>	Sept. 2008 – Dec. 2010
<b>Grantee Type:</b>	Tribal College

---

### PROJECT SNAPSHOT

- 2 jobs created
- 2 Native American consultants hired
- 28 elders involved
- \$18,934 in resources leveraged
- 10 partnerships formed
- 1 language nest curriculum developed

### BACKGROUND

The Rocky Boy's Indian Reservation was established by Act of Congress in 1916. The reservation's unusual name is derived from the leader of a band of Chippewa Indians. Translated from the Chippewa language, the name of the leader means "Stone Child," however, the name was mistranslated into English as "Rocky Boy." Chief Stone Child's people were among a number of Chippewa Indians whose ancestral home was in the Great Lakes Region, but migrated to the northern plains of Montana and North Dakota. Chief Little Bear, who led a band of Canadian Cree, also settled on the Rocky Boy's Indian Reservation with Chief Stone Child's band of Chippewas.

Intermarriage between the Chippewa and

Cree people created the unique tribe now known as the Chippewa Cree Tribe of the Rocky Boy's Indian Reservation. The present size of the reservation is 121,957 acres, and the tribe has 5,850 members.

According to project planners at Stone Child College, the Cree language is in steep decline on the Rocky Boy's Indian Reservation. The latest update on the status of the language, provided to the Chippewa Cree Business Committee in October 2006 showed that approximately 14 percent of reservation residents were fluent speakers of Cree; 24 percent could understand but not speak Cree; and the remaining 62 percent could not understand or speak the language. Of the fluent Cree speakers surveyed, 63 percent were 56 years of age or older, 24 percent were 31 to 55, 8 percent were 19 to 30, 3 percent were 11 to 18, and 1 percent were 10 or below. There has been a 75 percent reduction in fluent Cree speakers from 1950 to present, and the percentage of non-speakers has increased from 10 to 86 percent.

### PURPOSE AND OBJECTIVES

The project's purpose was to develop a Cree Language Nest Immersion Program for infants and toddlers to promote fluency in

the Cree language and address the decline in Cree speakers. The project's first objective was to plan and design a comprehensive Cree Language Nest operating plan. First, two staff visited the Blackfeet and Salish Kootenai Tribes to observe their language nests. Next, project staff considered and decided where to house the program, put in place a staffing plan utilizing the college's certified elder and fluent Cree teachers, and began collaboration with the reservation's Head Start and Early Head Start programs. Through these efforts, the project team developed a final operating master plan including partnering agreements, a testing regimen, and a plan for creating the curriculum.

The second objective was to plan and design an age-appropriate Cree language nest teaching curriculum for infants and toddlers ages birth to three years, and to disseminate project media materials. To complete this objective, the project director hired two elder consultants, who assisted in developing the curriculum. Divided into three components, the curriculum was focused on three distinct age groups: zero to nine months, eight to 18 months, and 16 to 36 months. For each age group, the consultants developed lesson plans, including age and culturally-appropriate lullabies, songs, and stories in the Cree

language, and pre- and post-tests.

To generate interest among the children's parents, outreach materials were developed and disseminated throughout the community. At the conclusion of the project, the language nest program began taking applications.

#### **OUTCOMES AND COMMUNITY IMPACT**

Via the master plan and curricula created by this project, the tribe improved its capacity to provide language nest training to young tribal members. The language nest curriculum created by the project team is age-appropriate, culturally-specific, user-friendly, and includes a wide range of interesting, enjoyable activities to enable tribal children to learn the Cree language.

The immersion school will be centrally located in the community, making it accessible for any child whose parents wish for him/her to learn Cree. According to project staff, educating and involving parents already has fostered significant community interest and planted the seeds for the long-term sustainability of the language nest program. Through this project, the project staff stated, the Chippewa Cree Tribe has taken a significant step toward revitalization and preservation of the Cree Language.

## NKWUSM



<b>Project Title:</b>	Salish Language Academic Curriculum Development
<b>Award Amount:</b>	\$720,640
<b>Type of Grant:</b>	Native Languages
<b>Project Period:</b>	Sept. 2008 – Sept. 2011
<b>Grantee Type:</b>	Native Nonprofit

### PROJECT SNAPSHOT

- 7 full-time equivalent jobs created
- 6 elders involved
- 27 youth involved
- \$132,885 in resources leveraged
- 58 individuals trained
- 14 partnerships formed
- 27 youth increased their ability to speak a native language
- 21 adults increased their ability to speak a native language

### BACKGROUND

In 2002, the 501(c)(3) nonprofit Nkwusm Salish Language Revitalization Institute opened a language survival school in Arlee, Montana, on the Flathead Reservation. The reservation is home to the 7,500 member Confederated Tribes of the Salish and Kootenai, including 60 fluent, first language speakers of the Salish Pend D'Oreille dialect. Between 2002 and 2011, over 30 fluent speakers passed away.

Nkwusm provides a complete education in the Salish language, mathematics, science, and social studies, and is dedicated to the promotion and preservation of the Salish

language and culture. Most of Nkwusm's curriculum is taught in Salish. In 2008, the school provided 39 students an average of 1,200 hours per year of instruction through the Salish language. Prior to this project, between 2002 and 2008, the school had succeeded in creating 10 highly proficient speakers of the language.

### PURPOSE AND OBJECTIVES

The project's purpose was to enhance school instruction by creating teaching and learning materials, guides, and assessment tools facilitating a more effective, sequenced, and systematic kindergarten through eighth grade course of study. The first objective was to create a nine-level, culturally relevant curriculum guide in Salish language arts, mathematics, and science, and to develop high quality teaching and learning materials for primary level students. To accomplish this, the Nkwusm executive director created a curriculum department, comprised of a curriculum director and five curriculum specialists, who worked for three years with three fluent language specialists and three Nkwusm teachers to create nine levels of kindergarten through eighth grade curriculum in four disciplines: Salish language, mathematics, science, and social studies. The end product, the 128-page

“Changing Seasons Curriculum,” elucidated Nkwusm principles, values, and beliefs; described the Nkwusm language immersion model; and outlined standards and benchmarks for each grade level. The department produced five lessons with instructional aides for each curriculum level in each subject. Moreover, with help from with six local artists and several community members and story tellers, the team wrote or assembled 25 professionally published primary level children's books, all in Salish, with illustrations and pictures.

The second objective was to create a Salish fluency level assessment instrument to gauge student mastery of oral fluency, grammar, vocabulary, and listening comprehension, and to provide an evaluative measure of instruction. To achieve this, Nkwusm’s executive director formed a partnership with the Center for Applied Linguistics (CAL), a nationally-recognized Washington, DC-based nonprofit organization that provides wide ranging services, information, and resources related to language and culture.

Using the American Council on the Teaching of Foreign Languages (ACTFL) English fluency assessment standards as a guide, CAL consultants worked with Nkwusm staff to develop an oral proficiency rating scale for the Salish language. The Nkwusm/CAL team created the scale by inserting Salish language structures and functions into ACTFL’s structured rubric and modifying it to include features unique to the Salish language. After creating the assessment standards, the team, using CAL’s Student Oral Proficiency Assessment (SOPA) instrument as a template, created a set of language usage tasks to assess student knowledge and skill in Salish. The tool they developed enabled Nkwusm staff to evaluate the extent to which students can use key Salish grammatical structures, speak with fluency, and understand vocabulary. Next,

CAL consultants provided SOPA training for 15 Nkwusm staff members. After completing the training, staff began to test the tasks with students, eventually integrating this process into the curriculum.

In addition to developing curricula, materials, and language assessment tools, the Nkwusm team made efforts to share its expertise with the reservation community, providing 43 teachers from reservation school districts with training in Salish language teaching methodologies and Total Physical Response storytelling.

### **OUTCOMES AND COMMUNITY IMPACT**

The project enabled the Nkwusm team to develop an academic curriculum and Salish language fluency assessment standards, create a significant number of high quality books and learning materials, and train staff and others in teaching and assessment. New materials include 25 published books and dozens of unpublished books utilizing Salish coyote stories, contemporary tales, and original stories written by team members. The books are already being used by teachers and youth at each curriculum level.

According to curriculum specialist Chaney Bell, the new curriculum is already benefitting Nkwusm: “The curriculum benchmarks for each subject at each grade level serve as a useful tool, enabling teachers to ensure that kids learn the Salish language and life ways while ensuring that generally accepted academic standards are met.” Executive Director Tachini Pete stated the new language proficiency assessment standards were also having an immediate impact: “The standards and SOPA tasks have helped us see what is lacking in our current program of instruction, pointing out what we know and what we don't know. We now know what gaps we have to fill in our teaching and learning, and we can modify what we're doing to more effectively and efficiently encourage language development.

---

**PIEGAN INSTITUTE, INC.**



---

<b>Project Title:</b>	Nizipuhwahsin Blackfeet Immersion Program
<b>Award Amount:</b>	\$599,068
<b>Type of Grant:</b>	Native Languages
<b>Project Period:</b>	Sept. 2008 – Sept. 2011
<b>Grantee Type:</b>	Native Nonprofit

---

**PROJECT SNAPSHOT**

- 4 full-time equivalent jobs created
- 40 elders involved
- 24 youth involved
- 5 individuals trained
- 4 partnerships formed
- 3 language teachers trained
- 25 youth increased their ability to speak a native language
- 10 adults increased their ability to speak a native language
- 12 people achieved fluency in a native language

**BACKGROUND**

The Piegan Institute, founded in 1987, is a 501(c)(3) nonprofit organization located in Browning, Montana, created to research, promote, and preserve the language of the Blackfeet Nation. Of the Blackfeet Nation's 15,743 people, only 20 are fluent speakers, most of whom are over 70 years of age.

Between 1996 and 2008, Piegan Institute programs succeeded in creating 13 proficient Blackfoot speakers, all children in Piegan's Cutwood or Nizipuhwahsin

School. The Nizipuhwahsin School has 25 students in kindergarten through eighth grade. Since 1995, when the school opened, 102 students have graduated. Almost all of these students have demonstrated success at higher levels of education, becoming the best students in their high schools, regularly going on to college, and having careers in business, the military, and other endeavors. This is in stark contrast to the majority of youth on the Blackfeet Reservation, 65 percent of whom do not even graduate from high school.

**PURPOSE AND OBJECTIVES**

The purpose of the project was to increase the number of fluent, proficient Blackfeet speakers, and to build the capacity of Nizipuhwahsin immersion program staff to provide ongoing instruction using a Blackfeet language medium.

The first objective was to train at least three prospective teachers to be fluent in the Blackfeet language and able to teach kindergarten through eighth grade immersion classes. In year one, the school's master teacher and executive director worked together to train an apprentice teacher in Blackfeet and in language teaching methodologies, particularly in active language techniques such as Total



Physical Response. The apprentice learned by observing experienced teachers, teaching in teams and alone, developing curricula and lesson plans, creating language teaching materials, assessing student learning, and performing other functions required of Nizipuhwahsin teachers. In years two and three, Nizipuhwahsin staff and two new apprentices repeated the process, resulting in two more apprentices learning the Blackfoot language and being prepared to teach in an immersion setting. The new teachers learned not only how to teach the language, but also how to teach other subjects, such as math, science, and social studies, using both Blackfoot and English as media for instruction. During the project, two experienced teachers also received Blackfoot language training, improving their ability to use and teach the language.

The second objective was to graduate 12 children from the Nizipuhwashin program with high level conversational Blackfeet language speaking skills, placing special emphasis on seventh and eighth grade students. To accomplish this, teachers and apprentices used a 60-lesson linguistics-based language curriculum developed in partnership with the University of Montana to teach the school's older youth. Because the class sizes at Nizipuhwashin are very small, teachers were able to access understanding and proficiency on an ongoing basis with each student, moving ahead based on how effectively students mastered the material and how well they were able to converse with teachers and elder speakers. Additionally, students were given various opportunities each year to use the language outside of school, including at traditional tribal and community ceremonies. These events enabled them to share what they had learned and to celebrate their Blackfeet heritage with the larger

community.

## OUTCOMES AND COMMUNITY IMPACT

During the project period, senior teachers and the Piegan Institute's executive director were able to prepare three new instructors for the rigors of teaching at the Nizipuhwahsin School, facilitating within them a strong understanding of the Blackfoot language and how to teach using immersion techniques. Two of these teachers currently work at the school, providing students with the tools to use their language and to succeed in society at large.

Ten students developed a deep conversational proficiency in the Blackfoot language, and each of the school's students, at least 25 in three years, significantly improved their ability to speak the language. According to project staff, the Cutswood youth are very respected by tribal members, and are often utilized to deliver opening prayers at ceremonies, weddings, and funerals. These students are expected by tribal members to be the main carriers of the language into the distant future. "We are trying to produce fluent speakers in small chunks – maybe four or five a year," said Darrell Kipp, Piegan Institute Executive Director, "and if we can do this over an extended period of time, we'll be able to create a community of speakers who will be able to use the Blackfoot language long into the future."

*"Our most important focus, above all other things, is to teach the language to the kids, to keep the Blackfoot language alive. We try to remember that and to incorporate it into everything we do."*

Darrell Kipp, Piegan Institute  
Executive Director

## RENO SPARKS INDIAN COLONY



<b>Project Title:</b>	Reno Sparks Indian Colony Native Language Teacher Project
<b>Award Amount:</b>	\$88,553
<b>Type of Grant:</b>	Native Languages
<b>Project Period:</b>	Sept. 2009 – Dec. 2010
<b>Grantee Type:</b>	Tribe

### PROJECT SNAPSHOT

- 1 job created
- 6 Native American consultants hired
- 5 elders involved
- 1 youth involved
- \$737 in resources leveraged
- 4 partnerships formed

### BACKGROUND

Reno-Sparks Indian Colony is a federally recognized tribe of just over 1,000 enrolled tribal members with a land base in downtown Reno, Nevada, and a larger reservation in Hungry Valley, about 18 miles outside of Reno. Three languages are spoken on the Colony: Washeshu (or Washoe), Newe (or Shoshone), and Numu (or Paiute). Numu and Newe are both part of the Uto-Aztecan language family while Washeshu is part of the Hokaltec language family.

In 2009, there were 77 students of at least one of the three languages on the Colony. Students learn the language through high school classes, community classes, and language classes for employees of the tribe, but there is no language training for pre-

school, elementary, or middle school students. A long-term, community goal of the Colony is to train teachers from the community to teach the native languages on an introductory level to pre-school, elementary, and middle school students.

Prior to implementing this project, the project staff identified two unmet needs in the community: 1) the lack of a mechanism for increasing the number of native language instructors; and 2) the lack of native teachers for children and youth.

### PURPOSE AND OBJECTIVES

The purpose of this project was to identify how to train local community members to become teachers of the native languages. This was accomplished through two objectives over a 15-month project period.

The first objective of the project was to research at least eight successful native language teacher training programs throughout Indian Country. Over the course of the project period, the project coordinator visited the Northwest Indian Languages Institute at the University of Oregon, the Oneida Tribe of Wisconsin Language program, and the Halau Wanana Indigenous Center for Higher Learning in Waimea, Hawaii. The project coordinator and

members of the community also visited the Umatilla Confederated Tribes in Pendleton, Oregon. The key lessons learned from these site visits included: a culturally-based language learning experience is necessary; stressing relevance to the learners; immersion programs are a priority; documentation is essential; and creative use of non-written teaching methods such as total physical response, accelerated second language acquisition, and immersion are effective teaching methods for second language acquisition.

The second objective was to involve the community in the design and planning of a teacher training program. To accomplish this objective, the Colony and project staff created a five-member language committee called the Community Advocates for Language Preservation and Revival. This language committee, made up of youth, elders, and community members with experience in language teaching and learning, discussed and worked to reach resolution on questions common in native language programs. Such questions included whether teacher certification or other accreditation by external sources should be included, and whether the training program also should include a focus on the academic linguistics and academic documentation of the languages. The language committee also was trained in teaching methodologies..

The third objective was to create a curricula template for training the local native language teachers. The grantee received a three-month extension to finish this task and the curricula template was created by the end of the extended project period. The template can be used for each of the three

languages in the community and is designed to increase the overall number of Washeshu, Newe, or Numu teachers. The template details a five-week intensive program that covers five core topics: native language immersion teacher training; second language acquisition for adult learners; second language acquisition for child learners; language assessment tools; and curriculum development. In addition, the template provides a budget for implementing the teacher training, criteria for selecting teacher trainees and language mentors, an accountability and coordination framework that details the roles and responsibilities of the Reno-Sparks Indian Colony Tribal Council, language and cultural program staff, language committee, and community members.

#### OUTCOMES AND COMMUNITY IMPACT

Through this project, Reno-Sparks Indian Colony created a plan to create more native language instructors. The plan provides the framework for the tribe to implement a teacher training program in the community.

While the Reno-Sparks Indian Colony has not secured funding yet to implement the teacher training program, project staff believe the plan developed through this project places the Colony in a stronger position to secure future funding.

*“The language committee is energized and optimistic about the potential the teacher training program holds for their communities in the future.”*

Debra Harry, Project Coordinator

## INDIGENOUS LANGUAGE INSTITUTE



<b>Project Title:</b>	Native Language Self-Study Curriculum
<b>Award Amount:</b>	\$134,128
<b>Type of Grant:</b>	Native Languages
<b>Project Period:</b>	Sept. 2009 – Sept. 2010
<b>Grantee Type:</b>	Native Nonprofit

NEW MEXICO

### PROJECT SNAPSHOT

- 1 job created
- 3 Native American consultants hired
- 4 elders involved
- 6 youth involved
- \$33,250 in resources leveraged
- 9 individuals trained
- 9 partnerships formed
- 1 language teacher trained
- 16 native language classes held
- 5 youth increased their ability to speak a native language
- 1 adult increased her ability to speak a native language

### BACKGROUND

The Indigenous Language Institute (ILI) was established in Santa Fe, New Mexico in 1992 as the Institute for the Preservation of Original Languages of the Americas. ILI is dedicated to indigenous language learning research, the development of language materials, and the dissemination of effective language learning methods.

This project was based on input from several native communities in the Santa Fe area

regarding challenges experienced by existing Native American language classes; classes tended to start and passion would fade, then classes would disband. According to project staff, many communities in the region wanted a way to allow self-study for a variety of languages. Inquiries also came from people who were living away from their communities and had no resources to learn their native language.

### PURPOSE AND OBJECTIVES

The purpose of this project was to develop and pilot a self-study curriculum to provide language knowledge, skills, and tools, and contribute to the language revitalization efforts of a pilot community.

The first objective was to develop and implement a self-study pilot language curriculum, which a cohort of students would use to achieve beginner level proficiency. ILI project administrators selected the Tewa language for the pilot curriculum and formed a critical partnership with Santa Fe Preparatory School, which agreed to incorporate the curriculum into its larger program of study. Project staff selected Santa Fe Prep in part because it is in compliance with New Mexico language testing standards. Six high school students initially comprised the core language learner

group. The students were self-selected; however, the course was open to all Native American students at the school.

The project director devised the self-study curriculum with input from the student learners and teacher. Project staff promoted the project through conferences, e-newsletters, brochures, ILI's website, and word of mouth. The curriculum was a structured 'self-study' that put the onus on the students to pursue language learning. In order to facilitate this process, project staff incorporated the use of iPod Touch and digital video cameras into the curriculum. This technology engaged the learners and enabled audio/video recordings of the language lessons to save what was learned and created. Project staff implemented 12 lesson plans over 16 weeks. Lesson subject matter consisted predominantly of greetings, mealtime conversations, school-based vocabulary, and everyday conversation.

The second objective was for ILI to ensure that at least two sites would be willing to incorporate the self-study curriculum into their larger programs. To accomplish this, project staff communicated with numerous schools in the area to describe the program, explain its benefits, and solicit participation. Although Santa Fe Prep was the only site that adopted the program during the project period, several other schools expressed interest in implementing it in the near future.

#### **OUTCOMES AND COMMUNITY IMPACT**

Six students started and five ultimately completed the Tewa self-study curriculum

under the tutelage of Ms. Laura Jagles, an existing Santa Fe Prep teacher. Students earned class credit for involvement in the course and were tested using the ILI testing standard (adapted for the self-study guide). Of the five students who completed the program, four achieved beginner's proficiency and one exceeded this level. Students showcased their new proficiency by presenting a skit to a community audience of 30 people at the end of the curriculum. In addition to learning their native language, students expressed an enhanced sense of cultural identity; one student remarked "By learning our language, now we can be Indian all the time."

Project staff and participants produced numerous Tewa language materials during the course of the project, including a professionally edited video, three instruction manuals, a skit, a set of instructive photos, and numerous reports and lesson plans.

Administrators at Santa Fe Prep plan to continue teaching Tewa and utilizing elements of the self-study curriculum. Although ILI was not able to secure the participation of a second site for the curriculum, several other schools expressed considerable interest and program staff is optimistic that the curriculum will be adopted elsewhere.

*"We learn the language to know more about who we are as a people."*

- Ms. Laura Jagles, Tewa Self-Study Curriculum Tutor



## PUEBLO OF ISLETA



<b>Project Title:</b>	Developing a Department of Language and Cultural Preservation
<b>Award Amount:</b>	\$304,000
<b>Type of Grant:</b>	Native Languages
<b>Project Period:</b>	Sept. 2008 – Sept. 2010
<b>Grantee Type:</b>	Tribe

### PROJECT SNAPSHOT

- 1 job created
- 4 Native American consultants hired
- 25 elders involved
- 150 youth involved
- \$65,000 in resources leveraged
- 4 individuals trained
- 8 partnerships formed
- 3 language teachers trained
- 5 language teachers certified
- 920 native language classes held
- 55 youth increased their ability to speak a native language
- 40 adults increased their ability to speak a native language

### BACKGROUND

The Pueblo of Isleta is located in central New Mexico, 15 miles south of Albuquerque. Tiwa is the native language of the tribe, and although many tribal members still speak it, its use has declined in recent years. According to project staff, this decline is partially attributable to

uncoordinated efforts of multiple tribal entities (traditional leaders, political leaders, and tribal educational entities) that had been acting independently of each other in their efforts to maintain Tiwa's vitality.

### PURPOSE AND OBJECTIVES

The purpose of this project was to unify disjointed tribal efforts toward language revitalization by developing a centralized Department of Language and Cultural Preservation. To accomplish this, project staff furnished and equipped the departmental office; hired a department director; established partnerships with other New Mexico tribes with functional language programs for the purpose of operational support and guidance; built community support by increasing tribal members' involvement in language revitalization; and integrated language components into existing tribal programs.

The first objective of the project was to develop and review tribal language policies. Project staff successfully developed a tribal language policy manual in year one and reviewed it in year two. The manual covered topics such as: what should be taught, how to register for classes, who

could apply for teacher certification, and how prospective teachers could appeal if denied certification.

The second objective of the project was to design and review a teacher certification program. To accomplish this, staff developed a program requiring Tiwa teachers to demonstrate an acceptable degree of proficiency in language and culture, curriculum development, and classroom management. Teacher job descriptions were amended to require the ability to speak (or willingness to learn to speak) Tiwa. This certification program was implemented in year two of the project and included an appeal process for those denied certification. Additionally, tribal administrators signed a memorandum of agreement (MOA) with the State of New Mexico, which provides formal recognition of the tribe's language teacher certification process. Once certified, teachers could teach anywhere in the State of New Mexico.

The third objective was to improve students' ability to learn Tiwa. Project staff achieved this by developing age-appropriate curricula and instructional language materials for pre-school, elementary school, and adult classes. The project team developed PowerPoint presentations and graphic animations to integrate into course materials to engage learners more effectively with a visual element. A general curriculum was created for adult classes as well. Because Tiwa is primarily a spoken language rather than a written one, proficiency measurements for all levels were completed orally.

#### **OUTCOMES AND COMMUNITY IMPACT**

The most significant outcome of this project was the creation of a fully-staffed language and cultural preservation department for the tribe. The new department has harnessed the wisdom, knowledge, and energy of various groups and individuals on the pueblo

to achieve important results. The tribe now has a formal language policy manual, a certification process for teachers, and a set of standard operating procedures by which it can effectively and efficiently direct its language preservation and revitalization efforts.

Prior to the project, only four to six tribal members were active in language classes; by the end of the project 30 tribal members were actively enrolled, and project staff expressed confidence that this trend would continue. Tiwa language classes now are taught on the pueblo, in its school system, and at an Albuquerque charter school attended by Isleta students. The tribe has formalized its relationship with this charter school through an MOA, ensuring that Isleta students (and only Isleta students) at the school will have access to ongoing Tiwa language instruction. Tiwa language components now are being incorporated into other tribal programs to a significantly greater degree than before the department was created.

Project staff members stated that by centralizing and formalizing their language policies, they have given greater cohesion to the formerly disjointed language maintenance and revitalization efforts taking place prior to this project. They expressed a very strong sense of pride in what they were able to accomplish, and a distinct feeling of optimism about the overall health of the Tiwa language on the pueblo.

*"Lack of coordination has disappeared and been replaced by a coordinated effort between the different entities."*

- Paul Lujan, Language Coordinator

## MESCALERO APACHE TRIBE



<b>Project Title:</b>	Mescalero Apache Language Immersion School
<b>Award Amount:</b>	\$607,001
<b>Type of Grant:</b>	Native Languages
<b>Project Period:</b>	Sept. 2009 – Sept. 2012
<b>Grantee Type:</b>	Tribe

### PROJECT SNAPSHOT

- 3 full-time equivalent jobs created
- 9 Native American consultants hired
- 10 Elders involved
- 28 youth involved
- \$8,750 in resources leveraged
- 12 individuals trained
- 9 partnerships formed
- 4 language teachers trained
- 28 youth increased their ability to speak a Native language
- 45 adults increased their ability to speak a Native language
- 10 people achieved fluency in a Native language

### BACKGROUND

Located in the foothills of the Sacramento Mountains in southern New Mexico, the Mescalero Apache Reservation is home to approximately 4,000 members of the Mescalero Apache Tribe, a federally-recognized Indian Tribe. Less than one-fourth of the population speaks or understands Apache; the majority of these

individuals are adults. In a 2006 study by the University of Arizona, the Mescalero Apache language was categorized as “severely in danger” as English becomes most commonly spoken on the reservation.

Concerned that most youth were no longer learning the language, Mescalero Apache School teachers, staff from Ndé Bizaa (the Tribal language program), several Elders, and other community members formed a language committee, which developed three goals: 1) Preserve the Apache language and culture, 2) Have children integrate Apache language and culture into their lives, and 3) Foster the Apache heritage.

### PURPOSE AND OBJECTIVES

The purpose of the project was to establish the Mescalero Apache Language Immersion School, with the mission of producing fluent young speakers who are knowledgeable about and make use of Apache culture.

The project’s first objective was to open and operate the immersion school, serving preschool-age children. Working with a linguist from New Mexico State University, staff developed an age-appropriate immersion curriculum that includes lesson plans, games, and other activities. Parents,

school staff, and other stakeholders also reviewed and provided feedback on the curriculum. The Tribe allocated space in its school for an Apache-only environment, and various Tribal departments donated supplies, equipment, and furniture. Ndé Bizaa staff recruited and hired a teacher, several assistants, and Apache language specialists. The school opened in January 2010.

The project's second objective was to produce 17 fluent speakers of Apache, ages 3-4. After the project began, staff chose to reduce the projected class size of 17 per year down to an average of 12 to maintain a good student-teacher ratio. In addition to conversational language, students learned Apache songs, words for special items, and traditional prayers. Elders came in to tell stories, play music, and lead cultural activities, which included dance performances, traditional songs, and lessons on traditional food and etiquette. Project staff noted that it was good to mix students of various levels, as the more advanced students helped other students learn.

The project's third objective was to involve parents, guardians, Elders, and other community members in Apache language revitalization activities. To do this, the Tribe held hour-long, weekly language classes for adults and hosted a language summit which attracted over 100 people. In addition, several parents volunteered in the immersion classroom.

#### **OUTCOMES AND COMMUNITY IMPACT**

The project made significant strides towards fulfilling its purpose. In total, 28 students increased their knowledge of the language, 10 of whom became conversationally fluent as measured by project staff. Parents reported that students are excited to use the language at home. The language lessons also instilled Apache values in the youth. All students now have traditional regalia,

and some students lead prayers or other parts of traditional ceremonies.

In addition, children developed more respect for Elders, and one parent remarked that during her grandfather's birthday, her daughter said a prayer for him in Apache. At other times, parents reported seeing children, unprompted, speaking the language with Elders. Parents and grandparents, many of whom never learned or have forgotten the Apache language, take great joy in seeing their children and grandchildren speaking it at home. Another parent remarked that her daughter's personality "has bloomed" as a result of her participation in the program.

By learning the language earlier in life in an immersion style, these children developed more accurate pronunciation and an understanding of the nuances of Apache that are harder to acquire at a later age, or to learn from taped recordings or hand-written materials. Project staff also reported that the Tribal school's overall performance has improved; students who graduated from the immersion program are now scoring higher on tests.

The benefits of the immersion program extend to the Mescalero Apache community as a whole. As a result of the youth learning Apache, community members are motivated to learn the language and to participate in cultural events. According to community members, values that were traditionally taught by grandparents have been lost, since extended families often do not live together. The Elders' participation in immersion school activities recreates this connection.

"To me, this program is a big asset to our people," said one community member. Another summarized the significance of the school, saying, "Who we are as a people is identified through the language."

## PUEBLO OF POJOAQUE



<b>Project Title:</b>	Tewa Language Planning Project
<b>Award Amount:</b>	\$91,477
<b>Type of Grant:</b>	Native Languages
<b>Project Period:</b>	Sept. 2011 – Mar. 2012
<b>Grantee Type:</b>	Tribe

### PROJECT SNAPSHOT

- 2 full-time equivalent jobs created
- 8 Elders involved
- 6 youth involved
- \$21,200 in resources leveraged
- 44 individuals trained
- 7 partnerships formed
- 3 language teachers trained
- 30 adults increased their ability to speak a Native language

### BACKGROUND

Located 15 miles north of Santa Fe in the Pojoaque Valley, the Pueblo of Pojoaque consists of over 400 members, half of whom live on the reservation. In response to the decline of the Pueblo's language, Tewa, the Pueblo's Governor established the first Tewa language program at the Pojoaque Early Childhood Center in 1998. Since then, Tribal leadership passed a series of resolutions and provided funding in support of cross-departmental language programming.

Despite these efforts, the use of Tewa was continuing to decline, prompting the Tribal Council to re-examine its approach to

language revitalization.

### PURPOSE AND OBJECTIVES

The purpose and sole objective of the project was to create a Tewa language master plan to expand language learning opportunities in the Pueblo.

The project director formed a language committee to steer the development of the plan, composed of four Elders who speak Tewa, two youth students, a language coordinator, the director and teachers from the Early Childhood Center, and the Lieutenant Governor of the Pueblo.

To gather ideas for the plan, committee members visited neighboring Tribes' language programs, including the Taos Day School and Preschool, and Cochiti Language Program. Committee members also attended seven trainings on Native language pedagogy, immersion, and best practices, including the New Mexico Tribal Language Summit, the Stabilizing Languages Symposium, and the Language Death, Endangerment, Revitalization, and Documentation Conference. In addition, the project team hosted a Tewa Language Community Workshop, attended by 33 Tribal members, where community members and practitioners shared best



practices in language immersion pedagogy and planning. Through this exchange of ideas, the project team realized an immersion program at the Early Childhood Center would be the most effective way to revitalize Tewa in the Pueblo, and began drafting a plan to establish such a program.

Delays in hiring the language coordinator at the beginning of the project slowed progress on the plan; therefore, the Pueblo requested and received a 6-month no-cost extension period to finish it. With the assistance of the Indigenous Language Institute in Santa Fe, the plan was completed and approved by Tribal Council in February, 2012. The plan outlines steps for launching an immersion program at the Early Childhood Center.

#### **OUTCOMES AND COMMUNITY IMPACT**

The project director already has implemented the first steps of the plan. By December 2012, she hired four new language teachers to work at the center. The teachers are awaiting training and appreciate the opportunity to build their professional skills and language ability.

Through outreach and advocacy, the project team opened Tribal members' eyes to the status of the language, the immediate need to teach it to younger generations, and the inspiring language work of other Tribes. As a result, a committed group of parents,

teachers, and Tribal members now is dedicated to maintaining the language and culture of the Pueblo. Parents expressed a sense of pride witnessing the re-emergence of Tewa culture in their children, and they are committed to incorporating Tewa lessons at home.

Incorporating plan recommendations, project staff intend to start a partial immersion program at the center for children aged two months to five years. The program is planned to transition to full day immersion, once the center has the teaching capacity in place. Tewa teachers at the Early Childhood Center will receive training during the partial immersion phase, and move to full immersion once language and pedagogy skills are strengthened.

Through the hard work and consensus-building of the project team, the dream of a full day Tewa immersion school is now within the Pueblo's grasp.

*"Language sprouts need energy from the sun to bloom; our little voices need the energy of collective prayers. Together with the forces of nature our little ones di 'Tewa tuni' (will speak Tewa)!"*

Excerpt from the Tewa  
Language Master Plan

## FRIENDS OF THE AKWESÁSNE FREEDOM SCHOOL, INC.



<b>Project Title:</b>	Orihwakaionhneha – “In the Manner of the Old Ways”
<b>Award Amount:</b>	\$376,952
<b>Type of Grant:</b>	Native Languages
<b>Project Period:</b>	Sept. 2008 – Sept. 2011
<b>Grantee Type:</b>	Native Nonprofit

### PROJECT SNAPSHOT

- 3 full-time equivalent jobs created
- \$168,025 in resources leveraged
- 30 individuals trained
- 26 partnerships formed
- 190 native language classes held
- 160 youth increased their ability to speak a native language
- 24 youth achieved fluency in a native language

### BACKGROUND

The Friends of the Akwesasne Freedom School, Inc. is located in the community of Ahnawhàhte, in northern New York. The nonprofit was formed to support the Akwesasne Freedom School (AFS), a Mohawk immersion school founded in 1979. For over two decades, Friends of the Akwesasne Freedom School has fundraised to support the infrastructure, construction, and operations of the school; written grant proposals to benefit the school; and provided financial management for grants received.

Prior to this project, AFS ran a pre-kindergarten through grade six immersion program that received accolades for student achievement in Mohawk fluency. School

leadership recognized once students moved into the AFS English transition program in seventh grade, which focused on preparation for local English-based high schools, students quickly lost Mohawk fluency.

### PURPOSE AND OBJECTIVES

The purpose of this project was to develop and implement an immersion component in grades seven and eight at AFS to address the significant loss of fluency occurring in the English transition program.

The project's first objective was to hire staff to develop and finalize eight cultural and eight scientific curriculum units in the Mohawk language, or Kanien'keha. To accomplish this, AFS hired two cultural educators, one of whom is deeply versed in Kanien'keha stories and traditions and was tasked with developing the cultural curriculum. The other educator, a PhD-trained scientist, was tasked with shaping the science curriculum and providing project oversight. The educators developed 16 curriculum units, using visual aids such as colorful posters and wall-length storyboards to enhance concepts. They also created 13 instructional books and one workbook to convey cultural lessons, including units titled “Creation Story Narrative,” the “Good Word Narrative,” and the “Great Law

Narrative.” Science lessons took a cross-cultural approach, teaching a range of topics, including cell anatomy, avian anatomy and habits, plant life cycle, marine ecosystems, sustainable agriculture, and traditional native knowledge of agriculture and lunar cycles.

The project’s second objective was to teach the cultural and science curricula to seventh and eighth grade students in an immersion environment for 10 months. The educators achieved this objective, and brought the lessons to life; they planted a school garden, conducted canning workshops to teach youth about nutrition and chemistry, and engaged youth in plank-cutting, deer tracking and butchering, and knife-making to teach them traditional vocabulary. Students learned science lessons through field trips to a variety of locations, including the Ithaca Sciencenter, the Ecomuseum in Ste-Anne-de-Bellevue, and the Potsdam planetarium. Students also learned to identify and say the Mohawk words for medicine plants surrounding AFS buildings.

The third project objective was to increase intergenerational language learning between elders, middle school students, and elementary school students. To accomplish this, the middle school students took leadership roles in the Sun and Moon and Midwinter ceremonies by providing direction to the elementary school students in Mohawk vocabulary. Through this project, 13 middle-school youth also participated in the five-month AFS rites of passage program, experiencing traditional rites such as fasting and participating in a sweat lodge under the guidance of aunts, uncles, elders, and the cultural educators.

#### **OUTCOMES AND COMMUNITY IMPACT**

Prior to this project, AFS did not have an immersion program for its seventh and eighth grade classes. Originally intending to

teach half-Mohawk immersion and half-English in the middle school, AFS exceeded its goal and taught both grades in full Mohawk immersion by the end of the project period.

Because of this project, AFS was able to harness the memory, training, and wisdom of one of the cultural educators, a key community elder figure, and record his knowledge in the form of curricula and recordings. AFS also communicated important scientific concepts for the middle school into Mohawk, using creative and engaging teaching methods that reverberated with parents as the youth brought lessons home. Entire families benefited from this project; parents, aunts and uncles participated in the rites of passage program, and middle-school students became role models for the younger children of Ahnawhàhte. As program staff said, “It’s not just the child that learns, but the parents that come along with them.”

Furthermore, tribal school officials from North Carolina and Massachusetts visited Ahnawhàhte to learn about AFS’ teaching methods and curriculum, engaging in an important dialogue about what language learning approaches are effective in their communities.

Without this project, AFS would not have been able to develop immersion curricula and lesson plans for the middle school grades. Project staff noted that this project also curbed the loss of fluency among middle school youth and increased parental support of immersion programming, laying the groundwork for the next goal: expanding the immersion program past the middle grades into the high school years.

---

## NATIVE AMERICAN COMMUNITY SERVICES OF ERIE AND NIAGARA COUNTIES

---




---

<b>Project Title:</b>	Haudenosaunee Empowerment through Language Preservation (HELP) Project
<b>Award Amount:</b>	\$271,314
<b>Type of Grant:</b>	Native Languages
<b>Project Period:</b>	Sept. 2009 – Sept. 2011
<b>Grantee Type:</b>	Native Nonprofit

---

### PROJECT SNAPSHOT

- 3 full-time equivalent jobs created
- 11 elders involved
- \$33,190 in resources leveraged
- 12 partnerships formed
- 1 adult increased her ability to speak a native language

### BACKGROUND

Native American Community Services of Erie and Niagara Counties, Inc. (NACS) is a nonprofit organization that has served the social and economic needs of Native American populations since 1975, primarily in the cities of Buffalo and Niagara Falls. NACS mainly serves the native communities of the Haudenosaunee, or Six Nations Iroquois Confederacy.

At the time of this grant, NACS strove to bring more language resources to the urban communities in Erie and Niagara Counties. Based on over 25 years of experience, NACS believed loss of native languages in urban communities contributed to a lack of positive cultural identity and a weak link between the community and traditional teachings, language, culture, values and

family models.

Through a 2005-06 ANA grant, NACS conducted a language assessment revealing that 91 percent of the adults surveyed would like to learn one or more native languages. Those surveyed primarily wanted to learn the Haudenosaunee languages (those spoken by the Mohawk, Oneida, Onondaga, Cayuga, Seneca and Tuscarora people). Interest in language has been consistent, as a subsequent survey in 2009 found that over 80 percent of community members were still interested in learning a native language.

### PURPOSE AND OBJECTIVES

The purpose of the Haudenosaunee Empowerment through Language Preservation (HELP) project was to design a Haudenosaunee language program tailored for the urban community that would include formal instruction and expand community access to additional language learning resources.

The project's first objective was to research an existing Mohawk language immersion school model and adapt that model to develop a language curriculum appropriate for the urban communities of Buffalo and Niagara Falls. NACS focused on developing

a Mohawk curriculum for this project, because the community survey indicated a higher interest in learning the Mohawk language (Kanyen'kéha) than in learning the other five Haudenosaunee languages.

To achieve this objective, the project director planned to hire a resource specialist to attend the two-year Onkwawén:na Kentyóhkwa Mohawk immersion program. However, there was a delay in hiring the resource specialist, which resulted in her missing the enrollment period for the program. To overcome this challenge, the project director hired a private instructor from the program to hold more intense learning sessions with the resource specialist. The private instruction enabled her to learn the entire two-year curriculum within eight months. After completing the immersion program, she applied her increased knowledge of Mohawk and language learning methodologies to create new curriculum content. The curriculum contained a year's worth of Mohawk lessons appropriate for NACS' urban community.

The second objective was to reach over 400 community members to present the project's work, gather community input, and cultivate greater community interest and participation in local language preservation and maintenance. Through social dances, elder luncheons, the opening of a language resource library, outreach at the University of Buffalo, and the NACS newsletter, project staff reached approximately 2,000 community members.

The third objective was to increase the amount of language resources and tools available for learning the six primary native languages of NACS' target community. To accomplish this objective, the resource specialist planned, renovated space, and collected books for a language resource

library. The library was finished by the project's end, and houses over 900 items, including self-paced computer-based learning technology for the Mohawk language. During the second year, the resource specialist also developed a self-paced Mohawk language kit, a small workbook containing the essential vocabulary and conversational patterns for a beginner speaker. Using this kit as a template, she contacted language experts in the other five Haudenosaunee languages and enlisted their expertise to create additional kits, which were in progress at the end of the project period.

### **OUTCOMES AND COMMUNITY IMPACT**

In addition to developing a Mohawk language curriculum, creating a native languages resource library, and producing a self-paced language kit, this project was able to produce one high-intermediate speaker of the Mohawk language.

Through outreach, the project taught urban communities about the commitment required to learn language in an immersion setting, and began a dialogue about what type of language courses would be appropriate. In addition, project staff formed relationships with speakers in the reservation communities who may serve as instructors for the NACS language program, reinforcing meaningful ties between the urban and reservation communities.

Furthermore, this project enabled project staff to set up an implementation plan for a NACS native language program by expanding their pedagogical resources and strengthening relationships with local universities and colleges. With these relationships and capacity in place, NACS has many of the essential elements needed to implement and sustain a language program in the coming years.



---

## STANDING ROCK SIOUX TRIBE

---




---

<b>Project Title:</b>	Wakanyeja Kin Wakanyan Woglakapi Ktelo! Project
<b>Award Amount:</b>	\$206,129
<b>Type of Grant:</b>	Native Languages
<b>Project Period:</b>	Sept. 2008 – Sept. 2009
<b>Grantee Type:</b>	Tribe

---

### PROJECT SNAPSHOT

- 2 jobs created
- 3 Native American consultants hired
- 20 elders involved
- 33 youth involved
- \$6,330 in resources leveraged
- 30 individuals trained
- 15 partnerships formed
- 1 language survey developed
- 990 language surveys completed

### BACKGROUND

The Standing Rock Reservation, located in contiguous counties in North and South Dakota, has a land base of 2.3 million acres and a population of approximately 8,225. The Standing Rock Sioux Tribe (SRST) is comprised of the Hunkpapa Lakota, Santee Dakota, and Yanktonai Dakota, and is divided into nine political districts.

The SRST faces continued loss of the Lakota and Dakota language; at the start of the project, it was estimated that between two and 13 percent of the population speak

the language fluently. Currently, the SRST is providing resources to the K-12 system to enhance learning efforts with the Lakota/Dakota language; however, no early childhood language program exists.

### PURPOSE AND OBJECTIVES

The project's purpose was to establish a five-year strategic plan for a Lakota/Dakota language nesting project for the SRST's children birth to five years old.

The project's first objective was to generate a list of research encompassing what a successful early childhood language nest would look like, identify consultants and a design team, and conduct two site visits. Project staff hired four consultants and recruited 30 design team members representing each of the tribe's nine districts. The design team developed language standards and created two immersion training programs for teachers, total physical response and content-based instruction. Additionally, project staff worked with consultants and the design team to develop a community language survey, and collected 990 responses. Two site visits were conducted to three schools in Montana

and three schools in Minnesota. Additionally, two Immersion Symposiums were held with attendance from 275 community members.

The project's second objective was to conduct eight meetings and three site visits, thereby creating community understanding and buy-in for language immersion. Five design team meetings were held in the first year and eight in the second year. Three site visits were conducted: the Navajo Nation Head Start programs and a Navajo immersion program in Arizona, Akwesasne Freedom Immersion School in New York, and an immersion program in Hilo, Hawaii. Project staff provided presentations to the rest of the design team members following each site visit. Then, the design team identified five elements for successful immersion schools: 1) schools should be small, 2) schools should have active support from parents and the community, 3) schools should operate largely through in-kind contributions, 4) everyone in the school should learn the language, and 5) classroom teachers need a background in early childhood development to be effective. The design team also determined it would be beneficial for a nonprofit to run the immersion program to insulate the language program from changing tribal leadership. Utilizing these findings, project staff secured the involvement of the tribal college as a vital part of the immersion program and the home for the first language nest.

The project's third objective was to develop and adopt a five-year strategic plan to create a language nest on the SRST reservation. Project staff completed the strategic plan in concert with the design team, highlighting two critical components found in successful immersion schools: 1) successful schools are small, and 2) successful schools have

tremendous parent and community support. The plan also acknowledges immersion schools often are weak in creating second language learners among young adults aged 18-20, and that adults in this age group rarely provide continued support for immersion programs. As a result, the SRST strategic plan recommended requiring parents and guardians to make a commitment to learn the language through a master/apprentice program. Additionally, the plan proposed that each district take responsibility to initiate its own immersion school, thereby solidifying community support and buy-in. Finally, the strategic plan recommended a nonprofit be formed to support the nine districts as they developed and implemented each immersion school. The five-year strategic plan was approved by the Tribal Department of Education.

#### **OUTCOMES AND COMMUNITY IMPACT**

As a result of the project, the tribal community has a more broad-based, clear understanding of the value of language preservation and the way language immersion models operate. Because many community members were involved, there is a wider understanding of the complexities of language revitalization and the importance of community participation. The tribe has continued to support immersion efforts through the provision of materials.

Through the efforts of the design team, each district has at least one resource person who has been trained in successful immersion models. In addition, project staff produced a district readiness scale that will be very helpful in assessing strengths and weaknesses to be addressed within each district. The combination of these new resources and trained community members will be instrumental as each district moves forward to implement an immersion school.

## TURTLE MOUNTAIN COMMUNITY COLLEGE



<b>Project Title:</b>	Kitchitwa Ondwewe Nooding (Sacred Voices in the Wind)
<b>Award Amount:</b>	\$301,153
<b>Type of Grant:</b>	Native Languages
<b>Project Period:</b>	Sept. 2009 – Sept. 2011
<b>Grantee Type:</b>	Tribal College

### PROJECT SNAPSHOT

- 3 full-time equivalent jobs created
- 137 elders involved
- 120 youth involved
- \$9,175 in resources leveraged
- 44 individuals trained
- 7 partnerships formed
- 3 language surveys developed
- 225 language surveys completed
- 50 youth increased their ability to speak a native language

### BACKGROUND

Turtle Mountain Community College (TMCC) is an accredited, tribally-controlled post-secondary institution chartered by the Turtle Mountain Band of Chippewa Indians. Established in 1972, the college provides higher education services primarily for the Turtle Mountain Reservation, awarding associate and bachelor degrees, as well as certificates of completion. The college and tribal headquarters are located in Belcourt, North Dakota on the tribe's six- by 12-mile reservation, 10 miles south of the Canadian border.

There are two native languages on the Turtle Mountain Reservation. Ojibwe is the traditional language of the Anishinaabe people, and Michif is a hybrid language based on Cree, Ojibwe, and French. Previous language assessments by TMCC found that in 2000, there were only 31 fluent and 20 semi-fluent Ojibwe speakers remaining. Michif was once the most commonly spoken language on the reservation, but in 2000 was used by only one percent of the population.

### PURPOSE AND OBJECTIVES

The purpose of this project was to document, preserve, and transmit Turtle Mountain's native languages by providing increased opportunities for tribal members to learn and use them. The first objective was to identify fluent speakers of Ojibwe and Michif, and involve them in planning a language preservation program. Project staff first worked to identify all fluent and semi-fluent speakers on the reservation. They documented a total of 74 speakers: 25 Ojibwe (13 fluent, 12 semi-fluent), 45 Michif (24 fluent, 21 semi-fluent), and four dual speakers. TMCC then hosted a forum for each language during the summer of 2010, providing an opportunity for speakers

to gather and highlighting the urgent need to preserve the languages. Twenty to twenty-five participants attended each forum.

Through the forums and other meetings, both Ojibwe and Michif speakers provided input for the tribe's language preservation plan, which focused on curriculum development to provide a foundation for language learning on the reservation.

The second objective was to involve 40 percent of the identified fluent language speakers in oral documentation of Ojibwe and Michif. Project staff reported that 31 speakers participated in oral documentation, representing 42 percent of all identified speakers. Twenty-two of those were Michif speakers, eight spoke Ojibwe, and one was a dual speaker. Together they produced an estimated 520 hours of oral documentation with the help of the college's studio recording students. The recordings are on CDs that will be archived in TMCC's library, with the goal of using them in the future as a resource for creating and training language teachers. They will also be available for use by the general community and the college's students, faculty, and staff.

The third objective was to develop dual language curricula for adult and early childhood learners, including language activities and a master list of core words and phrases documented by fluent language speakers. Project staff contracted an education consultant to compile the curriculum materials and align them with North Dakota state standards for educational content. Once the curricula were complete, project staff conducted a six-week trial run with approximately 20 students in the Head Start program, and piloted an adult curriculum project with 10 to 15 participants over 10 sessions. The project director then met with the local Ojibway Indian School and the public school systems in Belcourt, Dunseith, and Turtle Mountain to establish partnerships and an implementation plan for

teaching the curriculum in Head Start through third grade. The curriculum materials, including 50 language activities and a list of 1,000 words and phrases, have been finalized and are ready for implementation.

### **OUTCOMES AND COMMUNITY IMPACT**

Prior to this project, certified language teachers at TMCC taught courses in Ojibwe and Michif, but interest in these classes was limited. As a result of this project, however, TMCC staff has noted increasing interest in culture and language among college students as well as the tribal community, accompanied by a greater sense of urgency to save the tribe's native languages.

After the speakers' forums, elders also became more involved in passing on their knowledge of the languages. Through the process of oral documentation, as well as increased participation in TMCC's summer culture and language camp, elders have had more opportunities to interact with youth and young adults. This project also allowed school staff to document the way elders speak naturally, preserving a mixture of words, storytelling, and interviews, which is a critical step in revitalizing the language.

Providing exposure to Ojibwe and Michif has given youth pride in being native, and project staff reported they have seen students starting to reconnect with their tribal identity. Many parents did not pass the language on to their children as a result of historical trauma, but over the project period staff saw attitudes change. They noticed more young people participating in traditional activities and ceremonies, and parents offering greater support for youth learning the native languages. Project staff stated that as a result of this project, "hope is spreading in such a good way, and there is hope for the culture and language where there was not before."

## EUCHEE TRIBE OF INDIANS



<b>Project Title:</b>	TahA Onk'a fA: We Carry the Euchee Language Further
<b>Award Amount:</b>	\$380,902
<b>Type of Grant:</b>	Native Languages
<b>Project Period:</b>	Sept. 2008 – Sept. 2010
<b>Grantee Type:</b>	Tribe

### PROJECT SNAPSHOT

- 4 jobs created
- 8 elders involved
- 40 youth involved
- \$137,436 in resources leveraged
- 10 individuals trained
- 10 partnerships formed
- 6 language teachers trained
- 1,076 native language classes held
- 50 youth increased their ability to speak a native language
- 22 adults increased their ability to speak a native language
- 5 people achieved fluency in a native language

### BACKGROUND

With a population of approximately 2,400, the Euchee (Yuchi) Tribe of Indians resides predominantly in the greater Tulsa area of Oklahoma. In the early nineteenth century the tribe was relocated forcibly from its original homeland in Tennessee, Georgia, and Alabama to the northeastern area of what is now Oklahoma. The Euchee Tribe

has maintained its language and culture over the years, but the number of Euchee speakers has declined in recent generations. Currently only six people still speak the language fluently, all of whom are tribal elders aged 80 and above.

### PURPOSE AND OBJECTIVES

The purpose of this project was to preserve and revitalize the Euchee language, utilizing fluent elder speakers to teach young adult tribal members through immersion methods. Following their immersion training, these young adults would serve as 'language bearers,' teaching the language to younger tribal members. This approach was taken to involve tribal members predominantly in their twenties in the transfer of knowledge across a wide generational span, connecting Euchee children and young adults to the language of their heritage. Project staff served the additional purpose of providing ongoing native language exposure to the broader Euchee community.

The first objective of this project was to implement Master-Apprentice immersion language lessons, with fluent elders teaching Euchee to young adult language bearers. There were five elders and five language



bearers involved in the lessons, which lasted two hours each and took place five days per week over the project's entire two-year period. The content of the lessons was predominantly conversational Euchee, with an emphasis on practical, everyday topics. Elders monitored progress with input from an immersion linguist, who provided written evaluations for each language bearer on a bi-monthly basis.

The second objective was for the language bearers to take what they had learned from the lessons with elders and conduct immersion language lessons for tribal youth. These sessions were also two hours in duration and took place five days per week. There were 22 children and six to 10 teenagers present at each session. Again, the focus was on practical topics that could be used in everyday conversation. In order to keep the youth engaged, the language bearers created enjoyable activities to contextualize the immersion experience, such as games, cooking, sports, and scavenger hunts. Periodic oversight of these sessions was provided by the five elder speakers. This oversight gave the youth the opportunity to hear and learn directly from fluent Euchee speakers in an effort to ensure proper vocabulary, grammar, and pronunciation were not lost or distorted in the transfer of knowledge.

The final project objective was to develop a set of 10 audio and 10 video recordings of oral presentations performed by the children, language bearers, and elder speakers. To accomplish this, project staff videotaped and made audio recordings on a bi-monthly basis, until a set of 10 had been produced. These were made available to the entire tribe, thereby providing opportunities for language exposure and cultural inspiration for the entire community. Additionally, an immersion linguist conducted focus groups

every six months in order to provide qualitative monitoring of progress in community awareness and engagement with language revitalization.

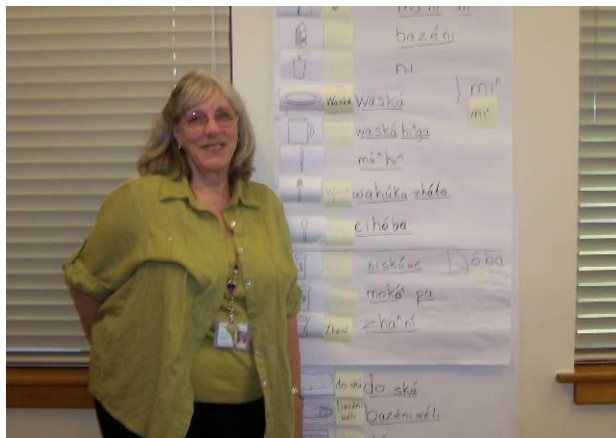
#### **OUTCOMES AND COMMUNITY IMPACT**

Five young adult Euchee language learners greatly expanded their ability to speak the language, and all were able to serve as language bearers passing the language to the younger generation. Teaching what they just had learned reinforced the knowledge base of these young adults, and the younger generations were in turn able to learn and profoundly increase their proficiency in Euchee. The immersion linguist provided written evaluations that documented significant progress in all respects.

A set of 10 audio and 10 video recordings of oral presentations performed by the children, language bearers, and elder speakers was created successfully. These recordings demonstrated the growth in speaker proficiency over the course of time, and provided significant exposure to the language for the greater Euchee community. Feedback from focus groups suggested the recordings were received very positively by community members.

The teenagers in the program won several trophies at the Oklahoma Native American Youth Language Fair. Additionally, project staff members were able to get one of the youth's audio recordings broadcast on a local radio station's language program. According to the project director, this project had the additional benefit of keeping youth out of trouble by providing structure, a positive, encouraging environment, and a strong sense of accomplishment. According to project staff, members of all generations involved in this project expressed a deep sense of pride and connection to their native language and culture.

## KAW NATION



<b>Project Title:</b>	Designing Materials to Teach Kanza Literacy through Historical Texts
<b>Award Amount:</b>	\$156,820
<b>Type of Grant:</b>	Native Languages
<b>Project Period:</b>	Sept. 2008 – Sept. 2010
<b>Grantee Type:</b>	Tribe

### PROJECT SNAPSHOT

- 3 jobs created
- 11 elders involved
- 3 youth involved
- \$18,513 in resources leveraged
- 4 partnerships formed

### BACKGROUND

The Kaw Nation is one of five tribal nations, including the Quapaw, Omaha, Ponca, and Osage, making up the Dhegiha (“*they-GEE-hah*”) branch of the Mississippi Valley Siouan language family. Kaw territory once covered a large portion of present-day Kansas, and demographers estimate the tribe had approximately 3,000 members before the arrival of settlers. Various treaties and repeated incursions by settlers and soldiers dramatically reduced the size of Kaw territory until the early 1870s, when only a few acres remained near Council Grove, located between modern day Topeka and Wichita, Kansas. In 1873, the Kaw were relocated to Oklahoma. By 1900, fewer than 250 surviving members remained.

The Kaw language, also known as Kanza, consequently suffered a severe drop in

usage. Among tribal members, this decline contributed to a lack of knowledge and identification with Kaw cultural heritage. Today, many tribal members are unfamiliar with Kanza. In 2008, of the 2,942 tribal members, only eight spoke Kanza as a second language and there were no fluent speakers.

### PURPOSE AND OBJECTIVES

The project’s purpose was to increase Kanza linguistic awareness and Kaw cultural identity by creating a repository of knowledge available to tribal members. To accomplish this, project staff planned to convert existing written stories and tales recorded by 19th and 20th century fluent Kanza speakers into easily available and user-friendly material resources.

The project’s single objective was to annotate 10 texts with vocabulary lists and selected grammatical explanations to create a graded reader, and record the 10 texts as a companion CD to promote literacy in the Kanza language. Project staff began by collecting 31 Kanza texts and working with project partners to put the texts into a uniform orthography, with similar spelling, punctuation, emphasis, symbols, and

grammar rules. Project partners included Dr. Robert Rankin, a historical linguist who compiled a unique set of field recordings of the last fluent Kanza speaker in the 1970s, a Community Advisory Group (CAG), comprised of five tribal members, and other local language scholars and tribal members. To ensure appropriate translation and accurate annotation in the texts, Robert Rankin, project linguist, and Justin McBride, project director, traveled to the Smithsonian Institution in Washington, D.C. to conduct historical research. This ensured that future users of the texts and graded readers would be furnished with accurate, useful tools for learning about the Kaw language and culture.

During the two-year project period, the project team transposed 31 histories and tales into formats useful for language learners and students of Kaw culture, organizing the texts into a cogent, user-friendly repository, and providing translations for each text. From these 31 texts, they selected 10, based on subject matter and accessibility to readers, for as-is-use in the graded reader. The CAG met quarterly to review the materials, edit content, test for comprehensibility, and gauge whether the materials succeeded in

guiding users toward literacy in Kanza. In putting together the guided reader, the project team made efforts to ensure that prospective language learners could understand basic grammar, vocabulary, and plot for each text. Using the 10 texts selected for the reader, the project team also developed a CD recording of each text.

#### **OUTCOMES AND COMMUNITY IMPACT**

The project team converted 31 highly-valued histories and treasured stories into a form tribal members can use, in perpetuity, to connect with their language and culture. The graded reader includes 10 texts, with 10 comprehensive exercises for Kaw language learners. According to project staff, the Kaw community contributed significantly to this project; in particular, the CAG ensured community ownership of the process and the final products.

The compilation of Kanza texts, and the knowledge they provide about Kaw cultural traditions, is now available to all members of the Kaw tribal community. Project staff intends to continue their efforts to preserve and perpetuate the language with the production of a Kaw language dictionary and other resources for the community.

---

## CHEYENNE AND ARAPAHO TRIBES OF OKLAHOMA

---




---

<b>Project Title:</b>	Cheyenne and Arapaho Early Childhood Language Project
<b>Award Amount:</b>	\$535,312
<b>Type of Grant:</b>	Native Languages
<b>Project Period:</b>	Sept. 2009 – Sept. 2012
<b>Grantee Type:</b>	Tribe

---

### PROJECT SNAPSHOT

- 5 full-time equivalent jobs created
- 12 Elders involved
- 227 youth involved
- \$162,038 in resources leveraged
- 46 individuals trained
- 19 partnerships formed
- 3 language surveys developed
- 2,400 language surveys completed
- 52 language teachers trained
- 450 youth increased their ability to speak a Native language
- 550 adults increased their ability to speak a Native language

### BACKGROUND

Headquartered in Concho, Oklahoma, the Cheyenne and Arapaho (C&A) Tribes of Oklahoma have over 12,000 members. However, only 14 percent of Tribal members speak Native languages; with an average age of 65, most are from older generations, signaling a large generational gap in speakers. The United Nations Educational, Scientific, and Cultural

Organization lists the two common languages spoken by the Tribe, Southern Cheyenne and Southern Arapaho, as endangered and almost extinct, respectively. In addition, there are a small number of qualified language teachers, and few curriculum materials with which to teach.

In a parent survey conducted in 2009, 91 percent of respondents said they wanted C&A language, government, and histories to be taught in preschool; yet 89 percent also reported they knew none or very little of either language, further illustrating the generational gap in language speakers.

### PURPOSE AND OBJECTIVES

The Tribe's education department staff developed this project in order to strengthen and preserve the culture of the C&A Tribes by increasing the number of language speakers under the age of 60 years.

The project's first objective was that 12 existing C&A Head Start teachers and 20 existing C&A Child Development Center (CDC) teachers would learn basic Southern Cheyenne and Southern Arapaho, and teach them at their centers. This objective presented an immediate challenge, since there were no available language materials

to teach the preschool students or the instructors. To overcome this, project staff spent the first year developing a three-level curriculum, which was approved by the centers and integrated into existing Head Start and CDC curriculums. Language department staff trained all Head Start and CDC staff, including bus drivers, cooks, janitors, and teachers, during breaks and in-service sessions.

The project's second objective required the Tribe to produce and distribute learning materials, including activity books, instructional DVDs, language CDs, and interactive digital language games. To create all these, the project staff hired a linguist and media specialist to produce recordings, books, and online tools for language learning. The curriculum also included lessons using Smart Boards installed in all classrooms. Language department staff ensured all materials were culturally relevant and appropriate.

In collaboration with staff from the Tribe's media department, which is financed through its gaming revenues, project staff also put together educational TV shows about the languages, which were broadcast on the Tribe's TV station. Several youth from the Head Start program provided the voices for children's TV segments which taught counting and the names of various animals.

The project's third objective was for 200 children at C&A Head Starts and CDCs to learn the C&A languages and understand basic words in each. Education department staff exceeded this goal, reaching 227 preschool students in the classes over the course of the project. Songs were one of the most popular components of the program, and students learned round dance and gourd dance songs, prayers, veterans' songs,

"Happy Birthday," and "The Itsy-Bitsy Spider."

## OUTCOMES AND COMMUNITY IMPACT

The impacts of the language learning extend throughout the C&A community, both on and off the reservation. With the availability of materials online and through e-mail, such as a "phrase of the week" sent by the language department to all Tribal staff, C&A members have developed a renewed interest in the languages, and those who live off reservation now have access to learning materials. In total, staff estimate that over 550 education staff and Tribal employees have learned C&A words and phrases as a result of the project.

In learning words and songs in both languages, some C&A Tribal members and staff said they learned words previously forgotten. Participants also reported gaining a better understanding of rituals and traditions, which can now be passed on to future generations of students.

Non-Native staff developed a deeper appreciation and understanding of C&A culture. The Tribe's TV station, K47MU-D, is broadcast on and off the reservation, providing non-Tribal members access to C&A's cultural and language programming.

The project also achieved some success in bridging the generational language gap: in a November 2011 survey of parents, a majority who responded said they heard their child using Cheyenne or Arapaho words at home. The children also sing songs in the languages at their graduation and other special events.

Seeing the value and benefits of this project, the Tribe's leadership added two of the project positions to its budget to sustain C&A language teaching and learning efforts.



## CITIZEN POTAWATOMI NATION



<b>Project Title:</b>	Potawatomi Language Curriculum Implementation Project: “Gkkendasmen gde-zheshmomenan” (Let’s Learn Our Language)
<b>Award Amount:</b>	\$391,547
<b>Type of Grant:</b>	Native Languages
<b>Project Period:</b>	Sept. 2010 – Sept. 2012
<b>Grantee Type:</b>	Tribe

### PROJECT SNAPSHOT

- 4 full-time equivalent jobs created
- 1 Native American consultant hired
- 4 Elders involved
- 59 youth involved
- \$4,400 in resources leveraged
- 9 partnerships formed
- 3 language teachers trained
- 6 Native language classes held
- 84 youth increased their ability to speak a Native language
- 150 adults increased their ability to speak a Native language
- 2 people achieved fluency in a Native language

### BACKGROUND

The Citizen Potawatomi Nation, the ninth largest federally-recognized Tribe, has a membership of approximately 30,000 people, 11,000 of whom live on or near the Citizen Potawatomi jurisdiction in central Oklahoma. There are only nine living first

language speakers of Potawatomi, and only one or two live in the immediate area. In 2009, with funding from ANA, the Tribe developed language curriculums for daycare and adult classes to combat the potential disappearance of the Potawatomi language.

### PURPOSE AND OBJECTIVES

The purpose of “Let’s Learn Our Language” was to implement the language curriculums in daycare and adult classes, with the goal of increasing the number of fluent speakers.

The project’s first objective was to implement the beginner adult curriculum and the daycare curriculum for the Tribe’s 3-year-old Child Development Center (CDC) class, and to develop supplemental materials and tests for each, in the first project year. Building from this, the second objective was to implement the intermediate adult curriculum and the daycare curriculum for the CDC’s 4 to 5-year-old class, and to develop supplemental materials and tests for each, during the project’s second year.

Staff created a variety of materials covering the topics of nature, spiritual traditions, and stories. In addition to standard materials

such as flashcards, some unique teaching materials were developed. In one case, a local artist made five cultural storybooks in Potawatomi. Similarly, staff took children's storybooks written in English and inserted Potawatomi words above the English words. Staff also created videos, audio recordings, and games, which are posted on the language department's website.

Over the course of the project, staff held 300 classes for a total of 54 preschool-aged children, and taught 27 adults in person. Project staff also taught online classes to adult students, with an average of nine students participating in the beginner classes and four in the intermediate classes. In addition to the language class participants, over 100 adults learned some Potawatomi as a result of project activities such as festivals, Potawatomi signs, and community activities.

Youth were generally very quick to pick up the language. Many adults were initially hesitant to speak for fear of making mistakes; the staff reduced this hesitation by reiterating to people "this is our language." Also, the tribe posted Potawatomi words and titles throughout its jurisdiction, such as on stop signs and in Tribal offices, to normalize its use.

#### **OUTCOMES AND COMMUNITY IMPACT**

Youth classes were in high demand: by the end of the project, some classes were at their capacity, with a 2-year waiting list. Exceeding targets, the youth learned at least five songs and dozens of words. The language program director also indicated students now greet each other in the hallways in Potawatomi, and many parents report youth using words and singing songs at home. In addition, many students are able to accurately repeat words and form sentences in the language.

Adult learners also exceeded benchmarks: the adults learned a range of words and six

songs in Potawatomi. Eleven students went on to attend the intermediate classes, and some began teaching Potawatomi to others. Teachers report an unusually high retention rate of a core group of adults, demonstrating great interest.

The project became popular with Elders as well, several of whom became very involved. As part of the language activities, youth developed a garden and gave the produce to Elders, which helped the students learn respect for Elders.

The project also engaged members of the Tribe who do not live in the area, sometimes not for several generations, through online classes and website materials.

As a result of the project, the language is now making its way through the community, and basic greetings are known and used regularly in public. As an example, the Tribe now uses Potawatomi for "yes" and "no" when voting on legislation.

The Tribe will be continuing the language classes after the project, a clear indication of its desire for the Potawatomi language and culture to thrive. There also is a 20-year language plan which includes creating a scholarship program to incentivize students to learn the language, hosting ceremonies in Potawatomi, a preschool through middle immersion school, and designating places on the Tribe's jurisdiction where people may only speak Potawatomi. According to the language program director, "Implementing the curriculum has given us a definite roadmap as to where we are heading."

*"It's just shocking the number of parents who've said that their kids are using the language at home."*

Justin Neely, Potawatomi Language  
Program Director

## COMANCHE NATION COLLEGE



<b>Project Title:</b>	"Numa Tekwapu" Comanche Language
<b>Award Amount:</b>	\$197,636
<b>Type of Grant:</b>	Native Languages
<b>Project Period:</b>	Sept. 2009 – Jan. 2012
<b>Grantee Type:</b>	Tribal College

### PROJECT SNAPSHOT

- 2 full-time equivalent jobs created
- 40 Elders involved
- 55 youth involved
- 20 individuals trained
- 5 partnerships formed
- 1 language survey developed
- 76 language surveys completed

### BACKGROUND

Organized in 2002, Comanche Nation College (CNC) was the first Tribal College established in the state of Oklahoma, and in 2012 it became the first Tribal community college in the state to receive accreditation. The mission of CNC is to provide educational opportunities in higher education combined with the traditions and customs of the Comanche Nation and other American Indian perspectives. The College provides associate degree programs and educational opportunities in higher education that meet the needs of Comanche Nation citizens, all other Tribal members, and the public.

The foundation for teaching, learning, research, and all educational activities of

CNC is based on the concept and philosophy of a Comanche-centered education. The College recognizes the strength in Comanche culture and language, and thus utilizes Comanche principals as the basis and foundation for all teaching and learning.

There are few Comanche Tribal members with the ability to speak the Native language fluently, and Comanche is considered to be highly endangered of extinction. Based upon community surveys, the demand for Comanche language instruction is strong, and therefore CNC identified language and culture as top priorities. Although Dr. Todd McDaniels had been teaching Comanche language classes at CNC, he lacked textbooks and other instructional materials.

### PURPOSE AND OBJECTIVES

The purpose of this project was to develop audio and visual materials to support Native students who tend to be visual and oral learners.

The first objective was to organize and codify Comanche language curriculums for four course levels: I, II, III, and IV. An internal CNC academic group set the foundation and provided oversight of the project. The group established educational outcomes as well as proficiency guidelines

for the four-semester program, with one level per semester. Presentations regarding the project ensued at community meetings, which included Tribal membership and Elders' gatherings. The meetings solidified the format of the Comanche language modules as interactive, computer-assisted learning. Project staff distributed surveys and 76 respondents indicated support for the hands-on, immersion style class format.

The second objective was to develop and implement computer-assisted learning modules for each course level (I-IV). The team developed, with the support of Tribal members, ten specific course activities and exercises suitable for the computer modules for each course level. The comprehensive design and arrangement of the modules achieved the outcomes laid out in the academic curriculum.

The completed modules fit in well with the language immersion style of the Comanche classes already being taught, providing valuable supplemental course materials that were previously lacking.

#### **OUTCOMES AND COMMUNITY IMPACT**

A key to the success of the project process was Elder involvement as Comanche language consultants. Elders provided on-going input, and participated in the recording of Comanche language words and phrases. The recordings, along with appropriate pictures, advanced the development of the computer training modules and student comprehension, and allowed students to hear fluent, Native speakers pronounce Comanche words.

The College also built upon internal and external collaborations to develop

interactive language computer modules, resulting in an increase in available instructional materials.

CNC developed five partnerships during the project period; however, two were outstanding in their contributions: the University of Texas at Arlington provided language endangerment seminars, and Berkeley Language Center provided valuable Comanche language recordings.

The project directly addressed the need for Comanche language instructional materials, and strengthened the efficacy and capacity of the educational institution to address the community goal of saving and maintaining the Comanche language. Over 5,100 hours of Comanche language instruction were completed during the project period, resulting in 20 students increasing their ability to speak and comprehend the Comanche language.

CNC now has a substantial computer learning modules library of the Comanche language, and staff continue to build additional modules to assist students and the community in learning and archiving the language for future generations. One student stated knowing his Native language made him feel "happy." Another student indicated it was a connection to her Native identity and heritage that she did not have before participating in the Comanche language classes.

*"The difference between a community college and a Tribal community college is language and culture."*

Gene Pekaw, Dean of Student Services



---

## CULTURAL SURVIVAL

---



<b>Project Title:</b>	Making a Home for Our Language (“Thakiwaki peminamoka enatoweyakwe”): Sauk Language Master Apprentice Project
<b>Award Amount:</b>	\$236,810
<b>Type of Grant:</b>	Native Languages
<b>Project Period:</b>	Sept. 2009 – Sept. 2012
<b>Grantee Type:</b>	Native Nonprofit

---

### PROJECT SNAPSHOT

- 6 full-time equivalent jobs created
- 8 Native American consultants hired
- 4 Elders involved
- 85 youth involved
- \$129,858 in resources leveraged
- 9 partnerships formed
- 5 language teachers trained
- 34 youth increased their ability to speak a Native language
- 973 adults increased their ability to speak a Native language
- 5 people achieved fluency in a Native language

### BACKGROUND

Founded in 1972 and headquartered in Cambridge, Massachusetts, Cultural Survival (CS) works to support indigenous peoples’ rights to their lands, languages, cultures, and environments. In 2007, CS began focusing its efforts on revitalizing critically endangered Native American

languages. Offering its capacity to manage the administrative and bookkeeping aspects of the project, CS collaborated with the Sac and Fox Nation to develop the Sauk Language Master Apprentice Project. The director of the Sauk Language Department (SLD), Jacob Manatowa-Bailey, has served as an advisor for CS’s Endangered Languages Revitalization Program.

Before the project, there only were a few Sac and Fox Tribal members in Oklahoma who were able to speak Sauk, all of them over the age of 70. Although the Tribe had offered language classes and produced language materials for the past 30 years, Sauk continued to disappear.

### PURPOSE AND OBJECTIVES

With Sauk in imminent danger of extinction, CS and the SLD determined the best way to bridge the gap between older and younger generations was through team-based master-apprentice (M-A) methodology. With this approach, master speakers work with second-language acquisition (SLA) learners, mostly under age 30, in a group immersion setting to disseminate the language. This

method generally creates a high degree of fluency. The project's strategy was based on developing fluency while training the apprentices to teach Sauk to future generations, with dedicated SLA learners who would commit their careers to learning and teaching the Sauk language.

The project's first objective was to increase the fluency of the program's three apprentice speakers using a combination of individual and team-based M-A sessions, along with independent language study. These M-A sessions were held in a strict, full immersion setting for a minimum of 20 hours per week, totaling 2,952 hours for the program by the third year. As part of this objective, the project also developed the apprentices as language teachers. To this end, staff dedicated 1,052 hours over the course of the project for professional development in areas including teaching methodology, technology, and linguistics.

After the first year of the project, two of the apprentices left the program. To overcome this, the project's two language interns became full-time apprentices. In just 18 months, both achieved basic conversational fluency, a major achievement.

To transmit and replicate the language learning model, the project's second objective was to produce a teaching book of team-based M-A guidelines, methods, and practices for learning the Sauk language. These guidelines were designed to be replicable for other similar projects.

By the end of the project, the SLD created approximately 11,000 documents including lesson plans, handouts, quizzes, homework assignments, storybooks with transcription and translation, and other linguistic resources. Project staff compiled an M-A teaching book and distributed it to 25 Tribal language programs at their request, and the Wampanoag, Chickasaw, and Seminole

language programs are utilizing the M-A learning model implemented by the SLD.

## OUTCOMES AND COMMUNITY IMPACT

The apprentice speakers successfully conducted community language classes with 972 attendees. In addition, one apprentice is piloting an elective course at a local high school for 27 students; once fully rolled out, high school courses will feed into an internship program being developed as part of the Sauk Language Concentration for the American Indian Studies degree from nearby Bacone College. The language department's goal is to create a feeder system for Sauk language teachers who can educate future generations.

Beyond simply gaining language proficiency, the apprentices learned valuable cultural information as well, including lessons and stories of their ancestors, which are most effectively transmitted through Sauk. Apprentices reported they developed closer ties to their culture as a result of the program.

Though the idea of initially investing limited resources in only a few apprentice speakers was controversial, the "proof is in the pudding," said one language department staff. Through this project, five young adults gained fluency and have gone on to teach other Tribal members what was a nearly-extinct language.

*"Looking at all that has been accomplished in the language program under this grant...this is one of the most promising language programs I've seen on the North American mainland for critically endangered languages."*

Leanne Hinton, Ph.D., Prof. Emerita,  
University of California, Berkeley and  
Member, Consortium of Indigenous  
Language Organizations



## SENECA-CAYUGA TRIBE OF OKLAHOMA



<b>Project Title:</b>	Language Assessment and Preservation
<b>Award Amount:</b>	\$132,515
<b>Type of Grant:</b>	Native Languages
<b>Project Period:</b>	Aug. 2011 – July 2012
<b>Grantee Type:</b>	Tribe

### PROJECT SNAPSHOT

- 2 full-time equivalent jobs created
- 140 Elders involved
- 75 youth involved
- \$3,775 in resources leveraged
- 10 partnerships formed
- 1 language survey developed
- 391 language surveys completed

### BACKGROUND

Located in northeastern Oklahoma, the Seneca-Cayuga Tribe maintains a jurisdiction on lands between the cities of Grove and Miami. The Tribe has approximately 5,000 members, with 1,300 living in the Tribe's service area.

As part of the Six Nations, the Tribe's original territory was in what is now the state of New York. In 1937, under the Indian Reorganization Act, the Seneca and Cayuga who had relocated or been removed to Oklahoma were reorganized to become the federally recognized Seneca-Cayuga Tribe of Oklahoma. Cayuga remains the more dominant lineage and identity, and the Cayuga language is more widely-spoken.

In 2008 the Tribe's Business Committee

established a Cultural Education and Language Program to provide a consistent place and time for Tribal members to learn and share information about ceremonies using the Cayuga language. The program director has since received multiple requests by Tribal members wishing to learn the Cayuga language to better participate in Tribal ceremonies. This interest revealed the limited number of Cayuga speakers; Elders who know stories, songs, and prayers are growing older and their knowledge is vital to maintaining the language. Prior to this project, there was no comprehensive, up-to-date assessment on the status of fluent speakers in the Tribe.

### PURPOSE AND OBJECTIVES

The purpose of this project was to assess the status of the Cayuga language in the Tribe's reservation service area, and to lay the foundation for developing a Cayuga curriculum. The first objective was to conduct a language assessment survey. Project staff developed a survey to assess the level of cultural knowledge held by members, and the Cayuga language status in the local community and nation-wide. The project director mailed out 3,115 surveys to all Tribal members ages 14 and up; copies also were available at Tribal events and

gatherings. The project team received 391 completed surveys, for a 13 percent return rate. While this rate is lower than anticipated, staff reported it is comparable to that of Tribal elections.

As surveys were received, the language assessment coordinator entered data into online survey software. The results showed more drastic language loss than expected: 88-94 percent of respondents answered “no ability” when asked about their capacity to understand, speak, write, and read Cayuga. However, the majority of respondents indicated it is important to learn the language and expressed interest in a language preservation program. At the end of the project, the language assessment coordinator compiled the results, presented to the Tribe’s General Council, and shared findings with the community through the Tribal newsletter. Staff will continue to collect surveys and update results.

The second objective was to collect at least 25 recordings of Cayuga speakers. The language assessment coordinator recorded, edited, and archived 28 interviews with Tribal Elders; the interviews are housed on the Tribal library’s server. The Tribe developed an archiving policy to dictate how the library will disseminate digital recordings; to address Elder concerns regarding the sensitive information shared, the server is password protected and only Tribal members will have access to the recordings. Although many Elders were reluctant to participate due to “dormant fluency” and the taboo of recording the language, project staff built trust with the

community and exceeded the target number of recordings.

## **OUTCOMES AND COMMUNITY IMPACT**

Although the results of the language assessment showed less fluency than hoped, the surveys sparked an interest in the Tribal community, and people are talking about language revitalization. Attendance at language classes increased.

Additionally, community members have shown greater interest in participating in cultural events such as youth summer camp, social dances, and ceremonies. The surveys also reached Tribal membership outside of the Tribe’s service area; these members have not had access to language resources in the past, and many now are more involved with and connected to the Tribe. For the Tribe’s faithkeepers, the survey brought awareness of needs in the community.

The project director reported he expects all nine partnerships formed during the project to continue, helping to sustain language revitalization efforts. For example, the Seneca Nation offered Seneca language resources and curriculum materials, and the Six Nations of Canada will provide Cayuga language consulting. The existing recordings will help those with dormant fluency remember the language, and will preserve the language and culture for future generations.

This project was an important first step, sparking discussion about language revitalization and raising awareness that Tribal members have a responsibility to carry the language forward.

---

## CONFEDERATED TRIBE OF SILETZ INDIANS

---




---

<b>Project Title:</b>	Siletz Tribal Language Project
<b>Award Amount:</b>	\$305,174
<b>Type of Grant:</b>	Native Languages
<b>Project Period:</b>	Sept. 2008 - Sept. 2010
<b>Grantee Type:</b>	Tribe

---

### PROJECT SNAPSHOT

- 3 jobs created
- 2 Native American consultants hired
- 12 elders involved
- 281 youth involved
- \$128,473 in resources leveraged
- 1 individual trained
- 12 partnerships formed
- 1 language survey developed
- 28 language surveys completed
- 8 language teachers trained
- 7 native language classes held
- 281 youth increased their ability to speak a native language
- 14 adults increased their ability to speak a native language

### BACKGROUND

The Confederated Tribe of Siletz Indians is a federally recognized tribe located in Oregon. Since 1970, the tribe has lost an estimated 90 percent of its language speakers, with currently only seven speakers remaining in the Siletz community. The

tribe has offered community language classes since the inception of the Siletz language program in 2003. Since the tribe does not have a language curriculum, it has had difficulty providing classes to school-age children.

### PURPOSE AND OBJECTIVES

The purpose of the project was to build the tribe's capacity to provide language instruction, by developing and testing curriculum modules, teachers' guides and teaching materials, and electronic tools for instruction. The project focused on developing curricula for school-age children, increasing the language learning audience, and sharing the Siletz culture and language with the tribe's youngest members.

The two-year project included three objectives. The first objective was to develop a curriculum package for students from Head Start to fifth grade that included 48 separate lessons. The curriculum developer and Siletz Tribal language director, along with an advisory group comprised of tribal elders, worked together to develop an easy-to-use curriculum that could be integrated across subject areas and would meet state curriculum standards. To

complete this objective, project staff assessed teachers' prior knowledge of Siletz culture and language, researched Siletz language acquisition, developed classroom activities for each grade level that included teacher instructions on how to implement the activity, and composed songs and stories in the Siletz language to reinforce classroom instructional activities. Elders and teachers reviewed all curriculum units. Following the review, project staff adjusted the curricula accordingly and finalized 190 lessons, greatly exceeding the originally planned 48 lessons.

Objective two was to develop instructor guides and teaching materials, including media files. Utilizing resources gathered during the curriculum development phase, project staff produced instructional materials for teachers, including audio and video files to be used as resource tools both in the newly developed curriculum and on an interactive website supporting language learning at home. Despite challenges with the network server, the project team was able to develop the website and produce 116 media support files for use in the curriculum. The website will house all components of the Siletz Tribal Language Project, allowing the curriculum to be completely portable and accessible to tribal members across the world.

The third objective was to test the curriculum with teachers. To accomplish this, project staff observed and tested

teachers in the proper utilization of the materials. They also conducted student assessments as a means to test the efficacy of the curriculum.

#### OUTCOMES AND COMMUNITY IMPACT

Siletz Tribal Language Project staff produced a comprehensive curriculum with 190 lessons developed for students in Head Start through fifth grade, as well as a website that enables students and community members to learn from home. Utilizing the curriculum and other tools created during the project period, the team was able to share the language and culture of the Siletz people with 281 children in the community. According to staff, the project has contributed to a notable increase in the cultural pride of participating students, and teachers at the tribal school have expressed a sense of rejuvenation. The children often took these lessons home, helping to instill a greater sense of pride and cultural awareness in their families. Awareness of the language program and interest in learning the language also has increased among community members, as evidenced by a 10 percent increase in community language class attendance.

*"We have taken the first step in sharing the language with our children, whom will in turn share the language with their children."*

Cova St. Onge, Language Coordinator

---

## CONFEDERATED TRIBES OF THE GRAND RONDE COMMUNITY OF OREGON

---



---

<b>Project Title:</b>	Grand Ronde Chinuk Wawa Immersion Project
<b>Award Amount:</b>	\$671,460
<b>Type of Grant:</b>	Native Languages (EMI)
<b>Project Period:</b>	Sept. 2008 – Sept. 2011
<b>Grantee Type:</b>	Tribe

---

OREGON

### PROJECT SNAPSHOT

- 3 full-time equivalent jobs created
- 5 elders involved
- 124 youth involved
- \$69,817 in resources leveraged
- 14 individuals trained
- 8 partnerships formed
- 7 language teachers trained
- 80 youth increased their ability to speak a native language
- 7 adults increased their ability to speak a native language
- 3 people achieved fluency in a native language

### BACKGROUND

The Confederated Tribes of the Grand Ronde Community of Oregon (CTGR) Reservation is located in northwest Oregon, in the foothills of the Coast Range Mountains. CTGR is composed of more than 20 tribes and bands whose traditional lands included regions throughout western Oregon and northern California. Each

individual tribe was linguistically and culturally distinct, resulting in seven languages composed of at least 25 dialects. Presently, Chinuk Wawa is the only surviving native language of the Grand Ronde community, and is a source of pride for CTGR and its members. Its use had steadily diminished since the 1920s, but CTGR's Chinuk Immersion Program has helped the language resume a prominent role in the Grand Ronde community. Specifically, immersion offerings for pre-school and kindergarten students have demonstrated considerable success.

### PURPOSE AND OBJECTIVES

The purpose of this project was to expand on the tribe's language preservation efforts by offering a greater number of immersion classes to kindergarten, pre-school, and elementary school students. The first objective was comprised of three parts: 1) to provide 1,860 hours of Chinuk Wawa language immersion instruction to 15 kindergarten students; 2) to have all 15 students reach Level 2 language proficiency, and; 3) to provide 90 hours of after-school immersion instruction to at least 30 children. An average of eight kindergarteners participated each year, and by the end of the project, staff exceeded the goal by providing



3,360 hours of immersion instruction. In addition, staff provided 3,766 hours of instruction to pre-school students, and 182 hours to students in the after-school language program. After-school sessions took place once a week for one hour at a time. Approximately 30 students participated in this portion of the program each year, and most were involved for all three years. Students typically started at Level zero and staff were successful in helping the vast majority of participants reach Level two by the end of the project, indicating proficiency in basic vocabulary, phrases, and sentences.

Staff gave all students pre- and post-tests to measure progress in each of the subject areas, such as colors, shapes, and animals. Pre- and post-tests were scored on a five-point scale, and the vast majority of students demonstrated significant progress. Most students began each subject area with scores ranging from 0.5 to 2.0, and finished with scores of 4.0 or higher, which roughly equates to Level two proficiency. All students received annual oral assessments, and kindergarten and after-school students also received annual written assessments. Participants in all facets of the program progressed at least one full point from pre-test to post-test.

The second objective was comprised of two parts: 1) to create or enhance seven geographically and culturally relevant subject units each year, and; 2) to provide 30 hours of training on curriculum implementation to at least four Chinuk language instructors. Project staff successfully created seven new curriculum units and trained seven Chinuk instructors in the new curriculum via master/apprentice instruction with master Chinuk speaker Henry Zenk. Master/apprentice sessions took place weekly, for at least one hour per session. Training topics included book translation, immersion methods, and subject-

specific vocabulary for the new curricula, such as fishing and hunting. By the end of the project, Mr. Zenk had provided 50 hours of training to seven teachers, significantly exceeding the original goal.

## OUTCOMES AND COMMUNITY IMPACT

Student participants developed their ability to speak and understand Chinuk Wawa, and received an opportunity to connect with their native culture in a meaningful way. Through this experience, students increased self-esteem, academic focus, and sense of cultural identity. For example, Travis Stewart, who works for the tribe as a cultural specialist and has an eight-year-old daughter who participated in the program, stated that being exposed to another language helped his daughter focus and be attentive to other subjects in school. He added that studying Chinuk has sparked her interest in her culture and her people's history, and he feels that this language program has played an important part in bringing together other activities to maintain cultural vitality. Another parent of two children in the program, Luhui Whitebear, stated, "Everything in the program is native-based. My kids were both really into it—activities were age-appropriate and fostered a strong sense of engagement for the kids. Classes provided a good sense of stability, and my kids did better in other areas of school and have been more involved with other cultural activities since being in the program." Through enhancing the language proficiency of these young students, the project has resulted in increased knowledge and use of Chinuk Wawa that will augment the language's presence in the Grand Ronde community for years to come.

*"This language program has been a key cog in the machine, and without it, so many other important cultural activities wouldn't happen."*

Travis Stewart, CTGR Cultural Specialist

## CONFEDERATED TRIBES OF COOS, LOWER UMPQUA, AND SIUSLAW INDIANS



<b>Project Title:</b>	Hanis Coos Language Education Development Project
<b>Award Amount:</b>	\$268,853
<b>Type of Grant:</b>	Native Languages
<b>Project Period:</b>	Sept. 2009 – Aug. 2012
<b>Grantee Type:</b>	Tribe

### PROJECT SNAPSHOT

- 1 full-time equivalent job created
- 7 Elders involved
- 13 youth involved
- \$5,960 in resources leveraged
- 6 partnerships formed
- 29 Native language classes held

### BACKGROUND

The Confederated Tribes of Coos, Lower Umpqua, and Siuslaw Indians (CTCLUSI) are made up of four bands: Hanis Coos, Miluk Coos, Lower Umpqua Tribe, and Siuslaw Tribe. The Tribal service area includes Coos, Lane, Lincoln, Douglas, and Curry counties in South-central Oregon.

There are over 900 members in the confederated Tribes, with three Native languages spoken—Hanis Coos, Siuslawan, and Miluk Coos. In 2008, Tribal members developed a CTCLUSI strategic plan identifying the Tribes' core values. During the planning process, Tribal members expressed the importance of a comprehensive language program for all three languages to the Cultural Committee and Cultural Department.

The Committee chose to first develop additional materials for Hanis Coos, and then use the Hanis Coos curriculum as a model for developing Siuslawan and Miluk Coos curriculums in later years. While some learning materials for the Hanis Coos language existed, materials were only in hard copy and lacked progressive lesson plans. Many Tribal members also requested a distance-learning program for learning the language.

### PURPOSE AND OBJECTIVES

The project purpose was to develop CTCLUSI's capacity to launch a comprehensive language education program for Hanis Coos. The first objective was to develop a first year Hanis Coos curriculum for all ages to use as a template for the development of further curriculums. The project staff included the Cultural Department director, his assistant, and a linguist with over 10 years of experience studying and preserving Hanis Coos. Together, they drew on existing Hanis Coos research to develop a series of lesson plans, covering topics such as phonetics, greetings, key vocabulary, family terms, grammar, and cultural activities to accompany vocabulary learning. From these lesson plans they

produced a summer school curriculum and a first year curriculum with accompanying audio CDs. The team also expanded the Hanis Coos vocabulary list by 700 words, bringing the total number of words on the list to 1,000.

The second objective was to create organizational infrastructure to provide the Hanis Coos language program to 45 children and 25 adults. Project staff implemented the curriculum in the classroom and summer culture camp programming for youth as it was being refined. Over the course of the project, staff taught 29 language classes to youth, which included vocabulary and grammar relevant to the seasonal, cultural calendar. Youth also participated in field trips with the Natural Resources Department and learned how to harvest traditional food, such as camos and wapeto.

Project staff created materials for distance learning, as well. Ten Elders received hard copies of the curriculum with accompanying CDs in the mail, and 42 adults and youth accessed the curriculum via a Hanis Coos website created by the project's IT specialist.

The third objective was to produce a high-quality CD featuring Tribal members singing and playing traditional songs. The Cultural Department director purchased software for recording and scoring music, and hired a music coordinator to develop the CD. As advised by the Culture Committee, the music coordinator began the recordings with a round song, a friendship song, and a gambling song. The children also learned blessing songs appropriate to open Tribal government ceremonies. By the end of the project, the team recorded and produced a CD with eight songs, and loaded 60-80 wax cylinder recordings of songs from the early 1900s onto the website.

#### **OUTCOMES AND COMMUNITY IMPACT**

According to the Cultural Department director, learning the Hanis Coos language has had a healing effect on Tribal members suffering from the historical trauma of removal, termination, and loss of ancestral territory. Revitalizing old traditions such as naming ceremonies, nightly storytelling, and medicinal plant identification has restored a sense of identity and pride. In addition, being able to speak Hanis Coos has increased Tribal sovereignty, as Tribal leadership now conducts opening ceremonies in Hanis Coos rather than Chinook, the historical language of commerce in the region. Furthermore, enhanced recordings of Hanis Coos songs, 1930s wax cylinder recordings of the language, and ethnographic research of the Tribe's leading linguistic scholar also are available on the website, preserving the cultural history of the Hanis Coos people.

Youth learned vocabulary experientially as they harvested plants and explored the natural surroundings. According to the project director, this was an excellent way to learn the language, as much of the vocabulary and cultural expressions are based on the geography and natural world of Oregon's south-central coast.

Young people impressed community members with their performance of Hanis songs at the solstice and salmon festivals, feather dance, and canoe runs. The project director said they were thrilled to learn the songs, and absorbed cultural lessons within the lyrics and melodies.

Most importantly, parents engaged in the project by participating in 4 days of the summer camp, and they are bringing the language lessons home. As the younger generation of parents learns the language, they pass it on to their children, ensuring new generations will continue to value and use Hanis Coos.

## LOWER BRULE COMMUNITY COLLEGE



<b>Project Title:</b>	Professional Lakota Language Instructor Project
<b>Award Amount:</b>	\$563,131
<b>Type of Grant:</b>	Native Languages
<b>Project Period:</b>	Sept. 2007 – Sept. 2010
<b>Grantee Type:</b>	Tribal College

### PROJECT SNAPSHOT

- 6 jobs created
- 2 Native American consultants hired
- 6 elders involved
- 290 youth involved
- \$6,026 in resources leveraged
- 4 individuals trained
- 24 partnerships formed
- 4 language teachers trained
- 1,320 native language classes held
- 185 youth increased their ability to speak a native language
- 5 adults increased their ability to speak a native language

### BACKGROUND

The Lower Brule Sioux Tribe has 2,502 members, 1,092 of whom reside in and around the Lower Brule Sioux Reservation, located 60 miles southeast of Pierre, the state capital. The people of the Lower Brule Sioux Tribe were once part of the Sicangu Lakota, which also included the Upper Brule, or Rosebud Sioux.

Since 2005, Lower Brule Community College (LBCC), the tribal college of the

Lower Brule Sioux Tribe, has worked with the tribe and community partners to operate the Lakota Language Project to foster the development of curricula for all educational programs on the Lower Brule Reservation.

### PURPOSE AND OBJECTIVES

The purpose of this project was to certify Lakota language instructors for the Lower Brule education system, create a K-12 Lakota language curriculum meeting state and national standards for language instruction, and promote Lakota language and culture in the Lower Brule community.

The first objective was to increase the number of Lakota speakers working in the Lower Brule education system by at least four individuals. In year one, the project attempted to raise the fluency levels and provide teacher training instruction for seven individuals, four of whom served as paid student teachers and three as unpaid language learning students. After the first year, however, the three unpaid trainees dropped out of the program. Fortunately, the four student teachers remained in the program over the next two years, working with the project coordinator and three community elders to increase their fluency. These four trainees also worked to complete required teacher training courses, pass the

South Dakota teaching examination, and receive certification as Lakota language instructors in the South Dakota school system. During the project period, each of the interns dedicated hundreds of hours to teaching youth in the Lower Brule school system, providing 1,320 classes to 290 youth.

The second objective was to create a K-12 Lakota language instructional curriculum authenticated by community elders that met the state of South Dakota's World Language Standards and federal standards for language instruction. To accomplish this, project staff, including the four interns, the project coordinator, and three elders, created sequenced, copyrighted curricula for four different learning levels: 1) kindergarten through third grade, 2) fourth through eighth grade, 3) beginning high school, and 4) advanced high school. Along with the curricula, they created various teaching aids, including flash cards, games, conjugation and vocabulary posters, activity books for younger students, and verb conjugation and sentence structure booklets for older students. The team also produced three CDs, two on vocabulary and pronunciation, and one on verb and consonant systems.

The third objective was to provide activities preserving and promoting the Lower Brule dialect of the Lakota language and Lakota culture specific to the Lower Brule Sioux Tribe. Project staff, borrowing ideas and advice from participating elders, hosted various gatherings, including social dances, bingo events, tinsila picking days for Boys and Girls Club youth, and a community trip to the tribe's Buffalo Interpretive Center. The team also held community classes on language, history, traditional food, star quilt making, Lakota art and symbolism, drumming, beading and quill work, and Lakota singing and dancing. Each year, project staff also hosted a Lakota Spirit Christmas event, with Lakota Christmas

caroling, floats, food, and drink, attracting hundreds of people from around the reservation. At all of the cultural events, project staff used and encouraged the use of the Lakota language.

#### OUTCOMES AND COMMUNITY IMPACT

Before the project, the Lower Brule Sioux Tribe had no educators in the Brule dialect of the Lakota language and no language curriculum for K-12 students. At project's end, there were four trained, certified, experienced, motivated, and skilled educators, all capable of making Lakota language classes meaningful and accessible to youth on the Lower Brule Reservation. Two of the four educators currently teach in the Lower Brule school system, and all four will be teaching in 2011; three in the Lower Brule system and one in the nearby Crow Creek system. The four new teachers have four sequenced, authenticated curricula for students of varying levels, with textbooks, workbooks, and teaching aids to assist them in the delivery of their lessons.

The new teachers already have re-energized the Lower Brule school system's language program. Through hundreds of classes, they have enabled 185 youth to increase their Lakota language proficiency in speaking, listening, reading, and writing. Along with the project coordinator, elders, and other key staff members, the teachers also have helped foster a greater understanding of local Lakota culture for Lower Brule youth and members of the community at large.

*"Pre and post tests for our K-12 kids show they've made big jumps in reading and writing, and that they've improved their grammar dramatically. Having and using the Lakota font system has helped them - and our new teachers - learn pronunciation better, too."*

Earl Bullhead, Project Coordinator



## OCETI WAKAN



<b>Project Title:</b>	Lakota Language Learning Stations Project
<b>Award Amount:</b>	\$222,494
<b>Type of Grant:</b>	Native Languages
<b>Project Period:</b>	Sept. 2008 – Sept. 2010
<b>Grantee Type:</b>	Native Nonprofit

### PROJECT SNAPSHOT

- 2 jobs created
- 3 Native American consultants hired
- 5 elders involved
- 14 youth involved
- \$19,670 in resources leveraged
- 5 partnerships formed

### BACKGROUND

Founded in 1994, Oceti Wakan is a nonprofit organization whose primary goal is the preservation of Lakota culture and language. The organization develops language books, CDs, and school curricula to further its cultural preservation goals.

The Lakota are part of a confederation of seven related Sioux tribes whose Lakota language is one of the three major Sioux dialects. Oceti Wakan, which means “Sacred Fireplace” in Lakota, is located on the Pine Ridge Oglala Lakota Reservation in South Dakota. The reservation is divided into nine districts spread over 3,500 square miles. Approximately 30,000 enrolled tribal members reside on reservation lands.

In 2007, Oceti Wakan staff completed a

status assessment of the Lakota language on Pine Ridge Reservation. Data disclosed that there is a 58 percent fluency rate for those over 50 years of age, but that this rate dropped to 2 percent for those aged zero to 17 years. However, staff discovered that about 50 percent of Lakota youth live in a household with a fluent speaker. Subsequent language preservation activities of Oceti Wakan have aimed to capitalize upon this finding and relationship.

### PURPOSE AND OBJECTIVES

The project’s purpose was to develop language learning stations for the kindergarten, first, and second grade students of Pine Ridge Reservation to build a foundation in the Lakota language.

The project’s first objective was to develop 44 Lakota language learning stations for the kindergarten, first, and second grade classrooms in the nine elementary schools on the Pine Ridge Reservation. To complete the objective, project staff first renovated their offices in order to create an adequate space for building the language stations and holding meetings with elder language consultants. The office renovations included the installation of an HVAC system, internet

connection, roof refurbishment, and renovation of Oceti Wakan's community gathering space. Staff then constructed 44 Lakota language learning stations which consisted of a private study table, headphones, microphone, and speech machine. The speech machine utilizes magnetic cards which allow users to hear a sentence in Lakota, and then record and listen to their own iteration. Project staff produced three sets of 72 magnetic audio cards for kindergarten, first, and second grade language learners, which will enable these classrooms to focus on two phrases a week for a period of 36 weeks.

Staff formed a group of five elders and 14 youth at the Wounded Knee Cultural Center to ensure that the language stations were easy to use, culturally appropriate, and grammatically correct. Once the pilot phase was completed, staff delivered three learning stations to Wounded Knee Elementary School for use in the upcoming academic year. Staff also distributed the learning stations to classrooms of kindergarten, first, and second grade students at four additional schools, reaching approximately 500 students.

The project's second objective was to develop three books with an accompanying CD of the Lakota phrases developed under the project's first objective. The books were divided into three learning levels: Year

One, Year Two, and Year Three. Project staff created and produced 1,000 copies of the Year One and Year Two books with accompanying CDs, and 200 Year One books were distributed within the community. The Year Three book was designed, but as of the end of the project period, the book and CD had not been produced.

#### **OUTCOMES AND COMMUNITY IMPACT**

Through the creation of 44 language learning stations and two levels of phrase books, Oceti Wakan has laid a solid foundation for intergenerational Lakota language learning both inside and outside of the classroom. Indeed, the Wounded Knee School District already has installed three language stations and has committed to their use in the upcoming school year.

The activities of this project also have created adequate and suitable space for Oceti Wakan and the surrounding Pine Ridge community to conduct ceremonies, offer community services, and continue their Lakota language preservation and revitalization efforts.

To sustain project momentum, Oceti Wakan will continue to solidify their partnerships with the reservation's nine elementary schools and work to involve elders in the elementary school classrooms in order to further their language revitalization efforts.

## RURAL AMERICA INITIATIVES



<b>Project Title:</b>	Assessing Native Languages in He Sapa Project
<b>Award Amount:</b>	\$99,998
<b>Type of Grant:</b>	Native Languages
<b>Project Period:</b>	Sept. 2009 – Sept. 2010
<b>Grantee Type:</b>	Native Nonprofit

### PROJECT SNAPSHOT

- 1 job created
- 4 elders involved
- 2 youth involved
- \$7,900 in resources leveraged
- 10 individuals trained
- 7 partnerships formed
- 1 language survey developed
- 1,848 language surveys completed

### BACKGROUND

Rural America Initiatives (RAI) is a nonprofit organization based in Rapid City, South Dakota. Formed in 1986, RAI provides a wide range of social services to the 19,000 Native Americans living in Rapid City and the surrounding area of Pennington County. RAI's service population is approximately 60 percent Oglala Lakota from the Pine Ridge Reservation, 30 percent Sicangu Lakota from the Rosebud Sioux Reservation, and 10 percent from the Cheyenne River Reservation. In 1990, RAI began overseeing the area's Head Start and Early Head Start programs for low-income Native American children.

### PURPOSE AND OBJECTIVES

The project's purpose and only objective was to assess the status of native languages within the Native American community of Rapid City through the collection of data from a representative sample of at least 10 percent of the adult population. To complete the objective, project staff convened a series of focus groups with community members to develop a comprehensive and culturally-appropriate language assessment survey. Staff piloted the survey with 200 Native American students to evaluate comprehension and ease of use. Staff then hired and trained five community members to assume surveying responsibilities.

The surveyors collected completed assessments through community events, door-to-door canvassing, and by staffing tables at partners' buildings. Overall, surveyors amassed over 1,800 surveys that were deemed usable for data analysis purposes. Eighty-three percent of survey respondents were from the Lakota tribe, and the average age of respondents was 34 for males and 35 for females.

Initial data analysis indicated an annual language loss rate of 11.1 percent and an

estimate that by the year 2050 less than 1 percent of the Rapid City Native American population will be speakers of their native language, if the current loss rate continues.

Further data analysis also revealed that 1.5 percent of adults under the age of 40 and 32.1 percent of adults over the age of 50 reported that they are fluent in Lakota. In addition, over 90 percent of the survey respondents believe that the Lakota language is worth saving, and 83.9 percent of the respondents would be interested in taking Lakota language classes.

RAI presented an analysis of the survey results in a report, which included an executive summary of major findings. RAI then printed 500 copies of the executive summary and distributed it within the community.

#### **OUTCOMES AND COMMUNITY IMPACT**

For the Rapid City Native American community, participation in the language survey fostered an environment of empowerment, as it provided them with the opportunity to craft the language survey and

participate in the subsequent assessment and analysis.

RAI leaders now have clear, current, and accurate information about the language status, program needs, and rate of language loss within their community. Therefore, a foundation for appropriate policy implementation and project development has been built successfully by the work of this project. The report produced from analysis of the survey forms the collective voice of Rapid City's Native American community, and it will direct RAI in the development of its language preservation projects. Finally, and perhaps most importantly, the completed plan provides the needed foundational data for all future grant applications and language development initiatives of RAI.

To sustain the project's momentum, RAI staff will continue to strengthen the partnership network developed during project activities in order to learn best practices and acquire resources on language preservation methods.

---

## RED CLOUD INDIAN SCHOOL, INC.

---



---

<b>Project Title:</b>	Mahpiya Luta Lakol Waimspe Wicakiyapi - Teaching Lakota to Red Cloud Students
<b>Award Amount:</b>	\$302,229
<b>Type of Grant:</b>	Native Languages
<b>Project Period:</b>	Sept. 2009 – Sept. 2011
<b>Grantee Type:</b>	Native Nonprofit

---

SOUTH DAKOTA

### PROJECT SNAPSHOT

- 8 full-time equivalent jobs created
- 20 elders involved
- 300 youth involved
- \$291,208 in resources leveraged
- 51 individuals trained
- 25 partnerships formed
- 7 language teachers trained
- 300 youth increased their ability to speak a native language
- 25 adults increased their ability to speak a native language

### BACKGROUND

Red Cloud Indian School (RCIS), founded in 1888 on the Pine Ridge Indian Reservation, serves students in grades K-12. Though RCIS is not affiliated with the tribal government or tribal schools, 99 percent of students are Lakota youth from Pine Ridge. Due to the distressed economic conditions, RCIS does not charge tuition, and there is a long waiting list for enrollment. RCIS faculty have been teaching the Lakota language for over 40 years, with classes required for all K-eight students and one

level of high school students. Over the years, however, these courses have not succeeded in creating fluent speakers.

In 2006, there were roughly 6,000 fluent Lakota speakers. The average age of these speakers was 65. In 2008, to stem the loss of the language and encourage fluency and use among youth, RCIS educators began working with Indiana University's American Indian Studies Research Institute (AISRI) to develop a K-12 curriculum. In academic year 2008-09, they developed a basic template for the curriculum, outlining learning concepts, sequences, and activities, and created pilot materials for grades five-six and high school level one.

### PURPOSE AND OBJECTIVES

The project's purpose was to expand RCIS's Lakota language revitalization efforts through further curriculum development and language teacher training. The first objective was to develop, test, and revise curricular materials for grades K-two, seven-eight, and high school levels two-three, and to test and revise curricula made previously for grades five-six and high school level one. RCIS staff and AISRI partners, including linguists and curriculum development consultants,



began by reviewing the curriculum template created for the pilot materials, ensuring it was logically, thoroughly, and interestingly arranged to present Lakota language structure and functions to K-12 youth and to facilitate the development of reading, writing, speaking, and listening skills.

Using this template and carefully considering how to sequence the K-12 curriculum, the project team reviewed and revised previously-created materials and developed new textbooks, teachers' manuals, teaching aids, assessment tools, and multi-media materials over the next 18 months. All units included grammar points and practice activities, incorporated grade-level appropriate content areas on history and culture, and featured artwork from local artists. Multi-media materials included themed flash cards; an online dictionary; an animated reading lesson series based on the story of an Oglala Lakota brother and sister; and interactive online vocabulary activities. The team also developed a Lakota language keyboard for both PC and Mac. This gave students and staff a common writing system, consistent with the one selected for the texts, for learning and teaching Lakota. By project's end, the team finished the curricula for kindergarten, grades five-eight, and high school levels one-two, and 90 percent of the high school level three curriculum. The curricula for grades one-two were 30-40 percent complete. Over 300 students from grades five-eight and high school levels one-two used the new curriculum during the project, and the team made changes based on student and teacher feedback.

The second objective was to provide training to RCIS Lakota language teachers in current language teaching techniques, preparing them to effectively utilize the new curricula. To do this, AISRI staff provided ongoing short teaching demonstrations, one-on-one consultation, in-class interaction, and small group training to seven RCIS teachers on

using active language techniques, the new curricula, assessment strategies, and other topics. AISRI maintained an on-site coordinator in Pine Ridge for the duration of the project, ensuring that training met the needs of the RCIS staff, and that teacher feedback was incorporated into the new curriculum. In August of each year, teachers took part in an intensive three-day training workshop, and six teachers travelled to the AISRI program office in Indiana for training in March of each year.

### **OUTCOMES AND COMMUNITY IMPACT**

RCIS Lakota language teachers have expressed strong satisfaction with the new curriculum; it gives them a structure, activities, and assessment tools, and eases the daily worry of creating lessons and searching for resources. The curriculum's thoroughness, accessibility, affirmation of Lakota culture, and use of modern teaching techniques and multimedia tools encourage students to be more interested in learning, add credibility to the classes, and enhance the position of teachers.

According to Robert Braveheart, the RCIS superintendent, "Students have higher quality Lakota language curricula than ever before, are becoming less shy about learning and using the language, and are using it in a wide range of settings. Our language team had the most improved and highest language scores at the Lakota Nation Invitational. We have a basketball coach who uses Lakota on the court with the kids. Teachers—not just language teachers—are requiring kids to use Lakota to get hall passes. Parents and grandparents report that their kids are asking more questions about the language. The project has given them hope that the whole reservation community will benefit, and that our language and culture will be preserved."

RCIS received a new ANA grant to finish the K-12 curriculum, and is on target to complete these efforts by September 2013.

---

## CONFEDERATED TRIBES OF THE CHEHALIS RESERVATION

---




---

<b>Project Title:</b>	Chehalis Language Program
<b>Award Amount:</b>	\$131,306
<b>Type of Grant:</b>	Native Languages
<b>Project Period:</b>	Sept. 2009 - Sept. 2010
<b>Grantee Type:</b>	Tribe

---

### PROJECT SNAPSHOT

- 1 job created
- 5 elders involved
- 10 youth involved
- \$8,586 in resources leveraged
- 9 partnerships formed
- 1 language teacher trained
- 8 native language classes held
- 80 youth increased their ability to speak a native language
- 5 adults increased their ability to speak a native language
- 1 person achieved fluency in a native language

### BACKGROUND

The Chehalis Tribe has offered beginner level language classes to tribal members for the past eight years; the classes are provided for members of all ages, including children enrolled in Head Start. The tribe's only remaining fluent elder speaker and the tribe's Language Program Director, who began this project as an advanced beginning level speaker, both teach these classes. The tribal community has been very supportive, with enrollment steadily rising from 28

students in 2006 to 45 in 2008. An average of three to four classes is held every week, with at least 12 people in attendance at each class.

Though many tribal members regularly attend classes, none had attained language fluency prior to this project. According to the language program staff, Chehalis language students who grow up speaking English find it very difficult to produce the complex sounds of the Chehalis language and to form structurally correct sentences.

### PURPOSE AND OBJECTIVES

The purpose of this project was to preserve the Chehalis language through master-apprentice immersion sessions, pairing a fluent speaker (master) with two apprentices committed to learning the language of the tribe, and to use training gained through this process to enhance knowledge of the language in the broader community.

Three individuals collaborated to implement this project: the tribe's Language Program Director, who became an apprentice of the last fluent speaker and created Chehalis lesson plans; the Cultural Heritage Program Coordinator, who was to become an apprentice; and a fluent tribal elder, who taught the Chehalis language to the two apprentices in a master-apprentice

immersion setting.

Because the tribe's lone fluent speaker was in her late eighties, project staff deemed it important to spend as many hours with her as possible. Objective one was to increase the number of fluent speakers from one to three by the end of the project. To accomplish this, the Language Program Director and the Cultural Heritage Program Coordinator became language apprentices to the fluent elder. Unfortunately, due to a demanding work schedule, the Cultural Heritage Program Coordinator could not participate to the degree intended, and a community member stepped in to fill the role of apprentice. Moreover, due to health problems, the fluent elder was able to contribute only six hours per week instead of the 10 originally intended. Despite this abridged schedule, the Language Program Director and the community member significantly developed their ability to speak Chehalis.

The second objective was for 10 students to advance their Chehalis speaking level from beginning to the advanced-beginning level. Utilizing knowledge gained through master-apprentice sessions, the Language Program Director developed lesson plans for implementation in language classes with children. Because the director did not have a teaching certificate, however, attendance to these classes could not be required by Washington state law and was therefore low. The Language Program Director did manage

to teach the Chehalis language to children in the tribe's Head Start program four times a week. Moreover, he formed a partnership with the tribe's after-school program, so language classes could be held for interested children. Through these efforts, five children attended regular classes, and five increased their fluency level from beginning to advanced-beginning.

#### **OUTCOMES AND COMMUNITY IMPACT**

While the project goal of increasing the number of fluent speakers to three was not met, the state of Chehalis language preservation has improved with the addition of one fluent speaker and one nearly fluent speaker. The five participating students demonstrated increased enthusiasm, interest, and commitment, all of which bode well for the future of the language.

According to Dan Penn, the Chehalis Tribe Language Program Director, the project has served its purpose in helping to increase the likelihood of preserving the language. The community now has two young individuals that can speak the Chehalis language, both of whom are committed to teaching the next generation. Inroads have been made with the Head Start program, and the youth exposed to the Chehalis language through this project are taking a greater interest in learning the language. The tribal government has acknowledged the success of the project by committing funding for a teaching position for next year.

---

## CONFEDERATED TRIBES OF THE CHEHALIS RESERVATION

---



<b>Project Title:</b>	Chehalis Language Canoe Program
<b>Award Amount:</b>	\$214,552
<b>Type of Grant:</b>	Native Languages
<b>Project Period:</b>	Sept. 2007 – Jan. 2010
<b>Grantee Type:</b>	Tribe

---

### PROJECT SNAPSHOT

- 1 job created
- 7 elders involved
- 143 youth involved
- \$15,000 in resources leveraged
- 3 individuals trained
- 14 partnerships formed
- 3 language teachers trained
- 96 native language classes held
- 143 youth increased their ability to speak a native language
- 31 adults increased their ability to speak a native language

### BACKGROUND

The Confederated Tribes of the Chehalis (Chehalis Indian Tribe) are located on a 4,215 acre reservation in rural southwestern Washington, 29 miles south of Olympia. There are 661 people on the reservation, including 439 enrolled tribal members. Though the tribe's total enrollment is 728 people, there is only one remaining Chehalis first language speaker, a woman in her late eighties. In addition to the language, tribal leaders have identified many other traditional skills in danger of being lost.

One of these is the carving of traditional shovel-nosed canoes; few remaining elders possess the knowledge to make the canoes.

### PURPOSE AND OBJECTIVES

The purpose of the project was to bring the shovel-nose canoe back to the Chehalis Reservation through language-centered activities.

The project's first objective was to collect information on traditional vocabulary used during canoe and paddle carving activities, and plan and develop language learning activities to ensure students gained greater fluency to communicate at home and in the community. This objective, however, was beset with challenges in the first quarter, as regional floods hit the reservation and the tribe's single fluent elder was hospitalized for an injury. These events forced the project director to cancel classes for several months and limited the extent to which the project could prepare materials and lessons. The project director adapted to this by visiting the injured elder and developing seven lesson plans where she was recuperating. Late in the project's fourth month, however, the project director took another job outside the Chehalis language program, and all of the students - including all students at an intermediate level and

above - left the program. The tribe could not find a new director until three months later, and by the end of the two-year project, none of the higher level students had returned.

Despite these difficulties, the new project director began a recruitment process, using door-to-door solicitation, mailings, and emails, to bring new students, including youth and Head Start students, into the program. Though only a high-beginning level Chehalis language speaker, the director worked with the expert elder to develop curriculum and materials, put together lesson plans, and re-start language classes. By the end of the project, he had created 10 distinct language poster boards, including a Chehalis alphabet poster; developed 13 new lessons related to traditional carving and canoeing, held 96 classes with eight to 10 students per class, and made efforts to re-assess the language needs of the community. He developed new skills in language instruction and project management, attending forums and language acquisition trainings with local partners and renowned national organizations, bringing effective new teaching methodologies to the Chehalis language program.

The project's second objective, to be completed by month 12 of the project, was to implement activities in which students and elders carved miniature shovel-nose canoes and full-size paddles, using Chehalis as the primary means of communication. Because the fluency level of the participants was insufficient for this type of immersion activity, project staff instead held back-to-back language and carving classes twice a week for an hour each, encouraging students to use language learned in each language class during the following carving class. Though language use during carving sessions was lower than hoped for, the

students progressed well with the carving activities, producing 10 miniature canoes and 10 ceremonial paddles during the project period. Due to the challenges faced in the project's early months, however, this objective was not completed until month 20 of the project, eight months behind schedule.

The third objective, to be completed by the 24<sup>th</sup> month of the project, was to make a large-model shovel-nose canoe, with participants speaking and hearing only Chehalis during carving activities, in order to promote and encourage Chehalis-only language use. Project staff and partners, however, including the tribe's natural resource department, were unable to find an appropriate old growth cedar log for the canoe until very late in the project, with less than two months remaining in the project period. To complete the project, the project team requested and received a no-cost extension, obtained the log, ensured appropriate blessings were made on the log, and began work on the canoe. By the end of the project period, they had completed most of the canoe.

### **OUTCOMES AND COMMUNITY IMPACT**

Over a two-year period, project staff overcame challenges with health, natural disaster, turnover, and loss of project participants to revitalize the tribe's language program and enable a new cohort of tribal members to understand the importance of reviving the language and regaining lost traditions. Project participants began to use Chehalis language at home and in the community, and increased their knowledge of and skill at making traditional canoes. Though they did not complete the shovel-nose canoe by the end of the period, a cohort of project participants remains committed to the carving project, and the tribe continues to fund the process.



## MAKAH INDIAN TRIBE



<b>Project Title:</b>	Qwiqwidicciat Fluency and Literacy Project
<b>Award Amount:</b>	\$282,676
<b>Type of Grant:</b>	Native Languages
<b>Project Period:</b>	Sept. 2008 - Sept. 2010
<b>Grantee Type:</b>	Tribe

### PROJECT SNAPSHOT

- 6 jobs created
- 8 Native American consultants hired
- 30 elders involved
- 245 youth involved
- \$180,811 in resources leveraged
- 3 individuals trained
- 7 partnerships formed
- 1 language teacher trained

### BACKGROUND

The Makah Indian Tribe is a federally recognized tribe located on the Olympic Peninsula, at the northwestern tip of Washington State. The Makah Language Program was established in 1978 to combat the extreme language loss of the Makah Tribe. Currently, there are seven active speakers and eight passive speakers of the 1,200 tribal members that live in the Makah community.

Though the number of speakers has decreased, the community continues to desire revitalization of the language. All 100 of respondents in a 2008 survey supported the continuation of language

instruction for elementary, middle, and high school students. Moreover, 99 percent responded positively that a Makah dictionary would be useful in their household. The tribe and the community is dedicated and committed to the language preservation and revitalization endeavor.

### PURPOSE AND OBJECTIVES

The project goals were to promote Makah spoken fluency and literacy via language classes for all ages, with literature and audio reinforcement for home use, and to increase intergenerational use of the Makah language.

The Makah Tribe developed a project that included three objectives. Objective one was to develop and test Makah language curricula for fourth and fifth grades. To accomplish this, project staff assembled fourth and fifth grade curricula based on exhibits housed in the local Makah Museum. This, according to project staff, allowed for a more interactive learning experience. The curricula included three unit reviews for use during winter, spring, and summer breaks, promoting language interaction between students and parents at home. Project staff began curriculum development by identifying units for inclusion in the

curricular guide for each grade. Makah elders reviewed all curricular items for vocabulary and cultural content. The health of some elders made it difficult for them to participate; however, a new group of younger elders took part in the project to supplement the limited time the older elders could participate. Student assessments were also developed to measure student progress, and as a means to measure the efficacy of the newly developed curriculum. Field testing the curricula was a challenge in that there were not enough state-certified teachers to teach all grade levels in the elementary school. Washington State law requires teacher certification in order to teach language in a classroom. The staff was able to rearrange the schedules of staff with certification to test the curricula successfully in each grade.

The second objective, included in both project years, was to begin the development of an elementary Makah dictionary. Project staff compiled vocabulary from existing curricula for kindergarten through third grade and included vocabulary from the newly-developed curricula for the fourth and fifth grades. Project staff alphabetized vocabulary for each grade level; a sentence was formulated and an image depicting the meaning of each word was included. To determine usability of the dictionary, the project staff implemented field testing within each classroom.

The third objective was to develop and test units for middle school Makah language curricula. In order for the middle school students to be prepared to deliver unique welcoming speeches to the 50 tribes that visited during the Tribal Journeys 2010 event, middle school students were to receive at least one semester of Makah language instruction. The project staff identified and developed units specific to the Tribal Journeys event. The shortage of

state-certified teachers also created difficulty for objective three, resulting in less instruction time with the middle school students. Instead of a semester-long course, middle school instruction was decreased to a 10-week session; as a result, the Tribal Council selected more experienced high school students to perform the welcoming speeches at the Tribal Journeys event. Project staff indicated that while the middle school students were not able to perform the speeches, they were encouraged to participate in the event, and most did with a sense of pride in their cultural heritage.

### **OUTCOMES AND COMMUNITY IMPACT**

The development of curricula that allows learning the Makah language in an interactive way at the museum and through song and dance led to increased student interest in the Makah language. Project staff reported that the students expressed great interest in learning in order to share their knowledge of the Makah culture and language. Media materials allowed the students to practice Makah language and songs at home, which resulted in further improvement, allowing the students to participate in the Salmon Homecoming, an annual event held for the people of the Pacific Northwest at the Seattle Aquarium. Sharing their language and culture at such a large event led the students to feel a great sense of pride.

As a result of this project, the Makah Tribe made significant headway in its efforts to preserve the language. The effort to preserve the language has become community wide. A new group of elders has pledged to continue contributing to the language preservation efforts, children throughout the community have an increased interest in learning the Makah language and culture, and students have gained an increased sense of pride in their cultural heritage.

---

## HOH TRIBAL BUSINESS COMMITTEE

---



<b>Project Title:</b>	Hoh Tribal Language Assessment Project
<b>Award Amount:</b>	\$70,269
<b>Type of Grant:</b>	Native Languages
<b>Project Period:</b>	Sept. 2009 – Mar. 2011
<b>Grantee Type:</b>	Tribe

---

### PROJECT SNAPSHOT

- 1 full-time equivalent job created
- 15 elders involved
- 11 youth involved
- \$4,400 in resources leveraged
- 8 partnerships formed
- 1 language survey developed
- 50 language surveys completed

### BACKGROUND

Located in northwestern Washington State, the Hoh Tribe has 230 enrolled members. The tribe shares its native language, Quileute, with the nearby Quileute Tribe. At the start of this project, the Hoh had only two known fluent Quileute speakers, and tribal leaders did not know the levels of fluency among other tribal members.

Moreover, the tribe did not maintain an archive of language resources, so members had limited access to information on the historical, traditional, and contemporary use of the language. In an effort to gain a better understanding on the status of the language and to begin preservation efforts, the tribe created a language preservation program in 2009.

### PURPOSE AND OBJECTIVES

The project purpose was to encourage preservation of the Quileute language within the Hoh Tribe by assessing the status of the language and by developing the requisite tribal policies and partnerships to promote learning and understanding among tribal members.

The first objective was to survey the tribal community on the status of the language, establishing a clear understanding of the number of individuals who spoke the language, their level of understanding, the extent to which they use the language, and their attitudes about the language. Project staff strove to collect baseline data to assist them in designing and implementing future programs for restoring the language. Due to the poor health of the project coordinator, most intended activities were not implemented during the first six months of the project period. To address this problem, tribal administrators hired a new project coordinator, who, along with a consultant, analyzed surveys conducted by other tribes to determine the types of survey questions to use in the Quileute language survey. Next, staff developed a survey, gained approval for use from the Hoh Tribal Business Committee, and recruited two volunteers to

help conduct the survey. By the end of the planned project period, the team surveyed 50 tribal members, both in-person and through telephone interviews. Because staff did not complete the survey analysis before the project period ended, the coordinator requested and received a six-month no-cost extension (NCE). During the NCE period, the project team completed the analysis.

The second objective was to identify institutions and organizations in possession of archives, records, documents, and materials depicting the Hoh tribal language and culture, and to gain access to these materials. To accomplish this, the project coordinator and the consultant identified and contacted various organizations known or believed to hold archives or repositories of such documents. Working primarily with the consultant, the tribe was able to collect and catalogue 98 cultural resources.

The third objective was to develop a Memorandum of Understanding (MOU) with the Quileute Tribal School (QTS) to assure access to the school's language archives and curricula. The project coordinator met with QTS staff, developing an MOU acceptable to school administrators and to the Hoh Tribal Business Committee. The MOU allowed the Hoh Tribe the right to use to the cultural archives of the school.

#### **OUTCOMES AND COMMUNITY IMPACT**

Although the project faced significant delays, the project team utilized the NCE period to complete most of the project activities. According to the project team, the language assessment was the first research conducted on the status of the Quileute language by the Hoh Tribe. The assessment provided the tribal community with a greater understanding of how many people in the tribe speak the Quileute language, how the language is used in the community, what were the community attitudes toward the language, and which language-related services may be needed.

By identifying and collecting language and cultural resources, the project team provided the tribe's culture and language committee with materials connecting tribal members with their heritage and encouraging greater knowledge of the Quileute language. By joining forces with a school possessing an existing language curriculum, the team provided the tribe's language committee with new resources. In addition to the partnership with the Quileute Tribal School, project staff built or strengthened relationships with seven additional partners. According to the project coordinator, these partnerships and knowledge gained through the project will help the committee formulate strategies to preserve and revitalize the language and culture of the Hoh Tribe.

## GREAT LAKES INDIAN FISH AND WILDLIFE COMMISSION



**Project Title:** Anishinaabe Inaadiziwin:  
Anishinaabe Way of Life  
Language Preservation  
Project

**Award Amount:** \$304,294

**Type of Grant:** Native Languages

**Project Period:** Sept. 2008 – Sept. 2010

**Grantee Type:** Native Nonprofit

### PROJECT SNAPSHOT

- 2 jobs created
- 63 elders involved
- 22 youth involved
- \$21,578 in resources leveraged
- 6 partnerships formed

### BACKGROUND

The Great Lakes Indian Fish and Wildlife Commission (GLIFWC) represents 11 tribal governments that reserved hunting, fishing, and gathering rights in 1837, 1842, and 1854 treaties with the U.S. government. The 11 sovereign tribal governments are Fond du Lac, Mille Lacs, St. Croix, Lac Courte Oreilles, Red Cliff, Bad River, Lac du Flambeau, Sakagon, Lac Vieux Desert, Keweenaw Bay, and Bay Mills. GLIFWC provides natural resource management expertise, conservation enforcement, legal and policy analysis, and public information services. GLIFWC strives to promote cultural awareness by infusing Anishinaabe values, traditions, and language into its endeavors. Anishinaabe, commonly known as Ojibwe, is a living language with

programs taught at tribal colleges, schools, and community centers. While the Anishinaabe people still are involved actively in subsistence hunting, fishing, and gathering in ways that were taught to them by their parents and grandparents, the language of those activities is being lost as elders pass away.

### PURPOSE AND OBJECTIVES

The purpose of the project was to develop Anishinaabe language material specific to hunting, fishing, and gathering.

The objective of the project was to create an interactive DVD with words and phrases for eight traditional hunting, fishing, and gathering activities. The eight activities are: Akwa'waawin (ice fishing harvest), Iskigamizige (maple syrup making), Manoominike (wild rice harvesting and processing), Aggodwaagan (snaring animals), Asemaakewin (traditional tobacco use), Bagida'waa miinawaa Waswaaganige (spring spearing and gill net fishing), Giiwose (traditional hunting), and Wanii'ige (trapping).

To create the interactive DVD, project staff



began with a storyboard of each activity. Storyboards are a set of illustrations displayed in a sequence that helps audiences pre-visualize and understand the photographs and videos that would be placed on the DVD. The storyboard was created by speaking with experienced community members about the process of traditional activities. Project staff worked with member tribes to identify experts in traditional harvesting and gathering activity.

Once the storyboard was finalized, project staff photographed and videotaped each activity. In tandem with recording the activity, project staff worked with the GLIFWC language committee to create activity scripts. The GLIFWC language committee is made up of 11 elders and Ojibwe speakers from each of the GLIFWC member tribes. While all the GLIFWC member tribes are traditionally Ojibwe speakers, there are 15 different dialects. For example, in one community “house” is translated as “waakaa’igan,” in another community it is “waakaaygan,” and in the third community it is “wiigwaam.” To help mitigate this challenge, the DVD features five dialects chosen based on the dialect of the tribal member recorded.

After the activity was photographed and the language recorded, project staff created the DVD. The DVD is interactive; for example, a user hovering over a turtle icon hears an Ojibwe sentence; left clicking on the turtle allows the user to read the sentence in Ojibwe; and right clicking on the icon gives the English translation.

Prior to completing the DVD, the project staff presented it to teachers and speakers for feedback. Language students went through the DVD to determine appropriate

timing, the ease of use of the DVD, and structure. Project staff used this information to identify problems with the DVD and how to improve the lesson format.

### OUTCOMES AND COMMUNITY IMPACT

Through this project, students studying Ojibwe not only learned new words, but also learned how to undertake traditional activities. Language instructors have an additional tool to teach the language, and tribal members have a record of how their elders and neighbors undertake traditional hunting, fishing, and gathering activities. In addition, the general public, by going through this DVD, can learn Ojibwe vocabulary and about the cultural element of the traditional harvest. Furthermore, an unanticipated benefit of this project was the identification of words and terms that were not part of the Ojibwe dictionaries and current lexicon. For example, the Ojibwe term for ice fishing, Akwa’waawin, was not well known. The DVD re-introduces these words and terms into the current lexicon and preserves them for future generations of Ojibwe learners.

Demonstrating GLIFWC’s commitment to the preservation and sharing of the Ojibwe language, the organization leveraged internal funds to produce 8,000 DVDs for distribution to the member tribes and for sale at the GLIFWC Public Information Office.

*“The words and sentences on the DVD are not used every day so they are in danger of being lost. By doing this project, the language speakers are thinking about these words again.”*

Jim St Arnold, Project Director

## LAC DU FLAMBEAU OF LAKE SUPERIOR INDIANS



<b>Project Title:</b>	Broadcast Ojibwe to Increase Achievement
<b>Award Amount:</b>	\$402,631
<b>Type of Grant:</b>	Native Languages
<b>Project Period:</b>	Sept. 2009 – Sept. 2011
<b>Grantee Type:</b>	Tribe

### PROJECT SNAPSHOT

- 3 full-time equivalent jobs created
- 6 elders involved
- 68 youth involved
- 7 partnerships formed
- 2 language surveys developed
- 100 language surveys completed
- 1,026 native language classes held
- 300 youth increased their ability to speak a native language
- 200 adults increased their ability to speak a native language

### BACKGROUND

The Lac du Flambeau Band of Lake Superior Indians Reservation is located in the northeast portion of Wisconsin, predominantly in Vilas County. There is a total enrollment of 3,057 band members with approximately 1,608 residing on the reservation. Prior to this project, the tribe's Ojibwe language program catered to those who resided on or near the reservation, and individuals living remotely were typically unable to participate in language learning because instruction was conducted in person. Although the Ojibwe language is not

threatened, the particular Waaswaaganing dialect is in peril, with only one remaining elder who is fluent. Without strategies in place to bolster Waaswaaganing learning amongst the younger generation, the future of the dialect is at risk.

### PURPOSE AND OBJECTIVES

The purpose of this project was to remove barriers to Waaswaaganing Ojibwe language learning, particularly amongst tribal youth and individuals who live remotely. The first objective of the project was for project staff to create 36 distinct Ojibwe language podcasts, representing key language topics as identified by local elders. These podcasts were to be broadcast and available for free download to a minimum of 2000 online subscribers. The target audience included Lac du Flambeau public school and Head Start students and staff, tribal employees, Lakeland Union High School students and staff, and nonresident tribal members.

Unfortunately, there was a six-month delay in hiring key personnel, so project staff were not able to reach the original goal of 36 podcasts, instead creating 24 over the remaining 18 months. Every podcast was comprised of a short story based on a distinct, culturally relevant topic of interest such as food, nature, and traditional cultural

activities. Project staff obtained input from six tribal elders regarding the content of these lessons, and included 20 new terms and 10 new phrases in each one. To make the podcasts universally available, project staff created a domain space and uploaded all of the podcasts to:  
[www.ojibwelanguage.podomatic.com](http://www.ojibwelanguage.podomatic.com).

Podomatic is a free hosting site for podcasts; learners will be able to access the podcasts after the project ends. In order to promote participation and collect feedback from subscribers, staff created a Facebook page that linked directly to the Podomatic site. Feedback was overwhelmingly positive, and the project's Facebook page eventually garnered 1,186 "likes." By project's end, staff significantly exceeded the goal of 2,000 subscribers, with a total of approximately 3,500, including subscribers in unexpected regions such as Alaska, Canada, Australia, New Zealand, and China (subscribers' locations were gleaned from IP addresses).

The second objective entailed using the 24 podcasts for language instruction in a formal classroom setting at Lakeland Union High School. Ojibwe was already offered at Lakeland Union for language credits, but the difference in this case was incorporating the use of iPods and podcasts into the curriculum. The goal was for no less than 16 students to participate in Ojibwe classes that utilized the podcasts. Project staff exceeded this goal, with a total of 34 students completing courses, which involved pre-tests, instruction, activities, review, and post-tests for each of the 24 identified subject areas. In order to facilitate learning and measure progress, project staff created a PDF workbook to accompany each podcast. Workbooks contained pre- and post-tests covering the content of each lesson, with a goal of learners averaging a 75 percent proficiency rate in post-tests. By project's end, learners demonstrated an average

proficiency rate of 90 percent on post-tests, thereby exceeding the goal and demonstrating significant language learning.

### OUTCOMES AND COMMUNITY IMPACT

The student participants at Lakeland Union High School significantly increased their ability to speak, understand, read, and write Ojibwe while learning through an engaging new format that utilized cutting edge technology. Students had a chance to reconnect with their native culture, which increased their self-esteem and native pride. Consequently, the school now has more engaged and resourceful native students which, according to Lakeland Union teachers, has promoted appreciation of different cultures within the school.

The resources created through this project will result in sustained benefits for students and remote language learners. The PDF workbooks will continue to be used by the school in its Ojibwe classes, and there is no expiration on Podomatic uploads, so the podcasts will remain a free, lasting resource available in perpetuity for future learners.

The six tribal elders who provided input to the language lessons expressed a strong sense of gratification from contributing to the continuity of tradition, language, and culture. According to project staff, the sole fluent elder in the community was convinced that the Waaswaaganing dialect was going to die prior to this project, but because of what was accomplished, he no longer thinks so.

*"Through this project, we brought the language to the people. We've created lasting resources that people can access from anywhere. This isn't about plugging a leak—it's about building the future."*

Leon Valliere, Project Director

---

**WAADOOKODAADING, INC.**



---

<b>Project Title:</b>	Waadookodaading Immersion Charter School: Surviving through Grade 5
<b>Award Amount:</b>	\$745,613
<b>Type of Grant:</b>	Native Languages
<b>Project Period:</b>	Sept. 2008 – Sept. 2011
<b>Grantee Type:</b>	Native Nonprofit

---

**PROJECT SNAPSHOT**

- 10 full-time equivalent jobs created
- 2 Native American consultants hired
- 20 elders involved
- 200 youth involved
- \$426,846 in resources leveraged
- 20 partnerships formed
- 10 language teachers trained

**BACKGROUND**

The Lac Courte Oreilles (LCO) Band of Lake Superior Chippewa Indians is a federally recognized tribe with 7,275 enrolled members. The LCO Reservation, established in 1854, totals 76,465 acres and has an approximate population of 2,900. As a result of federal policies in the 1870s through 1950s, many children were sent from the reservation to boarding schools, and adults were often relocated to nearby cities. Consequently, many tribal members lost touch with their native identity, and there was a precipitous decline in the use of the Ojibwe language.

Waadookodaading (“the place where we help each other”) Ojibwe Language

Immersion School was established in 2001 in support of the LCO Tribal Council’s strategic plan to maintain Ojibwe as an active language. The school’s mission is to create fluent Ojibwe speakers who can meet the challenges of a rapidly changing, modern world.

**PURPOSE AND OBJECTIVES**

The purpose of this project was to expand the school by offering fourth and fifth grade, ensuring a cohesive academic program from kindergarten through grade five and raising the Ojibwe proficiency level for all students.

The first objective was to phase in one grade each year, so project staff hired and trained one new teacher per year, and began teaching fourth grade classes in year one and fifth grade classes in year two. The second objective, to be implemented concurrently, was to develop fourth and fifth grade curricula, and to strengthen core studies and Ojibwe language education. Teachers worked with elders and a curriculum development consultant to create lesson plans, including 325 booklets, worksheets, and activity guides. Project staff aligned the lessons with Wisconsin fourth and fifth grade standards in math, social studies, science, history, and language arts. Often,



lessons were produced only a few days before they were taught, and the curriculum development team worked intensely to stay ahead of teachers using the new curricula. The curriculum team continues to meet regularly to ensure that all materials address current state standards, and to maintain an up-to-date catalogue of lesson plans.

The third objective was to recruit 40 additional students, and increase the number of community outreach events to support family and community language learning. Waadookodaading staff held an average of 25 family language nights and 5 community events each year, including seasonal immersion camps, open houses, and feasts. Project staff members reported that these events helped increase the desire of tribal and community members to learn Ojibwe, and educated parents about the academic, cultural, and social benefits of sending their children to Waadookodaading. From 2008 through 2011, the school enrolled 19 new students, with a total enrollment of 40 at the end of the project. Despite some initial reluctance from parents, those who enrolled their children at the school stated they chose to do so after hearing positive reviews from other parents, learning about the academic success of Waadookodaading students, observing the school's social and cultural climate, and seeing the strong commitment of the teachers and administrators.

#### **OUTCOMES AND COMMUNITY IMPACT**

As a result of the school and project staff's exhaustive efforts, Waadookodaading educators now have significantly more resources and training to teach in a language immersion setting. In addition, parents have gained confidence enrolling their children knowing they will not have to switch schools after third grade. According to Executive Director Brooke Ammann, offering immersion education for children through fifth grade has created the

opportunity for LCO youth to attend seven consecutive years of language immersion school, and to become genuinely proficient in Ojibwe. Ms. Amman stated, "The last time that a child born here had seven years of exposure to Ojibwe was 90 years ago. This year, though, we graduated one student with 7 years of immersion, and another with 8 years."

In a 2010 Ojibwe language evaluation using the Early Language Listening and Oral Proficiency Assessment from the Center for Applied Linguistics, 83 percent of third through fifth grade students at Waadookodaading advanced at least one level in oral fluency, grammar, and vocabulary, and 100 percent increased one level in listening comprehension.

Waadookodaading students also tested well on the 2010 Wisconsin Knowledge Concepts Examination (WKCE), highlighting the strong academic results of this project. On the WKCE, 66 percent of third through fifth grade students scored proficient or advanced in reading, and 33 percent tested proficient or advanced in math. These scores showed improvement from previous years, and were better than those of peers at local public schools.

Parents report that beyond academic success, Waadookodaading students have learned to be proud of their native identity, are noted for their confident and respectful behavior, and have inspired their parents and other adults to learn more Ojibwe.

Community members stated that this has greatly strengthened the LCO community in addition to helping revitalize language and culture on the reservation.

*"When I was young there was nobody to teach me the language. Being able to be a bridge between the language and the students is really fulfilling."*

Alex DeCoteau, Waadookodaading  
Teacher



---

## COLLEGE OF MENOMINEE NATION

---




---

<b>Project Title:</b>	Menominee Language Revitalization: Teaching the Community
<b>Award Amount:</b>	\$600,976
<b>Type of Grant:</b>	Native Languages
<b>Project Period:</b>	Sept. 2009 – Sept. 2012
<b>Grantee Type:</b>	Tribe

---

### PROJECT SNAPSHOT

- 3 full-time equivalent jobs created
- 5 Elders involved
- 112 youth involved
- \$108,932 in resources leveraged
- 15 partnerships formed
- 10 language teachers trained
- 892 Native language classes held
- 342 adults increased their ability to speak a Native language

### BACKGROUND

The College of Menominee Nation is a 2-year Tribal College and land grant institution located on the Menominee Reservation in Keshena, Wisconsin. The college has a student body of approximately 500, serving Menominee Indian Tribe members and the neighboring Tribes of Oneida, Stockbridge-Munsee Potawatomi, and Forest County Potawatomi.

Of the 8,300 Menominee members, only 50 speak the Menominee language fluently. The college has been working closely with the Tribe since the early 1990s to revitalize the language and implement the Tribe's

Language Development Ordinance 96-22, which calls for the preservation and promotion of Menominee in local schools, government affairs, and community functions.

In 1998, to meet part of the ordinance mandate, the college began developing a robust training and licensure program for Menominee language teachers. The teacher-training program includes immersion language lessons, or "tables," which are open to community members. In response to community demand and in an effort to preserve the small student-teacher ratio of the tables, the Tribal Administration asked the college to provide additional tables and tailor them for the larger community.

### PURPOSE AND OBJECTIVES

The project purpose was to implement a community-wide language project to revitalize the use of Menominee. The first objective was to teach the language to 85 community members over the course of 3 years through language tables. Project staff held short-term immersion tables in six separate locations, where teachers and Elders engaged a small group of speakers with varied language ability.

The tables were wildly popular and project staff greatly exceeded target numbers, with 454 people attending, including a core group of 50 who regularly participated. The teachers held 892 tables, almost 30 more than originally planned.

The project also included a teacher-training component, whereby 1 year of attendance at language tables earned a provisional teaching license, 2 years resulted in an additional year of licensure, and 3 years of attendance resulted in a 5-year certification. During the project period, the college certified or renewed certification for 10 teachers through this program.

The second objective was to establish multimedia training materials for teaching the Menominee language. The project technology specialist created a website to reach remote learners; website content included vocabulary lists, lesson plans, an online dictionary, videos, and high-quality recordings of Menominee Elders. The specialist recorded Menominee Elders' teachings and shared his appreciation of having that valuable time together, saying "You take an hour's worth of an Elder's time and get 15 hours of multimedia learning materials out of it." Staff expected to provide multimedia materials to at least 35 individuals; by the end of the project, 500 Tribal members accessed the website.

Staff also created a DVD for use in local public schools that features scenario-based teaching, such as vignettes of women demonstrating how to weave baskets narrated in Menominee. Project staff distributed 1,200 copies of the DVD to teachers and community members.

#### **OUTCOMES AND COMMUNITY IMPACT**

The Menominee Language Revitalization project increased the use of Menominee in everyday life, and encouraged people to speak the language outside the home. The

project director witnessed this in the project's third year, reporting that "people would bump into each other at the store and speak in Menominee... [It became] a spoken language, rather than a taught language."

The expanded number of tables provided many more language learning opportunities for adults. In addition, the increase in digital materials allows remote learners to access resources online and be part of the language movement. Elders who participated in the recordings expressed they felt valued for their language expertise, and their stories and wisdom are now preserved in a digital archive to be shared in the future. Many Menominee adults resettled on the reservation after relocation, or still live outside of the reservation. Project staff said the tables connected these adults to a part of their heritage that was long silenced or out of reach.

Furthermore, the Tribe uses a point system during the hiring process, and applicants receive additional points for language proficiency. Due to participation in the tables, many Tribal members have increased proficiency and are stronger candidates for employment with the Tribe.

The 10 Menominee language teachers who obtained or renewed their certification also have increased their language and professional skills, to the benefit of students in the local schools. The College plans to continue the language tables on a weekly basis and hopes to offer classes through an online platform in the coming years to carry on the process of Menominee language revitalization.

---

## **APPENDIX: PROJECTS WHO RECEIVED ANA FUNDING, ENDING 2010-2012**

From 2010-2012, 81 ANA-funded language projects ended. Of these, 61 received impact visits, which assess the impact and effectiveness of ANA funding. The following is a list of all ANA-funded language projects which ended in 2010, 2011, or 2012. Projects marked with an asterisk (\*) did not receive an impact visit.

<b><u>Grantee Name</u></b>	<b><u>Grant End Date</u></b>
Alaska Native Heritage Center	September 2010
Alliance of Early Childhood Professionals	September 2012
Bois Forte Band of Chippewa Indians*	March 2010
California Indian Museum and Cultural Center	September 2012
Cheyenne and Arapaho Tribes of Oklahoma	December 2012
Chickaloon Native Village	September 2012
Chugachmiut	September 2010
Citizen Potawatomi Nation	September 2012
College of Menominee Nation	September 2012
Comanche Nation College	January 2012
Confederated Tribes and Bands of the Yakama Nation*	September 2011
Confederated Tribes of Coos, Lower Umpqua & Siuslaw Indians	August 2012
Confederated Tribes of Grand Ronde	September 2011
Confederated Tribes of Siletz Indians	September 2010
Confederated Tribes of the Chehalis Reservation	January 2010
Confederated Tribes of the Chehalis Reservation	September 2010
Cultural Survival, Inc.	September 2012
Dakota Wicohan	September 2010
Euchee (Yuchi) Tribe of Indians	September 2010
Fallon Paiute Shoshone Tribe*	February 2012
Fond du Lac Band of Lake Superior Chippewa	September 2011
Fort Belknap College	September 2010
Friends of the Akwesasne Freedom School, Inc.	September 2011
Goldbelt Heritage Foundation	September 2012
Great Lakes Indian Fish and Wildlife Commission	September 2010
Greater Minneapolis Council of Churches	September 2012

---

Guam Community College	September 2012
Hannahville Indian Community	September 2012
Hoh Tribal Business Committee	March 2011
Indigenous Language Institute	September 2010
Karuk Tribe*	September 2011
Kaw Nation	September 2010
Kawaiisu Language and Cultural Center	September 2011
Ketchikan Indian Corporation	September 2012
Keweenaw Bay Indian Community*	September 2011
Lac du Flambeau Band of Lake Superior Chippewa Indians	September 2011
Lakota Language Consortium*	September 2010
Lakota Language Consortium*	September 2012
Leech Lake Reservation Tribal Council	September 2011
Lower Brule Community College	September 2010
Makah Indian Tribe	September 2010
Match-E-Be-Nash-She-Wish Band of Pottawatomi Indians*	September 2010
Mescalero Apache Tribe	September 2012
Mississippi Band of Choctaw Indians*	September 2011
Native American Community Services of Erie & Niagara Counties	September 2011
Nez Perce Tribe*	September 2011
Nkwusm	September 2011
Nooksack Indian Tribe*	September 2011
Nuniwarmit Piciryarata Tamaryalkuti, Inc.	September 2010
Oceti Wakan - Sacred Fireplace	September 2010
Oneida Tribe of Indians of Wisconsin*	September 2010
Organized Village of Kake	February 2012
Owens Valley Career Development Center*	September 2011
Pa'a Taotao Tano'	September 2010
Passamaquoddy Tribe	September 2010
Passamaquoddy Tribe	September 2012
Piegian Institute, Inc.	September 2011
Ponca Tribe of Indians of Oklahoma*	September 2011
Prairie Band Potawatomi Nation*	September 2011

---

Pueblo of Isleta	September 2010
Pueblo of Pojoaque	March 2012
Red Cloud Indian School, Inc.	September 2011
Reno-Sparks Indian Colony	December 2010
Rural America Initiatives	September 2010
Samish Indian Nation*	September 2011
Santa Ynez Band of Chumash Indians	September 2011
Seneca-Cayuga Tribe of Oklahoma	December 2012
Sitka Tribe of Alaska	September 2011
Snoqualmie Indian Tribe*	September 2011
Spokane Tribe of Indians*	September 2012
St. Croix Chippewa Indians of Wisconsin*	September 2010
Standing Rock Sioux Tribe	September 2010
Stone Child College	September 2010
Te Taki-Tokelau Community Training & Development Inc.	September 2010
Turtle Mountain Community College	September 2011
Tuscarora Nation of Indians of the Carolinas*	September 2011
University of Hawaii	January 2012
Waadookodaading, Inc.	September 2011
Wopanaak Language and Cultural Weetyoo, Inc.	September 2012
Yakutat Tlingit Tribe	September 2010
Yurok Tribe	September 2012

September 2012





Language Compendium

June 2014