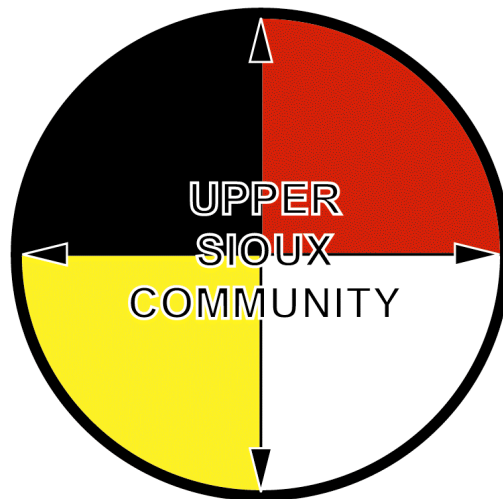


Upper Sioux Language Preservation Program: Models, Projects, and Plans for Success

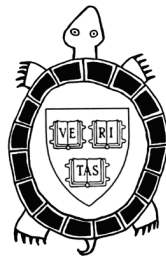


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INTRODUCTION TO THE REPORT

Who We Are

This report was commissioned by Helen Blue, Upper Sioux Tribal Chairman, to explore ways to sustain existing language programs and expand programming options to increase participation among Upper Sioux tribal members in language preservation efforts. The authors of this report are graduate students at Harvard University enrolled in Nation Building II, part of the Harvard University Native American Project (HUNAP).

This report has several objectives:

- ❖ To examine the “state of language acquisition” among the Upper Sioux, including past and present programs;
- ❖ To perform a “feasibility study” of restarting a comprehensive language program, analyzing the tribe’s strengths and weaknesses; &
- ❖ To provide several recommendations and concrete steps for moving forward.

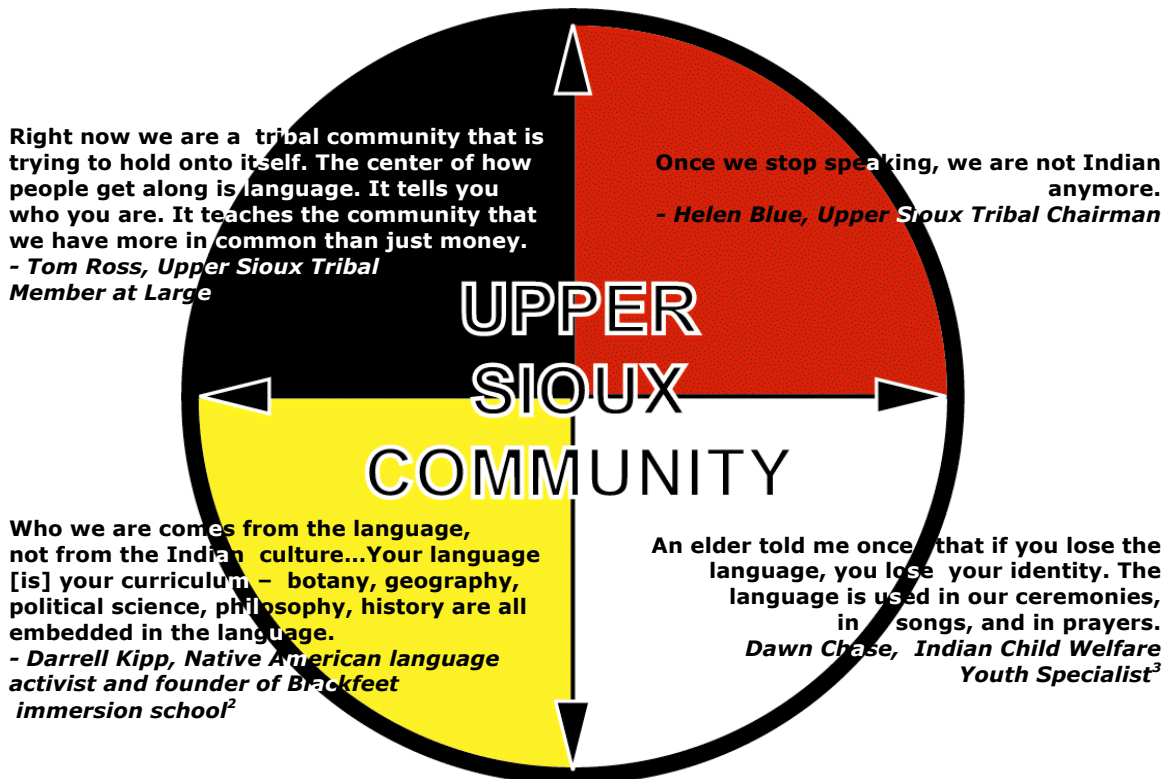
Why Language?

Like many Indian tribes, the Upper Sioux are experiencing profound change – and with change comes conflict: conflict between feuding families, between generations, between tribal government and tribal members, and between single-enrollment and dual-enrollment members of the tribe. While gaming revenues have led to an increase in resources and opportunities for tribal members, they have also created greater divisiveness and tension within the community. Drug and alcohol use is widespread, and over-reliance on monthly per capita payments have caused unemployment levels to remain high among the Upper Sioux.

Relearning a shared language, then, is a process of relearning what it means to be an Indian, a Dakota Sioux, and a community. There are multiple ways to achieve a greater sense of community; language is not the only path. A language preservation program could be the centerpiece of restoring a sense of community among the Upper Sioux, just one of several community-building initiatives launched in the next several years, or it may not be a priority at this time. That is up for you, Upper Sioux leaders and community members, to decide.

But it must be said that, given the advancing age of the last fluent speakers, this source of history and identity will not exist for much longer – unless something is done.

The first task, then, is to ask: How do Upper Sioux tribal members feel about language? Is it a priority? Tribal members' responses during the family meetings held in March 2004 offer a preliminary answer: "there is resounding support to put forth an effort to save our language."¹ We offer several people's thoughts on language preservation below:



After reading these quotes, ask yourself: Do you agree with these statements? How do they make you feel? If you could include your own, what would it say?

How to Use this Report

This report is meant to serve as a "conservation starter" to help bring together *motivated, positive, enthusiastic* tribal members who want assistance navigating the rough waters of creating a sustainable language program. It raises questions you need to think about and includes advice from people who have been there.

The next section discusses past and current language projects, and presents an analysis of the Upper Sioux's strengths and weaknesses. We then offer a menu of language program options to choose from, discussing the pros and cons of each, and outline a series of recommendations and concrete steps to take.

But this report does not contain answers or a solution that is guaranteed to work. There is no silver bullet. You have to work out the answers amongst yourselves – and it is our hope that this guide helps you get there.

Words of Encouragement

Finally, we want to offer a few words of encouragement as you begin mobilizing yourselves to revive your native language. It is simply too important a task to allow the past to poison the present. Before starting this new endeavor, tribal members must come to terms with the failure of past programs and accept them.

Most tribes fail two, three, or four times before they develop a language program that works for them. Past failures DO NOT mean a language program cannot succeed for the Upper Sioux. On the contrary, they are sources of strength – it is through these past attempts that you have learned what things work well and what mistakes you should avoid.

Keep in mind that the language is the key. There is nothing else. There is no other priority. There are no other issues. There is no reason to defend your motives, your actions, or your vision. You do not defend yourself, your own language fluency, or lack of fluency. You do it. Action is the key.

- Darrell Kipp, Encouragement, Insights, and Lessons Learned for Native Language Activists Developing Their Own Tribal Language Programs⁴



WHY PRESERVE LANGUAGE?

- ❖ **Language** programs serve as one of several initiatives to promote traditional identity. It should not stand as the sole priority, but it provides a firm starting ground to increase community cohesion and solidarity.
- ❖ **Language** proves to advance indigenous epistemology and cultural interests of indigenous groups.
- ❖ **Language** is a powerful symbol of protest in promoting indigenous interest.
- ❖ **Language** and culture programs assist in “relativising” educational curricula, providing a tangible link between native and non-native communities, breaking hegemonic tradition and building self-esteem.
- ❖ **Language** programs provide a vehicle through which to increase community participation and promote nation building.
- ❖ **Language** is recognized by the Native American Language Act of 1990 as inherent in the survival of Native American cultures, literatures, histories, political institutions and values.

Language Acquisition: Learning in the non-dominant language (Dakota) at ages below 6 years in a classroom or home immersion setting. Provides for initial literacy skills in non-dominant language and acquisition of literacy skills in dominant language (English) second.

Language Revitalization/Preservation: Learning of non-dominant language as a second language after initial literacy has been learned in dominant language.



STATE OF LANGUAGE ACQUISITION: PAST AND CURRENT PROGRAMS

Past Programs

❖ High School Language and Culture Program

Who did it serve? High school students.

What was the goal? Exposure to language and culture through elective course.

Why did it end? Expired funding and limitations on human resources.

❖ Preschool Immersion Program

Who did it serve? Young children in the Upper Sioux Community.

What was the goal? Produce fluent speakers through daily Dakota immersion program, preparing them for later bilingualism with exposure to English.

Why did it end? Conflicting visions and political infighting between director and elders.

Current Programs

❖ Saturday Roundtables with Carrie Schommer

Who does it serve? Children, teens, and adults from on and off Upper Sioux reservation.

What is the goal? Exposes students to the language, culture and history.

How does it work? Students convene weekly at the Multi-purpose building for casual interactive classes. Minimally funded, no texts are used, and students rely upon resources Schommer provides.

❖ Dakota Wicohan Family Nest with Terry Peterson

Who does it serve? A few committed families dedicated to learning the Dakota language and lifeways through home-based immersion.

What is the goal? To build community through Dakota language renewal.

How does it work? Master/apprentice model of intergenerational learning taking place in the home

Importance of Past and Present Programs: These programs illustrate an interest and willingness of Upper Sioux children, teens, adults and elders to initiate and participate in language preservation. The high school program illustrates that a connection can be formed between the school and community. The family nest and Saturday roundtable exemplify the

importance of intergenerational learning and the success of grass-roots organization. We can learn from the strengths and limitations of past and present programs to create a new, complimentary program that increases learners' access to language, culture and history.



SWOT ANALYSIS: STRENGTHS, WEAKNESSES, OPPORTUNITIES AND THREATS

What is a SWOT analysis?

A SWOT analysis is a type of feasibility study, a “snapshot” of your community. The acronym stands for “Strengths, Weaknesses, Opportunities and Threats,” and it is an easy way to categorize your assets and your shortcomings. A SWOT analysis is not about judging people, placing blame, or pointing fingers; it is a neutral but thorough assessment for reference and use by tribal members.

Some items on the list will be obvious to the readers. Others may be sensitive topics and painful to talk about. But SWOT analyses are guided by the philosophy that it is best to get everything “out on the table” and conduct a realistic self-assessment in order to have a productive conversation. Honesty and self-awareness are essential foundations for any program.

What follows should not be considered an exhaustive list, but rather a starting point. We recognize that you are in a much better position to conduct a SWOT of your tribe than we are, and we encourage you to revise the list or fill in additional items as you see fit. Also, SWOTs are dynamic over time. To make sure you stay on top of changing situations and circumstances, we recommend that you revisit the list every few months and make changes as appropriate.

As you read through the SWOT analysis, ask yourself:

- ✓ How can we capitalize on our strengths and take advantage of current (and future) opportunities?
- ✓ Do we have other strengths we can add to the list?
- ✓ What can we do to strengthen our weaknesses and minimize the threats to a successful

program?

- ✓ Better yet, what can we do to turn our weaknesses into strengths, and turn threats into opportunities?

THE UPPER SIOUX'S SWOT

<p style="text-align: center;">❖ Strengths</p> <ul style="list-style-type: none"> ■ Expressed interest among community members ■ Committed language teachers and speakers with on-the-ground programming and expertise ■ Supportive tribal government ■ Cash revenues from gaming ■ Expressed goodwill from school administrators ■ Physical infrastructure 	<p style="text-align: center;">❖ Weaknesses</p> <ul style="list-style-type: none"> ■ Political infighting among factions ■ Poorly defined goals and target audiences ■ Failed past projects ■ Few native speakers left ■ No institutional capacity outside tribal government ■ Distrustful relations with schools ■ Geographic distance
<p style="text-align: center;">❖ Opportunities</p> <ul style="list-style-type: none"> ■ Family meetings: reassessment of priorities and meaning of "community" ■ Multiple state and national foundations and agencies interested in language programs ■ Impact Aid grant for HeadStart daycare program ■ Existing Parent Advisory Council ■ \$50,000 tribal grant to YME public school system ■ University resources 	<p style="text-align: center;">❖ Threats</p> <ul style="list-style-type: none"> ■ Tribal politics ■ Difficulty of finding a solution that pleases all the diverse stakeholders ■ Intense energy required of start-up effort: who are key players to move this initiative forward? ■ Conflicts of interest ■ Clashes between individuals with critical skill sets: fluent speakers vs. teachers ■ Compensation issues

Strengths

❖ **Expressed interest among community members.**

This is the most important asset in your arsenal. Without it, any efforts to revive language would be dead in the water. Of course, language is a higher priority for some tribal members than for others; that's ok. Start with the individuals, families, and parents who have expressed a high level of interest, and others will come.

❖ **Committed language teachers and speakers.**

This is another crucial resource. The Upper Sioux has tremendous "human capital" it can tap into – most notably, the teachers and fluent speakers involved in current language programs. Participants of past programs can also contribute by sharing their perspectives about what worked and what didn't. This on-the-ground programming and expertise is a key asset.

❖ **A supportive tribal government.**

Many tribal governments are indifferent or even hostile to language revitalization efforts, refusing to fund programming or even donate space for classes. In contrast, the Upper Sioux tribal government recognizes the importance of preserving the language and is supportive of programs to do so.

❖ **Cash revenues from gaming.**

Many resource-poor tribal governments cannot offer language activists any financial support, even if they are supportive of language programs. But the Upper Sioux has gaming revenues to draw upon – and even very modest tribal funding commitments *greatly improves* the chances of obtaining funds and matching grants from state agencies and foundations.

❖ **Expressed goodwill from school administrators.**

Will the Upper Sioux choose to develop language projects in partnership with the public school system? That remains unresolved. But school administrators and teachers at the elementary and high school level expressed interest in collaborating with the tribe.

❖ **Physical infrastructure.**

The Upper Sioux have tremendous physical resources in their tribal administrative buildings and classrooms. Though the location is an issue for the off-reservation population (see Weaknesses), these classrooms can be (and are) utilized by students of language programs.

Weaknesses

❖ **Political infighting between factions.**

It is widely known and understood that the Upper Sioux is a fractionalized, conflict-ridden community. There are family feuds, bad feelings between the generations, disagreements between single- and dual-enrollment tribal members, and clashes between the tribal government and some community members. Putting aside these differences to achieve consensus and work towards a common goal is the biggest challenge to language revitalization.

❖ **Poorly defined goals and target audiences.**

Is the goal to create a new generation of fluent speakers, to build a sense of community among Upper Sioux, or to educate adults about their tribal identity? If you do not have a clearly defined goal and program objectives, it is difficult to set milestones and measure progress along the way. A murky goal also makes it easier for a program to stray from its original conception.

❖ **Failed past projects.**

This is a weakness only if you let it be, but it is an important one. Many community members were doubtful about the chances for success because past programs “left a bad taste in everyone’s mouth.” This negativity can infect people’s mentalities, leading them to believe a program will never work for the Upper Sioux or to conclude at the first hiccup that the project will collapse imminently – and that’s the surest way to guarantee failure.

❖ **Few native speakers left.**

The participation of fluent speakers is critical to language revitalization efforts for obvious reasons. Yet the remaining few are advancing in age and often do not agree about teaching priorities and strategies.

❖ **No institutional capacity outside tribal government.**

Many people said a language program should be kept separate from the tribal government so it will not be tainted with tribal politics. But the question is, Where? There are few if any viable local institutions outside the government, and most foundations accept grant applications only from 501(c)(3) organizations, not individuals.

❖ **Poor and distrustful relations with schools.**

Multiple parents expressed displeasure with the treatment they feel their children receive in the public school system. This distrust and discomfort with the school prevents many parents from attending parent-teacher conferences and becoming more involved in their children’s education.

❖ **Geographic distance and a lack of transportation options.**

The tribal population is split on and off the reservation, creating logistical problems in locating a program that will serve both populations. Additionally,

since the learners are children, getting rides to and from language classes poses a logistical challenge.

Opportunities

❖ Recent family meetings.

As part of the constitutional review, the tribal government has been conducting a series of family meetings to get a better sense of people's thoughts and opinions about the tribe. This reassessment of priorities represents a "window of opportunity" to approach community members and solicit their thoughts about restarting a language program. The family meetings also created more dialogue between the government and the community, opening the lines of communication for further discussions.

❖ State and national foundations and institutes interested in language programs.

There are quite a number of both public and private foundations that are interested in language revitalization and fund programming in this area. The tribe should be able to secure a grant with a concrete, goal-oriented grant proposal and funding from the tribal government, which sends a signal to funders that the program has local support and is more sustainable.

❖ Impact Aid/HeadStart program.

The outcome of the Impact Aid grant proposal is unknown at the time of this writing. However, an early childhood education program provides an excellent environment in which to pilot an immersion program.

❖ \$50,000 tribal grant to YME public school system.

The tribal government's \$50,000 grant to YME to fund two teacher positions will illustrate the tribe's commitment to the public school system, a solid foundation for strengthening school-tribe relations.

❖ Existing Parent Advisory Council.

Tribal members, high school teachers, and school administrators serve together on the PAC. These individuals have positive working relations and the PAC serves to keep lines of communication open, a critical task in improving mutual trust between the school and the tribe. The PAC can serve as a "steering committee" for designing a high school elective if the tribe decides to collaborate with the school.

❖ University resources.

Though some community members are reluctant to work with state universities, they have the financial and technical resources necessary to develop educational curricula and provide guidance for program development in line with state and federal education guidelines.

Threats

❖ **Divisive tribal politics.**

Divisiveness pits the tribe against itself. “We can be our own worst enemy” is a comment we heard multiple times during our visit. People must work to put aside their personal and political differences to create a sustainable language program. By “sustainable” we mean the program must enjoy wide political support – it cannot depend entirely on one individual or on a certain administration being in office. On the contrary, the program must be able to survive “external shocks” like a tribal election or the firing of a staff member.

❖ **Finding a solution that pleases diverse stakeholders.**

For a language program to be a community-building tool, it must be truly inclusive. That means involving many different stakeholders, often with divergent interests. Parents, children, elders, funders, teachers, curriculum designers, and schools administrators may all have a role to play, and achieving group consensus will be difficult.

❖ **Clashes between individuals with critical skill sets.**

A successful program must include individuals with teaching qualifications and fluent language speakers. But as the last immersion program illustrates, these two groups can have different visions about issues like method of language instruction, the creation of new words, and the importance of dialect. Reconciling the different philosophies between teachers and speakers will be a challenge.

❖ **Intense energy required of start-up effort.**

Start-up efforts always require incredible amounts of time, dedication, and perseverance. The people involved always face obstacles, inadequate funding, and conflicting visions. Who are the key players that will move this initiative forward?

❖ **Conflicts of interest and burnt bridges.**

In a community as small as the Upper Sioux, conflicts of interest inevitably arise since people wear multiple hats and play multiple roles. For example, serving on the tribal government and receiving government funds to create a language program may create the perception of favoritism, even if the perception is false. Even if people conduct themselves with integrity and professionalism, these conflicts of interest may pose a serious threat to the image of the program among community members.

❖ **Compensation issues.**

How should the staff be compensated? How can the program ensure that teachers and speakers are involved because of genuine interest, and not for the paycheck? Can teenagers be expected to participate in an after-school program or a summer camp without compensation?



CONSTRUCTING A LANGUAGE PROGRAM: LESSONS AND MODELS FOR SUCCESS

What is necessary for a language project to succeed?

There is no recipe for success; each tribe must find a program that works for their particular circumstances and needs. But there are certain elements that most successful programs have in common. A study of 45 language preservation programs conducted by the Indigenous Language Institute identified the following “key ingredients:”

❖ Using teams

Necessary teams include elders, community language teachers, advocates and outside resource people such as linguists and curriculum developers. These teams rely on the elders as final say in all decision making.

❖ Using immersion

Eliminate English translations during the intermediate stage of bilingual learning. Although daunting at first, immersion proves successful in forcing students to learn. If the goal is to revitalize the heritage language as the language of thinking, creativity, and the transmission of cultural tradition and communication, then the only way to do so is by speaking it.

❖ Being family-oriented

Reinforcement at home, or at very least, family support proves pivotal for the success of language programs. Some HeadStart programs even make evening classes mandatory for parents. This is not essential, but it does prove beneficial.

❖ Setting goals

Language program coordinators need a clear understanding of the community’s language situation. It is important to survey not only the entire community, but also specific target groups (i.e. teens) as to what they want to learn and what they hope to gain from the programming.

❖ Build up, not out

At least some individuals committed to learning the language should also be committed to becoming teachers later. Produce your own resource base!

❖ Balance the old and the new

Successful programs will emphasize spoken language through oral traditions of story telling, prayers, humor and skillful oratory. However, they will also draw on modern technology to allow future preservation and relativity.

❖ **Working through language variation issues**

Be aware that problems will arise in debates on working and teaching methods. **This happens in all tribes and in all programs!** Establish a process for dealing with this occurrence before the inception of the program.

❖ **Working through politics**

Community-wide support is best rather than family vs. family. Start programs small and increase the number of students gradually, ensuring that all are committed to the goals of the program.

❖ **Perseverance**

Keep going no matter what! Stakeholders who REALLY believe in the program must keep it going regardless of any loss of money, tribal support, elders, etc. that may occur. They must spread hope and optimism and lead by example.

The establishment of a new language preservation program for the Upper Sioux provides the opportunity for the community to work together to define, develop and implement a program for the benefit of the entire Upper Sioux population: past, present and future.

What is not necessary for a program to succeed?

❖ **Money**

As long as adequate human resources are available, learning can take place in informal environments with few materials.

❖ **Tribal support**

As long as you have committed teachers and students, you have a viable language program. Programs do not need – and in fact many programs do not have – the support of the tribal government, access to tribal buildings, or tribal funds.

❖ **Large number of speakers**

As long as a few speakers remain, efforts can be made at recording via audio, video and text. In that way the intricacies of the language can be preserved for learning by future generations.

As long as there is a group of people committed to carrying the program forward and recording as

much information as possible from the remaining elders, language preservation/acquisition programs **will** meet success!

Language Program Models

This section highlights the three language preservation models that we see as the “best fit” for the Upper Sioux. Each of the three models presented below targets a different age group and results in a different outcome. We do not include the Saturday roundtable or family nest models, as our goal is to recommend models that will compliment existing programs by increasing access and programming possibilities for the entire community.

These programs are not mutually exclusive; we are not advocating you pick “one or the other.” This section presents the main elements of each program as well as a brief list of pros and cons in relation to their implementation in the Upper Sioux context. A comprehensive guide to program models is provided in Appendix X.

As you read the following section on language program models, ask the following questions:

- ✓ What we want the desired outcome to be?
- ✓ What is our capacity to move the program forward?
- ✓ Continue to refer back to the SWOT analysis. Given our tribal assets and our shortcomings, which program model is best suited for our particular situation?

MODEL 1. Dakota Language Camps or After School Programs

- ❖ Exposure to language, culture and history.
- ❖ Targeted at 7-12 year olds (variable).
- ❖ Goal is to move towards full immersion camps and after school programs once students have had adequate exposure to the language. Assessments to gauge learning may be used.
- ❖ Takes place during school vacations or after school for predetermined lengths of time.
- ❖ Can be based on-reservation at a tribally-owned facility, or in rented/donated space in a school or community building.
- ❖ Concepts of language, cultural practice and history are shared through native arts, crafts, dancing, animals and storytelling.

- ❖ Field trips are taken to museums, historical sites, and special events such as potlucks at elders; homes.
- ❖ Facilitated by elders and knowledgeable/certified assistants. Teens may be utilized as assistant counselors.
- ❖ Funding possibilities: tribal government, private grants, and/or small participation fee.
- ❖ These programs are found to be successful when grant money/fee can provide for 2 meals a day and necessary camper materials
- ❖ Successful programs run by: Chippewa, Cherokee, Hoopa

What are the pros?

- ❖ Upper Sioux have the buildings, human resources, and potential for grants and government funding to run such a program
- ❖ Provides initial exposure to language, culture and history
- ❖ Does not require immediate long-term commitment
- ❖ Willing audience, provides productive after school/vacation alternative for kids
- ❖ Teens could be involved as junior councilors
- ❖ Offers participation possibilities for a number of stakeholder groups

What are the cons?

- ❖ Short term: language learning limited. Will require multi-session/year commitment to sustain skills
- ❖ Could be viewed as “free babysitting” and attendees may not be interested
- ❖ Clear expectations must be set about the desired outcomes
- ❖ Limited pool of people to serve as counselors – would have to define clear roles and goals for elders and counselors
- ❖ Travel logistics if held on reservation

MODEL 2. High School Elective Program

- ❖ Exposes students to Dakota language, culture and history.
- ❖ Target audience: 9th-12th graders at YME High School.
- ❖ Quarter or semester long elective course run during school hours. Course would be developed in conjunction within state curricular frameworks so that it serves as an accredited course.
- ❖ Lessons facilitated by an Upper Sioux teacher who stresses language learning through teachings on native history and culture. Elders and other Upper Sioux guests teach special units (i.e. beading, traditional cooking, dance) Field trips would be taken and it could include a final project to illustrate cumulative understanding.
- ❖ Funding from YME school district, State grants, Impact Aid.
- ❖ Successful programs in: Ojibwe, Seminole, Apache, Seneca.

What are the pros?

- ❖ Utilizes “time on learning” to relay tradition and culture
- ❖ Students are already present in the building
- ❖ Target audience has expressed interest and they are the parents/leaders of tomorrow

- ❖ Increases visibility of the Upper Sioux in the school through native teachers, elders and community members
- ❖ Provides exposure to native and non-native students

What are the cons?

- ❖ Need accredited Native teacher

- ❖ Takes time to develop curriculum and pass through state accrediting process
- ❖ Provides only short term exposure, will not result in high level of language learning
- ❖ Little potential for continuation of in-school learning after course ends

MODEL 3. Immersion Preschools

- ❖ Successful programs in New Zealand, Hawaii, Canada, US and Europe illustrate that this is the most successful way to produce fluent speakers.
- ❖ Immersion of young learners is the most effective method of reversing language loss.⁵
- ❖ Young children learn faster and retain information longer.
- ❖ All conversations, teaching materials, songs and students' names are in Dakota.
- ❖ Runs for set time period/number of days Monday – Friday, providing consistency for children.
- ❖ Utilizes elders, certified early childhood educators, community assistants.
- ❖ Requires minimal written resources, as learning transferred through basic language, literacy and early childhood development activities.
- ❖ Successful programs in: Hawaii, New Zealand, Arapaho, Ojibwe

What are the pros?

- ❖ Have building infrastructure already in place
- ❖ Potential funding in place, can seek out HeadStart grant
- ❖ Growing young population, will need increased early childhood resources
- ❖ Requires minimal written materials or curriculum development
- ❖ Potential to result in fluency without commitment of family nest
- ❖ Ample literature on indigenous language HeadStart models
- ❖ Parents may view as babysitting, not fair to teachers/elders
- ❖ Necessitates parental involvement at home to be truly successful
- ❖ Need development of bilingual program/tribal school to accommodate children who attend for several years
- ❖ Negative associations with previous "day care" immersion model

What are the cons?

Looking down the road...

Increased participation in family nests, immersion programs, camps or after school programs could lead towards the founding of a tribal school. Taking examples from Tim Blue's charter school and other area tribal schools, the school would present alternative learning models that meet state standards but do so through a return to

traditional forms of teaching and learning through the Dakota Language. The Oasis Primary School in Arizona and the Ojibwe and Cheyenne tribal schools serve as successful examples.



RECOMMENDATIONS: A STEP-BY-STEP GUIDE

Where do you go from here?

That is up to you. But this report should help you start the process by raising questions you need to resolve as a group and presenting a menu of program options for you to choose from. This section also provides a series of concrete steps that interested tribal members can take to move the process forward, and includes several recommendations for minimizing the potential for conflict.

Involve the Community Throughout the Process

You need to conduct a survey on the reservation – how many people can speak the language, and to what degree. Conduct an inventory of all the language resources in the area related to your language. You don't need to reinvent the wheel. Someone needs to visit with elders, asking them why language is important and what reasons language should be retained. Then you need to have community meetings. Let people know that you need to keep meeting, and keep them informed. You need to do it verbally, because people respond to that better. Surveys, written updates, and newsletters aren't enough – you need to have verbal, face-to-face interactions.

- Jerry Ojibway, Ojibwe Language Program Coordinator

Step 1. Solicit community members' input

- ❖ Send out a survey to tribal members.

This is an important first step, for multiple reasons. First, how you communicate with and reach out to the community will be critical to setting the tone of the overall program. For the program to be inclusive and *be perceived* by the wider community as inclusive, everyone must feel that their input is important and their participation is desired.

Second, feedback from a survey helps you “know your customer.” The community members – parents, young children, and teenagers –

are your customer. To design a successful program, you need to know what they want to learn about and have their children attend. Sample survey questions are included in Appendix D.

On Surveys

We did the survey door to door...We then selected people in age groups to get information...We are compiling the data. Don't listen to hearsay or gossip. Learn the truth about your community, and use the data for your purposes.

- Darrell Kipp⁶

Step 2. Create a language steering committee of engaged community members

Individuals selected for the committee should be willing, positive, energetic individuals. There is no room for negativity. To ensure that voices of key community groups are being heard, committee members should represent each stakeholder group, including:

- ❖ Parents
- ❖ Elders/fluent speakers
- ❖ Teenagers
- ❖ Native language activists
- ❖ Certified teachers and/or classroom assistants
- ❖ Tribal government representative (if appropriate)

Step 3. Set realistic goals and expectations.

There are many levels of decisions the committee must make in its first several meetings. But the first order of business is to clarify goals and set expectations. To prevent open-ended discussions that drag on for weeks, the following questions we raise below should be given a reasonable time allotment for discussion before the start of any committee meeting. If agreement is not reached within that timeframe, committee members need to employ a culturally-appropriate decision-making process (see step 5).

Big Picture

- ✓ What is long-term vision we are working towards? Is it to create a new generation of fluent speakers, or to revive cultural traditions and a sense of community?
- ✓ What institutions do you hope your efforts will create twenty years down the road? Is it a native elementary school, your own tribal school/college on the reservation, a public school curriculum that integrates tribal history, or the expansion of the charter school?
- ✓ Which program model should you choose? Will it follow one of the models exactly or be a hybrid? Which age group will it target?

Once you have the long-term vision or goal you are working towards, then the right language model choice becomes much clearer. It also becomes easier to create small, manageable milestones towards your ultimate goal: what can you achieve in 3 months? In 6 months? In 1 year? In 5 years? The committee should design a "milestone timeline" once it decides on the long-term vision.

Step 4. Decide on a program model.

Two basic criteria your program should include are:

- ✓ Open and inclusive to the community
- ✓ Rigorous enough to transfer language skills

In determining the language model that the Upper Sioux wishes to create and implement, you must begin by asking yourself the following questions:

- ✓ What is the goal of your program? Exposure to the language or creating fluent speakers?
 - Note: It does not have to be a case of one or the other, you may select to work on creating fluent speakers through an immersion program while simultaneously exposing elementary school children to the language through a summer camp program.
- ✓ What age group do you want to target?
- ✓ Will the language program follow one of the models presented in this report or be a hybrid?
- ✓ Do you have adequate funds to implement this program? Do you have the funds to implement more than one program?

Once you have selected the model, or created a hybrid, that meets your needs, a design process must occur in which you clearly define the goals of the program and redesign the model accordingly based upon your human and financial resources. Ask yourselves the following:

- ✓ What financial resources do we have/will we need to carry this program forward?
- ✓ What human resources do we have/will we need to carry this program forward?
- ✓ Who will we consult in order to develop curriculum, provide teacher training to elders and assistants, and to determine the logistics of the program?

Step 5. Assign roles and responsibilities.

❖ Increase accountability to one another

Visions do not just turn themselves into reality. They require the organized execution of hundreds of small and thankless tasks. Simply listing the tasks that need to get done is not enough; each committee member must be assigned a clearly defined role and be responsible for specific tasks, and these must be put down in writing. This helps prevent “freeloading,” where

some group members work little and others become resentful because they feel they are doing more than their fare share. The committee must also agree on logistical issues:

- ✓ How often should the committee meet, and where?
- ✓ Who is responsible for setting the meeting's agenda, for taking notes, for giving the teenager rides, for compiling the survey data, etc.?
- ✓ How do you set deadlines, and what happens if a committee member repeatedly misses the deadline for their tasks?

❖ **End each meeting with a quick wrap up**

To make sure all committee members are "on the same page" about who agreed to do what, it is helpful to end meetings with a five-minute wrap-up of decisions reached and assignments for next time. This helps clarify any remaining confusion, because it is often the case that what you say

and what other people hear are two different things.

Make sure you have created a culture where people feel comfortable asking for help if they do not know how to accomplish their task, and acknowledge that people will make mistakes along the way. That is inevitable in an experiment like this!

Step 6. Catalogue existing resources and decide how you will use them.

How will existing programs be incorporated into the new initiative? That is for the committee to decide, and depends on what your ultimate goal is. We were extremely impressed with both the family nest program flourishing under Terry Peterson and the Saturday roundtable program directed by Carrie Schommer. All existing programs that increase students' access to language instruction are valuable – that's the point, after all! But we think both Terry and Carrie would agree their programs have limitations.

Because of the strict entrance criteria and enormous time commitment required by Terry's family nest program, that model does not reach beyond a very small subset of the Upper Sioux population, even though it is excellent at creating proficient and fluent speakers. Carrie's program, on the other hand, is open to tribal members of all ages and proficiency levels. However, we think she would agree that one class a week is not sufficient to create fluent speakers.

Deciding on the goal is the first step, and then the committee can determine which elements of current programs it should incorporate into the new language revitalization initiative. Regardless, we believe that both Terry and Carrie are incredible resources for the community and the language steering committee, and their knowledge, teaching expertise, and years of experience should be taken advantage of in the new initiative. As experts in language

preservation, they should be used as consultants (but they should not “run the show” or have more authority than other committee members).

Other existing resources include Tim Blue and the charter school instructors, instructional materials, CDs, and lesson plans from the previous immersion program and the high school class. Take advantage of these resources – you do not have to reinvent the wheel!

Step 7. Take steps to minimize conflict.

Many community members expressed fear that a new language initiative will disintegrate into power plays and political infighting, just as programs have in the past. While it is important to recognize the real political threats to the success of a new program, it is even more important to believe, to know, and to internalize that success is possible. There *are* steps you can take to minimize conflict and resolve disagreements. We encourage you to find your own suggestions, but we offer a few below.

❖ **Require everyone to check politics at the door.**

This is the most important first step, and one that all tribes struggle with. But it is essential that all committee members agree to check politics and personalities at the door.

Keep Politics Out of Language
Language is not a place for politics or personalities. If you're going to survive as a people, you need to keep that in mind. Politics will play into the program if you left them. It does happen. Personality differences, disagreement about dialects, people making remarks about other people not being Indian, elders becoming irate about non-fluent speakers getting a teaching position. We can be our own worst enemies. The tribal government needs to take the first step, because language is no place for politics. Language is the key to our survival. Period.
-Jerry Ojibway, Ojibwe Language Program Coordinator

❖ **Acknowledge past failures, and use them to your advantage.**

As we have stated elsewhere, most tribes fail several times before they find a program that works. This is hard work, and you learn as you go. But you can use the failure of past programs constructively to draw out “lessons learned” for the new initiative.

Prioritize Language Over Dialect
Don't let dialect become problem – language first, then dialect later. Once the program is running, the elders can come in and respond for dialect. The fluent speakers need to come to agreement about that. They have to be in charge of the dialect politics. Once you get the basic structure of language flow, all fluent speakers will be needed and they need to be told that up front. How do we get our kids to understand our language? Just speaking the language doesn't mean you become an Indian. Language is culture, but you need someone who can blend the language and knows the culture to guide you – you need a spiritual advisor. They need to understand that's a big

responsibility, and it lies with them.

- Jerry Ojibway, Ojibwe Language Program Coordinator

Spend a meeting session to jot down things the tribe learned from past experiences. Ask, "What did not work last time that we should make sure to avoid this time?" Based on our discussions with community members, some of the factors contributing to the demise of the last immersion program include:

- Different visions between teachers and elders
- Poorly defined program goal
- Poorly defined roles/job responsibilities
- The purity of the language/creating modern words
- Bickering among elders

When you have compiled a list of "lessons learned," ask members to generate a list of ideas, positive thoughts, and suggestions about how to avoid making those mistake again. This session must stay positive.

Creating Modern Words

Our kids are modern kids. They see and experience a lot, and they don't have Blackfeet words for their experiences. They dance to MTV. We Blackfeet don't have words for that. But then I think of when the Blackfeet saw the first horse. They didn't have words for that either...Language evolves, and it is through children that we can make new words...We don't know the words that they will invent. But we do know the language rules, the language standards, and the old language philosophies. We have to be very strict in teaching those things so that the children can be inventive in the traditional way.

...The kids wanted to go to Pizza Hut in the next town. (There is no Blackfeet word for pizza.) One boy decided to use the Blackfeet word for rosehips, kina, which become red, tangy, and look like tomatoes...He combined it with napiyeeni for bread. In Blackfeet, anything with a roof is an oyis...So, the kids came up with kinanapiyeenioyis, rosehip bread-house. Pizza Hut, let's go!

- Darrell Kipp⁷

Elders as Teachers

You don't hire fluent elder speakers and give them jobs as housekeepers. You don't write job descriptions that include a lot of little maintenance tasks or even teacher's aide tasks. Be good to them, or they will be gone...Keep these fluent speakers actively talking to the children.

...[But] there will come a time when a fluent native language speaker comes to help you and things will not work out. And you may have to fire that speaker. We say, "We will never fire you - but you can fire yourself. If you are belligerent, uncooperative, if you bombard us with your excuses for living a disorganized life, you will leave sooner or later on your own because you can't keep us here as part of your confusing existence." If someone is not doing his or her job, they jeopardize the whole project...You have to get everyone thinking along those lines.

- Darrell Kipp⁸

❖ Increase accountability and transparency.

Having transparent, assigned roles and responsibilities minimizes conflict between group members because everyone is clear about what is expected of them and of other people. See Step 5 above.

❖ Communicate respectfully with each other.

How will meetings be conducted? How will people treat each other? Everyone must respect the rights of others to express their own opinion and to disagree. Diversity is strength – other people may have thought of something that has not occurred to you. The committee needs to create a culture where different opinions are valued and respected.

But everyone needs to communicate their idea or their opinion in a way that is respectful of the other people at the table:

- ✓ Don't interrupt each other.
- ✓ Do listen.
- ✓ Make sure everyone has a chance to be heard.
- ✓ If you are voicing a complaint, do not make it a personal attack.

❖ **Decide on a conflict-resolution process.**

Regardless of how many pains you take to avoid conflict, disagreements will probably arise. Before that happens, the committee members need to decide *how* you will handle conflict as a group. Have group members imagine a hypothetical: "let's say we come to an impasse about a sensitive issue" to generate a group discussion on how to resolve conflict, using the following questions as a guide. *Come to a consensus about the process and write it down.*

- ✓ Should the group elect a member to moderate (not control) the conversation?
- ✓ Should you bring in an outside facilitator/mediator?
- ✓ Does the group have to come to a universal consensus, or does majority rule?
- ✓ Should group members vote to decide the issue, and should the vote be public or secret ballot?
- ✓ Should anyone have veto power over the vote?

When a disagreement arises, you can pull out your "conflict guide" and follow the steps you created for yourselves. Group members are much less likely to take the outcome personally, interpret it as politics, or question the integrity of the process if they all agreed together on a system of how to resolve conflicts.

❖ **Clearly define relationships with other entities in writing.**

It is also important to decide what kind of relationship the language program will have with other institutions. What will be the relationship of the language program:

- ✓ With the tribal government?
- ✓ With the public schools?

This should also be put in writing.

What should the role of the YME school district be?

Public schools face a myriad of pressures in terms of meeting state and national standard assessment and organizing around time-on-learning mandates. In addition decreases in funding, as we have just experienced in the YME district, limit the human and financial resources available to students. These barriers hinder attempts to incorporate immersion, bilingual or Dakota history and culture classes into the curriculum. However, Principals Joey Page and Karen Norell have expressed good will towards working with the Upper Sioux towards increasing programming possibilities both during and after school hours.

Before we are able to work on programming for elective courses at the high school, after school programs or classroom workshops at the elementary level, we must work towards building relationships between the Upper Sioux parents and the non-native parents, teachers and administrators at the schools. Representatives of both communities must work towards creating a new Parent Teacher Associations through which relevant issues can be discussed. Before any programs are able to be decided upon the existing friction and distrust must be ameliorated. This will take the willingness and cooperation of both sides. Then, when it comes time for program implementation, the foundation for an equal partnership will have been laid.

The YME elementary school seeks to improve relations with the Upper Sioux by creating more of a presence of local history within the school through the organization of classroom visits, after school programs or traditional celebrations. In addition Joey Page hopes to increase cultural awareness within the staff and student body.

Karen Norrell supports the development of a Dakota Culture elective at YME High School. Development of such a course will require sustained and systematic commitment from community members and outside educators as the curriculum must be written in accordance with state and local school board standards. Development of such a course is highly advisable and welcomed by administrators, students and staff.

Successful relations with the YME school district stand imperative to the promotion of language programs in the future, especially if we aspire to promote a bilingual program for young graduates of an immersion preschool.

Step 8. Stay motivated, persevere through hardship, and you will succeed!

"The Reward"

Building your program will take five to ten years. It won't happen over a year. It will be a hard process....It will take you awhile to sort out people, to develop philosophies, and to appreciate each other...Even today, some of our best teachers are not fluent, but now they speak the language as much as

they can. They work hard...If we get in bad feelings with each other, we work to take care of them before a problem exists.

There is this old man...[who] comes to visit us often. "Do you folks ever receive a compliment?," he asked us. "No, actually, we receive almost none from almost no one," we reply...He says, "Your compliment will come...Some day, someone will wonder how it was that when all other tribes will have their language lost, how did it come to be that they all could speak their language?"

[The old man continued] "The people will think about this awhile and say to each other, 'Way back then, there were some people, and they built schools, and they put our parents in these schools. That is how they kept our language alive.' And that will be your compliment."

- Darrell Kipp⁹





REFERENCES

The following is a list of sources used in compiling this report. In addition to the references listed below, our March 2004 visit to the Upper Sioux reservation provided us with an abundance of knowledge reflected in the report. Resources used in the production of the Language Program Models section of the report are referenced in Appendix B: Resource List of Tribal Language Programs.

Alaska Native Knowledge Network has a database of culturally-based curriculum resources searchable by themes, grades, and culture. Online at <http://www.ankn.uaf.edu/IEWW.html>.

Burnaby, Barbara and Jon Reyhner eds. Indigenous Languages Across the Community Arizona: Northern Arizona University Press, 2002.

Cornell, Stephen. "Strategic Analysis: A Practical Tool for Building Indian Nations." Harvard: Malcolm Weiner Center for Social Policy, 1998. Document # PRS 98-10.

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Hawaiian Immersion Program, Aha Punana Leo: <http://www.ahapunanaleo.org>

Indigenous Language Institute: <http://www.indigenous-language.org>

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Kipp, Darell. "Encouragement, Guidance, Insights and Lessons Learned for Native Language Activists Developing their own Tribal Language Programs" Browning, Montana: Piegan Institute 2000.

Littlebear, Richard. "A Model for Promoting Native American Language Preservation and Teaching" (find on-line info)

Jerry Ojibway, Ojibwe Language Program Coordinator and a language activist for nearly fifteen years, has offered to consult the Upper Sioux on the project. He can be reached at: 218.878.8034 or jerryojibway@fdlrez.com

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<http://www.edu.gov.on.ca/eng/document/curricul/native/index.html>.

Pease-Pretty on Top, Janine. Native American Language Immersion: Innovative Native Education for Children and Families.

Peter, Lizette et al. "Assessing the Impact of Total Immersion on Cherokee Language Revitalization: A Culturally Responsive Participatory Approach" in J. Reyhner et al eds. Nurturing Native Languages Flagstaff, AZ: Northern Arizona University, 2003. http://convention.allacademic.com/aera2004/AERA_papers

The Rosetta Stone creates interactive language software for beginning and intermediate students, and Indian tribes such as the Mohawks have contracted with them to create a specialized dynamic immersion learning method using interactive technology. Online at www.Rosettastone.com/language Rescue

Short, D. (1994) "Integrating language and culture in middle school American history classes" (Educational Practice Report No.8). Santa Cruz, CA: National Center for Research on Cultural Diversity and Second Language Learning.

The US Department of Education has state education agency Indian education contacts who can help with funding opportunities, teacher credentials, and curriculum development. Ms. Yvonne Novack is the contact at the Minnesota Department of Education, reachable at (651) 582-8831 or Yvonne.Novak@state.mn.us.

US Department of Education Indian Nations Risk Task Force, "Indian Nations at Risk: An Educational Strategy for Action" 1991.

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Interviews

- Helen Blue, Upper Sioux Chairman, 3/29/04, 3/31/04, 4/23/04
- Dawn Chase, Indian Child Welfare Youth Specialist, 3/31/04
- Carrie Schommer, Saturday Language Roundtable Director, 3/31/04
- Tom Ross, Member-at-Large, 3/29/04
- Tim Blue, Charter School Director, 3/30/04
- Dean Blue, Upper Sioux Elder, 3/29/04
- Paula McRae, Parent Advisory Council Member, 3/30/04
- Nicole Ruff-Mulligan, Parent Advisory Council Member, 3/30/04
- Terry Peterson, Vice-President and Director of Family Nest Program, 3/30/04
- Karen Norrell, High School Administrator and Parent Advisory Council Member, 3/30/04
- Roberta , High School Teacher, 3/29/04 and 3/30/04
- Joe Page, Elementary School Principal, 3/30/04
- Karen Diver, Director of Special Projects, Fond du Lac Band of Upper Chippewa, 4/30/04
- Jerry Ojibway, Ojibwe Language Program Coordinator, 5/20/04



ENDNOTES

¹ Helen Blue, email communication, 4/15/04.

² Kipp, pp. 1, 6.

³ Rynkiewich, p. 1.

⁴ Kipp, Introduction.

⁵ Cherokee nation document www.cherokee.org/CurrentNewsRelease.asp quoted by Dr. Gloria Sly.

⁶ Kipp, p. 7.

⁷ Lipp, p. 25.

⁸ Kipp, p. 35.

⁹ Kipp, p. 14, 36.



APPENDICES

Appendix A: Guide to Culturally Responsive Program Evaluation

Appendix B: Resource List of Tribal Language Programs

Appendix C: Ontario Curriculum, Grades 1-8: Native Languages

Appendix D: Sample Survey

Appendix E: Language Program Funding Sources



Appendix A: Guide to Culturally Responsive Program Evaluation

Monitoring and Evaluation proves imperative in the success of all education programs. As “top-down” approaches to monitoring and evaluation undermine the “holistic” intent of indigenous language preservation programs, the Culturally Responsive Evaluation seeks to promote participatory and emancipatory goals in which the evaluator moves from the role of controller to collaborator. This evaluation seeks not to do anything to the program coordinators and participants, but rather to do to be done by them, with them and for them...in hopes of strengthening community.

Characteristics of a participatory evaluation model

- ❖ **It is ongoing:** It starts at the beginning of the planning process and continues daily until the end of the program year or cycle.
- ❖ **It takes many forms:** Evaluation tools might be interviews, discussions, observations, surveys, self-reflections in journals, progress assessments.
- ❖ **It is inclusive:** It includes the perspectives of all stakeholders, regardless of age or rank
- ❖ **It is culturally responsive:** It is sensitive to the values and traditions of the Upper Sioux people. It responds to your needs, concerns and issues, not those of someone from outside the group of stakeholders.
- ❖ **It is useful:** Only by honestly reflecting on perceived problems individually and as a group can those problems be remedied to build a stronger foundation for the future.
- ❖ **It is thorough:** It takes into account the *whole* picture. Every aspect of the program presents at least one indicator of success the needs to be explored, observed and given value to.

Steps to creating a culturally responsive evaluation process

1. Identify the stakeholders: Anyone who has something to gain or lose as a result of the program

2. Develop a mission, vision or unifying purpose: in this identify key phases
3. Take Stock: Generate a list of key activities that stakeholders see as crucial to the functioning of the program
4. Develop Stakeholder perspectives: what is each person going to give and receive from the process?
5. Negotiate: Does everyone agree on the given roles and goals in the process?
6. Report: To each other and to the larger community.
7. Plan for the future: What is your goal in 1 month? In 3 months? In a year?
8. Share the results with others: Value their opinions on the process and progress, ask for recommendations for improvement in the future.

Planning

1. How much progress is made?
2. How much learning takes place?
3. How sufficient is it?
4. How well it prepares us for the next step?
5. How inclusive it is?
6. How well it incorporates everyone's point of view?

Training of Teachers

1. How well it meets the teachers' expectations
2. How satisfied the teachers are with it?
3. How well it prepares the teachers to meet the challenges of the classroom?
4. How consistent it is?
5. How well it is attended?
6. How timely it is?

Immersion Team

1. How much input is given according to individual styles?
2. How satisfied they are with the progress of the program in meeting the goals they set?
3. How involved they are according to their individual capabilities?
4. How well they endorse the program?
5. How well they cooperate and use teamwork to get tasks completed?

Immersion Teachers/Classroom Teachers/Camp Leaders

1. How much enthusiasm and pride they have in their work
2. How dedicated they are to the program?
3. How patient they are with the children themselves?
4. How much they use Dakota both in and out of the classroom?
5. How much they feel supported and assisted by the immersion team, the parents and the upper Sioux community?



Appendix B: Resource List of Tribal Language Programs

This section highlights resources relative to researching language program models and relevant resources. The first section of the Appendix provides descriptions of and links to on-line language program resources. These resources serve as an excellent starting point in developing your own model to fit the Upper Sioux context. Several of the sites include curriculum and program modeling/managing links. The second section of the Appendix highlights recent books and articles on the importance of language preservation initiatives. The final section of the Appendix highlights various Native American language preservation models. These models, presented in no particular order, are meant to be used as “jumping off points” in researching the successful initiatives of other US tribes.

Section 1: On-Line Language Program Resources

The WESTED foundation works to build on community knowledge to foster culturally relative curriculum, instruction and assessment. Their website boasts a number of language links. Several relevant links are listed below. Additional links at WESTED can be found at:http://www.wested.org/lcd/indigenous_II.htm

Native Language Education Network (NLEN)

<http://www.sedl.org/xculture/native/nlen.html>

Created by the Southwest Educational Development Laboratory (SEDL), the Native Language Education Network (NLEN) web site provides information and relevant historical facts regarding the preservation of Indigenous languages and how education can further this goal. This web site explores recent language preservation initiatives and policy effecting Indigenous languages. The site also highlights existing efforts to maintain Indigenous languages in SEDL's five state region (Texas, New Mexico, Arkansas, Louisiana, and Oklahoma) and elsewhere in the United States. The goals of the NLEN project were established as a result of a task force of American Indians in SEDL's region. The web site concludes with links to other resources related to Indigenous language education.

Native American Languages

<http://www.mcn.net/~wleman/langlinks.htm>

From the Cheyenne Language Web site, this Native American languages page offers links to more than 40 Indian languages, specific language preservation links, and regional family language sites. Additionally, a variety of linguistic resources, children's literature, computer resources, and

multicultural/bilingual teacher training links are available. Recent books on Native American languages, conferences and workshops, and legislation are addressed in this single location for those interested in Native American and Indigenous languages.

Native American Language Resources on the Internet

<http://hanksville.phast.umass.edu/misc/NALanguage.html>

Useful to the Native American and education communities, the Native American Languages Resources on the Internet Web site highlights general language preservation sites, as well as Indigenous language sites specific to Native American tribes, Latin American languages, Canadian Native languages, and other Indigenous languages worldwide.

Living Languages of the Americas

<http://www.sil.org/lla/>

Prepared by the Summer Institute of Linguistics, Inc., in Dallas, Texas, Living Languages of the Americas has been compiled as a reference tool that documents the wide diversity of languages and cultures in the Americas. Within each country's presentation, the front portion lists alphabetically all the known languages of that country along with relevant information about each language. Following the language information is a bibliographic listing of publications that relate to the languages of that country (from Web site).

IPOLA: Institute for the Preservation of the Original Languages of the Americas

<http://www.collectorsguide.com/fa/fa059.shtml>

The Institute for the Preservation of the Original Languages of the Americas collaborates with indigenous communities to preserve and perpetuate oral traditions and languages of the original inhabitants of the Western Hemisphere. IPOLA facilitates programs in four areas; preservation, perpetuation, public education, and information sharing. The site offers current, valuable knowledge about the state of language issues for American indigenous peoples.

The Society for the Study of the Indigenous Languages of the Americas

<http://trc2.ucdavis.edu/ssila/default.asp>

The Society for the Study of the Indigenous Languages of the Americas (SSILA) was founded as the international scholarly organization representing American Indian linguistics. The web site offers SSILA's Newsletter, connection to Journals and academic work in the field, language learning materials for North American Indian languages, and a calendar of upcoming events relating to indigenous languages. New on the site is a searchable database of more than 650 books, including abstracts and ordering information.

The Center for World Indigenous Studies (CWIS)

<http://www.halcyon.com/FWDP/cwisinfo.html>

CWIS is an independent, non-profit research and education organization

dedicated to wider understanding and appreciation of the languages, ideas, and knowledge of indigenous peoples and the social, economic and political realities of indigenous nations. The organization's work consists of domestic and international policy, research, education, documentation and publication. The Center serves as a clearinghouse of ideas between nations and between nations and states governments.

The following Web addresses link to relevant documents relating to Indigenous language preservation and revitalization:

Congressional Policy Documents, Native American Languages Act of 1990

<http://www.ncbe.gwu.edu/miscpubs/stabilize/ii-policy/>

This site links to documents outlining research findings, definitions, declaration of policy, and evaluations from Congressional policy regarding Public Law 101-477, portion of Title I - Native American Languages Act, October 30, 1997.

Endangered Native American Languages: What Is to Be Done, and Why?

<http://ourworld.compuserve.com/homepages/jwcrawford/brj.htm>

Revised version of an article in the Bilingual Research Journal, special issue on Indigenous Language Education and Literacy, vol. 19, no. 1, Winter 1995 (from web site).

Stabilizing Indigenous Languages, Gina Cantoni, Editor

<http://www.ncbe.gwu.edu/miscpubs/stabilize/index.html#Table>

This document from a Monograph Series, sponsored by the Northern Arizona University Center for Excellence In Education, contains four main sections describing the elements necessary to stabilize Indigenous languages and concludes with references and links to additional papers on the subject. The paper discusses the needs and rationale for language stability, the language policy dictated by the U.S. government, the importance of families and communities in this process, and educational considerations of teaching the native language in schools (from table of contents).

Endangered Languages

<http://ourworld.compuserve.com/homepages/jwcrawford/endanger.htm>

This site looks at endangered languages as an issue in U.S. language policy. It links to several documents and additional web sites on threatened language topics, including; conference highlights and announcements, connection to an online newspaper devoted to endangered languages, links to actual native languages, and archives of language related listservs.

Section 2: Texts found On-Line

Reyhner, J.; Trujillo, O.; Carrasco, R.L.; & Lockard, L. (Eds.). (2003).

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Reyhner, J. (Ed.). (1997). Teaching Indigenous Languages. Flagstaff, AZ: Northern Arizona University. On-line at http://jan.ucc.nau.edu/~jar/TIL_Contents.html

Littlebear, Richard. A Model for Promoting Native American Language Preservation and Teaching on-line at: http://jan.ucc.nau.edu/~jar/SIL_Appendix.html

Jon Reyhner "Selected Resources on Native American Language Renewal" available on-line at: http://jan.ucc.nau.edu/~jar/SIL_Appendix.html (This site, provides a comprehensive list on on-line texts and documents relating to language preservation programs and relevant links)

Section 3: Program Models for Further Exploration

Tribe: Seminole

Location: Hollywood, Florida

Program title: Pull-Out Program

Summary: Students in K-5 remain on the reservation every Friday during the school year to take language and culture classes. Fluent speakers are the lead teachers; tribal workers receive time off to assist or teach in the program. Parents are expected to be involved in the child's learning. Courses include History and Language; Reading and Writing; Language and Games; Crafts and Language; Traditional Seminole Math and Science.

Tribe: Seminole

Location: Hollywood, Florida and surrounding towns

Program title: Florida Native Language Course

Summary: The weekly language class is aimed at high school students and serves as a foreign language requirement (1/2 elective credit is given). The class meets for a duration of fifteen weeks to help students learn the Creek alphabet and developing writing skills in Creek. In addition, enrolled students must work with a fluent Creek speaker for two hours each week outside of class to develop conversational skills and learn about Seminole legends, songs, art, values, and government functions.

Tribe: Navajo

Location: Farmington, New Mexico

Program title: Navajo Prep School

Summary: The school educates motivated, college-bound Navajos to become leaders in their communities. The school receives more than 400 applications annually but can accept only 60 students. The students reside in on-campus dorms and the school's academic courses are grounded in Navajo philosophy, with two courses in Navajo language.

Tribe: Cherokee

Location: Tahlequah, Oklahoma

Program title: Cherokee National Children's Choir

Summary: The children's choir sings traditional songs and hymns in the Cherokee language, many of which date back to the Trail of Tears when the Cherokee were forced from Georgia into Oklahoma. Forty Cherokee youth were selected for the choir three years ago. The choir performs at functions around the US, keeping the native language alive through ceremonies and performances, and keeping the youth involved in their language and culture. The Cherokee tribe also offers language classes at Sequoyah High School and has three immersion classrooms for 3-5 year olds.

Tribe: Cherokee

Location: Tahlequah, Oklahoma

Program title: Cherokee Nation History Course

Summary: The forty-hour college-level History Course is a mandatory training for all tribal employees, native and non-native alike. It serves to reinforce employees' connection to their work, empower native Cherokees and teach them about self-determination, and dispel misperceptions about Indian people and Cherokee history. The course has a 1,200-page reading packet, and teachers rely on lectures, guest speakers, group discussions, role-plays, and case studies to immerse students in Cherokee history. Approximately 1,300 tribal employees and 600 community members have taken the course. The course is currently being adapted for children.

Tribe: Cherokee

Location: Tahlequah, Oklahoma

Program: Preschool Head Start

Summary: Immersion Head Start program stressing the Cherokee language. The community believes that language serves as the building block for eventual bilingualism and preservation of the Cherokee language. They stress teacher training for the elders and for the classroom assistants. For more information see: www.cherokee.org

Tribe: Chickaloon Tribe

Location: Chickaloon, Alaska

Program title: Ya Ne Dah Ah (Ancient Teachings) School

Summary: the Ya Ne Dah Ah school is a full-time, year-round tribally owned and operated day care and elementary school. Its curriculum combines traditional teachings with modern subjects. The school has twenty students, and parents are heavily involved and volunteer their time to teach, provide transportation, and organize school events. Students learn their native Ahtna Athabascan language through language classes as well as math, culture, social studies, and art. Pilot programs include educational units in Songs & Dance, Potlatches, Fish Traps & Wheels, Birch Bark Basket Making, and Yenida's Stories, all of which feature reading materials, hands-on activities, and multimedia videos.

Tribe: Native Hawaiians

Location: Hawaiian Islands

Program: Kula Punana Leo Preschools

Summary: Students are taught only in Hawaiian with mandated parental support. Children learn with the support of elders and certified early childhood education teachers educated at the University of Hawaii. Utilize classroom activities such as learning colors, weather, names and animals as well as storytelling in Hawaiian. These successful programs have led to bilingual elementary schools and upper schools throughout the Hawaiian Islands.

Tribe: Ojibwe

Location: Minnesota

Program: Various Language Preservation/Acquisition programs

Summary: The Ojibwe programs serve 350 students from toddlers to teens. Toddlers begin in a Head Start program on the reservation where they have 4-8 hours of immersion language instruction each day. Kindergarten- grade 12 students have 45 minutes a day at their reservation school. Children not attending the tribe's school can receive language instruction via video conference. They emphasize usefulness and run and believe that learning will take place only if the curriculum is relevant and enjoyable. They rely on conversations, songs, comic books and classroom interaction. The elders team teach so that students can hear how language is used in actual conversations and interactions. For further information see: www.millelacsojibwe.org

Tribe: Apache

Location: San Carlos, AZ

Program: Apache Language and History Program

Summary: A state school on the reservation for grades 9-12 provides exposure to the Apache language in reading, writing and speaking as an elective course. Approx. 50 students enrolled. There are no textbooks.

Tribe: Arapaho

Location: Missoula, Montana

Program: Immersion Preschool

Summary: Total immersion language school that includes two preschools for children ages 3-4. The classes are held five days a week and are staffed by seven teachers and one administrator. There are plans to expand the program to include curriculum up to grade 2.

Tribe: Chickasaw Nation

Location: Tishomingo, OK

Program: Elementary School Program

Summary: A language retention initiative began in 1995. As part of the state education curriculum, Chickasaw is taught once a week for grades 1-4 in public schools. Children work with books, tapes and two dictionaries. There are also conversational classes with elders from the community. There are plans to have mandatory language and history classes for tribal employees.

Tribe: Hoopa

Location: Hoopa, CA

Program: Head Start and Language Development Initiative

Summary: Language learning is offered through a Head Start immersion facility, the public schools and adults classes. Coyote books written in both Hoopa and English are available. Language instruction includes the use of flash cards, vocabulary

building exercises, puppets and summer programs with extensive language and culture components for all ages. The Hoopa program uses an apprentice system of an elder paired with an apprentice at all levels.

Tribe: Cheyenne

Location: Eagle Butte, SD

Program: Lakota Language Program

Summary: The program began in January 1995 when the tribe enacted a language code. There are daily classes which teach language and culture for approximately 1300 students in grades k-12. There are 8 Lakota teachers who develop their own materials. Once a year the Lakota Knowledge Bowl is held, a Jeopardy! like game in which children compete answering questions about Lakota history, tradition and culture.

Tribe: Seneca

Location: Salamanca NY

Program: Language Preservation Initiative

Summary: Weekly classes offered from grades K-12 focusing in language, history and tradition. Classes are held in the local public schools. Evening programs are offered for parents.



Appendix C: Ontario Curriculum, Grades 1-8: Native Languages

The following excerpts are taken from the Ontario Curriculum Grades 1-8: Native Languages. The full text (and pdf file) can be found online at:
<http://www.edu.gov.on.ca/eng/document/curricul/native/index.html>.

The Purpose of *The Ontario Curriculum, Grades 1-8: Native Languages, 2001*

This document sets out the minimum expectations that students enrolled in Native language programs are required to achieve in each grade from Grade 1 to Grade 8. It also provides a list of language elements for each grade. The language elements introduced in one grade are broadened or reinforced in subsequent years, thus permitting a steady growth of knowledge and skills from grade to grade. [...]

Policies Relating to Native Language Programs

[...] All Native language programs are to be offered during the school day. A minimum of 20 minutes should be allocated to the program per day in Grades 1, 2, and 3, and 40 minutes should be allocated per day in Grades 4 to 8. When a school board decides to offer a Native language program at the elementary level, it should take into account that the program must be offered through to the end of secondary school.

The Native language program may be offered in any of the following languages: Cayuga, Cree, Delaware, Mohawk, Ojibwe, Oji-Cree, and Oneida.

The Aims of the Native Language Program

The principal aims of the Native language program - the development of language skills and the development of cultural awareness - are inseparable. Cultures vary in the way they view different aspects of life as well as in the ways in which they express ideas and feelings about these aspects of life. Learning a language, therefore, involves discovering a culture's distinctive forms of expression. The Native language program develops an understanding of the nature of language, basic communication skills in Native languages, and an appreciation of Native cultures in Canada and the rest of North America.

The Native language program is not designed to make students fully bilingual; rather, the program offers students the opportunity to develop a basic command of a Native language that can be expanded through further study or through contact with other speakers of the language.

The program allows students to develop their language skills and improve their use of language through study, practice, and communication. Students are given learning opportunities that will allow them to develop their language skills in all three areas of language use - oral communication, reading, and writing. Students will thus have opportunities to listen to various forms of oral communication and to understand ideas and concepts expressed in the Native language under study; to talk about their experiences and to express their thoughts and feelings with clarity and confidence; to read written materials in the Native language, including its literature, with growing proficiency; and to write in the Native language using a Native language writing system. In addition, students will become familiar with the traditions, customs, social structures, history, and arts of the pertinent Native culture. Activities that will

allow students to link their classroom experiences with life in their community and in other communities through electronic technology will also be emphasized.

The elementary curriculum for Native language programs is designed to prepare students for success in Native language programs at the secondary level. The expectations that form the basis of the secondary school curriculum build on the knowledge and skills that students acquire in their elementary programs.

Curriculum Expectations and Achievement Levels

The Ontario curriculum for Native language programs comprises two elements: curriculum expectations and achievement levels. The expectations identified for each grade describe the knowledge and skills that students are expected to develop and to demonstrate in their class work, on tests, and in various other activities on which their achievement is assessed. The achievement levels are to be used in assessing students' achievement of the expectations.

Two sets of expectations are listed for each grade. The *overall expectations* describe in general terms the knowledge and skills that students are expected to achieve in all *strands*, or broad curriculum areas, by the end of each grade. The *specific expectations* describe the expected knowledge and skills that are fundamental to the Native language program as a whole, they sometimes remain the same from grade to grade or are only slightly modified to indicate a higher level of difficulty. The sequential progression from grade to grade is more evident in the specific expectations, which describe the knowledge and skills expected at particular stages in more specific terms.

The specific expectations are organized into three strands, which correspond to the three main areas of language use: oral communication, which includes listening and speaking; reading; and writing. This organization is not meant to imply that the expectations in one strand are achieved independently of the expectations in the other strands.

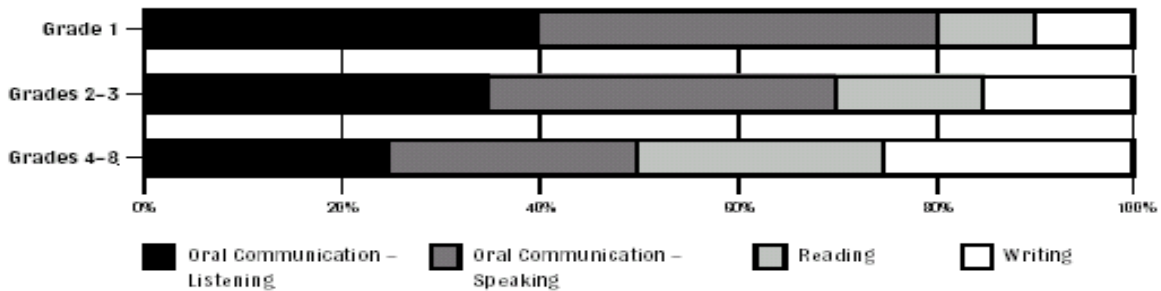
Planning Student Programs

The Native language curriculum emphasizes the development of language skills through oral communication, particularly in the early grades. In Grades 1 to 3, teachers should plan their programs so that classroom instruction centers on listening and speaking skills. In Grades 4 to 8, all four language skills will be developed, and an increasing amount of time will be spent on reading and writing. Oral communication, however, should remain an important focus through all grades. (The accompanying chart illustrates an appropriate allocation of time to the three strands of the program over the course of eight grades.) Learning activities must include an appropriate balance of the skills of oral communication, reading, and writing in each grade, and the evaluation of student achievement must reflect the emphasis in the curriculum on the development of oral communication skills.

Special attention is given in the curriculum to the Native oral tradition. With the help of Native speakers from the community, teachers should plan learning experiences that will allow students to listen to and retell traditional Native stories, legends, and histories, and to sing traditional songs. Aspects of Native culture and philosophy should be integrated in language learning activities throughout the grades so that students may have opportunities to see Native culture and values as an integral part of the language they are studying. [...]

Native language programs should aim to develop language skills in contexts that students will see as useful and relevant. The programs should be designed so that elements from the other curriculum areas are integrated into the language program. An integrated language program will help students to see connections and relationships among ideas, people, and things, and to relate their learning not only to other subjects but also to the world outside the school.

Approximate Allocation of Class Time to the Three Strands in Native Language Programs



Native-language teachers should provide activities and assignments that are interesting and meaningful to students. Interviews, oral presentations, dramatizations and simulations, dialogues, and cooperative games are examples of effective communication activities. Frequent opportunities to interact with Native speakers will not only reinforce the relevance of language learning for students, but will also allow them to develop an awareness of the richness and idiosyncrasies of the language and to appreciate its subtleties. Students should also have numerous opportunities to interact with one another both on a one-to-one basis and in small- and large-group activities. Whenever possible, students should also take advantage of the resources of electronic technology in developing the four language skills.

Elders, parents, and other community members can play an important role as classroom resources. For example, they can provide valuable input in selecting the dialect and orthography to be used in the program. The Native language program offers many opportunities for maintaining continuity between the classroom and the family, and between the classroom and community activities.

The Role of Students

Students have responsibilities with respect to their learning, which increase as they advance through elementary and secondary school. Students who are willing to make the effort required and who are able to apply themselves will soon learn that there is a direct relationship between achievement and hard work, and will be motivated to work as a result. There will be some students, however, who will find it more difficult to take responsibility for their learning because of special challenges they face. For these students, the attention, patience, and encouragement of Native-language teachers can be extremely important factors for success. However, regardless of their circumstances, learning to take responsibility for their progress and achievement is an important part of education for all students.

The Role of Parents

Studies have shown that students perform better in school if their parents are involved in their education. Even if they do not speak or understand a Native language, parents still have an important role to play in supporting their children's learning of the language, as well as their school attendance and academic performance. By familiarizing themselves with the curriculum, parents will be able to discuss their children's work with them and with their Native-language teacher. Knowledge of the overall and specific expectations in the various grades will also help parents to understand how students' work is evaluated, to interpret their children's report cards, and to work with the teacher to improve their children's learning and academic performance.

Parents can also demonstrate their interest in their children's education in many other ways; participating in parent-teacher conferences, working on or with the school council, and encouraging their children to complete assignments at home are three obvious examples. In the case of Native language programs, it is particularly important for parents to reinforce the value of the Native language and culture.

The Role of Native-Language Teachers

Native-language teachers must make every attempt to motivate students to learn a Native language by providing a supportive and stimulating environment for language learning. Language skills should be introduced and practiced in contexts that are both relevant and interesting for the students so that they can see the value of what they are learning.

Teachers should select the teaching and learning strategies that will best promote student learning of the Native language under study. These may include student-directed activities and multidisciplinary strategies, in which language learning is related to other subject areas, such as geography and history. Whatever the methods and strategies used, teaching in a Native language program must take into account the needs of the students, the learning styles of individual students, and the resources available. It must also focus on the importance of building strong personal values and positive attitudes both towards the Native language and towards learning in general. Language learning activities that are based on students' interests, needs, and desire to communicate will achieve the best results in the Native language classroom.

It is also necessary for Native-language teachers to work with the principal of the school and the First Nation community in choosing the dialect and orthography for the program, in conducting the ongoing review of the program, and in developing long-range plans for the program. Native-language teachers should consult parents and other teachers in the school about the background and needs of students in Native language classes. It is also important for Native-language teachers to take part in special language-related school events, such as Language Week.

The Role of the Principal

The principal has a significant role in the development, implementation, and evaluation of the Native language program of the school, and can contribute to its success in various ways. He or she can encourage second-language teachers - Native-language and FSL teachers - to work together in developing language-teaching materials and to share language-related resources. The principal can also encourage Native-language teachers to work with classroom teachers to integrate Native language instruction and learning in other areas of the curriculum. It is the responsibility of the principal to provide assistance and advice to Native-language teachers and to encourage them to participate in professional development activities that focus on Native language programs and their delivery.

The principal should take a leading role in promoting the Native language program. For example, he or she can initiate or take part in organizing special school-wide events that focus on the use of the Native language or aspects of Native culture; encourage the First Nation community to support the Native language program and to assist in making decisions about its design and goals; and encourage both parents and knowledgeable members of the community to participate in the program as classroom resources. The principal should also maintain effective liaison with the First Nation community and keep parents informed about the effectiveness of the program.

The Role of the Community

The success of Native language programs depends on the involvement of community members at the local level and the overall support of First Nation communities. Often Native-language teachers and fluent speakers of the language in the community are the only advocates of Native language programs. It is essential that Native-language teachers and all those involved in the development of Native language programs do all they can to ensure that this support base is broadened. If First Nation communities do not play an active part in promoting and supporting the teaching of Native languages in schools, the cultures of Native peoples - the traditions, values, beliefs, and unique world view inherent in Native languages - may very well become extinct. It is particularly important that parents and members of the local community reinforce the value of the Native language and culture.

If the Native language program is to be effective and relevant for the students of the community, it is essential that First Nation community members agree about certain basic aspects of the program. Therefore, it is of the utmost importance that speakers of Native languages be involved in local policy decisions regarding dialect and orthography. Local Native organizations other than schools need to recognize and endorse the efforts of students to revitalize Native languages. For example, local Native newspapers could keep the issue of language in the forefront by reporting on student activities in Native language programs. Local radio stations could provide programs that focus on the vocabulary or other aspects of a Native language. Stations using the Native language could broadcast songs, chants, and stories that can be learned by listeners. Local band administration offices could play a leadership role for the community by officially adopting the Native languages for administrative purposes and the conduct of daily business in the community, including road and public building signage, and community notices. Organizers of public functions in the community could include a Native language portion in the program to demonstrate that Native languages are valued. Members of the community can support the Native language program by acting as resource persons in a variety of ways; for example, they can offer to speak to students about cultural traditions, tell stories that reveal Native values, and answer students' questions about a variety of topics.

ACHIEVEMENT CHART - NATIVE LANGUAGES, GRADES 1-8				
Knowledge/Skill	Level 1	Level 2	Level 3	Level 4
Communication	The student communicates:			
	with limited accuracy and clarity in structured situations using few of the required basic forms and structures, and little of the required vocabulary	with some accuracy and clarity in structured situations using some of the required basic forms, structures, and vocabulary	with considerable accuracy and clarity in both structured and informal situations using most of the required basic forms, structures, and vocabulary	with a high degree of accuracy and clarity in both structured and informal situations using all of almost all of the required basic forms, structures, and vocabulary
Listening and	The student demonstrates understanding:			

reading comprehension	of few of the ideas communicated relying on non-verbal cues	of some of the ideas communicated using some verbal cues, but relying mostly on non-verbal cues	of most of the ideas communicated relying mostly on verbal cues, but also using non-verbal cues	of all or almost all of the ideas communicated relying on verbal cues and taking non-verbal cues into account
Organization of ideas	The student organizes:			
	by closely following an example	by using an example and making minor changes	by making some changes and additions to an example and also creating own forms of expression	by making significant changes and additions to an example and/or creating own forms of expression
Application of language knowledge <i>(grammar, vocabulary, spelling)</i>	The student applies language knowledge:			
	with limited accuracy and effectiveness using few of the required language elements	with some accuracy and effectiveness using some of required language elements	with considerable accuracy and effectiveness using most of the required language elements	with a high degree of accuracy and effectiveness using all or almost all of the required and language elements
Knowledge and understanding of culture	The student demonstrates:			
	limited knowledge and understanding of aspects of Native culture	some knowledge and understanding of aspects of Native culture	considerable knowledge and understanding of aspects of Native culture	thorough knowledge and understanding of aspects of Native culture

Note: See the website address for more specific guidelines on achievement expectations for each grade level.



Appendix D: Sample Survey

The following survey contains suggested questions to measure community interest and potential participation in a new language program. This is an exhaustive list. In order to increase return rates, surveys sent to the community should have no more than 10 questions. These questions should merely be used as guidelines in the development of your own survey. Once a program model is decided upon all stakeholders in that model should be surveyed to determine how the program should develop.

Language Preservation Initiative Survey

- ❖ Do you currently participate in a language program?
- ❖ What is your age?
- ❖ Do you reside on or off the reservation?
- ❖ Do you consider yourself a fluent speaker?
 - ❖ If yes, are you willing to share your knowledge with the community?
 - ❖ What would you be interested in teaching?
 - ❖ What kind of environment would you be interested in working in?
 - ❖ What would you expect for compensation?
- ❖ If you are not fluent are you interested in learning the language?
- ❖ Are you interested in participating in a history and culture program?
- ❖ If you are the parent of a child under that age of 6 would you consider enrolling your child in an immersion early childhood education program?
 - ❖ If yes, will you be willing to work with the child at home, after school?
 - ❖ If no, why are you unwilling to enroll your child?
- ❖ If you have children between the ages of 7-12, would you consider enrolling your child in an after-school language/culture course or a summer camp program?
 - ❖ Would your child be interested?
 - ❖ Will your ability to enroll your child in an after school or summer camp program depend upon it's location (ie. on or off reservation?)
- ❖ If you are a teenager, would you be interested in an elective course at YME High School on Dakota language, history and tradition?
 - ❖ If yes, what are you interested in learning about?
- ❖ If you are an adult with or without children, would you be interested in participating in a language course?

- ❖ What would you want to learn in the course?
- ❖ If you are a certified teacher or day care provider, would you be interested in working on a language program as a co-teacher?
 - ❖ If yes, what type of environment would you be willing to work in? (ie. preschool immersion, after school, high school elective)
 - ❖ What concerns, if any, would you have on working with the program?
- ❖ Do you feel that a language program is a good way to promote community participation and strengthen tribal identity?
 - ❖ If no, what would you suggest?
- ❖ Would you be willing to serve on a steering committee to develop the program?
- ❖ If you are a parent of a child that attends YME schools would you be willing to serve on school PTA's?
- ❖ Are you able to look past the failed programs of the past in order to lend your support to a new program?
 - ❖ If no, why not?
- ❖ What are the main things that you would like to see a language program do?
- ❖ If you are not in favor of utilizing language to increase community participation and strengthen tribal identity, what type of programming would you suggest?



Appendix E: Language Program Funding Sources

The following list of funding sources seeks to provide a guide towards the procurement of public and private funding to implement and sustain a language program. This list is by no means exhaustive, and is intended to serve as a starting point in the process of researching foundations and institutes that bestow grants for language acquisition/revitalization and cultural immersion programs in Native American communities. It should be noted that retention of a skilled grant writer will prove imperative in securing funding.

Administration for Native Americans (ANA) U. S. Department of Health and Human Services promotes the goal of social and economic self-sufficiency of **American** Indians, Alaska Natives, and **Native** Hawaiians. Offers grants for programs dedicated to economic development, community building and preservation of tradition.
www.acf.dhhs.gov/programs/ana/

Native language preservation and education programs in tribal communities Annenberg Foundation. Grants dedicated to education, child development, and culture. <http://www.whannenberg.org/>

Blandin Foundation strengthen rural Minnesota communities. We concentrate our programs and grants on the economic development and community participation initiatives. www.blandinfoundation.org

Monthly publication. Cottonwood Foundation Box 10803 White Bear Lake, MN 55110 E-mail: cottonwood@igc.org <http://www.cottonwoodfdn.org> Grants up to \$1000 to promote cultural diversity

Educational Foundation of America. Seeks to improve individual lives through educational endeavors to strengthen the world around them. <http://www.efaw.org/>

Native Americans The Endangered Language Fund. Provides excellent links to funding sources and resources for Native American language programs.
<http://sapid.ling.yale.edu/~elf/resources/>

Grants for language projects Ford Foundation. Sizable grants available for language preservation initiatives. www.indigenous-language.org/resources/directory/funding.html

Indian Giver: Native American Grantmaking First Nations Development Institute Eagle Staff Fund The Stores Building 11917 Main Street Fredericksburg, VA 22408

Historic Preservation Fund Grants to Indian Tribes and Alaska Natives
<http://www2.cr.nps.gov/tribal/> Grants up to \$50,000

Native Languages of the Northwest W. K. Kellogg Foundation One Michigan Avenue
East Battle Creek, MI 49017-4058 Tel 616 968-1611 Fax 616 968-0413

Lannan Foundation Indigenous Communities Program (ICP) www.lannan.org
Supports efforts toward the revitalization and preservation of native languages
Darryl Kipp and Aha Puna Leo received initial grants through this organization

John D. and Catherine T. MacArthur Foundation. Provides educational grants to
support new and existing programs. www.macfound.org

National Endowment for the Humanities (NEH) Dictionaries Native Americans in
Philanthropy. Funding resources and links for language and culture programs.
www.indigenous-language.org/resources/directory/funding.html

Head Start early childhood education grants with focus on language immersion:
<http://www.acf.hhs.gov/programs/hsb/grant/>

The Shakopee Mdewakanton Sioux (Dakota) Community and Chairman Stanley
Crooks have a charitable foundation that funds language programs. The tribe's
website is <http://www.ccsmdc.org/>.

The Native Languages Initiative of the Grotto Foundation provides grants for
Minnesota language preservation projects to federally recognized tribes and non-
profit organizations. Their grant guidelines and application procedures can be found
at http://www.grottofoundation.org/native_fset.html.

Department of Health and Human Services listing of grant opportunities within the
Administration of Children and Families. This link is to a grant available to American
Indian-Alaska Natives for a Head Start-University Partnership program, but
additional grants can be found online at
<http://fedgrants.gov/Applicants/HHS/ACF/OA/HHS-2004-ACF-OPRE-YF-0002/Grant.html>.

The Native Languages Initiative of the Grotto Foundation provides grants for
Minnesota language preservation projects to federally recognized tribes and non-
profit organizations. Their grant guidelines and application procedures can be found
at http://www.grottofoundation.org/native_fset.html.

The federal government's clearinghouse for grants has a searchable database of all
federal grants as well as other resources about writing and applying for grants.
Online at <http://www.grants.gov/Find>.