Language, Identity, and Community.
An Analysis of the Kha'po' Owingeh Language Program

Presented to the
Santa Clara Pueblo

Prepared by
Allison Celosia and Michael Dabrieo
A101. Native American Nation Building II
Harvard University Native American Program

May 16, 2014

Client Contact.
Santa Clara Pueblo
PO Box 580
Española, NM 87532

Fred Martinez
Tewa Language Program, Director
fmartinez@santaclarapueblo.org

Alvin Warren
Tribal Council, Treasurer
treasurer@santaclarapueblo.org

© **2014** Harvard University Native American Program

The views expressed in this report are those of the author(s) and do not necessarily reflect those of the Harvard University Native American Program or Harvard University. For further information and reproduction permission, contact the Harvard University Native American Program at (617) 495-9918 or http.//hunap.harvard.edu.

We would like to thank Professor Dennis Norman and Course Assistant Patrese Atine, as well as our colleagues at the Harvard University Native American Program, the Native American Nation Building II Course, and at the Harvard Graduate School of Education for their contributions and support in completing this project. We would also like to thank the Santa Clara Pueblo for their guidance and generosity. Fred Martinez and Alvin Warren served as invaluable resources regarding the goals and outcomes of this project.

Table of Contents

Executive Summary………………………………………………………………… 6

Part I. Overview of Partnership……………………………………………………….. 7
i. Program History
ii. Current Conditions
iii. Project Goals and Timeline

Part II. Research Methodology and Analysis………………………………………. 11
i. Methodology Overview
ii. Quantitative Data and Analysis
iii. Qualitative Data and Analysis

Part III. SWOT……………………………………………………………………… 23
i. SWOT Assessment
   a. Strengths
   b. Weaknesses
   c. Opportunities
   d. Threats
ii. Cross-Sectional Analysis
   a. Strengths – Opportunities
   b. Weaknesses – Opportunities
   c. Strengths – Threats
   d. Weaknesses – Threats

Part IV. Project Discussion…………………………………………………………. 36
i. Project Limitations
   a. Sample Population
   b. Semester Timeline
   c. Varying Cultural Perspectives
   d. Research Gap
ii. Project Implications
   a. Community Outreach
   b. Academic Studies
   c. Dual Language Proficiency
   d. Communication Channels
iii. Insights Moving Forward
   a. Cultural Balance
   b. Vision-Driven Practice
   c. Organizational Learnings

Part V. A Literature Review on Native American Language
Revitalization in the 21st Century…………………………………………… 41

Part VI. Case Models and Strategies………………………………………………… 61
i. Domestic
a. Native American Community Academy
b. Santa Fe Indian School (Honoring Nations)
c. Navajo Studies Department (Honoring Nations)
d. Ojibwe Language Program (Honoring Nations)
e. Ya Ne Dah Ah School (Honoring Nations)
f. Cherokee Language Revitalization Project (Honoring Nations)
ii. International
a. Literacy Boost
b. MTB-MLE Network
c. UNESCO Bangkok Report 2008

Part VII. Instructional Tools……………………………………………………….. 73
i. Introduction
ii. Management and Investment
a. Investment Plan Template
b. Student Contract Example
c. Student Interest Survey Example
d. Classroom Jobs Example
iii. Lesson Plans, Teaching and Assessment Strategies
a. Five Step Lesson Plan Blank
b. Five Step Lesson Plan Annotated
c. Five Step Lesson Plan Sample
d. Instructional Strategies for Developing Oral Language
e. ESL Students. Oral Language and Assessment

Part VII. Research Data Notes……………………………………………………… 104
i. Interview and Survey data

Part VIII. Project References……………………………………………………….. 138
i. Reference List

Part IX. Appendix…………………………………………………………………… 139
i. Project Scope
ii. Interview Questions
iii. Survey Questionnaire
iv. Community Health Profile Language Survey Excerpt
v. Honoring Nations Summaries Full Text

Executive Summary

Language and cultural loss are concerns for many indigenous populations in the United States, including the Kha'po' Owingeh Pueblo of New Mexico. The Kha'po' Owingeh, or Santa Clara Pueblo, as it will be referred to in this report, has recognized the urgency in increasing the fluency of its Native language, Tewa, among its younger generations. Recent data has shown that Tewa is spoken fluently by less than 5 percent of school aged youth. The tribe currently looks to its Tewa Language Program (TLP) to help youth develop cultural knowledge and language fluency. The TLP, established in the 1960s, focuses its efforts on increasing youth and adult fluency of the language in the community.

As part of a plan to revitalize the Tewa language and improve youth fluency, this project and synthesis report were developed in coordination with the Harvard University Native American Program (HUNAP) and the TLP to identify the program's opportunities for growth and improvement. The main deliverable of this project was a Strengths, Weakness, Opportunities, and Threats (SWOT) assessment, along with supporting project deliverables.

This synthesis report thus includes the following: (1) overview of partnership; (2) research methodology and analysis; (3) SWOT; (4) project discussion; (5) literature review; (6) domestic and international case models and strategies; (7) instructional tools; (8) research data notes; and (9) an appendix of project specific resources.

We hope this report and analysis can be used to drive improvements of the TLP and assist in the revitalization of the Tewa language. It has been our pleasure to work with the TLP, tribal leaders, and the Santa Clara Pueblo community over the past semester.

I. Overview of Partnership

Program History

The TLP was established in the 1960s through Title VII funding. For several decades, the program went through alternating active and inactive periods of community involvement and influence. In 2002, the TLP conducted an assessment of the language proficiency status that was later published in 2007 in a community health profile called Healthy People, Healthy Community: A Profile of the Health of Santa Clara Pueblo, here on known as community survey. The community survey showed, among examinations of other facets of pueblo life, an alarming decay of language proficiency among the pueblo's youth (see Appendix). This information likely led to the community relying on the TLP to play a larger role in increasing Tewa fluency in the pueblo in recent years.

At the same time the community survey was completed, there was a boost in TLP funding as the program applied for and was awarded several Administration for Native Americans (ANA) grants. Subsequently, the program saw increased activity for the next five years before the grants expired, with multiple instructors teaching lessons at the local K-6 Bureau of Indian Education (BIE) school, the Santa Clara Day School (SCDS). These lessons were coordinated through an informal partnership with the school principal at the time.

Current Conditions

In 2007, the ANA grant cycle ended, and funding for the TLP decreased. Instructors continued to conduct lessons in the SCDS until a few years later, in 2013, a year after a new SCDS principal was hired. At this time, the principal requested that a formal Memorandum of Understanding (MOU) between the TLP and SCDS be written and agreed upon before TLP instructors be allowed to teach lessons at the school. The principal and the Director of the TLP

traded drafts of a document, but could not agree on an MOU. During his first year, the principal found several points of concern and inconsistencies between the informal agreements with the TLP and BIE policies. As a result, the instructors were not allowed to teach Tewa at the school before the MOU was finalized. In an interview at the SCDS, the principal highlighted the following factors and policies preventing TLP instructors from returning to the school:

1. Federal background Checks - All TLP instructors who will be in the school need to go through a federal background check, which is standard BIE policy.

2. Highly Qualified: The TLP Instructors need to be meet the Highly Qualified definition through BIE standards. This means holding a valid teacher's certificate through the State of New Mexico. Currently, TLP Instructors are certified through the tribe, which does not meet the BIE definition of Highly Qualified.

3. Endorsement: TLP Instructors need to gain State Endorsements to teach a language or culture course.

4. Training: Coinciding with the Highly Qualified issue, all TLP instructors need to have experienced training on how to be a teacher through a certification process.

5. Progress Monitoring: The TLP Needs to develop a way to progress monitor the language class. The principal was adamant that differentiation strategies needed to be employed and an assessment needed to be created to evidence growth.

6. Authority: Several items need to be worked out between the school and the TLP, including who has authority in regards to lesson plans, observations and professional development. Additionally, there needs to be a determination who (the Director of TLP or the principal of SCDS) has authority to discipline instructors for being late for scheduled classes.

During the interview, the principal explained that his supervisors required these factors be addressed, and that any MOU between the program and the SCDS had to be approved by the BIE offices in Washington, D.C. At the time of the interview, the principal said he was still waiting for approval of the MOU.

Today, the program is located in the back corner of the local library, in a single room office that houses the director and three instructors. Since they are unable to provide lessons at the school, TLP classes are now held in the library twice a week for three groups: two age differentiated youth classes taught after school and an adult class scheduled in the evening. Instructors alternate responsibility for who plans and implements lessons, while the other two provide support during lessons.

The aforementioned community survey included a 2002 assessment of language use in the community. Seventy percent of pueblo households were included, and results showed that only three percent of surveyed pre-school through high school students were fluent in the Tewa language. Also, the study found 62 percent of surveyed youth either understood Tewa but were unable to speak it or did not speak or understand the language at all. Table 1 provides further detail in the survey's findings regarding fluency levels of youth by school age. Not illustrated in this table is that the community survey also found 95 percent of surveyed households felt the pueblo was losing the Tewa language.

Ages of persons in household	Speak Tewa fluently		Speak Tewa but not fluently		Understand Tewa but don't speak it		Do not speak or understand Tewa	
	Males	Females	Males	Females	Males	Females	Males	Females
Pre-School age	0	1 (2%)	12 (20%)	11 (18%)	5 (8%)	9 (15%)	8 (13%)	14 (23%)
Elementary School age	2 (2%)	1 (1%)	19 (17%)	14 (13%)	20 (18%)	18 (16%)	25 (22%)	13 (12%)
Middle School age	0	2 (6%)	5 (16%)	6 (19%)	7 (22%)	6 (19%)	5 (16%)	0
High School age	1 (2%)	1 (2%)	10 (20%)	11 (22%)	2 (4%)	12 (24%)	7 (14%)	7 (14%)
All Youth	**3 (1%)**	**5 (2%)**	**46 (18%)**	**42 (17%)**	**34 (13%)**	**45 (18%)**	**45 (18%)**	**34 (13%)**

Table 1. Tewa speakers/non-speakers by gender and age groups, 2002 (Source: Healthy People, Healthy Community: A Profile of the Health of Santa Clara Pueblo, 2007)

Project Goals and Timeline

Motivated by this apparent language loss and a desire to assess the TLP, Santa Clara Pueblo Treasurer Alvin Warren initiated this project as one of many in a course offered through

HUNAP titled Nation Building II. TLP Director Fred Martinez became the project contact with Harvard Graduate School of Education (HGSE) students Allison Celosia and Michael Dabrieo.

Mr. Martinez and the HGSE students together developed a Project Scope (see Appendix) and timeline, illustrated below in Figure 1. The project took place over the 2014 spring semester at Harvard University (HU). The primary deliverable of the project was decided to be a SWOT analysis of the current TLP and to gather relevant examples, models, and research for a synthesis report so that, following the project, TLP staff could develop their own strategic plan for further growth and success.

SWOT Design *February 11 – March 16*	SWOT Delivery *March 17 – March 19*	SWOT Assessment *March 22 – May 16*
❑ Define program goals and expectations ❑ Conduct preliminary research ❑ Prepare interview questionnaire ❑ Prepare survey questionnaire ❑ Determine task agenda for on-site visit	❑ Complete interviews with identified persons ❑ Conduct survey with the community ❑ Observe Tewa language classes ❑ Complete other on-site activities, as necessary	❑ Analyze interview and survey responses ❑ Present findings on April 29 ❑ Conduct ongoing research ❑ Write up final report and analysis by May 16

Figure 1. Tewa Project Timeline

The assessment was completed in three distinct phases. The first phase, the SWOT design, included discussions with the TLP, preliminary research, and the creation of a language survey and interview questions to be used in subsequent phases. The SWOT delivery occurred during a site visit from March 17 to March 19, 2014. During this phase, the language survey was distributed and interviews with community members were conducted. The third and final phase included an analysis of the survey and interview data, a presentation of findings, and submission of this report.

II. Research Methodology and Analysis

The field research conducted for this project follows a three-part methodology - a language survey, individual interviews, and classroom observations. The data collected through each of the research methods seek to provide valuable insight into the overall language vitality of Tewa in the Santa Clara Pueblo. Language vitality, as adapted and defined by Tse (2001), is "the status and prestige of a language as seen from an individual's perspective as shaped by a host of social, political, cultural, and psychological influences." The assumption underlying the Tewa research project is that a more concrete understanding of Tewa language vitality will lead to better-informed decisions about language revitalization efforts in the community.

For the purposes of this report, the research data will be analyzed and discussed in two parts: quantitative research and qualitative research. Much of the analysis was completed remotely from the pueblo; relatively high autonomy was granted in terms of the direction, breadth, and depth of the analysis.

Quantitative Data and Analysis

Methodology and design. The language survey (see Appendix) was designed to provide baseline data of community proficiency, utility and identity within the Tewa language. It was developed with the assistance of our colleagues at HGSE and the guidance of Johnson & Christensen's *Educational Research: Quantitative, Qualitative, and Mixed Approaches* (2014). Its content was approved by Mr. Martinez of the TLP before it was distributed during the site visit in March.

Survey participants rated their Tewa and English listening, speaking, reading and writing skills. The purpose of rating both Tewa and English skills was to see if a correlation existed between Tewa and English proficiency. Also, to better understand the utility of Tewa,

participants identified where they heard and spoke Tewa in different situations, as well as whom they heard and used Tewa with most often. Participants then answered a series of True, Somewhat True, or Not True questions regarding the importance of Tewa, individually and culturally, and the language's value as a skill. These questions were used to determine participants' language identity.

The survey was distributed in several contexts. SCDS staff as well as the school's fifth and sixth grade students completed the survey. Additionally, several high school and college students were included during a local community event, as well as staff members of the local Head Start, Kha'po' Kids, and the local Senior Center. Finally, each participant in the qualitative interview portion of the study also filled out the survey.

As Table 2 illustrates, the sample size for the language survey was small. Many questions did not have enough data points to draw conclusions that would be statistically significant to the greater pueblo population. To account for this gap and ensure accuracy when conducting the SWOT assessment, a Community Health Survey that contained an analysis of the Tewa language was used to help support analysis and recommendations. The 2007 Community Health Survey, which will be referred to in this paper as "community survey", surveyed 70 percent of Santa Clara households and provided more accurate and holistic information about Tewa usage on the pueblo. However, the community survey did not examine how the community valued Tewa or if it was seen as valuable and necessary. The language survey did this, and by using both surveys together, a framework the qualitative analysis was established.

Role	**Students**	**School Staff**	**Community Members**	**Elders**	**Total**
Participants	36	12	21	4	**73**

Table 2. Language Survey Participants

Results. The language survey revealed interesting and relevant trends in the language identity section. The data was best represented when broken down by younger residents, ages 0 – 34, and older residents, ages 35 and up. Figure 2 illustrates that a large majority of younger and older residents found the statement “Tewa is an Important Part of Who I am” to be either somewhat true or true. Meanwhile, a small percentage of both surveyed populations were indifferent or found the statement to be not true. These results show a lasting value of the Tewa language by younger generations, even if proficiency rates are dropping.

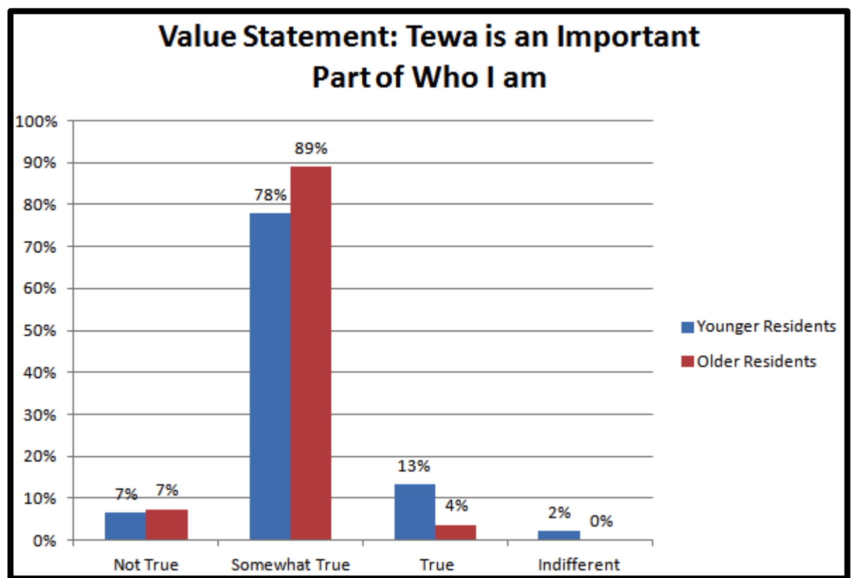


Figure 2. Value Statement: Tewa is an Important Part of Who I am

As Figure 3 below illustrates, surveyed residents also found Tewa to be an important part of Santa Claran Culture. Eighty-four and 93 percent of younger and older survey respondents, respectively, marked this statement as true. Not a single respondent in either age range found the statement to be not true. These results reveal a recognition of the importance of Tewa to the Kha’po’ Owingeh culture that spans both young and old generations.

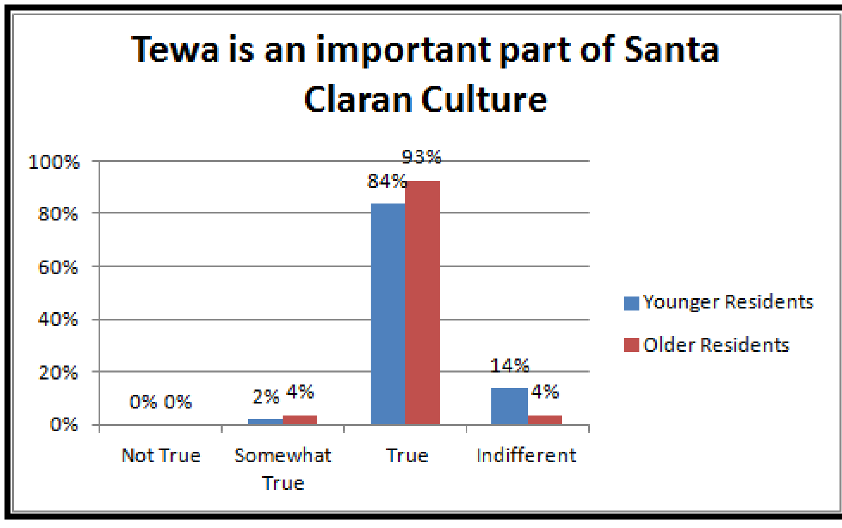


Figure 3. Value Statement: Tewa is an important part of Santa Claran Culture

Figures 4 and 5 below describe participant responses when asked if speaking Tewa is a valuable and necessary skill. The results revealed a disconnection, as older respondents found the language to be more valuable and necessary than younger respondents. The greatest gap was in the language being a necessary skill. Only 47 percent of youth found this statement to be true, and 21 percent were indifferent. In contrast, 89 percent of older residents found the statement to be true.

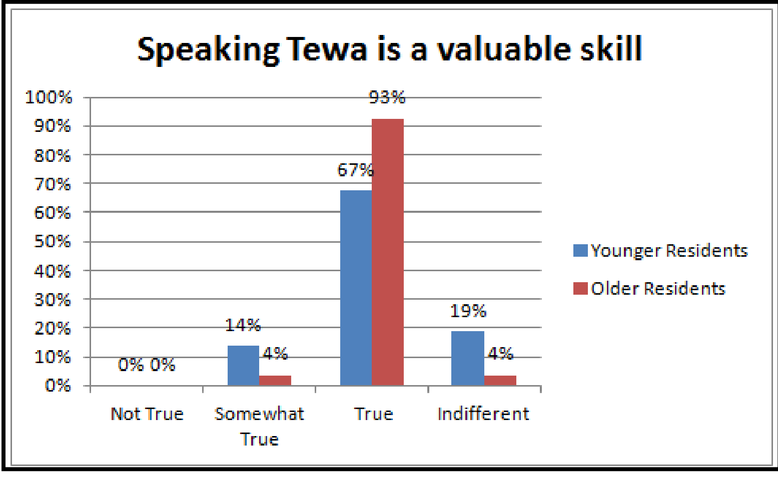


Figure 4. Value Statement: Speaking Tewa is a valuable skill

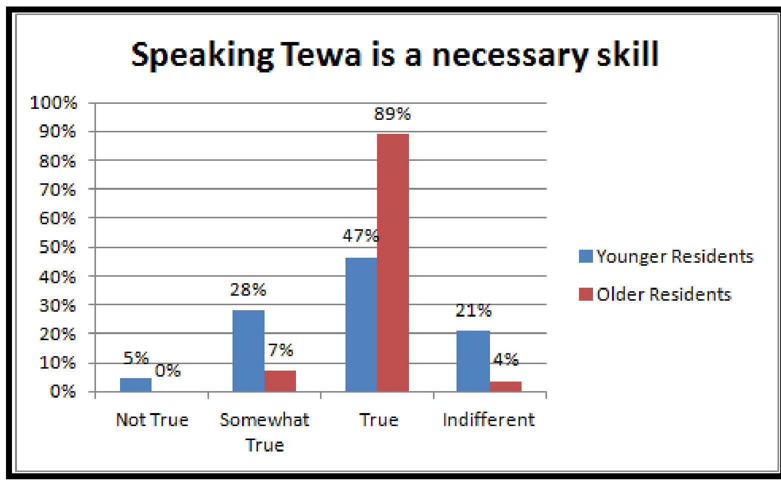


Figure 5. Value Statement: Speaking Tewa is a necessary skill

Unfortunately, due to reasons that will be addressed in the Limitations section of this report, correlations between age groups, participant roles and Tewa usage could not be made. Additionally, after running several statistical tests and analysis, responses for the proficiency and utility sections were found to be inconsistent and not statistically significant. For these reasons, these sections have been omitted from this report.

Qualitative Data and Analysis

The qualitative research conducted for this project included both community interviews and classroom observations. The purpose of these two methods is to document the stories and opinions of Santa Clara Pueblo community members regarding the current language practices of and goals for the Tewa language, so as to provide a more comprehensive understanding of the language vitality of Tewa in the community. In the appendix section of this report is a copy of the interview questions used as well as notes from the interviews and classroom observations.

Methodology and design. Regarding the community interviews, they focused on language practices, particularly in relation to the home and family. The interviews also focused on goals, or rather visions, for the TLP, the Tewa language itself, and the tribe overall. By design, the interviewees themselves represented a section of the community that had the closest

tie to the TLP. Interview participants comprised of 14 community members, primarily mothers and grandmothers of school age children, but including 1 elder, 1 young adult, and 1 child; 4 language staff members; 2 tribal staff members; and 2 staff members from the SCDS. There were informal interviews with 4 staff members from the Tesuque Pueblo, but for the purposes of the qualitative data analysis, the data from the Tesuque Pueblo was ultimately omitted.

The interviews took on average 30 minutes with each participant, but in some cases, as with the titled leaders of the TLP, the SCDS, and tribal staff, the interviews took on average an hour. Participants were interviewed one-by-one. During several of the community interviews, however, a language staff member was present for a portion of the conversation but would exit the room shortly thereafter as to provide more privacy for the interview.

Regarding the classroom observations, they comprised of two classes: one youth learning class for grades 4-6, and one adult learning class. Due to the time constraints of the site visit, the other youth class for grades K-3 was not observed. The observations focused on analyzing student activity and teaching strategies during each lesson. Class participants comprised of 3 students for the youth learning class and 4 adults for the adult learning class.

The classroom observations took an hour and a half for each class. All 3 TLP instructors were present for each class, with the same instructor acting as lead for both lessons. The other 2 instructors provided support and helped answer specific questions.

Findings and analysis. The qualitative data analysis took on two phases: 1) coding and categorization, and 2) analysis and thematic discussion. These phases were in large part guided by Rubin and Rubin’s (2005) *Qualitative Interviewing: The Art of Hearing Data* and the “grounded theory model” in which analysis and themes are constantly evolving within the context of the real-world data.

The coding and categorization led to three distinct categories that build upon one another, as illustrated in Figure 6 below. Within each of these three categories, several topics emerged during analysis and thematic discussion.

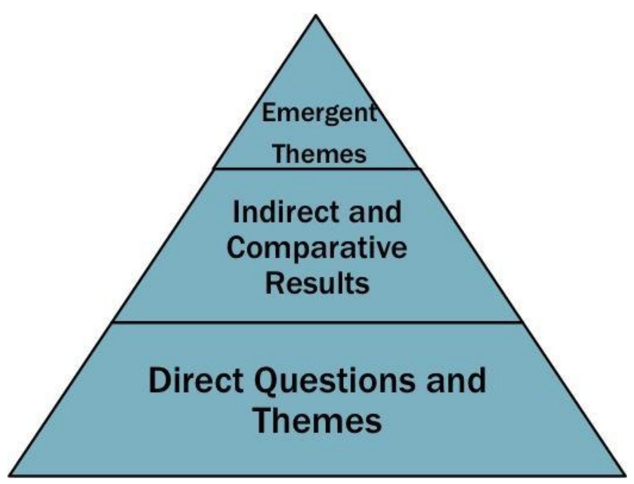


Figure 6. Categories for Qualitative Data Analysis

Direct questions and themes. The first category, Direct Questions and Themes, includes data that directly responds to the interview questions, and from that data emerge the themes of Visions and Practices.

Visions. Visions covers the topics of goals for the child, family, and self; for the tribe, for the language, and for the TLP. Analysis determined that there was a desire for speaking the language fluently, especially in regards to maintaining the culture and strengthening personal relationships, across community roles and generations. One Santa Clara mother admitted, “I pray and wish I could speak to [my daughter] in our language,” while another mother worried, “I think in ten to fifteen years, if they don’t teach their children now, [the language] is just going to be lost. Their statements were representative were indicative of the interest many interviewees had in having the youth generation learn and speak the Tewa language. They cited various

reasons including cultural pride, identity, and knowledge. Of the adults interviewed, a staff member at SCDS claimed of the language, “Kids should know by the time they’re in Head Start how to talk to an elder [...] it’s nice to hear that.” Of the youth interviewed, a child shared, “When I grow up, I want to say ‘what are you doing?’ ‘what are you cooking’ and ‘are you going to the store?’”

Practices. Practices covers the topics of engagement, rigor, time, and activities themselves. Analysis determined that engagement level remains stagnant at an introductory level, focused primarily on vocabulary. Such an approach is not necessarily detrimental, but it cannot be the sole activity of language learning. Even one Santa Clara mother praised “the way [the TLP staff] showed the pictures,” in reference to flashcard exercises, but commented in contrast, “I kinda wish that they would speak to the little kids in Tewa throughout the program.” This is true and consistent in the community regardless of domain, e.g., home, TLP, or cultural events. Consequently, the rigor and difficulty of language practice activities never increases. A staff member of the TLP admitted, “I talk to [my son] and he doesn’t understand, and I go back to English. I’m a hypocrite.” Moreover, people do not speak outside of their home or outside of the TLP, so the time dedicated to practicing Tewa is actually quite low. A staff member at SCDS pointed out that “everyone is just so busy,” and there is “no time set aside for learning the language.”

Indirect and comparative results. The second category, Indirect and Comparative Results, includes data that represents the common themes across interviewee responses as well as topics that were not explicitly addressed by the original interview questions: Regret, Responsibility, Learning, and Identity.

Regret. Regret covers the topics of regret over being unable to teach Tewa as well as being unable to learn it. Analysis determined that from community member's regret in not being fluent in Tewa comes a regret and even frustration in not being able to teach the language, which adds pressure to the elders or those in the community who can speak fluently. A Santa Clara mother lamented, "When my grandma was alive, I wish I had been able to speak with her more." This statement hearkens back to the Visions for family, where in this case the interviewee may have missed a valuable opportunity for strengthening her relationship with her grandmother due to her own limited proficiency with Tewa.

Responsibility. Responsibility covers the topics of ownership and blame. Ownership primarily focused on individual reflections on who needed to teach and learn the language, whereas blame focused on who or what was responsible for the loss of the language. Analysis determined that there is individual ownership and accountability for language proficiency and use, but there is no shared, or even mutual, sense of ownership and accountability for Tewa, hence the blame on certain people or circumstances of the tribe. A Santa Clara mother acknowledged that the issue of language loss is "just gonna keep going around and around if I don't stop and realize I have to learn too." This realization exemplifies the disconnection between Visions and Practices, in that she wants to see the language grow in the pueblo but does not know yet how to strategically do so in practice.

Learning. Learning covers the topics of the styles of learning and the desire to learn. Analysis determined that there is consensus and support for kinesthetic learning, but the language practices and activities in the community do not necessarily always match up to this pedagogical ideal. For many community members, there is at least sensitivity about encouraging the learning the process . A Santa Clara mother advises, "I don't care if you are saying it wrong,

as long as you are saying it. People will correct you [...] everyday is a learning process. Everyday we're learning something." Yet, many interviewees admitted using English constantly as a crutch, and often switched over to English in conversation. This trend in Learning reflects the rigor and type Practices present in the community, which may signify an obstacle in learning Tewa.

Identity. Identity covers the topics of pueblo identity, family identity, and self identity. Analysis determined that language and pueblo identity are one in the same, which drives the community's desire to recover and strengthen the Tewa language. A Santa Clara young adult mused on language use, "I think it would give us a better sense of being Native American, and [how to] nourish that Native American side of our spiritual being [...] if we don't have [the language], then who are we?" This insight delves deeper into Visions and what impact Tewa revitalization efforts would have on the pueblo. Furthermore, the fact that a young adult admitted this statement calls attention to Tewa's role for future generations.

Emergent themes. The third category, Emergent Themes, includes data that represents overarching themes related to language revitalization efforts more generally: Partnership, Pedagogy, Pride, and Support.

Partnership. Partnership considers the priorities that the TLP and community identified in working with others on Tewa language revitalization. Analysis determined that there is a very strong desire to have the language program in the school system. A staff member at SCDS determinedly stated that establishing a strong language program is a priority for the school. Yet, based on the data, there is no official follow-up plan to implement such a priority. Moreover, again based on the data, there is currently low investment in partnerships outside of the pueblo. This is a complicated observation, given the explicit Visions of the community for the Tewa

language. For Tewa to continue in a robust fashion necessitates effective use of resources, including partnerships.

Pedagogy. Pedagogy considers the strategies the TLP and community members use when teaching Tewa. Analysis determined that the TLP and community pedagogical styles did not reflect bilingual education best practices. Classroom observations revealed a low level of rigor with a focus on basic vocabulary as opposed to developing conversational skills. Additionally, data showed an over-dependence on using personal experience to guide teaching strategies both in the classroom and in the community. As one TLP staff member stated: "I just think, how did I learn this when I was little and just kind of bring two and two together, what I learned [in professional development] and what I learned when I was a kid." There is no recognition that what works for one child may not work for another, and therefore little differentiation in the classroom. This speaks to the Learning disconnection between the desire to develop more rigorous, kinesthetic pedagogy and actually producing that curriculum.

Pride. Pride considers the value community members place in the Tewa language. Analysis determined that while the community is proud of their language, they are not necessarily proud of their proficiency in it. The community members interviewed see Tewa as a valuable skill which they can work to develop. "Tewa is an asset," one Santa Clara Tribal staff member said. The pride found in the language compared to the actions taken to teach it speaks to the previously established disconnection between Visions and Practices.

Support. Support considers the infrastructure and resolve the community has in revitalizing Tewa. Analysis determined that there is a disconnection between resource and moral support for the language. The infrastructure may not yet be in place to act upon the support the community has for Tewa. A staff member at SCDS even states, "I want to do it right. Is it

effective? Is it a quality program?” There will be need to be a concerted, explicit discussion on how to scaffold Learning and Pedagogy strategies in relation to the Visions, as the infrastructure for the Tewa language is still being developed.

III. SWOT

Figure 7. SWOT Quadrant

SWOT Assessment

The data collected through the quantitative survey and the qualitative interviews and observations were used to inform the project's main objective, the SWOT assessment. The steps involved in this SWOT assessment were guided by advice from former colleagues, professors at HGSE, as well as articles from the Stanford Social Innovation Review. The following findings are not exhaustive, but a discussion of those that were most pertinent and relevant. The analysis continues to work within the model of grounded research, which is defined in the research section of this report, and focuses chiefly on the Santa Clara context.

As shown in Figure 7 above, the ideas examined in the strengths and weaknesses sections are internal symptoms, meaning the TLP has relatively direct control over influencing or changing the findings. Strengths are characteristics of the TLP that address what the program does well and is most passionate about. Weaknesses are characteristics of the TLP that address where the program may struggle or be at a disadvantage.

In contrast to these internal symptoms, the ideas examined in the opportunities and threats sections are external ones, meaning the TLP has little or no direct control over influencing or changing the findings. Opportunities are external factors the program is curious about or could take advantage of to improve. Threats are external factors that the program should be aware of as they could be detrimental to its goals. Depending on the TLP's response to these external factors, an opportunity may turn into a threat, and vice versa. The categorization in this assessment represents the most probable opportunities and threats, based on the data.

SWOT Assessment

Strengths.

Personal and Community Language Value. Data showed the greatest strength of the TLP to be the value the program's staff and the community have in the Tewa language. The quantitative data showed this value was cross-generational, as younger and older residents found that Tewa was valuable to them individually and to the Santa Claran culture. Similarly, interviews and observations with staff showed a commitment to increasing fluency. "I would like to see my daughter fluent," said one interviewee, adding, "It is a dying language." This value and recognition of the urgency to develop fluency is an important strength, as it it gives the TLP leverage in creating support to develop, grow and improve.

Established Program. This strength pointedly refers to the fact that the Santa Clara Pueblo already has a language program established. A schedule that includes youth and adult classes shows a dedication to not only helping youth become more fluent in the language, but their parents as well. Additionally, the TLP's director and three instructors are expertly fluent in Tewa and possess valuable knowledge of Santa Clara culture. As one interviewee said of Mr. Martinez: "He's a good director because he speaks nothing but Tewa when he's around, and no

matter where he meets you, he starts talking to you in Tewa." This comfort in Tewa cannot be replicated using external resources. Maximizing this internal knowledge and the current framework and resources in the TLP will be important in encouraging growth.

Weaknesses.

Pedagogy. The overall pedagogy, or teaching philosophies and strategies, was found to be a primary weakness at the TLP. While recognizing the difference in cultural teaching strategies between Santa Clara and traditional classrooms, observations revealed a low level of rigor for student activity during lessons and the absence of many educational best practices. Classes focused on vocabulary memorization and review, and did not seem to develop conversational aspects of the language. For example, both the youth and adult class had the head instructor using multiple flashcards to review words or phrases with students for nearly the entirety of each lesson. The youth class focused on animal names, while the adult class focused on basic greetings. While flashcards are an effective vocabulary building tool, a group or utility component was missing from both lessons to increase the rigor and develop vocabulary understanding. Subsequently, students left their respective lessons not having practiced using vocabulary in different contexts, but with only the knowledge of how to say a word.

There was also no evidence of a formal assessment to determine how well students understood the day's objective. Instructors explained student proficiency with Tewa was determined by a conversation between the instructors. When asked how the TLP determined whether a student is fluent, one staff member responded: "If you watch people that speak fluently, they sit and really listen." The effects of not having a formalized assessment were seen through the way each lesson failed to meet individual students at their level and develop their

strengths while improving weaknesses. By setting internal goals and standards for lessons, the TLP's pedagogy and lesson effectiveness will improve.

Short and Long Term Vision. Data collection also showed no evidence of a short or long term vision for the TLP. In the short term, there was no set curriculum to map how students learning Tewa would develop from year to year. Interviews with TLP staff showed a resistance to developing a yearly curriculum and preference to developing lessons day to day. However, without a plan for how students will grow in the language it will be difficult for the TLP to adapt and build youth fluency from year to year. Evidence also showed little advancement in developing mid or long term plans for the TLP. While TLP staff shared visions of developing a 30-50 year long term plan or vision, an internal strategy in how to do produce this has yet to be developed.

Infrastructure. Infrastructure here refers to the physical space the TLP occupies, its schedule and its communication practices. Unlike several other programs in the pueblo, TLP does not have its own autonomous building or set of offices. All four TLP employees share a single room in the back of the local library. Here, they develop plans, have conference calls and run day-to-day operations for the TLP. A bookshelf separates the TLP office from the library itself, which is also where youth and adult lessons are conducted. One staff member said the minimal amount of space and privacy the program has makes it difficult to put together a strong program.

This lack of space also limits the TLP's ability to offer a flexible class schedule. Lessons must be taught during operating hours at the library. Also, since the program is no longer included in the daily SCDS schedule, lessons can only be taught after school. As a result, the

TLP must compete with other after school activities and student responsibilities such as sports, homework and babysitting younger siblings.

The TLP infrastructure also does not include practiced norms for communication. Interviews and observations showed that inter-office communication and partnerships were very informal. For instance, the TLP Director met with other pueblos to discuss conferences and ways to develop the Tewa language, but there was no evidence of established norms to disperse those meeting minutes or the information discussed to other departments or members of the pueblo. Developing communication norms would help the TLP not only improve inter-office communication, but also build relationships within the community.

Support and Practice Disconnection. A disconnection was found in many facets of the community between support for improving the program and putting that support into action, including the TLP itself. As described in the Strengths section, the TLP staff have a desire to improve the program. However, during interviews staff members did not offer many improvements, besides increased funding, that could be made to lessons or the program to encourage increased fluency. Broadening the reach of the program by establishing a foothold in the local Head Start and being a more prominent fixture during dances was discussed, but staff members did not express a plan of action for implementing these ideas.

Additionally, parents and community members, while supporting the program, do not practice speaking the language with Santa Clara youth. Only three youth and four adults attended the observed classes, and staff interviews confirmed this was an approximately normal class size. This lack of practice was also reiterated during community interviews. One interviewee said, “Everyone is just so busy…not time [is] set aside for learning the language.”

A final example of the disconnection between support and practice is the physical space limitations explained above. These limitations, a Weakness on their own, also represent the absence of practice by the tribal government. While supporting the program through funding and acknowledgement of the importance of Tewa's vitality, the tribe fails to provide a respectable work space for the TLP to operate.

By aligning the support and ideas for improving the program with respective actions, the TLP will bolster the established framework and resources. However, this is a community wide issue, and strategies to address this will be discussed below.

Opportunities.

Grant Opportunities. These opportunities plainly refer to funding opportunities. While data indicates there is strong community support for Tewa, there still needs to be an appropriate amount of monetary backing to scale up the language revitalization efforts. As discussed above in Weaknesses, many of the interviewees spoke to a need for the TLP to have its own autonomous space, and a grant could be found and awarded specifically for that project. More funding, though, does not necessarily guarantee successful scaling. The TLP must have purposeful and actionable objectives when applying for grant money because ultimately, it is up to the grantor to decide whether to award the grant at all. Grantors need to understand the likely returns on their investments.

Formal Partnerships. Working with formal partners outside of the pueblo can provide invaluable support for the Tewa language, both in terms of tangible resources and outside consultative perspective. Potential partners include academic institutions and universities; philanthropic foundations and nonprofits; or local, state, or even federal government. This year's project with the HUNAP serves as an example of formal partnerships, and establishes a

foundation for future work between the Santa Clara Pueblo and Harvard University. Sustaining such relationships, however, is a two-way process. Both parties must show interest in working together and continually renew the terms of their partnerships.

Technology. The opportunities present in technology simply reflect the possibilities for growth in the 21st century. Some interviewees spoke to the prospect of a Rosetta Stone learning program or a similar software for learning and teaching Tewa. This idea is contingent upon appropriate capacity and funding, but at least demonstrates the trend towards media-based learning. The challenge though is whether the language can even be taught through such software since as it stands in the community, Tewa is predominantly an oral language and does not have a standardized orthography. The decision to formalize a written form of Tewa is entirely up to the pueblo, but leaders should keep in mind that the younger generation relies heavily on the written language to communicate, e.g., text messaging, social media outlets including Twitter and Facebook, and so forth. If it is the next generation's responsibility to learn and pass on the language, then learning and teaching Tewa may have to adapt to what styles of learning are most salient to the next generation.

Mother Tongue-Based Multilingual Education (MTB-MLE). The TLP may be able to benefit from strategies currently being used around the world. MTB-MLE refers to a relatively recent global trend in literacy and language development that establishes certain pedagogical strategies a community can use to teach its indigenous languages

but also refers to the growing political will of a community to see its own languages as a resource. The assumption driving MTB-MLE efforts is the idea that Native and indigenous languages are useful resources across various domains: economically, socially, culturally, and so forth. The MTB-MLE Education Network believes that MTB-MLE promotes educational equity,

improves academic success, and encourages cultural respect and self-worth. According to various colleagues, New Mexico has become the “hotbed” for MTB-MLE efforts in the U.S., but successful initiatives can be found all around the world, including the Philippines, Kenya, and Tanzania.

Threats.

Passing of Elders. This is a delicate issue to consider since the passing of elders is outside the sphere of anyone’s influence. Currently in the pueblo, the elders remain the most fluent age group in Tewa, so there is growing concern over language and knowledge loss with the passing of each elder. Without a definitive plan to work with and learn from the elders, the Tewa language is at risk of losing speakers and fluency within one or two generations. Remaining sensitive to this fact is essential as the TLP begins to plan, improve, and scale its language revitalization efforts.

Intermarriages. The primary concern with intermarriages is the challenge of balancing multiple languages and cultural backgrounds. Based on observations, several community members have focused on building the cultural knowledge of one heritage versus another. As with many communities caught in a cross-cultural environment, focusing solely on one language and culture may be a conscious effort of the family, or done so automatically given the dynamics of a particular household. Regardless, for the sake of Tewa revitalization, it may take more deliberate planning at home to use, teach, and learn the Tewa language. Without such planning, Tewa may be subsumed by other cultures and lose its distinct characteristics and utility in the pueblo. The pressure to accommodate other cultures may compel the TLP to adapt the Tewa language and culture to new contexts, which the community may not yet feel comfortable doing so.

Bureau of Indian Education (BIE). Regarding the BIE, the TLP needs to be better informed of and aligned with BIE policies and protocols. The interviews with the SCDS staff revealed that part of the reason why the TLP no longer operates in the school is simply a consequence of BIE processes. There is a relatively strict expectations for lesson planning and classroom management at the SCDS, and the TLP staff does not yet meet those expectations and standards. Furthermore, without knowledge of the BIE policies and protocol, the TLP may risk making decisions and providing suggestions that have little or no influence within the more macro infrastructure in place at the school.

U.S. Trends in Education. In regards to U.S. trends, the TLP must be sensitive to and aware of the conversations about language policies and quality programming. The changes in education happening at state and national levels are outside of the pueblo's control but without a doubt affect the daily ongoings and decisions in the schools and community. For language policies, recent changes towards high-stakes testing places pressure on communities to provide strong teaching of English skills, which unfortunately simultaneously deprioritizes the teaching of indigenous or heritage languages across Native and other minority communities. For quality programming, Santa Clara Pueblo faces the typical challenges of rural education: limited resources, particularly in regards to technology; poverty-affected communities, declining enrollment, and so forth.

Cross-Sectional Analysis

The cross-sectional analysis is driven by the main SWOT assessment and research data. Given the internal characteristics of the TLP and community, there are various actionable steps and strategies that could be taken to address the various opportunities and threats affecting the Tewa language. The following sections delve into these strategies by looking, to a large extent,

individually at each strength and weakness in relation to each opportunity and threat. They primarily examine the SWOT factors that the data showed to be most salient for Tewa growth and progress.

Strengths – Opportunities. The TLP has the opportunity to leverage the strong value of the Tewa language that exists in the community to encourage several facets of program growth. Primarily, this value can be used to further develop the program's list of formal partners. The program could use the value as proof that schools and organizations should support the program. This includes working with the SCDS to approve the MOU. New partnerships can be found in other organizations such as the local Head Start. This would help develop language fluency at a younger age, strengthening the program as students progress through school.

To help cultivate additional external relationships, the TLP could focus not only on teaching the language to youth and adults, but increasing its public advocacy for the preservation of the language as well. Organizing monthly fundraisers or community dinners would be a great way for the TLP to bring the community together and discuss program improvements and plans. These events would also aid development of relationships with tribal council members, SCDS and Head Start, nearby businesses and other community members. Such advocacy would also help the TLP build support for its initiatives, such as the development of a written form of Tewa and a Tewa dictionary.

The TLP also has the opportunity to pursue grant opportunities and initiatives to model best practices. An established program and hierarchy means the program has an advantage in finding and applying for grants to bolster the existing infrastructure, including developing technology and using established initiatives to guide professional development. These opportunities will be discussed in more depth throughout this analysis.

Weaknesses – Opportunities. The following insights are seen as the most critical in this analysis and should be prioritized by the TLP. First, the program should utilize grant opportunities or pursue additional tribal funding to address the need for increased staff professional development. Increasing the rigor and improving the overall pedagogy of TLP lessons is a critical need and should be addressed through vetted, consistent professional development. These training should use established initiatives, such as MTB-MLE, to drive its content. Ideally, professional development sessions would not be "one-and-done" workshops, but more focused, personalized trainings which focus on enhancing literacy development strategies and include follow up sessions throughout the year. The TLP could also look to the SCSD or the Head Start to either join appropriate professional development sessions they hold or discuss potential literacy development organizations those programs found valuable.

Additionally, grants should be pursued to improve the TLP's infrastructure. Increased space would allow the program to increase student capacity for evening and after-school classes, as well as create a space to meet, plan and strategize. It would be most cost effective to designate tribal office space or physically merge the program into SCSD to house the program, as opposed to building an autonomous structure. Either way, an official space would illustrate a tribal respect of the program and the importance of Tewa. Increased technology infrastructure would help the program be prepared to create content appropriate to youth growing up in the 21st century. This could include phone applications, video lessons, and web resources.

Also, the TLP should consider the opportunity of creating formal partnerships with external organizations to assist in the development of long and short term visions and goals. Through interviews and observations, there seemed to be the desire to create this artifacts, but not necessarily an understanding of where to start or the steps involved in developing them.

External organizations such as local universities or HUNAP could provide expertise in creating strong, adaptable plans that the TLP can use to guide its growth from year to year. It is important the TLP establish a norm of co-leadership with these external partnerships to ensure visions and goals reflect cultural considerations.

The TLP can use the norms created with these external formal partnerships to improve internal norms for communication and processes. These norms could address how the TLP approaches tribal inter-agency communication. Improved norms would help more tribal agencies and the community understand the TLP's status and progress as it works towards building fluency within the tribe. These norms would particularly help when writing and submitting grants. Using formal partnership examples of how often and when to set meetings times and how to set and respect deadlines would ensure grants are submitted timely and effectively.

Strengths – Threats. The strong community value for Tewa could be leveraged by the TLP to build a more direct relationship with the fluent elders in the community. In building such a relationship, the TLP would be able to create stronger communication channels across generations so that knowledge of the Tewa language can be shared, taught, and learned. Such a communication channel would be fairly inclusive, so as to involve community members who are not necessarily of Santa Claran heritage. There are various methods to develop this relationship, ranging from scheduled storytime with elders and youth classes to even "Tewa lunch hour," as one TLP staff member suggested. The storytime option is viable because of the current oral language practices of the Tewa, and the lunch hour option is viable because it sets up a formal space to practice and hear the language itself. With each option and any others for that matter, setting up context-specific norms and expectations for the activities will be critical to its success.

The fact that the TLP is an established program may provide a solid foundation for further capacity-building activities, particularly in regards to its own knowledge of BIE policies and protocols. This would enable the program staff to simultaneously pay more careful attention to U.S. trends in education, since the BIE has to respond directly to such trends as well. Rather than starting from scratch then, capacity-building and professional development would take into account what has already been done in the TLP, e.g., indigenous language workshops and conferences. Now there is the option to bring back those lessons from the workshops and conferences and apply them more strategically on a local level. Again, this goes back to setting context-specific norms and expectations for effective capacity building activities.

Weaknesses – Threats. The cross-section analysis of weaknesses and threats situates the community within the broader context of Native American language revitalization. For this reason, discussing weaknesses and threats in tandem is a much broader discussion, but the main takeaway for the TLP is to continually craft its vision and plan for the language with the various challenges in mind. By situating threats and weaknesses, the TLP would be better equipped to respond to setbacks and understand on which resources to rely in the short-term when dealing with these issues, all while working to overcome weaknesses and turning them into strengths. For example, given the challenges of U.S. education trends in rural education and the relative weakness of the TLP's infrastructure, the TLP staff may consider more purposefully alternative activities that take advantage of current resources. In fact, they already take advantage of the pueblo geography and incorporate nature walks into the weekly lessons to teach students about tribal traditions and knowledge. This activity shows great promise, and it will take a continual, deliberate approach to make incremental improvements in weaknesses given the various external threats.

IV. Project Discussion

The findings of this research and SWOT assessment shed light on the language vitality of Tewa in the Santa Clara Pueblo. Understanding the disconnection between language visions and language practices brings into conversation the issues of regret, responsibility, learning, and identity. Going forward will require the community to leverage its value and pride for Tewa to support its growth. It will take careful consideration of pedagogy and formal partnerships to build and maintain the Tewa language.

These findings are not without their limitations and further implications, however. The following sections discuss the ways in which this project could have been strengthened as well as the direction that research in the Santa Clara Pueblo can take in the future. This paper then concludes with final insights on what the TLP can do to take control and improve the language now.

Project Limitations

Sample Population. While the research involved the participation of many community members, the reality is that the interviewees, staff members, and language survey respondents still represented only a small section of the pueblo. As mentioned in the research section of this report, the participants were those who had the closest tie to TLP, whether it was in a staff role, student role, or family role. Additionally, many of these community members had volunteered to participate in the research. Consequently, there is a self-selection bias of who is represented in the data, which then affects the analysis and final findings. Ultimately still, the findings demonstrate a fairly unified voice within the pueblo, and should be taken into serious consideration when the tribal council makes decisions on what to do next with the TLP. Further

research and discussion may find that the opinions and stories of the participants resonate with a large majority of the pueblo.

Semester Timeline. As described in the introduction section of this report, the project was to take place over the course of one semester at HU. This compressed timeline consequently called for the prioritization of the SWOT assessment over all other deliverables and desired client outcomes for this project. In this regard, the other deliverables included in this report (see Appendix) are intended to support the final findings of the SWOT assessment, rather than function as stand-alone research documents. Additionally, several of the desired client outcomes were identified as non-goals of this project, i.e., the 30-50 year strategic plan and the identification of grant opportunities. The pueblo may choose to pursue these outcomes in later iterations of this project with HUNAP or with other formal partners.

Varying Cultural Perspectives. The challenge of being non-Native researchers in a Native setting is manifold: principally though, the outside researchers will need to work hard to understand and interpret cultural knowledge appropriately and respectfully. Given that this project was highly qualitative in its research methods, research validity, or "trustworthiness", was definitely of concern. Thus, this project necessitated a process of constant reflexivity. Johnson and Christensen (2012) define reflexivity as "self-reflection by the researcher on his or her biases and predispositions." The ways in which we have tried to control our researcher biases include relying on what appropriate and relevant knowledges we do have: for Michael, this includes his deep experience as an educator on the Navajo reservation among other community-building experiences, and for Allison, this includes her continued research in and advocacy for indigenous language revitalization among other social issues and causes.

Research Gap. Considering again the compressed timeline of this project, much of the research and SWOT assessment focused solely, and thus quite insularly, on data collected from the community. Our research methods relied heavily on grounded theory, in which explanations and theories are drawn directly from the data analysis. Thus, for this project specifically, consulting outside research and frameworks became a less academically rigorous process. This is not to say we did not use any outside research to support our analytical work. There are case models and a literature review included in the Appendix of this report. Though they were not directly applied to the SWOT assessment, they serve as additional resources and background information for language revitalization efforts in Indian country.

Project Implications

Community Outreach. The research conducted on the site visit provoked further interest from the community, so there may be opportunity to reach out to more people to gather more data about the language vitality of Tewa in the pueblo. If more data was collected, the community would have a better sense of what is happening in regards to Tewa language use, growth, and value. Even with the current data and analysis, there is opportunity to take action with the community, whether it is more actively recruiting for the Tewa language classes, sharing the results of this study with those interested in the project, connecting community members across generations, or other engagement activities.

Academic Studies. To the best of our knowledge, this project with the Santa Clara Pueblo marks one of the first research projects done in this community in several decades. Hopefully then, there will be continued partnerships and research done in the near future to support the community in language revitalization efforts or any other such social initiatives.

Moreover, this report will belong to the TLP and the tribe at large. The findings may be used as a foundation for further research with other partners interested in the Santa Clara Pueblo.

Dual Language Proficiency. This is a preliminary consideration for the TLP, but given many people's strong support for Tewa and future language planning processes, the Santa Clara Pueblo may look forward to growing a bi- or even multi-lingual community. Especially in the 21st century, proficiency in multiple languages is seen as an asset, as a resource both to the individual and to larger society. If the community continues to regard Tewa positively, then the likelihood of improving and scaling the language program is high. The language is in a good position to grow for future generations of speakers in the pueblo.

Communication Channels. Tribal leaders and the TLP may consider using the findings of this project as established topics for further discussion about the Tewa language. Sharing this project as a resource may serve as a platform for consensus and language planning.

Insights on Moving Forward

Cultural Balance. The TLP should consider leveraging the strengths of the pueblo in coordination with the challenges of the 21st century. This requires the community to be sensitive and open to changes over time, such as the shifts in technology or changes in funding and resources. These challenges call on the pueblo to be resilient and culturally responsive, to use what is available in the community to improve its own circumstances particularly in regards to the Tewa language and culture.

Vision-Driven Practice. In addition to keeping a cultural balance, the TLP should consider creating program goals and strategies that address both current needs and future expectations. It is not enough to want the language used, learned, and taught in the pueblo. It will take coordinated action and S.M.A.R.T. (specific, measurable, attainable, relevant, timely) goals

to plan the revitalization of the Tewa language, and figuring out the purpose of the language will be a critical first step.

Organizational Learnings. Finally, the TLP should consider developing its program using frameworks from Indian Country and around the world to support culture, vision, and practice. When researching case models, it is crucial to keep in mind that what is relevant to the Santa Clara Pueblo will be the most useful for the Santa Clara Pueblo. This will be a laborious process of trial and error, and we encourage the TLP to learn as it can from each strategy it uses, and to be open to receiving feedback from others on its efforts to improve the program.

V. A Literature Review on Native American Language

A Literature Review on Native American Language Revitalization in the 21st Century*

Allison Celosia

16 May 2014

* This paper was first submitted on May 9, 2014 to Professor Paola Uccelli at the Harvard Graduate School of Education in partial fulfillment of the course requirements for her H-813 course “Bilingual Learners: Literacy and Language Development.”

Introduction

This literature review examines the research conducted on Native American (hereafter referred to as Native) language revitalization in the U.S. It pays careful attention to the socio-political, -cultural, and -historical shifts that have influenced Native language maintenance and revitalization at the turn of and thus far in the 21st century. The overall purpose of this literature review is to identify effective strategies to maintain Native languages in the 21st century. Underlying this purpose is the assumption that these languages need to be maintained, or even revitalized – an assumption that will be addressed throughout this paper. Current research overwhelmingly argues in favor of Native, and more generally indigenous or heritage, language maintenance and revitalization; it values cultural relevance, contextualized planning, and Native ownership as crucial components for success in these efforts.

The literature review is comprised of three major sections. The first section establishes the context for and status of Native languages in the U.S. today; then, the second section identifies several language frameworks, models, and strategies that are most salient for the current Native context and status; and finally, the third section discusses the limitations and implications of the reviewed literature, and provides insights on Native language maintenance and revitalization, specifically for the language Tewa in the Santa Clara Pueblo – a tribe with whom I consulted over a period of three months in 2014.

Native Languages in the U.S. Today

This section provides perspective on the context for and status of Native languages and multilingualism in the U.S., in order to establish the importance of Native language maintenance and revitalization in the 21st century. The U.S. Census Bureau (2011) reported in the U.S. and Puerto Rico, there were 381 distinct non-English languages of which 169 are Native North

American languages. Yet, English is assumed regularly as the *de facto* national language, if not the official language itself. Such an assumption, however, is problematic as it often calls into question what, or even who, counts as American.

Matsuda and Duran (2013) point out that the "US society today is not simply a collection of monolingual speakers of different languages but comprised of a sizable number of individuals who know multiple languages" (p. 39). Despite such a fact, they observe the construction of US Americans as monolingual English speakers and the consequent marginalization of multilingual, often immigrant or minority, Americans. Fishman (1991) describes similar processes as social and cultural dislocation, noting the ways in which the minority communities become disempowered and thus heavily dependent on the dominant community: in this case, the monolingual English speakers.

This is a troublesome observation given the influx of immigrants in the 21st century in addition to the Natives and other ethnic and language minorities already living in the U.S. The Pew Research Center (2014) reported that in 2012, the immigrant share of the total U.S. population was 24.5%, which by U.S. Census Bureau statistics (2014) represented roughly 77 million of the estimated 314 million people in the country that year. Just 30 years ago in 1980, the immigrant share was only 16.5% of the population; it has grown since and is expected to reach 36.9% by 2050. Moreover, the U.S. Census Bureau (2013) reported in 2012, there were 5.2 million American Indians and Alaska Natives, of whom roughly half reported to be mixed-race.

The data becomes more taxing when it is focused specifically on language, and then disaggregated to reveal stark facts within Indian country as well as disparities between Natives and other ethnic minorities, namely Hispanics and Asians/Pacific Islanders. The U.S. Department of Education (2008) reported in 2006, the average percentages of 4th and 8th grade

Native students who did not speak a traditional language at home were 45% and 46% respectively. Only 27% of Native 4th grade students and 29% of Native 8th grade students reported use of a traditional language at home at least half the time in 2007. Comparing this with other minority groups, in 2006, only 20% of Native children ages 5-17 spoke a language other than English at home, which was much less than Hispanics and Asians/Pacific Islanders who reported 69% and 63% respectively.

Hence, Natives likely experience the language marginalization, described by Matsuda and Duran (2010), differently than other ethnic minorities do. Hinton (2001a) calls attention to this distinction by stating

> there is one important difference between most immigrant languages and indigenous languages: in most cases, the immigrants' heritage languages are still strong in the old country… many people of immigrant descent who do not know their language of heritage manage to learn that language through classes or during visits to the homeland. But as for indigenous minorities, their languages are endemic to small areas and have no national status anywhere, nor is there anywhere to go to learn their ancestral tongue. (p. 3)

Hinton's observation points to an apparent sense of frailty and isolation that threatens Native languages in ways that do not endanger other minority languages.

Placing this particular language marginalization in U.S. context is important. Ovando (2010) identifies resistance and even hostility to bilingual education for minority languages. He argues such education "is much more than a pedagogical tool [and] has become a societal irritant involving complex issues of cultural identity, social class status, and language politics" (p.14). To substantiate his argument, he analyzes the social, economic, and political forces driving

language issues throughout U.S. history, concluding there has only ever been ideological inconsistency about bilingual education attitudes and policies for all minority languages.

Even if the attitudes and policies in the U.S. had been inconsistent, they should not be written off as entirely unproductive. There have been both significant gains and setbacks regarding minority languages. Fixico (2006) traces Native language and education history from its controversial beginnings in boarding schools through the 20th century where American Indian studies and tribal colleges have started to emerge with some federal support. Albeit language shift and loss is occurring throughout these years, Fixico notes that Natives still have been able to use English and mainstream education to perpetuate Indian ways. His observation is striking given the conflict between the supposed pragmatic or economic value of English and the spiritual and cultural worth of Native languages (Gómez de García et al., 2009). In the New Mexican pueblos at least, “native bilingualism has declined since the wider currency of Spanish and English may support the notion that such bilingualism is not highly valued” (Silver & Miller, 1997, p. 92).

This point may hold ever more salient in the 21st century. Already for decades past, Natives have been “trying ‘to walk in two worlds’ with only one language [English]” (Reyhner & Tennant, 1995). The struggle to maintain bilingualism is augmented in recent U.S. history, as language policy goes through what Ovando calls a “dismissive period.” Beginning in the 1980s through the present, anti-bilingual education activism has become more high-profile and thus more powerful (2010, p.12). McCarty may identify such a period as contributing to the continued fragile state of most Native languages (2012). She sees that today “indigenous language revitalisation confronts not only a colonial legacy of linguicide, genocide, and cultural displacement, but mounting pressures for standardisation,” alluding to the assessment

requirements and consequences of the national No Child Left Behind (NCLB) Act of 2001 “with high-stakes testing, reductionist reading programmes, and English-only policies” (2010, p. 159).

Still, as remarked above, there are gains to be recognized. Several years following the launch of NCLB, two critical pieces of rhetoric emerged that arguably are setting a positive tone for minority languages, including Native ones: the 2006 Esther Martinez Native American Languages Preservation Act, a U.S. public law (hereafter referred to as the Esther Martinez Act), and the 2007 United Nations Declaration on the Rights of Indigenous Peoples (hereafter referred to as UN DRIPS). Under the sponsorship of Republican Representative for New Mexico’s 1st Congressional District, Heather Wilson, the Esther Martinez Act was written into federal law to provide three-year grants for Native language nests, survival schools, and restoration programs (Library of Congress, n.d.). Then, adopted by the United Nations General Assembly in 2007, the UN DRIPS is a 46-article resolution, in which Articles 13, 14, and 16 aim to empower and protect indigenous languages and education. While only the former is an actual law that can be enforced in the U.S., both documents establish a rhetoric that reflects a renewed base of support for language maintenance and revitalization in the 21st century.

Such rhetoric about indigenous peoples hearkens back to the trend of global citizenship. Fishman (1991), sensitive to the globalizing changes of the late 20th century and anticipating the ones of the 21st, acknowledges there is still a great utility and satisfaction drawn from more local communities like family, friends, and those of the same ethnic background. He insists that the challenges of globalization and modernization, while very difficult, can be overcome by “cultural democracy” (p. 65), which in essence refers to cultural heterogeneity. Keeping this positive attitude is in line with Ruíz’s seminal and widely cited work on orientations and attitudes in language planning. Ruíz (1984) maintains that a resources-oriented approach to language

planning "can have a direct impact on enhancing the language status of subordinate languages" and "serve as a more consistent way of viewing the role of non-English languages" (p. 25). For ethnic and minority languages, Native ones included, this is a crucial orientation, for "such a shift in discourse may help us recognize the resourcefulness of children who have had an access to languages other than English early on in their lives" (Matsuda & Duran, 2013, p. 47).

Relevant Language Frameworks, Models, and Strategies

This section discusses various language frameworks, models, and strategies that are most salient for the current U.S. Native context, as described above, in order to provide a solid foundation for Native language maintenance and revitalization. Hinton (2001a) explains that most language revitalization programs can fall into and overlap in the following five categories: school-based programs; children's programs outside of the school, e.g., afterschool or during school breaks; adult language programs; documentation and materials development; and home-based programs. She posits that regardless of program type, success is dependent on persistence, sustainability, and honesty in the sense that communities need to work hard and persist through tough barriers, figure out how to keep the language going for future generations, and remain critical and honest about the progress being made (2001a, p. 17).

These characteristics serve as motivations and guidelines for language planning, and can be supported further by theoretical and pedagogical frameworks, including language vitality, domains of language learning in bilingualism, culturally based education (CBE), and culturally responsive schooling (CRS). Language vitality is "the status and prestige of a language as seen from an individual's perspective as shaped by a host of social, political, cultural, and psychological influences" (Tse, 2001). These influences span a diverse range of factors affecting the language, best demonstrated by the language vitality model of in Figure 1 below.

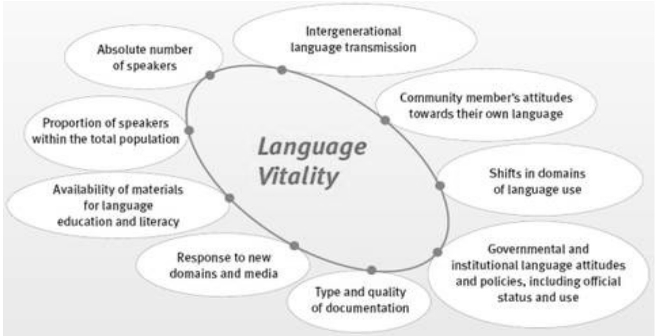


Figure 1. UNESCO, n.d.

This model depicts the many ways by which language vitality is affected, ranging from public attitudes to number of speakers to the resources available for language development and more.

Continuing with language frameworks, the domains of language learning in bilingualism, as depicted in Figure 2 below, by Francis and Rehyner (2002), simply take into account basic child development principles and contexts that influence language use and development:

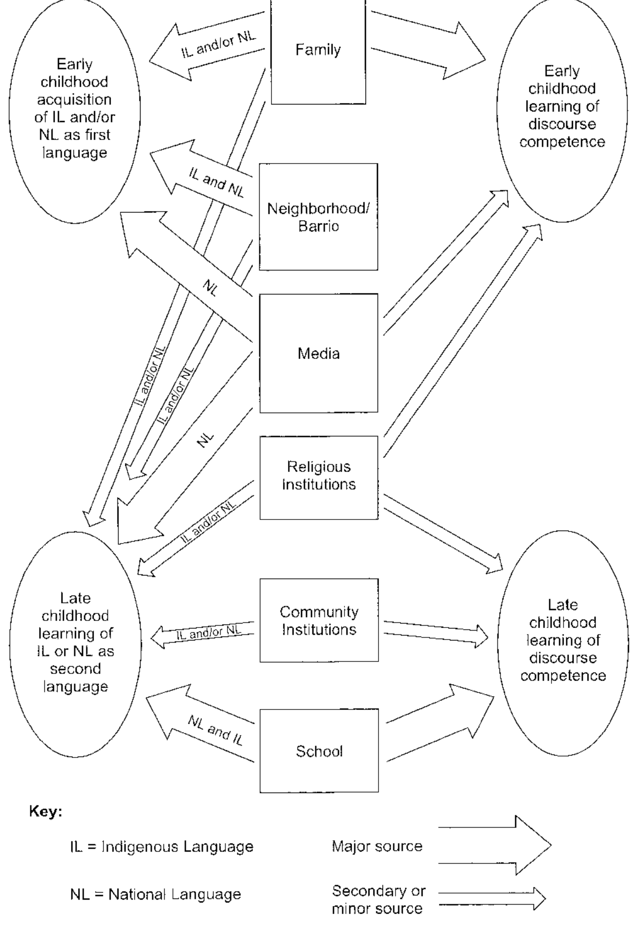


Figure 2. Francis & Reyhner, 2002, p. 17.

Without expounding upon the theory in too much detail, the above figure focuses on language acquisition in early and late childhood. The left side of the figure refers to everyday language use, and the right side of the figure refers to the academic discourse competencies that underlie higher-order language skills associated with school. As the key indicates, IL stands for indigenous language, and NL stands for national language. There are six contexts that serve as sources of input for language learning: family; neighborhood/barrio; media; religious institutions; community institutions; and school. The wider arrows specify a more influential source of input, whereas narrower ones specify a less influential one. Focusing on the left side of the figure, primary sources for indigenous language input are the family, neighborhood, and school, and secondary sources include religious and community institutions. Regarding timing, the family and neighborhood play influential roles in indigenous language acquisition during early childhood; during later childhood, the school does.

CBE and CRS are closely related terms in the literature, and will be discussed in tandem for the purposes of this paper. Both CBE and CRS take on multi-part definitions. Denmert and Towner (2003) describe CBE by its six critical elements:

> 1) recognition and use of Native languages; 2) pedagogy that stresses traditional cultural characteristics, and adult-child interactions as starting place for one's education; 3) pedagogy in which teaching strategies are congruent with the traditional culture as well as contemporary ways of knowing and learning; 4) curriculum based on traditional culture, recognizes importance of Native spirituality, and places education of young children in contemporary context; 5) strong Native community participation in educating children; and 6) knowledge and use of social/political mores of community. (p. 9)

Similarly, Castagno and Brayboy (2008) pull from different sources to define CRS along themes of bridge-building between home and school cultures; validating students' cultural backgrounds; establishing relevance of schooling beyond school boundaries; respecting students' diversity; and promoting inclusion and cultural integrity.

Castagno and Brayboy (2008), while proponents of CRS and comparable pedagogies, acknowledge the challenges of implementing such techniques in Native language revitalization. They state clearly, "The fact that in 2008 we are still making this same argument and trying to convince educators of the need to provide a more culturally responsive pedagogy for Indigenous students indicates the pervasiveness and the persistence of the problem" (p. 981), and argue that CRS would "require a loosening of disciplinary boundaries within schools, but it certainly would result in more authentic and real-life application of learning" (p. 962).

In this vein, the empowerment pedagogies identified by the American Indian Language Development Institute (AILDI) and first conceptualized by Cummins (as cited in McCarty, Watahomigie, Yamamoto, & Zepeda, 2001, p. 372) may prove useful for language maintenance and revitalization. These pedagogies include an additive and enrichment approach, which believes schooling for Natives should add to and enrich, not replace, the cultural and linguistic resources students bring to school; local education control, which values and wants community input on curriculum; interactive and experiential language learning, which seeks to have students using the language naturally; and advocacy-oriented assessment, which identifies students' strengths rather than labeling any deficiencies.

Among several programs, the Pūnana Leo language nest program in Hawaii serves as a unique case model for successfully managing the challenges of Native language revitalization. By the mid 20th century, many communities across the state of Hawaii had lost much of their

Native language skills, but one very small community on the island, Ni‘ihau, had a relatively robust language speaking population. Thus, Wilson and Kamanā, founders of this model, describe how Pūnana Leo had its early start in preschools with this community in the 1980s, but as the program grew in expertise, vision, and resources, they have come to operate partnerships and programming now with several K-12 Hawaiian institutions and universities (2001).

Pūnana Leo language nests operate very much as an immersion program. They set up physical boundaries for the language, i.e., on school grounds, only Hawaiian can be spoken; and they focus deeply on family and cultural behaviors, values, and experiences with the students. Typically, in the preschools, children are in the program five days a week from 7:30 to 5:00 from September to July, and they participate in organized activities ranging from cultural activities like chanting or practicing how to formally introduce themselves to structured lessons in premath skills, social studies, and art, to designated free play both in and outside the classroom. Parents are expected to support the program through tuition and in-kind service as well as attendance at weekly language classes and monthly parent meetings (Wilson and Kamanā, 2001).

The founders insisted on the success of the Hawaiian language in all forms: when told by the public school system Hawaiian literacy wasn’t possible because it is an oral language, they refused to comply and dedicated themselves to creating textbooks and new vocabulary (Wilson and Kamanā, 2009, p. 372). Wilson and Kamanā continue to have “a ‘one world’ philosophy of integrating new knowledge and activities into a community defined by use of the Hawaiian language” (2009, p. 371), “seek academic achievement above the norm found in English-medium schools,” and take on a “strong applied orientation in curriculum… to confirm that Hawaiian language and culture can be, and must be allowed to be, used in contemporary Hawai‘i on an equal basis with English language and culture” (2001, p. 150).

The Pūnana Leo model, while strong in many respects, may not be a fit for most communities, especially those with limited resources and speakers. Another successful model to consider is the master-apprentice language learning program in Native California. The Native communities acknowledge they did not have the same financial and community resources that the immersion schools in Hawaii did (Hinton, 2001b). In California, the Native speakers were few, elderly, and largely untrained in language pedagogy and best practices. Hence in 1992, the Native California Network (NCN) designed and launched the master-apprentice program for oral immersion and language learning. The program enables untrained, elderly speakers to pass on the Native language to willing language learners in the community by way of natural conversation and immersion. The five main principles driving learning in this model are:

> 1) No English is allowed; apprentice must even use language to say "I don't understand," 2) Apprentice must be at least as active as master in deciding what is to be learned and in keeping communication going in the language, 3) Primary mode of transmission and learning is always oral, not written, 4) Learning takes place primarily in real-life situations, and 5) Activity itself along with other forms of nonverbal communication will provide the context in which the language can be understood by the learner. (p. 218)

The master and apprentice must apply together as a team to the program, and upon acceptance into the program, the team will under go immersion training after which the apprentice must log a total of 360 hours of learning, which typically takes about half a year to complete (Hinton, 2001b, p. 219).

The hours of language learning are spent completing day-to-day activities together, tape recordings, phone conversations, cultural sharings, and more. In order to build fluency, teams focus on comprehension and language production, which involves continued repetition and

review. Hinton points out that the goal of the program aims to have the apprentice be at least conversationally fluent but “never could we expect an apprentice to be so fluent as to equal the ability of the master” (2001b, 223). Still, the program model proves useful in language maintenance for various communities across Indian country.

Language revitalization, at least on a larger scale, may require more dedicated efforts beyond the intensive two-way communication of the master-apprentice model, and may rely on the community buy-in efforts prevalent in the Pūnana Leo program and other programs similarly involved in the community. Wilson and Kamanā note “language loss is so great in many Indigenous communities that… a strategy of steps toward actualizing linguistic sovereignty must be developed” (2009, p. 371). For them, the logical first step was to start with preschools, but Fishman (1991) is more concerned with “the entire family-neighborhood-community arena in which the school plays only a circumscribed role” (p. 372). This goes back to Francis and Reyhner’s language learning model described above, where the sources of language input go across several domains and contexts (2002).

Using Lambert’s concept of integrative orientation for language learning, in which “the learner is interested in learning about or adopting cultural aspects of the second language community,” Gómez de García et al. explain the recent shift in Native communities towards a more positive public-community attitude towards Native language use (2009, p. 108). Such an attitude has influence on the leadership prevalent in successful revitalization efforts, and vice versa. Gardner (2012) refers to the “four Rs” of Kirkness and Barnharst developed for First Nations and higher education in Canada – reciprocity, responsibility, relevance, and respect – as guiding principles for leadership in language revitalization. According to Gardner, successful leadership requires an active understanding of reciprocal relationships, in which languages are

shared with both Natives and non-Natives, for support and growth; responsibility through participation, acknowledging revitalization is a gradual task; relevance to the culture and environment for the language; and respect for cultural as a grounding philosophy.

Discussion and Final Insights

This final section reflects on this literature review as whole, providing several insights on the status and future of Native language revitalization research. The purpose of this paper again is to identify strategies for Native language maintenance and revitalization that would be salient for a 21st century context in the U.S. There are some limitations and implications of the reviewed literature pertinent to that stated purpose.

Regarding limitations, one of the most important considerations for language revitalization in the 21st century is the influence of the digital revolution. While some of the available literature addresses the use of digital technology for language documentation, there is less discussion on innovative, effective ways to incorporate technology into the pedagogy and learning of indigenous languages. If Native communities are worried that the next generation may not speak their Native languages, then it is high time to consider the learning styles of the next generation, which are very much tied to technology and media. This recommendation assumes though that Native communities have the resource capacity to explore digital learning tools. Yet, especially in light of the 2008 global recession, many tribes are not in a position to pursue the latest and greatest trends in educational resources. This literature review thus would benefit from research that focuses on community-based solutions, which arguably would use the resources at hand to their maximum potential.

Another 21st century challenge is the current roll out of the national Common Core State Standards (CCSS). These standards are not yet well understood by the states and respective

educators. This literature review comes quite early in the CCSS implementation process, so available research may only provide conjectures and theories. A final limitation is restricted to the scope of the literature review. While this paper focuses on Native language revitalization efforts in the U.S. and thus draws primarily from U.S. examples, the paper would have additionally benefitted from the research on international models and frameworks.

Just as well, these limitations hint at implications for further research and application. Technology is a very contextual tool, and it would serve a community well to think deeply about its service to the language. However, if Native language revitalization can strike that balance between tradition and modernity, as Wilson and Kamanā have done with their "one world" philosophy, there would be tremendous opportunity to leverage the power of technology for the benefit of language learning. In the U.S., the Ojibwe have successfully used multimedia tools as part of their language revitalization process. From 2008 to 2010, they incorporated movie camps to generate short videos to "playfully re-create everyday spoken language situations" (Hermes, Bang, & Marin, 2012, p. 392). Thinking globally, UNESCO Bangkok, in fact, has created a small series of Mother Tongue Based Multilingual Education (MTB MLE) videos in Asia that record teachers sharing their best practices and opinions on language pedagogy (SIL International, n.d.).

Then, regarding CCSS, understanding the implementation of the standards, whether they are adhered to tightly as rules or adapted to loosely in a given school, will be useful for understanding their greater impact outside of the school settings. If the CCSS can serve as a tool to communication skill development, then there may be opportunity in research and practice to investigate CCSS's further application and benefit. To an extent, communities, like the Navajo in Utah, are already aligning their language goals with state standards (Diné Education Web, 2003).

These limitations and implications influence the ways in which Native communities plan or redesign their language maintenance and revitalization efforts. In the case of Santa Clara Pueblo and the Tewa language program, this literature review hopefully provides some perspective on what is happening in Indian Country in regards to Native language revitalization. The pueblo is a small community in New Mexico with just over 1,000 members. In a 2002 language survey conducted by the tribe itself, only 39% of adults reported being fluent in Tewa, while only 3% of youth reported being fluent. As I observed in my recent fieldwork with the Santa Clara Pueblo, however, there is community value and support for Tewa but just not enough infrastructure, theoretical understanding, and consensus on how to build the language.

Rehyner and Tennant (1995) maintain that "although tribal policy and support are critical factors in language maintenance or renewal, they cannot of themselves without comprehensive planning and broad cooperation ensure that a formal language program will be successful" (p. 4). Likewise, Fishman (1991) argues "the question of success must not be approached in absolute terms (achieving full success vs. doing nothing at all) but, rather, in functional, contextual or situational terms as well as in terms of… immediate vs. longer-range goals" (p. 12). Keeping in the mind these factors will lead language planners to higher quality instruction and learning. As Ovando point outs of all bilingual education efforts, "the quality of the instructional process is equally important" and "more time immersed in the new language is not necessarily associated with greater gains in that language, if the student is not understanding the content" (2010, p. 15).

With that then, I hope to see more research done on Native language revitalization in the 21st century. This way, Native communities like the Santa Clara Pueblo can draw from many resources as they figure out how to renew, focus, and grow their Native languages for future generations. After all, it is for these communities that this research is, and should be, done.

References

Castagno, A.E. & Brayboy, B.M.J. (2008). Culturally responsive schooling for indigenous youth: A review of the literature. *Review of Educational Research, 78*(4), 941-993. Retrieved from http://www.jstor.org.ezp-prod1.hul.harvard.edu/stable/40071151

Denmert, W.G., Jr. & Towner, J.C. (2003). *A review of the research literature on the influences of culturally based education on the academic performance of Native American students.* (Final paper). Portland, OR: Northwest Regional Educational Laboratory. Retrieved from http://educationnorthwest.org/webfm_send/196

Diné Education Web. (2003). *Navajo-Utah Standards Alignment.* Retrieved from http://dine.sanjuan.k12.ut.us/dine_web/curricula/alignment.htm

Fishman, J.A. (1991). *Reversing language shift: Theoretical and empirical foundations of assistance to threatened languages.* Clevedon, UK: Multilingual Matters.

Fixico, D.L. (2006). *American Indians in a modern world.* Lanham, MD: AltaMira Press.

Francis, N. & Reyhner, J. (2002). *Language and literacy teaching for indigenous education: A bilingual approach.* Clevedon, UK: Multilingual Matters.

Gardner, S.E.B. (2012). The Four Rs of Leadership in Indigenous Language Revitalization. In C. Kenny & T.N. Fraser (Eds.), *Living indigenous leadership: Native narratives on building strong communities* (pp. 125-135). Vancouver, BC: UBC Press.

Gómez de García, J., Axelrod, M., & Lachler, J. (2009). English is the dead language: Native perspectives on bilingualism. In P.V. Kroskrity & M.C. Field (Eds.), *Native American Language Ideologies: Beliefs, practices, and struggles in Indian Country* (pp. 99-122). Tucson, AZ: The University of Arizona Press.

Hermes, M., Bang, M., & Marin, A. (2012). Designing indigenous language revitalization. *Harvard Educational Review, 82*(3), 381-402. Retrieved from http://www.metapress.com.ezp-prod1.hul.harvard.edu/content/q8117w861241871j/fulltext.pdf

Hinton, L. (2001a). Language revitalization: an overview. In L. Hinton & K. Hale (Eds.), *The green book of language revitalization in practice* (pp. 3-18). San Diego, CA: Academic Press.

Hinton, L. (2001b). The master-apprentice language learning program. In L. Hinton & K. Hale (Eds.), *The green book of language revitalization in practice* (pp. 217-226). San Diego, CA: Academic Press.

Library of Congress. (n.d.). *Bill summary and status – 109th Congress (2005-2006) – H.R.4766*. Retrieved from http://thomas.loc.gov/cgi-bin/bdquery/z?d109:H.R.4766:

Matsuda, A. & Duran, C.S. (2013). Problematizing the construction of US Americans as monolingual English speakers. In V. Ramanathan (Ed.), *Language policies and (dis)citizenship* (pp. 35-51). Bristol, UK: Multilingual Matters.

McCarty, T.L., Watahomigie, L.J., Yamamoto, A.Y., & Zepeda, O. (2001). Indigenous educators as change agents: Case studies of two language institutes. In L. Hinton & K. Hale (Eds.), *The green book of language revitalization in practice* (pp. 371-383). San Diego, CA: Academic Press.

McCarty, T.L. (2010). Revitalising indigenous languages in homogenising times. *Comparative Education, 39*(2), 142-163. doi:10.1080.03050060302556

McCarty, T.L. (2012). Indigenous languages and cultures in Native American student achievement: Promising practices and cautionary findings. In B.J. Klug (Ed.), *Standing*

together: American Indian education as culturally responsive pedagogy (pp. 97-119). Plymouth, UK: Rowman & Littlefield Education.

Ovando, C.J. (2010). Bilingual education in the United States: Historical development and current issues. *Bilingual Research Journal, 27*(1), 1-24. doi:10.1080/15235882.2003.10162589

Pew Research Center. (2014, April 10). *The next America.* Retrieved from http://www.pewresearch.org/next-america/#Two-Dramas-in-Slow-Motion

Reyhner, J. & Tennant, E. (1995). Maintaining and renewing native languages. *Bilingual Research Journal, 19*(2), 279-304. Retrieved from http://jan.ucc.nau.edu/~jar/Main.html

Ruíz, R. (1984). Orientations in language planning. *NABE Journal, 8*(2), 15-34. doi:10.1080/08855072.1984.10668464

SIL International. (n.d.). *Videos Promoting Mother Tongue Based Multilingual Education.* Retrieved from http://www.sil.org/literacy-and-education/videos-promoting-mother-tongue-based-multilingual-education-mtb-mle

Silver, S. & Miller, W.R. (1997). *American Indian language: Cultural and social contexts*. Tucson, AZ: The University of Arizona Press.

Tse, L. (2001). Resisting and reversing language shift: Heritage-language resilience. *Harvard Educational Review, 71*(4), 676-708. Retrieved from http://www.metapress.com.ezp-prod1.hul.harvard.edu/content/ku752mj536413336/fulltext.pdf

UNESCO. (n.d.). *Language Vitality*. Retrieved from http://www.unesco.org/new/en/culture/themes/endangered-languages/language-vitality/

United Nations General Assembly. (2007). *United Nations declaration on the rights of indigenous peoples.* Retrieved from http://www.un.org/esa/socdev/unpfii/documents/DRIPS_en.pdf

U.S. Census Bureau. (2011). *Native North American languages spoken at home in the United States and Puerto Rico: 2006-2010.* Retrieved from http://www.census.gov/prod/2011pubs/acsbr10-10.pdf

U.S. Census Bureau. (2013). *American Indian and Alaska Native heritage month: November 2013.* Retrieved from https://www.census.gov/newsroom/releases/archives/facts_for_features_special_editions/cb13-ff26.html

U.S. Census Bureau. (2014). *State and country quick facts: USA.* Retrieved from http://quickfacts.census.gov/qfd/states/00000.html

U.S. Department of Education, Institute of Education Sciences. (2008). Status and trends in the education of American Indians and Alaska Natives: 2008. Retrieved from http://nces.ed.gov/pubs2008/2008084.pdf

Wilson, W.H. & Kamanā, K. (2001). "Mai loko mai o ka 'i'in: Proceeding from a dream": The 'Aha Pūnana Leo connection in Hawaiian language revitalization. In L. Hinton & K. Hale (Eds.), *The green book of language revitalization in practice* (pp. 147-176). San Diego, CA: Academic Press.

Wilson, W.H. & Kamanā, K. (2009). Indigenous youth bilingualism from a Hawaiaan activist perspective. *Journal of Language, Identity, and Education, 8*(5), 369-375. doi:10.1080/15348450903305148

VI. Case Models and Strategies

Domestic

Native American Community Academy.

Synopsis. The Native American Community Academy (NACA) is a tuition-free public charter school located in Albuquerque, NM. The school serves approximately 200 students in grades 6 through 12. The school strives to combine traditional Native American culture and language development with rigorous academic standards for excellence.

NACA works to develop students' indigenous identity as it is historically situated, as well as the social, economic and political conditions of their individual communities. Administration, teachers and students are aligned in their value of community, and the school teaches students how to utilize their skills and knowledge in their local communities. The school focuses not only on academics, but in physical social-emotional development as well, offering health services for students on campus.

The school, with assistance from the W.K. Kellogg Foundation and other funders, is leading the development of the NACA Inspired Schools Network (NISN) to establish more culturally based elementary and high schools on several different reservations throughout New Mexico. The network is the first of its kind the only charter school organization in the United States that focuses solely on indigenous education.

NISN is based in NACA's alignment of cultural tradition and academic excellence, but provides autonomy to communities. Fellows of the network work with Native or low-income communities to design schools that address specific community needs. The first of these schools, Dream Dine, will open in Shiprock, New Mexico in 2014, with several more schools expected to open in coming years.

Relevance. The TLP could consider working with the tribe and NACA to apply for and open a public charter school on the Santa Clara reservation as a member of NISN. By replacing SCDS with a NISN school, the tribe would have more autonomy in developing a school that includes the Tewa language and Santa Clara culture in daily routines. The TLP could also consider keeping the BIE school and opening a 6th to 8th grade middle school the works to develop adolescent cultural value and keeps students in the community before high school.

The steps to establishing a NISN school include gaining community support, developing a curriculum and business plan, and filling out an application with the State of New Mexico. This is a robust process that can take months to complete. The Santa Clara would need to establish external formal partnerships with NISN and other agencies to assist in submission of the charter application.

The TLP could also work with SCDS to adopt components of NACA that are successful and create a culturally relevant school community. This would mean approving the outstanding MOU and partnering with the current principal to develop new policies and procedures for the school that are sensitive to cultural values.

For more information, visit www.nacaschool.org.

Santa Fe Indian School (Honoring Nations).

Synopsis. Santa Fe Indian School (SFIS) is a public high school located in Albuquerque, NM that is owned and operated by the 19 pueblos of New Mexico. Students must pay a small tuition and apply for admission to the school. The school's website describes SFIS as an education center where tribal sovereignty, Native cultures and communities are the foundation of its mission. Aided by the All Indian Pueblo Council (AIPC), the school is sensitive to nuanced

cultural differences between pueblos, but respects that each pueblo has shared concerns about youth cultural and language development.

The school's Leadership Institute (LI) has students actively contributing to their respective communities by completing projects that address specific community needs. The Institute trains youth in leadership strategies centered around core cultural values. A key component of the program is to educate youth about their potential influence on public policy and social change. The program encourages youth to make improvements in their communities as students and in the future as adults. The LI assists communities in bridging traditional cultural norms with the modern realities of pueblo culture.

Relevance. The TLP and the Santa Clara tribe can take two approaches to this model. First, it could experiment adapting a similar program for its own youth either at the SCDS or in its own public charter school, using the AIPC for support. This would, similar to other cases models in this section, require support from the SCDS principal and other external organizations. However, having the program housed in the community would help students take ownership of projects and be seen as a leader in the community as a young age. The program could focus on language development initiatives, such as starting youth Tewa groups.

The other way to take advantage of this program would be to encourage youth to attend the school as high school students and work with SFIS to create impactful projects for Santa Clara youth to work on while attending. This would require prioritization of potential projects, as well as creating reasonable expectations and outcomes for students participating in the program.

To access information about this program, please visit www.hks.harvard.edu/hpaied. To contact the AIPC for more information, please call (505) 989-6303.

Navajo Studies Department (Honoring Nations).

Synopsis. Cultural loss in Rough Rock, Arizona on the Navajo reservation was a concern in the 1960's that community leaders knew needed to be addressed. They felt the mainstream U.S. education system's goal was to assimilate indigenous culture into mainstream society. The community was the first in the nation to take control of their school over from the Bureau of Indian Affairs (BIA).The school integrates western and Navajo teaching pedagogy to develop curriculum that respects culture and modern issues on the reservation. In the 1990's, the school established the Rough Rock Community School's Navajo Studies Department.

The Navajo Studies Department offers students a plethora of courses on various topics, including language and philosophy. This Since integrating the department, the school has grown and students from all corners of the Navajo Nation seek to attend. This model serves not only as an example of how a specific department can flourish, but how a tribe can take control of a local school to ensure it address culture and language loss.

Relevance. The TLP could seek help from the tribe to take over the local BIE school and integrate a curriculum similar to Rough Rock Community School's. This way, the TLP, instead of being a stand alone program, would be a department within the school ensuring cultural values are included in the school's basic infrastructure. The Santa Clara tribe could use the NISN model referenced earlier in this section to start their own public charter, and implement curriculum such as this one in the school.

To access information about this program, please visit www.hks.harvard.edu/hpaied. For more information, please contact Rough Rock Community School at (928) 728-3501.

Ojibwe Language Program (Honoring Nations).

Synopsis. The Mille Lacs Band of Ojibwe Language was on the precipice of experiencing total language loss in 1994. 10 percent of members were fluent, and families and the community were not practicing or passing down the traditions of the tribe. That was until tribal leaders made it a priority to encourage language and cultural development.

School staff members initiated the Elders Advisory Board, which consisted of 5 traditionalists who were responsible for supporting the school in developing cultural curriculum. This board helped coordinate several changes to the school, including having fluent speakers in every classroom, broadcasting lessons on the internet. Currently, the Ojibwe Language Program has grown to serve 350 students of all age groups. Forty-five minutes a day are dedicated specifically to language, but students are have 8 hours of contact with fluent speakers a day. Each K-12 classroom has 2 fluent speakers who demonstrate conversations so students are exposed to fluent Ojibwe consistently. The programs pedagogy is focused on making instruction fun, and includes having students make videos, write rap songs and draw comic books that use cultural and language references.

The Ojibwe Language Program is a prime example of how school staff members took it upon themselves to develop a program that tackled the issue of cultural and language loss in the community. The program continues to grow today and has increased the pride and knowledge Ojibwe youth have in their culture.

Relevance. The Santa Clara pueblo and the TLP are approaching the critical stages of language loss that the Ojibwe found themselves in in 1994. While the two populations differ in language and tradition, there are valuable lessons learned through the Ojibwe's experience that the Santa Clara and the TLP could use in increasing fluency in the Pueblo. Most prudent is the

Elders Advisory Board that worked with the local school. The Santa Clara could create such a board to help drive inclusion of cultural and language traditions in the classroom. This strategy would require a strong relationship between the TLP and the SCDS principal, or that the Santa Clara open their own public charter that makes use of the Elders Advisory Board strategy. These

Additionally, the Santa Clara could adopt the pedagogy approach of the Ojibwe that focuses on fun and relevance for students. Integrating 21st century technologies - such as short films - into language projects would help students gain interest in the language. Having students write songs that relate to their lives in styles they are familiar with will help drive the growth of the language amongst youth. These are examples of inexpensive pedagogical adjustments that could improve youth interest and involvement.

To access information about this program, please visit www.hks.harvard.edu/hpaied. For more information, please contact the Mille Lacs Band of Ojibwe at (320) 532-4690.

Ya Ne Dah Ah School (Honoring Nations).

Synopsis. The Ya Ne Dah Ah School in Chickaloon, Alaska is the state's only tribally-owned and operated primary school and day-care facility. Its presence and purpose directly address the issues of cultural and language loss that affect the community. In the school, subjects are led and taught in the native Ahtna Athabascan language, which help to maintain and grow the values of the Chickatoon Village.

Relevance. This Ya Ne Dah Ah School represents an ideal towards which the TLP and the Santa Clara Pueblo can work. This school has been able to strike a balance between traditional teachings and mainstream curriculum by integrating the Native language throughout all subjects, as opposed to having a single language class. On a smaller level then, the TLP may consider strategies or activities that supplement other learnings in the pueblo. For example,

during Feast Days and cultural dances, the TLP could focus on language learning and vocabulary related to those topics.

Then, as the opportunity arises, the TLP may consider acting as language planning partner for an independent primary school in the pueblo. The current staff is highly knowledgeable of traditional ways, and may consult with decision makers and key stakeholders about what constitutes a culturally relevant schooling experience. Moreover, establishing this partnership shows promise for community involvement, and may role model what other community members can do to support children's education in the tribe.

To access information about this program, please visit www.hks.harvard.edu/hpaied. For more information, please contact the Ya Ne Dah Ah School at (907) 745-0707.

Cherokee Language Revitalization Project (Honoring Nations).

Synopsis. The Cherokee Language Revitalization Project (CLRP) came out of a 2002 survey that found no fluent speakers under the age of 40. After the Principal Chief declared a state of emergency, the community took it upon itself to initiate a pre-school immersion program, university partnerships for teacher training, and cross-generational community language activities.

Relevance. The circumstances of the Cherokee language at the turn of the 21st century are reasonably analogous to the circumstances of the Tewa language today. In both communities, there is urgent concern over language loss within one or two generations. For the purposes and interest of the TLP, the lessons listed at the end of the Honoring Nations summary that focus on tribal leadership taking initiative to revitalize the language are critical. Currently, the TLP operates rather independently of all the other tribal departments and is not even in the school, so it may benefit from having leadership invest more explicitly in language revitalization efforts.

This way, there is an official status and movement for the language, and presumably, more resources and capacity will follow suit.

The other lesson about formal partnerships with higher education institutions is critical as well. If the TLP pursues such an option, it will be able to access resources they may not have otherwise have access to. Additionally, these resources would likely provide relevant case studies, models, and strategies, which would enable the TLP to make evidence-based as well as culturally relevant decisions. This would be in line with the major trend across sectors in using research and evidence to support program design and implementation.

To access information about this program, please visit www.hks.harvard.edu/hpaied. For more information, please contact at the Cherokee Nation Language Department at 918-456-0671.

International

Literacy Boost.

Synopsis. Literacy Boost (LB) is an educational program of Save the Children that seeks to create a culture of literacy both in and outside of the classroom. The program began in 2009 and now operates in 24 developing nations around the world, primarily in Africa and Southeast Asia.

There are four research principles and implications underpinning LB’s program model:

1) Reading development takes place in the early years of primary school, so LB must address all five reading skills at this time: letter knowledge, , phonological processing, fluency, vocabulary, and comprehension skills.
2) Reading is a complex cognitive, social, and cultural activity, so LB must link reading materials and activities to a student’s life outside the classroom.

3) Child-centered learning ensures progress to and success in higher levels of education, so LB must make reading engaging and fun for the students.
4) Children's literacy development depends greatly on the teachers and parents, so LB must ensure children have access to quality reading materials and activities both in and outside the classroom.

The LB program model is made up of three components: reading assessment, teacher training, and community action. They are designed to help different agencies including teachers, parents, and community members support children's literacy skills and development. All LB materials and activities are conducted in the local language(s). In order to make LB a more inclusive community process, the strategies for the families and community include activities that are accessible to both literate and illiterate persons, so that all who are willing to help children improve in reading, are empowered to do so.

Relevance. As of yet, LB focuses only on the local languages that are the language of instruction in school. Still, many of its community strategies and research principles are applicable to indigenous languages that are primarily oral languages, which implicates future opportunities for research and programming. For the purposes and interest of the TLP, focusing on LB's community action component and the strategies involved in creating a community culture around literacy, in this case oral language, development is an invaluable process.

LB uses a Community Strategies Flip Book to empower both parents and children to improve children's literacy development. For the parents, there are 10 activities designed for all parents regardless of literacy skills, and 6 additional ones for parents who are literate. For the children, there are similarly 10 activities for all children regardless of literacy skills, and 6 additional ones for children who are literate. All of these LB activities can serve as ideas for curriculum and

lesson development both in and outside of the TLP, since a primary outcome of these activities is developing strong literacy and language habits across domains.

To directly access the Community Strategies Flip Book, please visit http://www.savethechildren.org/atf/cf/%7B9DEF2EBE-10AE-432C-9BD0-DF91D2EBA74A%7D/literacy-flipbook-2010.pdf.

MTB-MLE Network.

Synopsis. The Mother Tongue-Based Multilingual Education (MTB-MLE) Network is a public global association that supports the right of all children to culturally and linguistically appropropriate and quality education. The association believes using MTB-MLE will promote educational equity, improve academic outcomes, and support a positive self-concept of culture and identity. It focuses on four areas of action to facilitate these goals:

1) Disseminating resources and information about mother tongues and multilingual education
2) Facilitating collaboration, networking, and research for those participating in the association
3) Providing support to local stakeholders and allies who are engaged in MTB-MLE issues
4) Advocating for MTB-MLE with key stakeholders and allies, so that it is integrated more effectively into education systems

The association provides resources across 8 areas of interest: the case for MTB-MLE, program start-up, language education, curriculum and instruction, teaching and learning materials, teacher training, evaluation, and policy.

Relevance. For the purposes and interest of the TLP, the MTB-MLE network is an excellent ongoing resource as the program is developed and later scaled up. The value in joining

this network is that it is a public resource. Thus, the TLP is empowered to use and learn from the network as it wishes; there is no obligation to contribute in any particular fashion, since participation in the association is not a formal partnership by any means.

There are special interest groups focused MTB-MLE issues, both generally and region-specific. Currently, there is no group dedicated to AI/AN languages, so there may be opportunity for the TLP and the Tewa pueblos to start or even lead a group if it in their interest to do so.

To learn more about the MTB-MLE Network, please visit http://www.mlenetwork.org.

UNESCO Bangkok Report 2008.

Synopsis. In 2008, United Nations Organization for Education, Science and Culture (UNESCO) published a report of case studies focused on mother tongue-based instruction called, “Improving the Quality of Mother Tongue-based Literacy and Learning: Case Studies from Asia, Africa and South America.” It reviews the mother tongue-based initiatives in 19 different countries. The report is concerned with four basic research principles of language learning:

1) Children need the period from birth to approximately 12 years of age to develop their home language competence.
2) Children normally require about 5 to 7 years of second language (L2) learning before they can learn academic subjects through this language exclusively.
3) Building a strong foundation in the L1 helps L2 learning much more than early or long exposure to the L2.
4) The most effective bilingual programmes continue to invest in L1 thinking and learning for as long as possible.

The report seeks to address several current issues in implementing mother-tongue based instruction, including: empowerment education, which regards mother tongues as a resource;

transition from non-formal education to formal education in the mother tongue; challenge of putting policy to practice; opportunities to teach and learn an L2 or even L3 in some cases; and community partnerships between community and school.

Relevance. For the purposes and interest of the TLP, this UNESCO report is an excellent summary of what is happening globally with indigenous language maintenance and revitalization. As in Indian Country, language revitalization across the world is often an issue of resource capacity and politics. This report is quite dense, however, because each study goes into detail about project and program implementation, policy, and country context. The most interesting and relevant cases for the TLP may be that of the Philippines, which focuses on intergenerational learning in a country with 11 indigenous populations and 1 national language, and that of Bolivia, which focuses on bilingual intercultural education for the 3 most historically indigenous peoples in the country.

To access and download the full report, visit: http://www.unescobkk.org/resources/e-library/publications/article/improving-the-quality-of-mother-tongue-based-literacy-and-learning-case-studies-from-asia-africa-a-1/.

VII. Instructional Tools

The following tools speak specifically to classroom investment and management, lesson planning and assessment. They are examples that can be used to create a stronger classroom environment. However, they are just examples. Some of the language used in the examples needs to change to reflect the needs of the program. For instance, some templates ask questions regarding “summer achievement goal” or “the big goal”. This is terminology that the Tewa Language Program can adapt for its own use. For all of these documents it should be noted that adaptation is completely necessary for these to be integrated successfully. These are meant to be resources to assist in classroom investment and lesson planning, but nuanced adjustments may be required for them to be successful in the Tewa Language Program.

Classroom Investment

The first set of documents is a list of strategies used to create investment in the classroom. It includes a blank investment plan outline that can be filled out and reused by multiple teachers. This investment plan can help educators be more purposeful when planning how his or her classroom will operate and how they will motivate students to succeed.

Also related to investment are three sample documents: a student contract, a student interest survey, and a class job list. These are strategies to make students more invested in their classroom. The student contract has students signing a commitment to the classroom. If the Tewa Language Program chooses to use this to create investment, the values and ideas in the contract should reflect the program’s specific goals. The student interest survey is quick survey that can be given to students when they join the program, and can give instructors some information about what students like so they can plan lessons accordingly. The class job list is a simple way

to have students be more involved in the classroom, and is just a list of sample jobs that have been used in the past.

Lesson Planning, Teaching Strategies and Assessment

The second set of documents are planning and teaching strategies that can be used in the classroom. It includes a lesson plan template and example, a set of oral language teaching strategies, and rubrics for oral language assessment. These documents can help lessons be more purposeful and directed to specific objectives while also engaging students with a higher level of rigor.

The five-step lesson plan can help instructors make specific lessons that provide a more detailed plan of action than the current template used by the Tewa Language Program. There are three versions of this document – an annotated version that describes in detail what each component consists of, a sample document that shows a model lesson for an English reading class, and a blank document that can be used by the Language Program.

Instructional Strategies for Developing Oral Language is a document of strategies to use when teaching oral language. It includes specific examples of how these strategies can be used in the classroom in several different contexts. The document includes ways to increase conversation, which is important to increasing the rigor in the classroom. Tewa Language Program can adapt these to use Tewa instead of English.

The oral language assessment strategies are taken from *Practically Primary,* an Australian education periodical tailored specifically to primary school educators. *Practically Primary* provides a strong list of oral assessment strategies the Tewa Language Program could use to see how students are growing in the language. Each of these assessments is adaptable to the Tewa language and to the program itself.

[This page is left intentionally blank.]

Management and Investment

INVESTMENT PLAN

Collaborative Member Names	
Grade Level/Content Area	
Student Messaging • How will you make achievement goal(s) concrete and accessible? • How will you explain or discuss the impact of reaching summer achievement goal(s)?	

Strategies for Building Students' Value for Achievement and for Summer Achievement Goals ("I want")

How will you market achievement and your content to your students?

Strategies to consider
class mottos/chants/pledges, class name, teacher/student check-ins, student interest surveys, get to know you activities, team building lessons/activities, parent investment letters/calls, explicit lessons on goals, references in each lesson to relevance of content, references in each lesson to the intrigue of content, class visitors, class themes, cooperative groups

Approach	Our Plan (Be as specific as possible.)
Developing Students' Rational Understanding that Achievement is Valuable • How specifically will you get to know your students? • What connections can you make between your content and the real world and/or their lives and interests? • How will you use statistics to build value for achievement and education?	
Using Role Models • What people and/or characters can you reference in your classroom to represent the value of hard work?	
Reinforcement • How will you reinforce achievement in your classroom (e.g., extrinsic rewards, competition, cooperation)?	

Strategies for Building Students' Expectancy ("I can")

How will you market achievement and your content to your students?

Strategies to consider
class mottos/chants/pledges, class name/themes, teacher/student check-ins, student interest surveys, get to know you activities, team building lessons/activities, parent investment letters/calls, explicit lessons on goals, references in each lesson to relevance of content, class visitors, cooperative groups

Approach	Our Plan (Be as specific as possible.)
Malleable Intelligence • How will you explain the ideas of malleable intelligence to your students? • How will you market the ideas of malleable intelligence to your students?	
Tracking Student Progress • How will you make progress and growth evident to students? • How will you respond if individual students don't show growth?	
Reinforcing Hard Work • How will you reinforce effort as well as achievement? • How will you reinforce hard work if individual students don't reach the goal(s)?	

Strategies for Creating a Welcoming Environment

How will you create a place where students feel comfortable and supported enough to take risks toward achieving their goals?

Strategies to consider
read-alouds that support key values, student collaboration, explicit discussions of cultural diversity, class mottos/chants/pledges, class name/themes, treating failures/mistakes as opportunities to learn, teacher/student check-ins, student interest surveys, get to know you activities, team building lessons/activities, parent investment letters/calls, explicit lessons on goals, references in each lesson to relevance of content

Approach	Our Plan (Be as specific as possible.)
Engage and Involve All Students • How will you ensure that all students are active participants and contributors in your class?	
Teach Tolerance • How will you teach your students to respect individuals' differences? • How will you teach and model respect for diversity?	
Respond Effectively to Insensitivity • How will you react to insensitive/disrespectful comments and situations in your class?	

STUDENT'S COMMITMENT:

1. I fully commit to Mr. TEACHER's class in the following ways:
2. I will arrive on time.
3. I will come to class prepared and ready to learn.
4. I will always work, think, and behave in the best way I know how and I will do whatever it takes for me and my fellow students to learn. This also means that I will complete all my homework every night, I will call Mr. TEACHER if I have a problem with the homework or a problem with coming to school, and I will raise my hand and ask questions if I do not understand something.
5. I will always make myself available to parents, family members, Mr. TEACHER, and any concerns they might have. If I make a mistake, this means I will tell the truth to Mr. TEACHER and accept responsibility for my actions.
6. I will always behave so as to protect the safety, interests, and rights of all individuals in the classroom. This also means that I will listen to my classmates and give everyone my respect.
7. I will follow the C.O. Greenfield Dress Code and honor my commitment to the P.R.I.D.E. program.
8. I am responsible for my own behavior, and I will follow Mr. TEACHER's directions.

Failure to adhere to these commitments can cause me to lose various classroom privileges, spend time in lunch or after-school detention, and can lead to my removal from Mr. TEACHER's classroom.

X____

Address:

Apt. #
Zip Code

Apt. name:
Phone:
Email Address:
Birthdate:

STUDENT SURVEY

NAME:_____________________
DATE: ____/_______/__________
BLOCK/SUBJECT: ___________

Interest Inventory
Please answer all questions honestly and thoroughly, continue on the back if necessary.

1. In a word, describe "school":
2. Write one word that describes you as a person:
3. When was the last time you voted for something?
4. What time do you usually go to bed during the school year?
5. In a word, what do you want to achieve this year?
6. What was the last play or movie that you saw? What did you think of it?
7. How would you describe the perfect teacher?
8. If you could have lunch with a historical person, with whom would you dine? Why?
9. If you had a free ticket to travel anywhere in the world, where would you go? Who would you take with you? Why?
10. What is your favorite book? Why?
11. Write down three things that you would like to learn in this class.

a. ____
b. ____
c. ____

12. What extra-curricular activities (sports, drama, music, clubs etc.) do you participate in?
13. If you could change one thing about Greenfield, what would it be? What are your ideas for making that change?
14. What grade do you expect to earn in this class?
15. On the back of this page, write a paragraph about something you would like me to know. (Examples: your summer, what you want to do when you grow up; what you think or feel about reading/writing and social studies, or something unique about you.

Using Classroom Jobs

First: Brainstorm a list of jobs that will be assigned (see suggestions below).
Second: Decide on a way to assign jobs.
Third: Determine how students will learn how to do their job.

Ideas for assigning jobs:

- Job charts where the student's name matches with the job title
- Job wheels Where the jobs can be rotated to match up with a student's name
- Job applications
- Volunteers

Ideas for jobs:

- Zookeeper (for class pets)
- Aquarist (for fish)
- Gardener (for plants)
- Technical Support (for computers and other equipment)
- Librarian (for books)
- Peacekeepers (to settle disputes)
- Banker (if you have a classroom currency)
- Messenger (run items that need to be delivered outside the classroom)
- Teacher's Aid (for all things not covered by another job)
- Air Quality Control (works with heat, air, windows, fans, etc…)
- Light Monitor (turns classroom lights on and off)
- Pencil Monitor (Sharpens shared pencils before school starts)
- Equipment Specialist (takes care of playground equipment)
- Line Leader (Heads the line)
- Patriot (leads the Pledge of Allegiance)
- Reporter (Shares news: school, class, local, national, world with class)
- Materials Monitor (helps pass out and collect papers)
- Cartographer (in charge of all maps and globes)
- Trash Captain (All things trash)
- Water Bottle Manager (attends to all things related to student water bottles)
- Floor Cleaner (checks for and delegates floor cleaning needs)
- Board Manager (all things related to the white or chalk board)
- Overhead Manager (all things related to the overhead and transparencies)
- Cubby Manager (checks to make sure that cubbies are kept tidy)
- Coat/Closet/Backpack Manager (checks to make sure that coats and backpacks are kept neat and orderly)
- Emergency Aid (helps in case of fire drill, lock down, etc…)
- Party Planner (helps organize people to help plan parties)
- Decorator (helps to decorate for classroom celebrations)

Teacher		Class		Lesson Plan Date:			

FIVE-STEP LESSON PLAN

VISION-SETTING: KNOW, SO, SHOW

OBJECTIVE. What is your objective?	KEY POINTS. What knowledge and skills are embedded in the objective?

ASSESSMENT.
Describe, briefly, what students will do to show you that they have mastered (or made progress toward) the objective.
Attach your daily assessment, completed to include an exemplary student response that illustrates the expected level of rigor.
Indicate whether you will administer the assessment as the independent practice or during the lesson closing.

CONNECTION TO THE SUMMER ACHIEVEMENT GOAL.
How does the objective connect to the summer achievement goal?

DETERMINING METHODS: GO

	MATERIALS.
4. OPENING (__ min.) How will you communicate *what* is about to happen? How will you communicate *how* it will happen? How will you communicate its *importance*? How will you communicate *connections* to previous lessons? How will you engage students and capture their interest?	
3. INTRODUCTION OF NEW MATERIAL (__ min.) How will you explain/demonstrate all knowledge/skills required of the objective, so that students begin to actively internalize key points? Which potential misunderstandings do you anticipate? How will you proactively mitigate them? How/when will you check for understanding? How will you address misunderstandings? How will you clearly state and model behavioral expectations? Why will students be engaged?	
2. GUIDED PRACTICE (__ min.) How will students practice all knowledge/skills required of the objective, with your support, such that they continue to internalize the key points? How will you ensure that students have multiple opportunities to practice, with exercises scaffolded from easy to hard? How/when will you monitor performance to check for understanding? How will you address misunderstandings? How will you clearly state and model behavioral expectations? Why will students be engaged?	
1. INDEPENDENT PRACTICE (__ min.) How will students attempt independent mastery of all knowledge and/or skills required of the objective, such that they solidify their internalization of the key points? How will you provide opportunities for remediation and extension? How will you clearly state and model behavioral expectations? Why will students be engaged?	
5. CLOSING (__ min.) How will students summarize and state the significance of what they learned? If the independent practice did not serve as an assessment, how will students attempt independent mastery of the knowledge and/or skills introduced and practiced above? Why will students be engaged?	

REINFORCEMENT

HOMEWORK (if appropriate). How will students practice what they learned?

FIVE-STEP LESSON PLAN

VISION-SETTING: KNOW, SO, SHOW

OBJECTIVE. What is your objective?	**KEY POINTS.** What knowledge and skills are embedded in the objective?
Students will be able to greet each other and the teachers in Tewa. Students will be able to identify and say the colors red, blue, white, orange and green in Tewa. Students will be able to use the colors words in a sentence.	• Knowing colors • Knowing objects are different colors

Specific Objective for Class

ASSESSMENT.

Students will share a sentence with the class that uses two randomly selected colors.

A specific assessment grounds the lesson

DETERMINING METHODS: GO

4. OPENING (5 minutes) — **MATERIALS/ NOTES**

By clarifying what teachers and students will both be doing, we can ensure students are active throughout the lesson

Students Will	Teacher Will	Materials/Notes
Walk around room and greet each other in Tewa.	Greet each student in Tewa, making corrections when necessary and having the student repeat. Take roll call.	Attendance book
Come together as whole group.	Wait for students to sit quietly, commending those who are first to do so (In Tewa)	
Say Prayer in Tewa	Lead Prayer in Tewa	

3. INTRODUCTION OF NEW MATERIAL (10 Minutes)

The introduction of New Material is normally a teacher heavy segment, where the teacher "shows" or "guides' the students towards the objective. This can be done many ways, depending on teacher preference.

Students Will	Teacher Will	Materials/Notes
Circle the colors they will be learning today.	Say: Today we will be continuing to learn how to talk about colors in Tewa. Yesterday we learned about colors x, y and z. Let's review those colors.Today we will be learning how to talk about red, blue, white, orange and green. Circle the colors on your note sheet that we will be learning today.	Guided Notes Sheet
Choral Repeat	Show colored cards with name in Tewa. Say the color and point at the word. Have students repeat. Repeat three times for each color. Use objects in room and ask the question "what color is this?" While pointing to the color. Wait for students to chorally respond.	

Note student section is action oriented

2. GUIDED PRACTICE (15 minutes)

Students Will	Teacher Will	

Guided Practice is when teacher works with students toward objective. This can be group or activity based, and there are many different strategies.

SAMPLE

	Create Flashcards.	Give Directions for making flashcards to add to the colors they have already done. Circulate and make sure students are on task, writing correctly and matching colors.**[Check for Understanding]**	Guided Notes Sheet Checks for Understanding are when the teacher "checks" student work and progress toward objective. They should be strategically placed in each lesson, and can be done in many different ways.
	Quiz each other in Tewa. Go through deck of new colors. By having students lead flashcards they are responsible for correcting each other, furthering language development	Say: (In Tewa) Great Work! Now, we are going to get into pairs and go through our flash cards. First, we will go through our flash cards with only our new colors. Once you and your partner go through your deck correctly twice, put your hand up and we will give further instructions.	
	Once each student has successfully gone through the deck twice, they can add in old colors and go through the deck one last time. Review is built in, but not a focus of the lesson.	Circulate to each group, making sure students are on task, correcting when necessary. When students finish, give directions to add in colors/flashcards from previous day and go through the deck one last time.**[Check for Understanding]**	
	Still in pairs, students will go through flash card deck using each color in a sentence in Tewa.	Instructors and teacher will rotate to each group, helping students with sentences and to think of objects that are the appropriate color. Pairs should be strategically made, with more advanced students creating more advanced sentences.	
	1. INDEPENDENT PRACTICE (10 Minutes)	Independent practice gives students the chance to practice the objective on their own. This is when a teacher can see if a student is able to complete the objective without teacher or peer support.	
	Students Will	Teacher Will	
	Go back to seats and choose two pieces of paper from the jar. If they are the same color the student will return one and choose another color.	Have student return to their seats. Pass around jar with pieces of paper with a dot of different colors on it.	
	Listen.	Give students directions to draw two pictures of objects that are the colors they chose and be prepared to say a sentence identifying the objects and their color in Tewa. *[Teacher will differentiate assessment by ability – students with higher ability will require more words in Tewa in their sentence]*	Providing students with different opportunities to display their fluency furthers development and pushes high achieving students forward.
	Draw an object that is the color they chose, prepare sentence.	Circulate, scaffolding help when necessary and helping students form sentences.	*Scaffolding* refers to using guiding questions to bring students to an answer.
	Stand and present their picture and sentence to the class. Develops other skills as well as provides opportunity to show objective mastery	Have students stand and present their picture and sentence.	

SAMPLE

	5. CLOSING (5 Minutes)	
	Closing Prayer (choral) Assign student Homework, tell students what they will be learning next time.	
	HOMEWORK (if appropriate).	
	Students will go through flash cards with parents. Students will bring home work sheet that requires their parents to sign off that the student used Tewa to describe 10 objects for each color before the next class.	
REINFORCEMENT		
	Teacher will send home newsletter with parents with schedule for next week of classes. Schedule will include objective for each class as well as homework assignments. Short note on progress towards yearly goal for each student included.	

Homework requires parent involvement

Word Study Lesson Plan

PRE-PLANNING: KNOW, SO, SHOW

Objective. What will your students be able to do?	**Connection to the Summer (Big) Goal.** How does the objective connect to the summer (big) goal?
SWBAT analyze the structure of words containing the suffixes –cious and –tious and read those words fluently, both individually and in context.	Students will improve their decoding skill, and thereby their fluency and ultimately their comprehension.

Assessment.
How will you know whether your students have made progress toward the objective? How and when will you assess mastery?

Students will read words by table and I will informally assess students by watching them read their list of words. Further informal assessment will occur during shared reading. I will listen to individual students read as the class reads chorally.

Key Points: Targeted Sound/Spelling Relationship(s) or Pattern(s).
What letter(s) or sound-spelling correspondence(s)/pattern(s) will you emphasize?

The suffixes –cious and –tious will be emphasized. Several others will be reviewed.

LESSON CYLCE: GO

Opening. (2 min.)
How will you communicate *what* is about to happen? How will you communicate *how* it will happen?
How will you communicate its *importance*? How will you communicate *connections* to previous lessons?
How will you engage students and capture their interest?

What will happen: State: We are beginning structural analysis
- Ask: What is the purpose of structural analysis? (To help us see words in chunks so we can read them more easily)

How it will happen: State that we will review some new suffixes, blend with them, and read sentences containing them.
- Ask: How does structural analysis help us? (We can read longer words more easily and sometimes we can understand their meanings better.)

Importance, connections, engagement: Point out that today's lesson will go over some very useful new suffixes that occur in some very challenging words. They are related to other complex ending suffixes we learned over the past three weeks. Knowing these suffixes will be very helpful this week's reading.

Introduction of New Material. (3 min.)
How will you introduce the targeted letter(s)/correspondence(s)/pattern(s)?
- What memory aides will you use to help students remember the letter(s)/correspondence(s)/pattern(s)?
- How will you visually represent the letter(s)/correspondence(s)/pattern(s)?

How will you ensure that students actively take-in information?
Which potential misunderstandings will you anticipate?

Show students the index cards and pronounce the suffixes.
- Ask: What do you notice is similar about these suffixes? (They sound the same.)

Show students the definitions.
- Ask: How are the definitions compare? (They are both adjective markers. They differ in that –tious tells us that the word was originally a noun.)

Repeat the pronunciations. State that these suffixes tend to be difficult to say.
- Ask: What can you to remember the pronunciation of the suffix if you forget? (Look at the pronunciation guide at the bottom of the card.)

Using these index cards, as well as the cards for -ious (/ēus/), -ial (/ēul/), - ient /ēunt/), and -ience (/ēuns/), have students call out these suffixes. Make it entertaining by changing the order in different ways. Mark cards on which students need more practice with a red star.

Guided Practice. (15 min.)
How will you clearly state and model behavioral expectations?
How will you structure the guided practice?
How will all students have multiple opportunities to practice?
How will you scaffold practice exercises from easy to hard?
How will you monitor and correct student performance?

Materials.

1) 5" x 8" index cards with the suffixes and a pronunciation guide on the front and their definition on the back:

-tious /shus/: adjective marker for nouns that ended in -tion

-cious /shus/: adjective marker

2) cards for –ious, -ial, -ient, and -ience

Reading Words

- Remind students that the purpose of this lesson is to read the words by analyzing their parts.
- Remind students of the procedure (Teacher writes each line of words on chart paper and that they will read them silently as the teacher writes. Then, the students chorally read each line. If students make errors on any of the words, we will read them by syllable, the teacher syllables one at a time… teacher will remind students that if they get stuck they should read "by syllable.")
- Using the list of words below, follow the above stated procedure:
    - Line 1: nutritious, ambitious, cautious, infectious
    - Line 2: gracious, spacious, vicious, luscious, conscious
    - Line 3: audacious, superstitious, delicious, fictitious, precious
    - Line 4: devious, colonial, obedient, audience
- After each line, stop to ask students:
    - What suffix(es) they noticed being used in these words.
    - How these suffixes influence the meaning of the words.
    - To define nutritious, colonial, infectious, and spacious, which appear in this week's shared reading text.
        - If students are not sure about the definitions, draw attention to the word structure. Guide students to see the meaning; if they can't draw out the meaning quickly and easily, tell them the definition.
- After reading all of the words, have three students share how they syllabicated a word, marking the word with slash marks.

Reading Sentences

- Following the same procedure as above (write the sentence, have students read silently, read chorally, reread as necessary), read the following sentences.
    - Soldiers in the Continental Army/ lacked nutritious food and medical care,/ making them susceptible/ to many infectious diseases.
    - Patriots were known by many names/ including "Rebels,"/ "Liberty Boys,"/ "Sons (or Daughters) of Liberty,"/ "Colonials," /and "Whigs."
    - Superstitious people /tend to be cautious /and conscious of things /that might cause bad luck.
- After reading the sentences, have students reread the sentences for fluency. Explain how the sentences might be phrased (write slash marks as indicated above). Have students echo read phrases and then have students chorally read the whole sentence.
- Have students identify words containing –tious and –cious.
- Give students two riddles to focus on words that will be in the text. "I am thinking of a word that describes people who traveled from England to the new American colonies." (colonists) "I am thinking of a word that is an antonym for careless or bold." (cautious).

Independent Practice. (3 min.)
How will you clearly state and model behavioral expectations?
How will you structure the independent practice?

- Have each row of student read a line of words chorally. Watch individual students to see how well they can read the words.
- Have students read the sentences to their partners, practicing phrasing. Listen to individual students read who seem to be struggling. This will help diagnose their needs and plan next steps.

Closing. (2 min.)
How will students summarize what they learned?
How will students be asked to state the significance of what they learned?
How will you provide all students with opportunities to demonstrate mastery of or progress toward the objective?

- Review the ending learned today and their definitions; again, have students read through all the cards..
- Ask students how structural analysis practice will help them during shared reading today.
- Ask them what they will do when they encounter a long word they don't know (they'll analyze the syllables).

Taking a "Slice" of the Oral Language Pie

Instructional Strategies for Developing Oral Language

By Sue McCandlish, M.A Education, B. App Sc (Speech Pathology)

The Oral Language Pie
A framework for developing oral language in the classroom

Instructional Strategies
Conversations
Repeating what others have said
Wait time
Listening & Responding
Vocabulary & Concepts
Think Alouds
Building Talk for Thinking
Talking about my world: Retells & Recounts
Think-Talk-Write
Think-Pair-Share
Teach new words 'define-do revise'

Sue McCandlish Speech Pathologist DECD 2012

The 'Oral Language Pie' highlighted four domains of oral language that can be grown by educators with children in their sites. Listening and Responding, Growing Words in Talk – Vocabulary & Concepts, Talking about My World – Recounts & Retells & Building Talk for Thinking are all key aspects of oral language and all connect with literacy.

A range of instructional strategies can be used by educators to help build the language of these domains – or slices. These strategies are key implements in the teachers' toolkit, as they don't add another "activity" to fit into an increasingly crowded curriculum. These strategies allow educators to focus on oral language in different subjects across the curriculum, so the 'thread' of oral language is neatly woven into students' learning throughout the day. This provides multiple opportunities for students to strengthen their understanding and use of language, and serves to build the language of the subject. Some of these strategies hand over the "voice" to children, increasing children's talk time and subsequently reducing teacher talk time. Most of these instructional strategies are not new to educators, so it is about looking at the strategies differently, through the lens of oral language.

The strategies are not neatly tied into a particular "slice" of the oral language pie, though some like "define-do-revise" links closest to vocabulary.Most though will have an impact on all "slices", hence these strategies serve to strengthen a variety of aspects of oral language.

The Instructional Strategies

Conversations& Wait Time

Conversations allow children to hear and use language and are more likely to occur when children are engaged and interested in what they are doing. Both conversations between children and between adults and children are important. Research supports the fact that children who participate frequently in conversations have a positive impact on language development, particularly vocabulary,(Dickenson & Tabors, 2001; Girolametto, Weitzman, & Greenberg, 2004,Ruston &Schwanenflugel 2010).

What constitutes a conversation?

Conversation involves talk about a topic, and involves taking turns between speakers. When people listen and respond, a conversation begins. Conversations with young children ideally involve 5 or more exchanges, which means both adults and children have at least 2 talking turns. Children in junior primary can be expected to engage in conversations that involve 6 to 8 exchanges,hence a child has 3 or 4 speaking turns.

Use language that promotes conversation

How educators talk with children is important! Research has indicated that conversation can happen more easily if adults use comments rather than direct questions, particularly ones that require a 'yes' or 'no' answer, or questions that may be answered with single words (Dickinson & Tabors, 2001). Comments place less pressure on children to talk, and are more invitational, particularly for children who are reluctant to talk. Making comments about what the child is doing; about what you are doing; providing explanations about what is happening all help to create a conversational atmosphere. In addition to this, when adults use interesting or 'rare' words in their conversations, it provides an opportunity for children to learn new words and expand their vocabulary. Extending conversations can occur through using open ended questions e.g. "Can you tell me more about this?" and questions that require children to think e.g. "How do you think that happened?"as they invite talk.

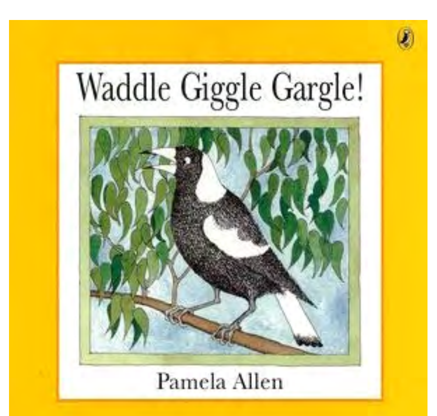
Wait Time

Giving children time to respond in conversations is important. Often children need time to process your comment or question and then form a response. This is important for reluctant talkers and children with language differences and difficulties, who may need the extra processing time. Crevola (2012), recommends using wait time of between 3-7 seconds in the classroom, to improve the number, length and quality of child responses.

Classroom Example: English

Kylie's class have a focus on the book "Waddle Giggle Gargle" by Pamela Allen. To help students build the background knowledge they need about magpies, nests and 'swooping season', Kylie had children make nests using boxes. The class went for a walk to collect items from the school yard that could be used to make the nest, for example twigs and dry grasses & leaves. Back in the classroom they added to this with items from the construction table such as shredded paper and feathers and thenmade their nests.

Opportunities for conversations between children& between teacher and child occurred during the walk and during nest making in the classroom



<u>*Example*</u>
Teacher: You found something!

Child: I got a stick.

Teacher: That is a twig, wow, it is skinny. Where did you find it?

Child: Over there by the tree.

Teacher: I wonder how it got on the ground.

Child: It fell off the tree.

Teacher: Maybe the wind blew it off the tree.

Child: Yeah (ha ha), woosh goes the wind.

What opportunities do you have to be conversationally responsive to children?

How can you set up learning environments that will encourage conversations between children and between adults and children?

Children need reasons to talk and interesting things to talk about and talk and learn best when they are actively 'doing'. How can these experiences be constructed across the curriculum to include conversation?

Think-Pair-Share

Think Pair Shareis a cooperative discussion strategy that has 3 parts to the process:

- children think about a question or an issue
- they talk with a partner about their thoughts
- then several children share their discussion and thinking with the class

The strategy sets up a conversation between children, providing children with more opportunities to talk about their work and thinking. It can occur across the curriculum, and hands on learning situations provide meaningful contexts for learning and think pair share can be used before or after such activities.

Classroom Example: Science

Carrie's class have been doing the Primary Science Connections Unit –Water Works. Lesson 3 - "Rain, Rain" aims to explore what happens when rain falls on different surfaces. They have a watering can and have different surfaces like a roof tile, corrugated iron, grass and dirt.

Before the experiment Carrie asked students what they thoughtwould happen when the water was poured on the different surfaces? **Think/Pair/Share**

The class did the experiment.
She asked the children to talk about what happened during the experiment.
Think/Pair/Share

What happened and what you thought would happen – was it the same or different?
Think/Pair/Share

When could you use this strategy in your context?

What supports might your children need to use this strategy?

Think Alouds

This is a strategy that is intended to make thinking or the comprehension process explicit. It is like opening a window into the mind to help make comprehension visible. Think-Alouds allow the educator to model the thinking process by stepping it out, helping children make connections. The process used in a Think Aloud includes:

- **Stating what happened**
- A **comment about** what the **people might be thinking**
- An **explanation** of the problem.

Think Alouds are commonly used in reading, when the teacher talks through their thoughts during the reading process. However, think alouds aren't just for reading comprehension; they can be used across the curriculum including many play based or hands-on learning situations with children.

Classroom Example: Science

Dale has been exploring how everyday materials can be physically changed in a variety of ways. The class has used the sandpit and are exploring how sand changes once water is poured on this surface. When the water quickly seeps away, Dale used a simple form of think-aloud:

- **Stating what happened**,
  e.g. "The water is sinking into the sand really quickly."

- A **comment about** what the **people might be thinking**
e.g. "I want the water to stay on the sand, not go away.
  I wonder where the water goes?"

- An **explanation** of the problem,
  "There is air between the grains of sand and the water soaks
into the air spaces fast, so the water doesn't stay on the sand, it soaks away".

When could you use this strategy in your context?

Which children might it best support?

Vocabulary: Define-Do-Revise

Children learn words through immersion in a vocabulary-rich environment and explicit teaching of targeted words. Key to assisting children to “grow words in talk” orlearn new words,is to make the learning situation meaningful and ensure there is repetition. This will help words to become part of a child’s communication.

When teaching a word:

Define what the word means in language that students can understand. Have children say the word.

Do – This will involve using the word in different sentences to highlight meaning, however showing students what words means is important. For example, if the new word is “rummage”, show images of this from Google to demonstrate what it could look like; or act out a situation to illustrate word meaning, e.g. “I am *rummaging* through my bag to find my new pencils”. Then explain the word meaning again. The **“do”** aspect makes word learning *meaningful*.

Revise - Go over the word in different ways during the day or week to really get to know the word. Providing opportunities for practice helps to build strong understandings of words and helps students be ready to use new words in talk (DECS Talking Literacy, 2009).
This strategy can be applied across the curriculum and can be made to “come alive” through the “doing” or active learning aspect.

Classroom Example:Maths

Rachel has been doing measurement in maths. She has noticed that children were unsure of what the term “measure” meant so she defined the word: “Measure means to find out how long something is - we can measure how tall or how long. Children practiced saying the word and clapped out the syllables in the word, ‘mea-sure’.

To make learning meaningful, students measured how tall they were, measured their feet andhand sizes. To reinforce the learning, Rachel made reference to “measure” at other times of the day. To extend the learning for some students, she talked about other forms of measurement, such as time and temperature.

Think about your curriculum for the week. Are there words that could be explicitly taught? How will you know if children understand these words?

Which words will you select to teach?

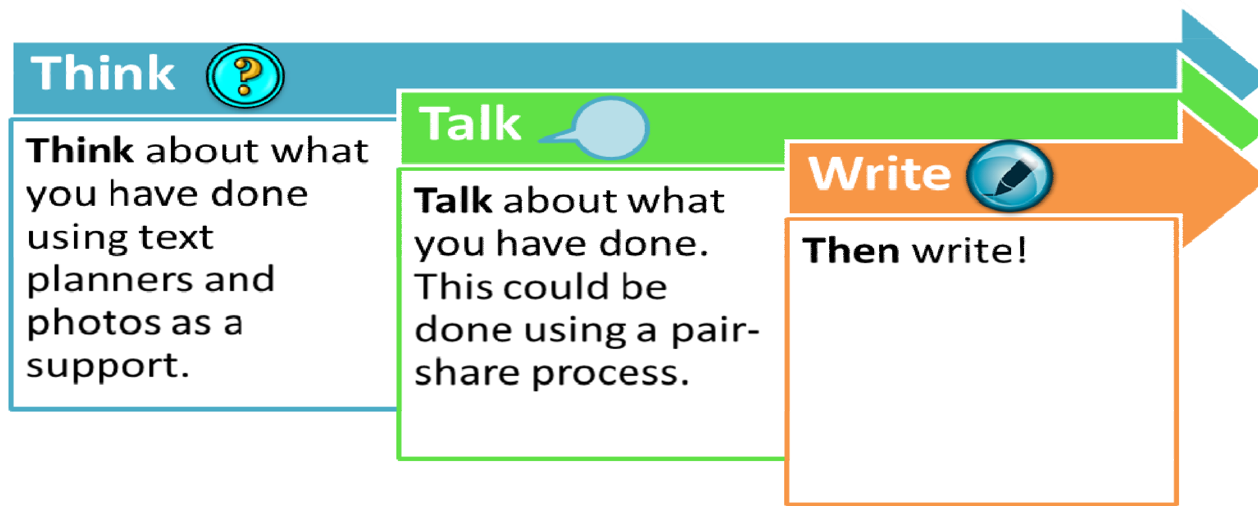
How will you know when children have learned these words?

Think-Talk-Write is a strategy that can be used to bridge children into recording their thoughts, through writing or through drawing if this is more appropriate.

Think: Text planners and photographs can be used to assist children with thinking about what they have done after an activity has been completed. Using text planners with photographs serves to remind children what they did and provides an opportunity for explicit teaching of key language that is needed for the genre. For example time words, such as “then”, are important in recounts and command words, like “put” are important in procedures. It also assists children in organising their ideas, hence help to organise thinking.

Talk: The planners can then be used to engage children with talk and are used to support oral rehearsal or *telling* about the procedure or recount. Talking about the experience is crucial in strengthening oral language skills and assistchildren in organising language to use in the writing process. More sophisticated oral language does not map onto to written language exactly, however this is an important step in movingfrom the oral to written language.

Write: The planners and the talk experienceact as a support into writing. The educator can approach the writing phase in different ways, beginning with having children try a simple drawing if that best meets their needs, to sentence closure tasks, toindependent writing. The planners are important in the writing phase as they are a visual reminder of what is required for the genre.

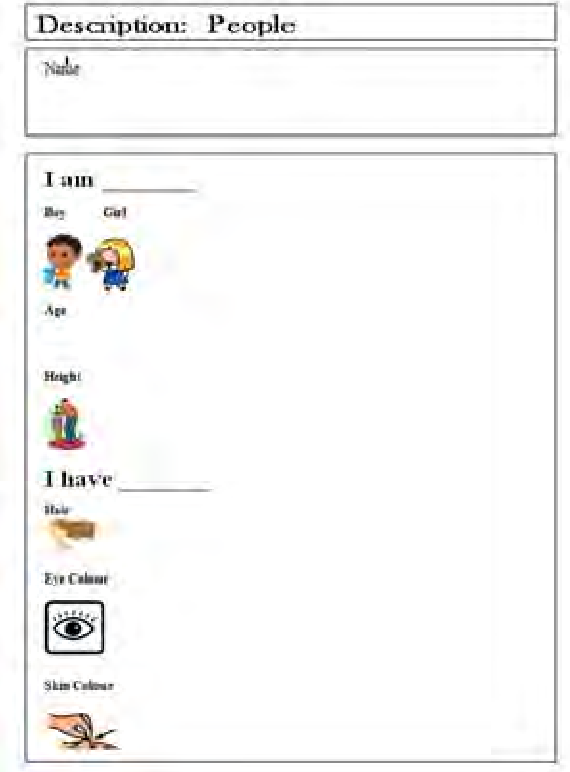


Classroom Example: History

Ryan's class has focussed on children's families and children have brought in photographs of the people in their family.

Ryan asked the children take a look at their photos and other children's photos. He used think/pair/share and asked children to choose someone in the photo to describe. They used a description planner to help them think about what features to describe and support their talking. The children played "who am I?" and guessed which person it was from the photograph.

Finally children used their planners to help them record their descriptions.



Description: People

Name

I am ______

Boy Girl

Age

Height

I have ______

Hair

Eye Colour

Skin Colour

Repeating what others have said

This strategy aims to strengthen children's ability to attend to other children and adults and 'hold' the information they have heard. By repeating what others have said, the child is actively building their ability to listen and remember, so it helps in developing working memory. The ability to hold onto and remember the language that someone else has said is important for:

- processing and understanding what has been said
- holding a conversation
- following instructions
- answering questions

In the classroom this strategy can be used at any time during group activities. Carmel Crevola (2012) refers to 'invitational prompts' to use with children, such as "What did he/she say?" followed by "What do you think about that?" This strategy is clearly applicable to discussions that occur throughout the day, when children are providing responses to teacher comments or questions.

What about your classroom?

Oral Language is critical for building relationships, for literacy and learning. It is the fuel that feeds the fire of comprehension, as the language that is heard must be understood before the language that is read can be decoded and understood. Language is the tool we use for expressing our thoughts, again both at the oral level first then and encoding this into print.

So, what can you do to develop oral language in your classroom? Instead of trying to add moreto the timetable, the examples show that oral language can be a focus in different subjects, which serves to build the language of the subject rather than add another activity to do.Think about how you can use these strategies in your class. Will you target several strategies or one? How can they add to the learning environment in your site?

Bibliography

Boudreau, D. &Costanza-Smith, A. (2011).Assessment and Treatment of Working Memory Deficits in School-Age Children: The Role of the Speech-Language Pathologist. Language Speech and Hearing Services in Schools, vol 42, pg 152-166.

Crevola, C. (2012). Presented at Northern Adelaide Regional Leaders Day Conference

DECS (2009).*Making Meaning: Developing Oral Language through Children's Books*. Teacher Training Package developed by DECS Speech Pathology,South Australia.

DECS (2009).*Vocabulary: The Early Years.* Teacher Training Package developed by DECS Speech Pathology,South Australia.

Dickinson, D. & Tabors, P. (2001).*Beginning Literacy with Language*. Baltimore: Paul Brookes Publishing.

Girolametto, L., Weitzman, E., & Greenberg, J. (2004). The effects of verbal support strategies on small-group peer interactions. *Language, Speech, and Hearing Services inSchools*, 35, 254–268.

Gjems, L. (2010). Teachers talking to young children: invitations to negotiate meaning in everyday conversations. *European Early Childhood Education Research Journal,* Vol. 18, No. 2, pg 139-148

Ruston, H. &Schwanenflugel, P. (2010).Effects of a Conversation intervention on the Expressive Vocabulary Development of Prekindergarten Children.Language Speech and Hearing Services in Schools, vol 41, pg 303-313.

Wilhlem, J. (2001). Improving Comprehension with Think-Aloud Strategies: Modeling What Good Readers Do. New York: Scholastic

Sue McCandlish is a Department for Education and Child Development speech pathologist, based in Northern Adelaide Region at Elizabeth House. She wrote the "Talking Literacy" series of workshops and has worked as an early years coach in the DECD SILA Project.

ESL Students: Oral Language and Assessment

Janet Fellowes

In considering the assessment of the oral language development of English as a Second Language (ESL) students, it is important to ensure a comprehensive understanding of oral language and of the classroom context in which children acquire oral language competency.

Small Group Cooperative Task: ESL students work together to sort and categorise pictures. The teacher guides, through models language needed

Oral language is functional; consequently it is used to communicate for different purposes such as to give directions, to state an opinion and to ask a question. Children need to be given opportunities in the classroom to use oral language to communicate meaningfully for different social and academic purposes. Likewise, when assessing oral language it is important to observe students as they carry out different communicative tasks in the classroom.

Oral language occurs in various contexts. As a result it will change according to where you are and to whom you are talking. Children need to be given the opportunity to use language differently in situations that vary according to the topic, the people involved and the degree of formality or informality of the communicative setting. Accordingly, oral language needs to be observed across a variety of oral contexts in the classroom.

The competent and flexible use of oral language as a communicative tool requires students' development in the language aspects of vocabulary, grammar, comprehension, fluency and pronunciation. Assessment should take into account the degree to which these aspects of language are progressing within each communicative context.

An understanding of some of the important features of a suitable classroom learning environment for ESL students is also needed in order to make appropriate choices in regards their language assessment.

ESL students learn language best when a communicative approach is adopted in the classroom. This approach to language development requires the classroom teacher to provide a context for authentic oral communication that is characterised by interpersonal interaction and purposeful and varied talk situations. It is through engagement in these situations, as the language learner interacts in real, language rich, low anxiety communicative situations that language development occurs. Oral language learning will develop as a result of interaction between the talk environment and the learners' mind.

Story Recount: ESL students use the pictures from a story book to support them as they retell the story in their own words.

Exposure to the target language within the classroom environment is important. ESL students need to receive meaningful input of the target language.

They need to hear the language modelled in a way that fosters understanding and acquisition.

The teacher or more proficient language users provide a language model that allows ESL students to input new language. It is important for the teacher to use various means to ensure the language is understood by the students.

Curtain and Dahlberg (2004) identify four characteristics of teacher language that, when

Activity Based Sharing: Children share the steps taken in making a kangaroo during a craft activity

present, will assist language learners to understand the language input and to, over time, acquire the new language. They refer to these as caretaker speech, break down directions, concrete materials and modelling (see Table 1).

Assessment of ESL Students

In order to ensure a more holistic and comprehensive understanding of students' language development, assessment needs to take place over time and in different settings where language is used for different purposes.

Oral language needs to be assessed as students use it in real social and academic contexts reflecting those in which the students have had experience.

Caretaker Speech	Simple direct teacher language where vocabulary and sentence structures are carefully chosen and where materials familiar to students are used
Break Down Directions and New Information	Use of small incremental steps
Concrete Materials	Lavish use of concrete materials, visuals, gestures, facial expressions and bodily movements
Modelling	Model / demonstrate the steps of the process, activity or directions with accompanying gestures and materials.

Table 1

Classroom contexts suitable for the assessment of ESL students' include:

The Oral Interview
Picture Description
Picture Storytelling
Information Gap Dialogue or Barrier Game Activity
Story Recount
Role Play
Oral Report
Activity Based Sharing
Show and Tell or News telling
Small Group Cooperative Task

Communicative Task: ESL students play a guessing game in pairs. The teacher supports their language use by joining in with the game.

As teachers observe their students in these naturally occurring contexts of the classroom they can assess their oral language competency and they can focus the assessment on aspects of language relevant to the actual context. If this is done regularly overtime an accurate picture of oral language development can be acquired.

For instance when assessing students' language use as they engage in a picture description the function focus could be:

- Using language to give information and opinion
- Using language to describe (the character, person or setting)
- Using language to narrate a story.

The focus on language aspects might include:

- Vocabulary
- Sentence structures
- Fluency
- Pronunciation.

When assessing students' oral language using a role play, depending on the content of the role play, the function focus could be:

Context for Oral Language	Description of Talk Context	Interaction Pattern	Language Functions
The Oral Interview	The teacher uses questions to prompt a child to recall and talk about a recent experience.	Teacher and student	Answer questions Explain Recount events
Picture Description	The student describes various aspects of a picture – who, what, where…	Teacher and student Pair	Give information Describe
Picture Storytelling	The student/s invent a story using a series of pictures as the stimulus.	Small group	Explain Describe Sequence
Information Gap Dialogue or Barrier Game Activity	One student describes an object/ picture to another. The other student attempts to identify it from the description.	Pair	Describe Give and follow directions
Story Recount	Students recall and retell a familiar story. They can use a series of sequenced pictures as a prompt.	Teacher and student Pair Small group	Recount Sequence Describe
Role Play	A group of students role paly a known story or common social situation, applying appropriate dialogue	Small group	Greet and take leave Introduce Ask for and given assistance Give directions
Oral Report	A student presents information about a topic to the class.	Whole class	Give information Report Describe
Activity Based Sharing	Students share the steps that were taken to carry out a task.	Small group	Report Give information Express Opinion
Show and Tell or News telling	A student presents information about a favourite object or experience to the class.	Whole class	Report Explain Describe
Cooperative Task	Students work together to carry out a problem solving task.	Small group	Ask for or give assistance Give /follow directions Suggest Solve problems

Table 2

- Use language to greet and then to take leave
- Use of language to ask questions or ask for help
- Use of language to give directions or to ask for help.

The focus on language aspects would be similar and include:

- Vocabulary
- Sentence structures
- Fluency
- Pronunciation
- Comprehension
- Conversation interactions.

In order to provide an appropriate focus for assessment and to provide a record that can later be analysed for the purpose of shaping future instruction, it is useful to use recording documents such as the checklists, anecdotal note taking sheet and the observation matrix.

Oral Interview: An ESL student describes a picture from a book being read in class.

The checklist

A checklist is a useful tool in that it allows for the identification of behaviours and language appropriate to the talk situation before carrying out the assessment. It then provides an easy way to record the degree of language competency for each of the aspects being assessed

The anecdotal note-taking sheet

The anecdotal note allows for the taking of 'on the spot' narrative accounts of students using oral language during a communicative activity. They provide opportunity to gather more detailed information about students' use of language forms as they are used to serve communicative functions. The teacher can get a more in-depth understanding of students' language use, beyond the 'level of competency'. As the student engages in the

<table>
<tr><td colspan="4">Oral Language Activity: Role Play
Topic: Finding directions to get to the shops

Requirements of Task:
(Describe the actual communicative task)

Interaction Pattern
(e.g. partner, small group, large group with the teacher)

Previous Experience:
(Outline the classroom experience with the communicative task being assessed)</td></tr>
<tr><td>Student Name:
Age:</td><td colspan="3">Date:
English Level:</td></tr>
<tr><td>Language Focus</td><td colspan="3">Competency</td></tr>
<tr><td>Context:</td><td>1</td><td>2</td><td>3</td></tr>
<tr><td>Use language to great and then to take leave</td><td></td><td></td><td></td></tr>
<tr><td>Use of language to ask questions or ask for help</td><td></td><td></td><td></td></tr>
<tr><td>Use of language to give directions or to ask for help</td><td></td><td></td><td></td></tr>
<tr><td>Aspects of Language:</td><td></td><td></td><td></td></tr>
<tr><td>Vocabulary</td><td></td><td></td><td></td></tr>
<tr><td>Sentence structures</td><td></td><td></td><td></td></tr>
<tr><td>Fluency</td><td></td><td></td><td></td></tr>
<tr><td>Pronunciation</td><td></td><td></td><td></td></tr>
<tr><td>Comprehension</td><td></td><td></td><td></td></tr>
<tr><td>Conversation interactions</td><td></td><td></td><td></td></tr>
<tr><td>Other</td><td></td><td></td><td></td></tr>
</table>

Table 3

<table>
<tr><td colspan="2">Oral Language Activity: Oral Report
Topic: Pets
Requirements of Task:
(Describe the actual communicative task)
Interaction Pattern (e.g. partner, small group, large group with the teacher)
Previous Experience:
(Outline the classroom experience with the communicative task being assessed)</td></tr>
<tr><td>Student:
Age:</td><td>Date:
English Level:</td></tr>
<tr><td>Language Focus</td><td>Observations:</td></tr>
<tr><td>Describe events</td><td></td></tr>
<tr><td>Explain events</td><td></td></tr>
<tr><td>Give information</td><td></td></tr>
<tr><td>Aspects of Language</td><td></td></tr>
<tr><td>Other</td><td></td></tr>
</table>

Table 4

Communicative Tasks: ESL students use language purposefully as they play a board game

language task, the teacher observes and records behaviours, language use and other aspects of communication. The teacher can make notes indicating areas in which the students' language acquisition impacts on their ability to engage purposefully in the communicative situation. This allows for more authentic and relevant planning of future language experiences and language modelling. It is still important to have a focus relating to functions and aspects of language relevant to the communicative situation. However, space on the note-taking sheet should also be included to provide for observations that may occur beyond simply what the teacher is looking for.

The observation matrix

Students' oral language progress can be documented and assessed using an observation matrix. This assessment instrument provides descriptive statements covering oral language behaviours that are to be observed and documented. The behaviours in a matrix usually relate to aspects of language such as grammar, vocabulary, fluency, pronunciation, comprehension and conversational interactions. As children interact with others and engage in a classroom activity where oral language use is a feature, observations and judgements about a particular student are noted. The assessment begins with the teacher listening to the speech interactions of the group overall and then focusing on the oral language of a specific student. The student's language is being rated on several analytical dimensions. The ratings are ultimately subjective and require language sensitivity. The same matrix can be used to document observations a number of times over the year. However, in allowing for comparability of performance, it important to ensure the talk context for these repeated observations is similar each time.

Conclusion

In assessing the oral language of ESL students it is first important to ensure a communicative language setting is provided in the classroom. Communicative tasks must provide opportunity for students to use language for real and varied purposes. ESL students also need to be provided with good models of the target language, considerate of their current level of development and new oral language learning needs. It is within these contexts where students interact with others in naturally occurring talk situations that authentic, rich and educationally relevant assessment can take place. Assessment needs to occur overtime and involve methods appropriate to the curriculum and the learner.

Language Input: The Shared Reading Session provides an opportunity for the teacher to present new language in context.

References

Faltis, C.J. (2006) *Teaching English Language Learners in Elementary School Communities: A Joint Fostering Approach*. Pearson Education: New Jersey.

Curtain, H. andd Dahlberg, C.A. (2004) *Languages and Children: Making the Match*. Pearson Education: New Jersey.

Peregoy, S.F. and Boyle. O.F. (2005) *Reading, Writing and Learning in ESL: A Resource Book for K–12 Teachers*. Pearson Education: New Jersey.

VII. Research Data Notes

Direct Questions and Themes

Visions summary. Across community roles and generations, we are seeing a desire for speaking the language fluently, especially in regards to maintaining the culture and strengthening personal relationships.

Visions for Child/Family/Self.

He hopes that his daughter will be fluent in Navajo, Tewa and English as an adult.

However, he said he is "dead set" on teaching his daughter the language.

Although her husband and her do not speak Tewa, she said, "I pray and wish I could speak to [my daughter] in our language."

"Being at my age, I want to be able to speak a full sentence and have a full conversation with someone whose elderly or to my aunts and to my daughter, especially because I feel like the
language is really important, it's who we are, it's what's gonna make her who she is when she grows up. I believe that with the cultures we have and the things that we do in the Pueblo it's important for her to understand what they are speaking."

In reference to her own children first, the interviewee responded, "I would like to them to continue growing. I want them to be able to participate. Not be the wanderer, to actually, when someone is talking, be listening."

She points out how the youth suicide rate is high in their community, and passionately argues, "You gotta teach these kids to pray. Where they gonna go when they get depressed? The suicide [rate] is going higher, the depression is going up… why? Because these kids don't know their language."

She describes as an example how her grandson would learn a word at school, ask her about it, and she would tell him how to use it in a sentence.

Interviewee responds that among many things, the daughter has expressed interest in becoming a teacher. She states, "If [my daughter] picked [Tewa] up and spoke a lot more, [she could be] may a Tewa teacher." She continues, "When she gets older, she

could help the younger ones, her cousins, her nieces and nephews. Even at this point, she could start to help them."

Envisions that she and her daughter will speak fluently in order "to communicate not only with each other but with the elderly and everyone else in the pueblo." She defines "fluently" as being able to speak "consistently" across topics, not "just for this purpose or that purpose."

The interviewee envisions their being able to speak Tewa on a daily basis at least at home most of the time, and even states, "Home should be a requirement… for everyone."

Reflecting later again on her grandchildren, the interviewee states that she hopes her grandsons will be tribal leaders or even governor, "but with that, they have to know the Tewa language." She adds "Anything that they want to be having to do with traditions… you cannot do it in English.

"Go off to college but you remember that this is your home. No matter what, you're always gonna come back to your pueblo… remember who you are. You're unique." She adds, "We tell them every day you can be whatever you want, but remember you're always a Native American, and language is a big part we cannot lose."

Important for kids to recite stories, from elders.

In the future it can lead to them being [governor], helping community, "help them with whatever resources they can find. Like if they need money for improvements on housing projects."

"I just want them to be happy. I want them to be gainfully employed."

" I would like her to go to college and take NA studies, not just specifically learn about SCP, I would like her to learn about all sorts, her Navajo traditions, her pueblo traditions here."

Would like daughter to be an instructor

"I would like to see my daughter fluent. It is a dying language."

Visions for Pueblo.

“It’s a dying language, for the younger generations it’s scary,” he explained.

Interviewee said one major barrier to achieving these goals is developing enough community backing. He spoke of the HUD buildings breaking up the community experience of traditional Santa Clara culture. [Traditionally, Pueblo communities live close to each other, as the Puye Cliff Dwellings were built, and HUD housing spread people out over a large area and “americanizing” home life to be more individual than community based.]

“I would like to see more Native Americans,there’s a lot of interracial marriages, sometimes I kind of think of it like that’s, like a way that, we’re not keeping it in the NA way here. We are all
going outside.”

Not come back, or if they do they no longer speak Tewa. She hopes the pueblo will be speaking the language fluently in the future. “We could be a community where we see one another and we can speak to one another,” she shared. When asked how it would get there, RDA1 focused on the idea of community and children being raised in the language.

When asked to think about her grandchildren, the tribe, and the future, the interviewee was quick to respond that her grandchildren can never become formal leaders in Santa Clara because they are enrolled elsewhere, but they can participate in the songs and dances, and even can be head singers in the future.

The interviewee’s own goals for herself in the pueblo influence her personal language goals. She sees herself moving up in tribal administration, perhaps into the role of director of human resources. Because of that, she will need to improve her Tewa since the appropriate language to use with senior leadership and tribal council is Tewa.

“Kid should know by the time they’re in Head Start how to talk to an elder… it’s nice to hear that.”

She remarks on how the community meetings are mostly held in English and declares, “If I was a tribal leader, if I was to have a meeting, I would speak in Tewa. I would conduct the meeting in Tewa… if you don’t understand, too bad, so sad.”

More language based. Not just dances, everyone, teachers kids, parents speaking the langue on a daily basis.

Vision for Language.

“It’s a dying language, for the younger generations it’s scary,” he explained. He continued to describe his fears that the Santa Clara will need to follow in other tribes footsteps and end up with one or two native speakers.

“It is a scary fact knowing our language is on the border line of extinction. “

“I would like to see more books like this, written,with notes and everyday discussions.”

“I would like to see more audio, CD’s, kind of like Rosetta Stone.” “little movie clips of stories in Tewa

“We could be a community where we see one another and we can speak to one another,” she shared. When asked how it would get there, interviewee focused on the idea of community and children being raised in the language. “If you teach it to them at home, it sticks with them for life.”

“I think in 10 – 15 years if they don’t teach their children now, it’s just going to be lost.”

It would be great if they at least offered it at school again, because then it would involve all the parents. You could go into the school and they would tell you good morning in Tewa, and you go know and they say good morning in English.”

She declares, “I hope and pray this language continues, 5, 10, 15 years from now,” that “this is a must… they need to know.”

She points out that the language is in the heart, and links the language as vital for one’s health.

The interviewee responds “I think if they could speak more than one language, I think it will help them not only learn their culture, what we do here but also I think it would help them in their education as they grow older.

“Maybe what they could do is put signs in different places.” She described the signs as bilingual, with Tewa on top and the English translation on bottom, and how the signs could be at the tribal administration office and at the day school.

“I think it starts in the home, basically, because I think we need to start talking to them more. Then, I think the reinforcement comes with the teachers,”

Regarding the written form of the language, the interviewee believes the best way it will happen is "everybody knew how to pronounce and understand it more.

She says "Granted there are Tewa classes… but it should be the language spoken at home… they chose to speak English, even though they're all from here."

"Kid should know by the time they're in Head Start how to talk to an elder… it's nice to hear that."

The interviewee hopes in the future that Tewa will be used throughout the pueblo, "from home to school to traditional activities." It will be a challenge, especially for the children since they are engaged in what the interviewee calls "double learning."

Making Tewa the dominant language

Thinking ahead to the future, the interviewee hopes that everyone will speak it.

A challenge to such technology-based learning, he sees, would be "getting the older generation to agree to something like that." The interviewee understands where the older generation would be coming from because he knows "it's not just the language. It's part of our culture and our spirituality."

"[The older generation] has tried to teach us, but we need it more to be like, academic-based learning instead of just learning it at home."

he would like to see a "commonality" in how the language is written, and even goes as far to suggest that a "Rosetta Stone" for the language would be useful.

the language should be spoken and developed across different topics, not only for "balance" but also for "consistency."He says, "It needs to be used everywhere, so that way, when you're learning it, you don't get confused." He worries that if you speak Tewa at home but English at school, you will forget the Tewa because you're not using or practicing the language consistently.

Hopefully they will be able to preserve the language and write it in books. Stories from the elders, like Puye as to how they migrated there

I would hope that it would be both [written and spoken]"

Sioux tribe: surrogate grandparenting, couple of different elder families that were willing to bring in tutors and almost everyday and have a meal and speak with them. Unrelated, person from the community. Both made commitment. Family dinners, different parenting classes. 4- 6 week series. The family table was emphasized. Each dinner focuses on a different topic. Elders from within community.

interviewee wants to be able to speak the language in the future. When asked about what he wanted to say in Tewa when he is older, he responded, “When I grow up, I want to say ‘what are you doing?’, ‘what are you cooking?’, and ‘are you going to the store?’”. He says he also wants to speak with friends.

Also, he says he wants to speak Tewa because of the dances. He has already danced “20 times.”

As far as language goals are concerned, he is very realistic while at the same time hopeful. He regards fluency as a “very big goal, a 20 year goal” and thinks it is a more feasible and immediate goal to teach people how to be conversational in Tewa. When asked to define fluency, interviewee argued that fluency entails mastery, then used a health service analogy. A doctor would represent a master speaker, whereas an EMT would represent what it means to be conversational because an EMT can help someone survive. He added that an EMT does not provide a long-term fix, but it is enough for the doctors or other experts to start with.

It will take a systemic approach to strengthen the Tewa language in the community.

This NBII project has a higher stake, given its possible value to the Kellogg Foundation.

Technology is valuable and inevitable to teaching and learning in general, but points out that there is even contention regarding writing the language, let alone using technology to support it.

There has never been a formal language policy set by the tribe regarding Tewa, and interviewee admits it would be interesting to engage the idea. He wonders at what level that could be implemented.

Vision for Program.

“I don’t think there will be much changes”

If they just keep coming [to TLP classes], these students will become fluent. More students if these students can learn more.

Interviewee believes the TLP staff are “very good speakers but not very good teachers.”

“What we really need to do is upgrade salaries to bring more people in.”

More materials, supplies, more trainings.

“More mentors in our program to help us out, that would really do a lot for us and for our children”

She wants the program to support songs and dances more, and inform students not just on their language but their cultural teachings as well.

Interviewee’s long term goal was to develop a strong Tewa program at the local Head Start. Interviewee said that has been interviewee’s dream since joining the TLP, and that is why interviewee is taking early childhood classes in the summer.

Interviewee said he would make the entire community facility have a “Tewa Hour” once or twice a week, in which everyone in the facility only speaks Tewa.

Use written language to teach students and adults. Interviewee spoke specifically about using computers and videos to improve student learning experiences. One of the main ways interviewee hopes to use technology to increase use of the written language is to create a pdf file of the Tewa Dictionary that can be handed out on CD’s.

Interviewee also hopes to create an immersion program, starting with the Head Start and going through the Day School. This would mean more staff members for the program and an expansion in funding.

“I would like to see more books like this, written,with notes and everyday discussions.”

“I would like to see more audio, CD’s, kind of like Rosetta Stone.” “little movie clips of stories in Tewa

If it's in the school, they are going to sit there and have no choice but to really learn"

She also said that she believed TLP should be in schools, with greetings and conversations taking place in Tewa.

It would be great if they at least offered it at school again, because then it would involve all the parents. You could go into the school and they would tell you good morning in Tewa, and you go know and they say good morning in English."

However, she stated "I just really hope the language program comes back. The students would benefit from it." She continued to explain that students should have 1.5 – 2 hours of Tewa Language per day and the language should be "imported into basic instruction." Furthermore, she claimed that since the program has left the students are "losing" what little amount of the language that had learned.

Should be more structured around conversation, not just learning words "Could be imported into basic instruction"

The interviewee wants to see the Tewa Language Program have its own facility and to be back in the schools.

She even describes later in the interview an opportunity to teach children Tewa through what they are already interested in: "If they want to play video games, my God, give it to them in their own language."

"The teaching needs to be done at the home, and the reinforcement is done with [the teachers at school]."

The interviewee stated that the language program needs a building of their own. The current shared building with the library "is not a proper place for [the language program staff] to be able to bring kids and work with them." Interviewee thought of having their own space as having the freedom and capacity to teach the students more songs, dances, and art.

[Interviewee said the language program needs "more freedom," however that may be defined.]

In terms of the future of the Tewa Language Program, the interviewee remarks, "We've got to have the Tewa program to teach our kids, and not only our kids but us as adults too." Interviewee sees participation as critical, and believes "It would be better if a lot more people would attend." The current number of teachers is not an issue.

Expand the language program. More money, hire more people, "commitment from our own council and own government to say this is our priority and we do want to put money into this so they can move forward."

expressed concern that there was not Language Program at the Day School. " I hope they can get it up and going as soon as possible. A majority of the students that are being taught Tewa at the day school, some of them are not being taught at home."

Interviewee intends for the core values of "respect, family, and balance" to drive his leadership and programming in this merger. The stated mission of the now-merged program is to "cultivate lifelong learning and holistic health, through education, mentoring, and play." Interviewee envisions achieving this mission first by "slowing down and really concentrating on a few programs."

He argues the program needs a "strength-based" approach [I agree!], and points out that the kids in Santa Clara have a kinesthetic learning style.

Despite frustration and changes in family practices, he values community engagement as the key to a successful language program in the pueblo, and hopes to reexamine community roles.

Interviewee agrees that the language program's not being in the school is a critical piece [or rather barrier] to the success of language development. Interviewee adds that previously ,the language program at the school has been ineffective, as the teachers have only "one skill": their language fluency. Interviewee worries about the classroom management and technical skills, including pedagogy and teaching certification

"If we think this program the way we are doing it now is going to save our language we are fooling ourselves." Interviewee adds that it has largely been a "valiant but unsuccessful effort" that has primarily operated "in a vacuum" and has not looked at the system as a whole. Interviewee believes the program has "no broader vision."

Interviewee points out that the current teachers have "done things intuitively as language speakers, not as language learners." [Interviewee adds that this is a disservice to the students who are actually learning Tewa as second language] In the past, interviewee supposes that teachers have left due to burn out: the tools to which they had access were not designed for the job they needed to do. Also, there is no strong core of young Tewa teachers.

Establishing a strong language program "is a priority for me," the interviewee concluded. He said the first step is to establish relationships between SCDS and the TLP by inviting TLP instructors to the "Santa Clara Day School family", and then establishing program protocol. He reflected how language loss is a problem for many tribes, including the Navajo.

Interviewee added, "I want to do it right. Is it effective? Is it a quality program?" While saying this, he also spoke of wanting to go from "zero to sixty" in implementation.

Activities such as recording their own voices and having short discussions with each other would take pressure off staff to be in the front of the room and would utilize the 3 teachers in the room more effectively. They could sit with each group and listen, correcting only when necessary.

Practices summary. Engagement level remains stagnant at an introductory (vocabulary) level, regardless of space (e.g., home, TLP, cultural events), so the rigor/difficulty of activities never increases. People don't speak outside of their home or outside of the TLP, so the time speaking is actually quite low.

Engagement.

Vocabulary focuses on colors and body parts for youth, and basic phrases for adults.

Examples of other teaching aspects: nature walks to identify identify different parts of the pueblo, plants and animals.

Recent community event to commemorate Child Abuse Awareness month where there was an egg hunt and egg coloring. It was done in conjunction with several other programs, such as the senior center. Interviewee talked to students who were registering for the event in Tewa, and it gave a chance for seniors and youth to mingle. Interviewee admitted the event wasn't something that will be "remembered in history", but it was a good example of how different programs work together.

The way they showed the pictures is really good.I kind of wish that they would speak to the, um, the little kids in Tewa throughout the whole program.

The lack of grinding stones.

The interviewee continues to describe how several languages are used in her home, particularly at the dinner table. She even argues that the dinner table is the conversation table where English, Tewa, and Keres are used to name all the foods.

She tells her granddaughter as she's getting dressed in the morning "Go get your shoes, go get your socks" and so forth. The interviewee remembers though that when the granddaughter was younger, she would sing a song in Tewa about "washing your hair, your neck, and your arms." Even when the boy was younger, she would tell him a story in Tewa about this little boy who didn't want to take baths "and how the eagle came and took him because he didn't want to take baths."

"One thing about the director, he impresses me because he's Navajo and Tewa… when he speaks, he speaks the old way of talking Tewa… he's a good director because he speaks nothing but Tewa when he's around, and no matter where he meets you, he starts talking to you in Tewa."

She even commends her daughter, "She teaches me a lot because she has the [language] program and she's done it daily when she was [at the day school]."

Even though she and her daughter have this language exposure in their family, "It's easier for us to just communicate faster and better in English than it is in Tewa, because we're still in that learning process."

She explains that though she and her husband are from Santa Clara, they had spoken with her own children primarily in English and on later on, began to really emphasize the use of Tewa. Her children really "had no choice" because of the cultural and traditional aspects of the language.

"Home should be a requirement… for everyone."

When asked whether there were rules about language use in the home, the interviewee said there weren't any, and then when asked whether that was a good or bad thing or neither, she responded, "Neither. We just use it as we can and kinda keep it going on a daily basis."

Back in the day everyone thought English was the way to go "they watch TV: everything's in English, they go to school: everything's in English." "You forget to reinforce your own [culture]"

Lives with his grandmother who speaks Tewa fluently, so everyday he hears the language whether she is asking him a question or to do something for her. He remarks when she speaks to him, "I understand her to a point, and then after that [she] needs to tell me in English because I have no idea what [she's] saying."

Encourage them to use Tewa everyday. In normal conversation, I am pleased that the youngest three are more adept and more fluent than I am." "If I get it wrong, they'll correct me."

Kids are into what phones are new.

Long ago, most people just grew up hearing and speaking Tewa. Even in the 1970s, there was federal funding to support the written materials of the language. Yet, by the 1990s, there was a shift back to oral language in hopes of learning by immersion, and eventually the language devolved into being just vocabulary, which was then reinforced by the language program and its curriculum and pedagogy.

Interviewee described a lesson in which 40 students sat in a U-shape on the ground and the teacher showed each student the same picture of an object and went around the circle having each student say the object's name in Tewa. He said there was little engagement, and most students would whisper the answer to their neighbor or just wait and see what everyone else said before answering. He decided to keep his eye on one male student. "He was only engaged twice, he was mostly waiting," the interviewee said. He continued to add that there was little classroom management, and much of the instructors time was spent trying to get students on task.

Instructor's activities involve pictures and are interactive for students, and they begin being very engaged. However, instructor repeats the same activities too often and student engagement waned by the middle to end of class. The lesson was also very teacher centered, and the students were given no opportunity for autonomy or responsibility.

Rigor.

Interviewee hopes they learn things such as the names for different parts of the village, names of trees, plants and flowers.

"None of these people were very good teachers," he said. He described a lesson in which 40 students sat in a U-shape on the ground and the teacher showed each student the same picture of an object and went around the circle having each student say the object's name in Tewa. He said there was little engagement, and most students would whisper the answer to their neighbor or just wait and see what everyone else said before answering. He decided to keep his eye on one male student. "He was only engaged twice, he was mostly waiting," the principal said. He continued to add that there was little classroom management, and much of the instructors time was spent trying to get students on task.

Time.

When asked how much of her conversations with her daughter are in English, the interviewee states that it does depend on the topic, particularly if it concerns the pueblo or traditions since "[Tewa's] the more appropriate way" but usually "English takes more over, like 80/20 [percent in favor of English]."

"Kids would rather go to the gym floor and play basketball then come here and learn Tewa"

Staff member further explained that as the school year continued, teachers were complaining that the TLP instructors would cancel their scheduled times at the last minute, or sometimes just not show up. "They were always late," he said.

"Everyone is just so busy…not time set aside for learning the language"

I imagine this interaction during class is very much like their interactions in the community - repeating words. There was no conversational element to the class, which could be easily added using group work.

Activities/Practices.

Interviewee identified the primary strength of the program as its pedagogy. Interviewee said she "never knew what teaching aspects were" involved, adding that instructor showed her how to use flashcards to teach vocabulary. Vocabulary focuses on colors and body parts for youth, and basic phrases for adults. When pressed to give examples of other "teaching aspects", Interviewee added that another instructor brings students on walks and helps them identify different parts of the pueblo, plants and animals.

Interviewee has no formal training as a language instructor or teacher. Having been with the program for a few weeks, Interviewee hasn't learned to do lesson plans yet.

I asked why the program didn't offer joint classes now, and she said it was because the parents were more advanced than their children.

She said that the program didn't have enough space to do pottery or long term projects that would support cultural and language learning.

Interviewee hopes they learn things such as the names for different parts of the village, names of trees, plants and flowers.

she speaks it with her entire family, elders and other pueblos.

“I talk to him and he doesn’t understand and I go back to English. I’m a hypocrite,” she said.

She explained that it gets frustrating to have to repeat herself in Tewa, so she just switches to English so she can have a conversation with her foster son

At first he said that he only spoke “straight up Tewa” to his daughter. However, he later admitted that he himself code switches when talking with her, and that since she has started hanging around with cousins and watching TV she doesn’t speak the language, but can understand it.

He said that when she answers him in English, he will repeat what she said in Tewa.

He noted that when they used to be in the Day School, students were learning and having fun with the language, but all the advancements they made have disappeared.

When discussing how he plans lessons, staff said he mostly just thinks about how he learned certain things in the language and tries to sync that with professional development he has had in the past.. “I just think, how did I learn this when I was little and just kind of bring two and two together, what I learned there and what I learned when I was kid.”

Whether or not a student is fluent, he said, is decided by staff observations of the student in class and out in the community. There is no formal assessment.

“Need to practice in their family setting”

Ultimately, Interviewee admitted all of Tewa teachings cannot come from school. Children “need to practice in their family setting” with an emphasis on “conversational Tewa,” he said.

“Kids would rather go to the gym floor and play basketball then come here and learn Tewa”

I'm hoping they are much like I am. I know when I was there age, my parents would speak to me, and I would always respond back in English. Not until recently did I start speaking fluently. Hopefully when they get older they realize that it is important."

"Even in my own age group, I see them trying and struggling for the language to actually come out, to me it comes out more easier, spoken. I still get stuck, once in a while when I am speaking to somebody."

19, 16 YO daughters, use Tewa to talk in private (joke around).

Some elders don't speak it to youth "Have it set in their mind that a lot of the younger generation that if they don't speak then they don't understand."

"I believe it's up to the individual, if it's important to them then they are going to do it. You can't force them to do it."

"I believe in the men sense it is a lot more important because they have the preaching"

"Growing up in my household, my mom was a single parent and she speaks fluent Tewa, and she would not always speak to us fluently, but little words, sit down, come here, little things like that we were able to pick up. But never full sentences where we learned to speak ourselves. "

"She [daughter] is at least learning something traditionally.This is her home, this is her people, this is her community, and I would like her in the future to know as much as she can and help, and give back to her community."

Grandparents speak fluently all the time, "so when we are there we pick up a little bit more other than what our mother was teaching us."

"when my daughter comes home from school, she is home with my parents so they are talking to her in Tewa as well."

"At home, when she's asking me something and I know she knows how to say it in Tewa, I'll tell her to ask me in Tewa. She gets shy to speak it."

[The instructors at the program] asked what do we want to learn?" When given that question, I said I want to learn basic things, simple things in my home: "what did you do today?" "What do you want for dinner?" And he taught us that."

"It bugs me they can speak Tewa one on one…and it can go on and on and on, but when we are in the room and they are speaking to us then its like, they will speak to us in Tewa and English. And it's to where, I kind of want my daughter. When she stays there…I kind of want [my mother] to just speak to her in Tewa. "

"I understand it, and I've always just answered in English, and never back in Tewa…I was never told that I had to talk to them in Tewa, it was okay for me to talk to them in English."

Not a rule for her own daughter, but hasn't told her daughter. "I know I should, but I need to be the one to set an example before I tell her what to do. If I don't speak it, she'll say you don't speak it why should I have to?"

"Certain songs they have in past, but they don't sing them no more; they get lost. It's hard to remember them."

Tewa only spoken in homes, not in Dr's office etc.

The way they showed the pictures is really good.I kind of wish that they would speak to the, um, the little kids in Tewa throughout the whole program.

Making fry bread outside, mother and aunt speaking in Tewa, but then aunt made a comment "okay let's for an hour, I don't you to speak Tewa. And it's just like, I want to, but then I'm afraid I'm going to say something wrong. But it just kind of like, scares me to try to speak to them because I don't want to say anything wrong. I feel more comfortable talking to my daughter than to my older family."

"You gotta feed them the language. The best time to teach a child their language is while they're sleeping. You whisper to them, sing to them."

In her own conversations with her grandmother, "I would respond mostly in English, but I would try to respond to her in Tewa. When I would say something where I didn't know how to pronounce a word, I would ask her 'well, how do you say this,' so she would tell me and then I would reply, I would respond with the same."

When she receives texts in Tewa, she says, "It takes us a while to understand what they are trying to say [...] eventually you get to understand what they're saying, so then we'll answer back [in Tewa]."

She encourages her children, her grandchildren, neighboring kids, whomever, "Just talk. You may not say the words right… you'll make your point across. Even if you say words different, we'll correct you in a good way, not to criticize or put you down."

A the Head Start, they would sing “Sengi Thamu” to the tune of “Frères Jacques.” She wonders whether making a CD would help.

She later shares that her older son tries to practice the language with his friend from San Ildefonso, and tries to “mix it into his language daily.” Both sons even try to incorporate words into their writing. In regards to speaking to one another, her sons only speak in words, not full sentences, but the older son tries to help the younger one with the language by first saying the word in Tewa, then translating in English.

In particular, her boys enjoy working with Danny and going on all the nature walks with him. She says they simply enjoy “interacting” with Danny, and they look up to him.

the interviewee says if she doesn’t know the word, she’ll call her in-laws first for help. She reports that the boys are comfortable asking their grandparents and other relatives about the language as well.

“We didn’t take classes or anything, it was more a matter of everyday conversation” “ Get up, put your shoes on, hurry up and eat,” grew up with language

Interviewee has more flexibility with the language since they practice what he calls a “slang” version of Tewa.

Encourage them to use Tewa everyday. In normal conversation, I am pleased that the youngest three are more adept and more fluent than I am.” “If I get it wrong, they’ll correct me.”

When the family speaks in Tewa, it is at the dinner table. [This seems to be a frequent place to practice the language with other families.] The interviewee admits that he feels comfortable asking his mom and his aunts, “Can you teach me words?”. He does ask for help in order of who is most fluent (again, eldest aunt, middle aunt, mom).

The inteviewee attends language class both at the day school in San Ildefonso and at the language program in Santa Clara.

The content is very similar in both settings because he learns basic words and stories, but at Santa Clara, he gets to play flashcard games and go on nature walks.

Regarding his language skills in Tewa, the interviewee was actually quite limited in his proficiency, at least in comparison to what the language staff has reported about their students overall. He says he has learned colors, numbers, and animals. Later though,

when we were reading a dinosaur book in English together and there was a page listing all the colors in English, he was unable to name the colors in Tewa. He could not produce the words when asked spontaneously during the interview, and he was only able to count up to 33, after some thought.

The interviewee's motivation is quite high when it comes to learning in general.

Immediately, the interviewee admits she does not have conversations in Tewa, but quickly goes on to defend the language

She even argues that the dinner table is the conversation table where English, Tewa, and Keres are used to name all the foods.

The lack of grinding stones.

"Younger people don't speak Tewa, I am hesitant because I don't want to make them uncomfortable"

"I'm just really happy we have a program, it's probably one of the most important things that we could be doing in our village."

Kids into what phones are new,

"When you hear some of the older people talk in Tewa, it's more of a hybrid language. It uses the old Tewa, along with some Spanish words and English."

She explains that though she and her husband are from Santa Clara, they had spoken with her own children primarily in English and on later on, began to really emphasize the use of Tewa. Her children really "had no choice" because of the cultural and traditional aspects of the language

She does admit, though, Tewa has its other uses, and retells the story of when she and her daughters were at the mall: the daughters were gossiping about the way someone else was dressed, and the interviewee remembers being embarrassed and scolding"If you wanna say something about somebody, talk in Tewa."

"There are some things that you can only get across by speaking Tewa" and shares that some elders, even if they speak English, won't address you unless you speak in Tewa.

She recognizes because of this day and age, many in the pueblo don't speak Tewa - they speak English.

She remarks on how the community meetings are mostly held in English

She recognizes because of this day and age, many in the pueblo don't speak Tewa - they speak English. This is why even today, she encourages her children, her grandchildren, neighboring kids, whomever, "Just talk. You may not say the words right… you'll make your point across. Even if you say words different, we'll correct you in a good way, not to criticize or put you down." She is sensitive to people's self-esteem when it comes to Tewa, and believes with patient, constructive criticism, they can learn the language,.

Some of the women in the pueblo do not even know how to bake in the traditional oven and rely on their mothers to do so.

Her oldest grandson practices the language with his friends from a nearby Tewa pueblo, and willingly shares what he has learned from his grandmother with them. He even comes back home with new phrases. The interviewee proudly believes they are helping each other out with the language, and admits to helping them learn new words when she is around them, despite the slight dialect differences.

Her grandchildren were raised with traditional values, and thus with the Tewa language. As a result, the interviewee believes her grandchildren are ahead of the game.

She even points out how her youngest grandson can pick up the language through song, and remembers long ago at the Head Start, they would sing "Sengi Thamu" to the tune of "Frères Jacques."

Despite frustration and changes in family practices, he values community engagement as the key to a successful language program in the pueblo, and hopes to reexamine community roles.

2 yo Niece is being taught by her grandfather. For Interviewee"It is embarrassing, she knows what [people speaking Tewa] are saying, but I don't."

The TLP instructors came to the school and were left alone with the students.

TLP instructors had not received any background checks and were not cleared to be alone with the students

Interviewee found no written resolution and concluded it was a conversational agreement between the TLP and the former principal.

"None of these people were very good teachers," he said. He described a lesson in which 40 students sat in a U-shape on the ground and the teacher showed each student the same picture of an object and went around the circle having each student say the object's name in Tewa. He said there was little engagement, and most students would whisper the answer to their neighbor or just wait and see what everyone else said before answering. He decided to keep his eye on one male student. "He was only engaged twice, he was mostly waiting," the principal said. He continued to add that there was little classroom management, and much of the instructors time was spent trying to get students on task.

The class was very review focused, with instructor admitted at one point that the students should have known all the animals and words during an activity.

Instructor was organized, and was ready with visual aides to help his lesson. Instructor had a great idea to use a phone so the students could hear the sounds of animals. This could have been better implemented into the lesson if it had been planned ahead of time rather than used on the fly.

His activities involve pictures and are interactive for students, and they begin being very engaged. However, he repeats the same activities too often and student engagement waned by the middle to end of class.

Instructor's style during this class was very similar to youth class, but without any visual aides. That is unfortunate, because visual aides would have improved this lesson.

All of the statements for the youth class stand true in the adult class.

Indirect and Comparative Results

Regret summary. From their regret in not being fluent comes this regret and frustration in not being able to teach the language, which we believe adds pressure to the elders or those in the community who can speak fluently.

Not Teaching.

"I talk to him and he doesn't understand and I go back to English. I'm a hypocrite,"

Interviewee explained that it gets frustrating to have to repeat herself in Tewa, so she just switches to English so she can have a conversation with her foster son

At first he said that he only spoke “straight up Tewa” to his daughter. However, he later admitted that he himself code switches when talking with her, and that since she has started hanging around with cousins and watching TV she doesn’t speak the language, but can understand it.

“Those that will advocate for language really never truly follow through”, citing that many of the leaders of the community don’t teach their own children Tewa.

“Some families, the children know what the parents are saying, but the children don’t go back to repeat or they don’t go back to answer them in Tewa.”

She disparages teenagers who were never taught the language, who would turn to someone else and ask “What did they say?” when Tewa is spoken.

Even though she and her daughter have this language exposure in their family, “It’s easier for us to just communicate faster and better in English than it is in Tewa, because we’re still in that learning process.”

She often comments on how unfortunate it is that the community is losing the language, and even attributes some of that loss to some people’s privilege. For example, some of the women in the pueblo do not even know how to bake in the traditional oven and rely on their mothers to do so.

Not Fluent.

She said that she tries to have her daughter speak in Tewa, but her daughter responds with “you can’t speak it either”. She expressed regret in not learning the language at a younger age.

“Being at my age, I want to be able to speak a full sentence and have a full converstion with someone whose elderly or to my aunts and to my daughter, especially because I feel like the
language is really important, it’s who we are, it’s wahts gonna make her who she is when she grows up. I believe that with the cultures we have and the things that we do in the Pueblo it’s important for her to understand what they are speaking.”

"I wish I had learned more at her age of the language so I could be more fluent now at age 20"

"I wish I had been told I had to come to a language program"

"When my grandma was alive I wish I had been able to speak with her more"

Back in the day everyone thought English was the way to go "they watch TV: everything's in English, they go to school: everything's in English." "You forget to reinforce your own [culture]"

"Tewa is an asset." Before, it was seen as a liability, and "there was a lot of guilt" in people who didn't pass on or sustain the language. Now they are "afraid to ask the right questions."

Responsibility summary. There is individual ownership and accountability for language proficiency and use, but there is not shared or even mutual sense of ownership and accountability for Tewa, hence the blame on certain people or circumstances of the tribe.

Ownership.

"I'm a hypocrite"

"It's just gonna keep going around and around if I don't stop and realize I have to learn too."

"The teaching needs to be done at the home, and the reinforcement is done with [the teachers at school]."

"Younger people don't speak Tewa, I am hesitant because I don't want to make them uncomfortable"

Interviewee shares that he does not have children yet, but he sees it as his "responsibility" to teach his children the language, and because of that, he needs to learn the language better.

"it's the parent's responsibility" to teach the language to their children.

He intends for the core values of "respect, family, and balance" to drive his leadership and programming in this merger.

Interviewee sees language issue as a community issue, stating, "Many things we are doing [...] contradict the importance of Tewa in the community, not to mention what we as parents are doing in our own homes."

Blame.

She said they are "downright lazy" when asked why so many people support the language and program but don't speak it with their children.

He was very clear in the current status of the program, as well. "This ain't going to cut it. We have to at least be in [the school] everyday.

He noted that when they used to be in the Day School, students were learning and having fun with the language, but all the advancements they made have disappeared.

He continued to describe his feelings that if they work with children more often and more deliberately language fluency will improve. However, he did not describe actions to get into the school or a plan of how to initiate the program.
"If he really saw benefit of language, he would realize kids who pick up a second language excel."

"I understand it, and I've always just answered in English, and never back in Tewa…I was never told that I had to talk to them in Tewa, it was okay for me to talk to them in English."" She shared a story about how her uncles would make fun of her for speaking a different dialect while she was growing up. She reflected: That's what made me want to not speak it, now that you think of it is just like joking, but when we were growing up it really, like, bothered us."

"Don't even translate in English because they're not going to learn. If you talk to them in Tewa, they're going to have to figure out 'okay, what is he saying? I need to learn.'"

The interviewee does not regard being intertribal or growing up elsewhere as much of a barrier since she has known people who have married into the pueblo to be much more fluent speakers of Tewa than those who have been in the pueblo and are still learning to speak it.

She encourages her children, her grandchildren, neighboring kids, whomever, “Just talk. You may not say the words right… you’ll make your point across. Even if you say words different, we’ll correct you in a good way, not to criticize or put you down.”

The interviewee herself understands Tewa but only speaks a little bit. She admits that she feels “shy” when she uses the language, and says “I’m afraid what if I say something, it’ll come out wrong.”

She is the only interviewee who explicitly stated technology would be a barrier [as opposed to an opportunity] to growing the language. She cites as an consequence that communication has gone down quite generally, and technology takes away our sense of responsibility.

Back in the day everyone thought English was the way to go “they watch TV: everything’s in English, they go to school: everything’s in English.” “You forget to reinforce your own [culture]”

Children don’t speak it. “That’s my fault”

“So if you learned it, you learned it. If you didn’t, you didn’t. Most of that was at-home learning.”

“the older generation would the younger generation so that the language will live on [...] as I see it now, the only people I hear or see using the language are the older people. A lot of people, maybe 32 and younger, they don’t speak it. They can understand it but they won’t speak it.”

Teachers are lucky they don’t have to teach Tewa, because they would have to learn it.

“Everyone is aware of it to a certain extent, but not urgent.”

He speaks in frustration about expectations, “Why aren’t these kids picking it up [...] why aren’t the families doing their part?”.

Interviewee agrees that the language program’s not being in the school is a critical piece to the success of language development.

He points out that the current teachers have “done things intuitively as language speakers, not as language learners.” In the past, Interviewee supposes that teachers have left due to

burn out: the tools to which they had access were not designed for the job they needed to do. Also, there is no strong core of young Tewa teachers.

“None of these people were very good teachers,” he said.

Learning summary. There is consensus and support for kinesthetic learning as well as “learning by doing,” but the activities don’t necessarily match up to this pedagogical ideal. Using English is often a crutch, and therefore also an obstacle in learning Tewa.

Styles for Learning.

She hopes they learn things such as the names for different parts of the village, names of trees, plants and flowers.

Staff member mostly tries to sync language experience growing up with previous professional development. “I just think, how did I learn this when I was little and just kind of bring two and two together, what I learned there and what I learned when I was kid.”

Staff member had been making other staff members complete lesson plans due to lack of computer skills.

Use written language to teach students and adults. Staff member spoke specifically about using computers and videos to improve student learning experiences. One of the main ways the staff member hopes to use technology is to increase use of the written language is to create a pdf file of the Tewa Dictionary that can be handed out on CD’s.

“I don’t care if you are saying it wrong, as long as you are saying it. People will correct you, and you make sure you say thank you when they correct you. Everyday is a learning process. Everyday we’re learning something.”

Even though she and her daughter have this language exposure in their family, “It’s easier for us to just communicate faster and better in English than it is in Tewa, because we’re still in that learning process.”

When she receives texts in Tewa, she says, “It takes us a while to understand what they are trying to say [...] eventually you get to understand what they’re saying, so then we’ll answer back [in Tewa].”

"We all come from the same community in the pueblo but there's just families that speak it differently [...] and that's just, I think, because of where they grew up or how they grew up."

She later shares that her older son tries to practice the language with his friend from another pueblo, and tries to "mix it into his language daily." Both sons even try to incorporate words into their writing. In regards to speaking to one another, her sons only speak in words, not full sentences, but the older son tries to help the younger one with the language by first saying the word in Tewa, then translating in English.

The interviewee hopes in the future that Tewa will be used throughout the pueblo, "from home to school to traditional activities." It will be a challenge, especially for the children since they are engaged in what the interviewee calls "double learning."

Children are capable of learning it, and previously "we underestimated the power of the brain."

"We didn't take classes or anything, it was more a matter of everyday conversation"

The interviewee just generally has an interest in language, and recently has taken it upon himself to learn Hebrew all on his own.

"So if you learned it, you learned it. If you didn't, you didn't. Most of that was at-home learning."

his own learning style is very visual, and remarks, "You learn by doing things."

"People have to want to know it and want to learn it because if they don't want to, they're not going to."

"They can do classwork, but not only that, they need to be see it visually and hands on, [having students touch clay] and then you can explain to them how to say the word clay.

Regarding his language skills in Tewa, the interviewee was actually quite limited in his proficiency, at least in comparison to what the language staff has reported about their students overall. He says he has learned colors, numbers, and animals. Later though, when we were reading a dinosaur book in English together and there was a page listing all the colors in English, he was unable to name the colors in Tewa. He could not produce the words when asked spontaneously during the interview, and he was only able to count up to 33, after some thought.

He argues the program needs a "strength-based" approach, and points out that the kids in Santa Clara have a kinesthetic learning style.

He was an adult language learner, having started at age 17(?).

The staff member continued to explain a class observation, and was very disappointed. "None of these people were very good teachers," the staff member said. The staff member described a lesson in which 40 students sat in a U-shape on the ground and the teacher showed each student the same picture of an object and went around the circle having each student say the object's name in Tewa. The staff member said there was little engagement, and most students would whisper the answer to their neighbor or just wait and see what everyone else said before answering. The staff member decided to keep watch one male student. "He was only engaged twice, he was mostly waiting," the staff member said. The staff member continued to add that there was little classroom management, and much of the instructors time was spent trying to get students on task. His activities involve pictures and are interactive for students, and they begin being very engaged.

He had a great idea to use his phone so the students could hear the sounds of animals. This could have been better implemented into the lesson if it had been planned ahead of time rather than used on the fly.

Desire.

However, he said he is "dead set" on teaching his daughter the language.

Staff member noted that the community desire for a comprehensive language program exists. "A vast majority will say there is a need," the staff member said. However, the staff member continued to explain that "Those that will advocate for language really never truly follow through", citing that many of the leaders of the community don't teach their own children Tewa.

If everyone can be in there Kiva's and understand what is going on. This language is our, is what our ancestors, I think it's a priority that everyone speaks this language."

Daughter says "I wish I wasn't in Tewa [Learning Program]."

"Being at my age, I want to be able to speak a full sentence and have a full conversation with someone whose elderly or to my aunts and to my daughter, especially because I feel like the
language is really important, it's who we are, it's whats gonna make her who she is when she grows up. I believe that with the cultures we have and the things that we do in the Pueblo it's important for her to understand what they are speaking."

When asked how to build that sense of desire to learn it, he replied, "I think I would do a survey, kinda like what you guys are doing [...] get feedback and find a way to make a program that will work for almost everyone."

He regards fluency as a "very big goal, a 20 year goal" and thinks it is a more feasible and immediate goal to teach people how to be conversational in Tewa.

Identity summary. For them, language and traditional pueblo identity are one in the same, which drives their desire to recover and strengthen the Tewa language.

Pueblo.

"Out of the respect [to] the community, if you want to know the information, go to the Tewa program and start learning your language. Don't take for granted that this community will be here and you can prosper from it."

Anything that they want to be having to do with traditions… you cannot do it in English. The traditional way has to be done in Tewa. And if you don't do it that way, the possibilities of what you want for your community or yourself or your family will not come through."

More language will lead to more Native American pride.

"Younger people don't speak Tewa, I am hesitant because I don't want to make them uncomfortable"

"I think it would give us a better sense of being Native American, and [how to] nourish that Native American side of our spiritual being [...] if we don't have [the language], then who are we?"

At Santa Domingo, "their Native American language is their first language, and then they learn English" whereas in Santa Clara, English is the first language, particularly for younger people.

Tribal leaders, a majority of them understand Tewa. They converse with one another in Tewa. There's a reason they speak Tewa, they don't want other non-speaking Tewa people to understand what they are saying.

Shared vision = renaissance of Tewa Language

"Strengthens your connection to your culture, your community…your identity and your spirituality."

Also, he says he wants to speak Tewa because of the dances. He has already danced "20 times."

"Tewa is an asset." Before, it was seen as a liability, and "there was a lot of guilt" in people who didn't pass on or sustain the language. Now they are "afraid to ask the right questions."

Family.

He hopes that his daughter will be fluent in Navajo, Tewa and English as an adult.
She explains that though she and her husband are from Santa Clara, they had spoken with her own children primarily in English and on later on, began to really emphasize the use of Tewa. Her children really "had no choice" because of the cultural and traditional aspects of the language.

"Go off to college but you remember that this is your home. No matter what, you're always gonna come back to your pueblo… remember who you are. You're unique." She adds, "We tell them every day you can be whatever you want, but remember you're always a Native American, and language is a big part we cannot lose."

His grandmother is quite old now at 84 years old, and sometimes blanks out and only speaks in Tewa. He could tell she gets frustrated, and if he could speak Tewa, he could help her.

In the future it can lead to them being [governor], helping community, "help them with whatever resources they can find. Like if they need money for improvements on housing projects."

Self.

"I think if they could speak more than one language, I think it will help them not only learn their culture, what we do here but also I think it would help them in their education as they grow older. I think learning two languages [...] I don't see it as a handicap."

"One thing about the director, he impresses me because he's Navajo and Tewa… when he speaks, he speaks the old way of talking Tewa… he's a good director because he speaks nothing but Tewa when he's around, and no matter where he meets you, he starts talking to you in Tewa."

In 7th or 8th grade that she felt ashamed of Tewa. She and her cousin had wanted to be "non-native and speak English… like the Anglo students," and were scolded for this by their family.

At that age, "[Tewa's] the only language we know. Either we speak our language or we don't speak at all."

The interviewee herself understands Tewa but only speaks a little bit. She admits that she feels "shy" when she uses the language, and says "I'm afraid what if I say something, it'll come out wrong."

Need language to continue traditions and way of life. "It is the most important part of me"

The interviewee just generally has an interest in language, and recently has taken it upon himself to learn Hebrew all on his own.

"To me it's a privilege that you can speak your language and understand."

Managed to achieve balance of going away and coming back, balancing modern and traditional.

Only listens, because of mixed heritage raising.

When asked why he comes to the afterschool program, the interviewee replies it is important to come because "they might replace me." He came up with the idea that if he is ever absent, he won't be able to attend the class. He seemed rather worried about this, and I could sense that he cared about coming to the program.

Regarding the Tewa language, he reports only having “very basic” skills.

Staff member professionally regards himself as a “translator” in that his job is to communicate on behalf of the community to the tribal council and vice versa.

He understands that his own proficiency is very basic, but he looks to friends who are fluent as language role models because they are both very fluent and very involved in the community.

Emergent Themes

Partnership summary. There is a very strong desire to have the language program in the schools, but there is no follow-up action to implement such a plan. Moreover, there is little consideration of outside partnerships.

Interviewee’s long term goal was to develop a strong Tewa program at the local Head Start. Because of this goal, interviewee is taking early childhood classes in the summer. When asked why the TLP wasn’t in Head Start already, interviewee responded, “I really don’t know. We were fortunate enough to have teachers there that knew the language, now there is just one individual is there that speaks Tewa.”

Regard language policies, staff said he would make the entire community facility have a “Tewa Hour” once or twice a week, in which everyone in the facility only speaks Tewa.

Interviewee has put information about TLP into the weekly newsletter and notified the Day School, but has seen no increase in participation in the youth or adult classes. Interviewee wanted to experiment with offering the class at different times to see if that would better accommodate the adult work schedules.

Interviewee describes his job as “saying no” because interviewee was adamant about doing a few things well rather than too many things at risk of doing them poorly.

Interviewee intends for the core values of “respect, family, and balance” to drive leadership.

The language program’s not being in the school is a critical piece [or rather barrier] to the success of language development.

Interviewee is considering a partnership with the community college regarding teacher training, emphasizing that teacher training should be not be a workshop but rather an "ongoing sustained engagement."

Establishing a strong language program "is a priority for me," a interviewee concluded. The first step is to establish relationships between SCDS and the TLP by inviting TLP instructors to the "Santa Clara Day School family", and then establishing program protocol.

Pedagogy summary. Their pedagogical style is basic at all levels, and arbitrary most of the time. The lessons do not support either language or literacy development in any robust way.

She also added that she found it helpful to have the language written down, and provided a workbook that was used when her sister was in school. By the time she entered the Day School, the books were not used anymore.

They learn from copying" " they are going to" absorb it

If it's in the school, they are going to sit there and have no choice but to really learn"

Interviewee believes the staff are "very good speakers but not very good teachers." Interviewee argues the program needs a "strength-based" approach , and points out that the kids in Santa Clara have a kinesthetic learning style.

Interviewee continued to explain a class observation, and was very disappointed. "None of these people were very good teachers," the interviewee said. The interviewee described a lesson in which 40 students sat in a U-shape on the ground and the teacher showed each student the same picture of an object and went around the circle having each student say the object's name in Tewa. The interviewee said there was little engagement, and most students would whisper the answer to their neighbor or just wait and see what everyone else said before answering. The Interviewee decided to keep his eye on one male student. "He was only engaged twice, he was mostly waiting," the interviewee said. The interviewee continued to add that there was little classroom management, and much of the instructors time was spent trying to get students on task.

His activities involve pictures and are interactive for students, and they begin being very engaged. However, he repeats the same activities too often and student engagement waned by the middle to end of class.

The lesson was also very teacher-centered, and the students were given no opportunity for autonomy or responsibility.

The class was very review focused, with instructor admitting at one point that the students should have known all the animals and words during an activity.

Instructor has a grasp on what good teaching looks like, but needs development and training to create a strong classroom culture and structure.

Pride summary. While the community is proud of their language, they are not necessarily proud of their proficiency in it. They regard Tewa as a valuable skill on which they can work.

A story about a conversation she had with a woman who is mixed (part Tewa, part from Oklahoma), and how excited that woman was one when day, her young son quite randomly asks his mother to please pass the salt and other dinner items in Tewa. The woman had remarked, "That's the most Tewa that has been spoken in my house since I lost my husband. It's so good to hear. The only thing I'm worried about is that my son is going to know more than I know"

When asked about why speaking the language is important: "represents that they are strong."

"To me it's a privilege that you can speak your language and understand."

"to me, it's an honor to know your language, it's like a privilege, you were taught and you can understand it."

"Tewa is an asset."

Support summary. There is a disconnection between moral support and resource support for the language.

"We are all here for the children and for no one else" All are proud and appreciative. "Without that support from staff, some of us would be gone"

"continuing to teach them and not give up on the kids"

Establishing a strong language program "is a priority for me," Interviewee concluded. He said the first step is to establish relationships between SCDS and the TLP by inviting

TLP instructors to the “Santa Clara Day School family”, and then establishing program protocol. He reflected how language loss is a problem for many tribes, including the Navajo.

He added, “I want to do it right. Is it effective? Is it a quality program?” While saying this, he also spoke of wanting to go from “zero to sixty” in implementation.

VIII. Project References

Johnson, R. B., & Christensen, L. (2014). *Educational research: Quantitative, qualitative, and mixed approaches.* Thousand Oaks: Sage.

Nilsson, W., & Paddock, T. (2014). *Social Innovation from the Inside Out*. Retrieved http://www.ssireview.org/articles/entry/social_innovation_from_the_inside_out

Rubin, H. J., & Rubin, I. S. (2005). *Qualitative interviewing: The art of hearing data.* Thousand Oaks: Sage.

Tse, L. (2001). Resisting and reversing language shift: Heritage-language resilience. *Harvard Educational Review, 71*(4), 676-708. Retrieved from http://www.metapress.com.ezpprod1.hul.harvard.edu/content/ku752mj536413336/fulltext.pdf

IX. Appendix

Project Scope

Project Description: This project is a semester-long collaboration between the Santa Clara Pueblo and Harvard University on the topic of native language revitalization and curriculum. Fred Martinez, the current Santa Clara Pueblo Tewa Language Program Director, serves as project lead; Michael Dabrieo and Allison Celosia serve as the graduate research team supporting Fred Martinez and the Tewa Language Program staff.

Project Objectives: This project seeks to deliver a SWOT assessment of the current Tewa Language Program, as well as gather relevant examples, models, and research for a synthesis report so that following the project, the Program staff may develop their own strategic plan for further growth and success. There will be one on-site visit to take place mid-course during the project. Relevant non-goals of the project include identifying funding sources for an independent language center and devising a strategic plan for the next 30-50 years.

Project Framework: Areas of action include but are not limited to: customized interviews, classroom observations, a literature review, and a synthesis research report and presentation. Topics of research interest include but are not limited to: language recovery, bi/multilingualism, curriculum development, teacher training, community partnerships, and capacity building.

Project Timeline: This project will take place over the course of one academic semester, and is divided into three distinct phases: SWOT assessment design, delivery, and analysis.

SWOT Design *February 11 – March 16*	**SWOT Delivery** *March 17 – March 19*	**SWOT Analysis** *March 20 – April 22/29*
☐ Define program goals and expectations ☐ Conduct preliminary research ☐ Prepare interview questionnaire ☐ Determine task agenda for on-site visit	☐ Do on-site visit, as planned ☐ Conduct interviews with identified persons ☐ Observe Tewa language classes ☐ Complete other on-site activities, as necessary	☐ Analyze interview responses ☐ Conduct ongoing research ☐ Present findings to Harvard University ☐ Write up final report and analysis by May 16

Interview Questions

These questions will be used to drive conversation about individuals use of Tewa in their home, professional and community life. Each set of questions follow similar themes, but have nuanced initial and follow up questions.

Language Staff:

- Visions for the Tribe
    - Where do you view the tribe in 10 years?
        - How do you think it will get there?
        - What are some of the barriers?
- Visions for Language Overall
    - Where do you view the language in the pueblo 10 years?
        - How do you think it will get there?
        - What are some of the barriers?
    - What are your feelings towards your language?
        - Example
- Visions for Program
    - What do you envision for the TLP in the next 10 years?
        - How do you think it will get there?
        - What are some of the barriers?
    - If you could implement one policy or practice at the TLP, what would it be?
        - Why?
- Current Practices (primarily with the kids)
    - What kind of conversations do you have in Tewa? (particularly within family)
        - Example? Talk me through a recent conversation.
        - Are you codeswitching?
    - Who are you comfortable talking to in Tewa?
        - Why? Why not others?
    - What are you hoping to teach students in your class?
    - How do you work with non-Santa Claran staff/communities in supporting students?
    -

Community:

- Visions for the Tribe
    - Where do you view the tribe in 10 years?
    - How do you think it will get there?

    - What are some of the barriers?
- Visions for Language
    - What do you envision for your family?
    - Where do you view the language in 10 years?
        - How do you think it will get there?
        - What are some of the barriers
    - What are your feelings towards your language?
        - Example
- Current Practices
    - What kind of conversations do you have in Tewa? (particularly within family)
        - Example? Talk me through a recent conversation.
        - Are you codeswitching?
    - Who are you comfortable talking to in Tewa?
        - Why? Why not others?

Students:

- Visions for the Tribe
    - What do you want to be when you grow up?
        - Where can you do that?
            - Why?
    - Who in the tribe do you admire?
        - Why?
- Visions for Language
    - Do you think you'll speak Tewa when you grow up?
        - Family, work, friends?
        - How are you going to learn?
    - What are your feelings towards your language?
        - Example
- Current Practices
    - Who have you learned Tewa from?
    - Do you look up to anyone because they speak Tewa?
        - Have you ever told them that?
    - What kind of conversations do you have in Tewa? (particularly within family)
        - Example? Talk me through a recent conversation.
        - Are you codeswitching?

Elders:

- Visions for the tribe
    - Where do you view the tribe in 10 years?
        - How do you think it will get there?
        - What are some of the barriers?
    - Describe an experience in the tribe that you had that you would like future generations to experience as well?
    -
- Visions for Language
    - What do you envision for your family?
    - Where do you view the language in 10 years?
        - How do you think it will get there?
        - What are some of the barriers
    - What are your feelings towards your language?
        - Example
    - How important is the TLP to you?
        - Why?
- Current Practices
    - What kind of conversations do you have in Tewa? (particularly within family)
        - Example? Talk me through a recent conversation.
        - Do you switch between English and Tewa?
    - Who are you comfortable talking to in Tewa?
        - Why? Why not others?

Parents:

- Visions for the Tribe
    - Where do you view your child's place in the tribe in 10 years?
        - How do you think he/she will get there?
        - What are some of the barriers?
- Visions for Language
    - What do you envision for your family?
    - What do you envision for your kids?
    - Where do you view the language in 10 years?
        - How do you think it will get there?
        - What are some of the barriers
- Current Practices
    - What kind of conversations do you have in Tewa? (particularly within family)
        - Example? Talk me through a recent conversation.

        - Are you codeswitching?
    - Who are you comfortable talking to in Tewa?
        - Why? Why not others?

School Staff/Admin:

- Visions for the Tribe
    - Where do you view the tribe in 10 years?
        - How do you think it will get there?
        - What are some of the barriers?
- Visions for Language Overall
    - Where do you view the language in the 10 years?
        - How do you think it will get there?
        - What are some of the barriers?
    - What are your feelings towards your language?
        - Example
- Visions for Program
    - Do you think it is important to have a TLP in public schools?
        - How do you think it will get there?
        - What are some of the barriers?
- Current Practices (primarily with the kids)
    - What kind of conversations do you have in Tewa? (particularly within family)
        - Example? Talk me through a recent conversation.
        - Are you codeswitching?
    - Who are you comfortable talking to in Tewa?
        - Why? Why not others?
- Do you use Tewa in the classroom?
    - How do you work with non-Santa Claran staff/communities in supporting students?

Survey Questionnaire

Santa Clara Pueblo Tewa Language Project Survey

This survey is part of a semester-long collaboration between the Santa Clara Pueblo and Harvard University on the topic of Native language development. In this survey, participants will be asked questions about language proficiency, language usage and exposure, and language identity. Participants' names will not be used in any final report. Furthermore, survey responses will not be reported individually; they will only be reported as a group. If there are any questions, please write an email to the research team Allison Celosia (allison_celosia@mail.harvard.edu) and Michael Dabrieo (michael_dabrieo@mail.harvard.edu).

Personal Information:

Check the box of the characteristics that best describe you.

Gender

▢ Female ▢ Male

Role (Check only one)

▢ School Administrator	▢ Teacher
▢ Community Member (elder)	▢ Student
▢ Community Member (non-elder)	▢ Parent (Child is school age)

Age (in years)

Child	▢ 0 - 9	Adolescent	▢ 10 - 17
Young Adult	▢ 18 - 34	Adult	▢ 35 - 49
Older Adult	▢ 50 - 64	Elder	▢ 65+

Survey: Check the box of the answer that best represents your experience.

Language Proficiency

1. Please rate your skill with the following activities in the Tewa language.

Skill	None	Basic	Intermediate	Advanced	Native-like
Listening					
Speaking					
Reading					
Writing					

2. Please rate your abilities in English in the following categories:

Skill	None	Low	Intermediate	Advanced	Native-like
Listening					
Speaking					
Reading					
Writing					

Language Usage and Exposure

3. Please indicate how often you hear Tewa spoken in the following situations.

	Never	Rarely	Sometimes	Often	Always or Almost Always
Home					
School/Work					
Pueblo (non-religious)					
Community Prayer					

4. Please indicate how often you actually speak Tewa in the following situations.

	Never	Rarely	Sometimes	Often	Always or Almost Always
Home					
School/Work					
Pueblo (non-religious)					
Community Prayer					

5. Please indicate how often you <u>hear</u> Tewa from the following people:

	Never	**Rarely**	**Sometimes**	**Often**	**Always or Almost Always**	**Not Applicable**
Siblings						
Peers						
Parents						
Grandparents						
Children (if you are a parent)						
Community Members (non-elders)						
Community Members (elders)						

6. Please indicate how often you <u>use</u> Tewa with the following people:

	Never	**Rarely**	**Sometimes**	**Often**	**Always or Almost Always**	**Not Applicable**
Siblings						
Peers						
Parents						
Grandparents						
Children (if you are a parent)						
Community Members (non-elders)						
Community Members (elders)						

Language Identity

7. Please indicate how strongly you identify with the following statements about Tewa:

	Not True	**Somewhat True**	**True**	**Indifferent**
Tewa is an important part of who I am.				
Tewa is an important part of Santa Claran culture.				
Speaking Tewa is a valuable skill.				
Speaking Tewa is a necessary skill.				

Additional Comments (Optional)

8. In the space provided, please provide any additional comments about the Tewa language in your community.

Healthy People, Healthy Community

A Profile of the Health of Santa Clara Pueblo

SANTA CLARA PUEBLO

October 2007

Language Surveys

Two surveys (a survey of households and a youth survey) were conducted in December 2002 to provide more information on the use of Tewa in the community and on factors affecting the decline of its use. A total of 247 households, representing more than 70% of households, responded to the first survey (which also included items dealing with language use among youth). A total of 121 Santa Clara youth, in grades 4-12, responded to the youth survey. Of these 121 youth, 65 (54%) attended elementary school and 56 (46%) attended middle and high school. The intent of the second survey was to collect more in-depth information regarding attitudes about Tewa Language use among youth.

Table 4-1. Tewa language speakers/non-speakers among adults, 2002 (Source: Santa Clara Pueblo Tewa Language Program)

Ages of Adults in households	Speak Tewa fluently	Speak Tewa but not fluently	Understand Tewa but don't speak it	Do not speak or understand Tewa
18-20 years	2 (5%)	14 (32%)	19 (43%)	9 (20%)
21- 30 years	15 (11%)	51 (39%)	36 (27%)	30 (23%)
31-40 years	27 (25%)	31 (28%)	22 (20%)	29 (27%)
41-50 years	56 (56%)	21 (21%)	9 (9%)	14 (14%)
51-60 years	45 (63%)	9 (13%)	7 (10%)	11 (15%)
61 years or older	61 (79%)	4 (5%)	3 (4%)	9 (12%)
All Adults	**206 (39%)**	**130 (24%)**	**96 (18%)**	**102 (19%)**

Table 4-2. Tewa language speakers/non-Speakers among children/youth, 2002 (Source: Santa Clara Pueblo Tewa Language Program)

Ages of children/ youth in households	Speak Tewa fluently	Speak Tewa but not fluently	Understand Tewa but don't speak it	Do not speak or understand Tewa
Pre-school	1 (2%)	23 (38%)	14 (23%)	22 (37%)
Elem. School	3 (3%)	33 (29%)	38 (34%)	38 (34%)
Middle school	2 (6%)	11 (35%)	13 (42%)	5 (16%)
High school	2 (4%)	21 (41%)	14 (27%)	14 (27%)
All Children/Youth	**8 (3%)**	**88 (35%)**	**79 (31%)**	**79 (31%)**

Table 4-3. Percentage change or rate of language loss in fluent adult speakers, 2002 (Source: Santa Clara Pueblo Tewa Language Program)

Adult Age Groups	Percentage of Age Group Who Are Fluent Speakers	Percentage Decline in Fluent Speakers from Next Older Age Group
18-20 years	5%	**55%**
21-30 years	11%	**56%**
31-40 years	25%	**55%**
41-50 years	56%	**11%**
51-60 years	63%	**20%**
61 years or older	79%	–

Table 4-4. Tewa speakers/non-speakers by gender and age groups, 2002 (Source: Santa Clara Pueblo Tewa Language Program)

Ages of persons in household	Speak Tewa fluently		Speak Tewa but not fluently		Understand Tewa but don't speak it		Do not speak or understand Tewa	
	Males	Females	Males	Females	Males	Females	Males	Females
Pre-School age	0	1 (2%)	12 (20%)	11 (18%)	5 (8%)	9 (15%)	8 (13%)	14 (23%)
Elementary School age	2 (2%)	1 (1%)	19 (17%)	14 (13%)	20 (18%)	18 (16%)	25 (22%)	13 (12%)
Middle School age	0	2 (6%)	5 (16%)	6 (19%)	7 (22%)	6 (19%)	5 (16%)	0
High School age	1 (2%)	1 (2%)	10 (20%)	11 (22%)	2 (4%)	12 (24%)	7 (14%)	7 (14%)
All Youth	**3 (1%)**	**5 (2%)**	**46 (18%)**	**42 (17%)**	**34 (13%)**	**45 (18%)**	**45 (18%)**	**34 (13%)**
18-20 years	2 (5%)	0	8 (18%)	6 (14%)	6 (14%	13 (30%)	3 (7%)	6 (14%)
21- 30 years	11 (8%)	4 (3%)	28 (21%)	23 (17%)	16 (12%)	20 (15%)	17 (13%)	13 (10%)
31-40 years	18 (17%)	9 (8%)	16 (15%)	15 (14%)	12 (11%)	10 (9%)	15 (14%)	14 (13%)
41-50 years	24 (24%)	32 (32%)	12 (12%)	9 (9%)	3 (3%)	6 (6%)	6 (6%)	8 (8%)
51-60 years	24 (33%)	21 (29%)	7 (10%)	2 (3%)	2 (3%)	5 (7%)	1 (1%)	10 (14%)
61 years or older	26 (34%)	35 (45%)	2 (3%)	2 (3%)	2 (3%)	1 (1%)	3 (4%)	6 (8%)
All Adults	**105 (20%)**	**101 (19%)**	**73 (14%)**	**57 (11%)**	**41 (8%)**	**55 (10%)**	**45 (8%)**	**57 (11%)**

Perceived Loss of Tewa Usage in Community

Respondents were also asked to contrast perceived Tewa usage today as opposed to when they were growing up. The percentage of homes at which Tewa is spoken has decreased dramatically over time. An overwhelming majority (74%) of respondents indicated that they thought Tewa is spoken today in 50% or fewer of the homes in the Pueblo community. In contrast, a majority (51%) of adult respondents indicated that they felt that Tewa was spoken at more than 75% of the homes when they were children.

The survey also found that 234 (95%) of 247 households responded "yes" to the item asking them whether they thought that the Pueblo community members were losing their language. Of those responding yes, the following reasons were given for the loss of the language:

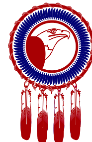
81% – Tewa speaking parents don't use Tewa in their homes;
59% – Intermarriage with non-Tewa speakers;
59% – Television plays a major role in children's lives, not allowing for learning Tewa;
44% – Adults and children attempting to speak Tewa are teased by Tewa speakers; and
37% – Children didn't learn it because of peer pressure to speak English only.

The Youth Tewa Language Survey specifically asked students what the three most significant reasons why youth their ages do not speak Tewa. The reason cited most frequently (i.e., by 74% of youth) was that they didn't have anyone to teach them the language at home. Sixty-two percent of the youth responded that it is harder to explain things in Tewa than in English, while 45% indicated that kids are afraid to try to speak Tewa because adults will laugh at their mistakes.

When youth were asked whether they believed it was difficult to learn Tewa in their family, 60% said yes. Of those youth responding yes, 49% cited the fact that their parents do not speak to them enough in Tewa at home, while 45% responded that no one seems to have time to spend to teach them how to speak Tewa, and 32% responded that their parents did not know how to speak Tewa. Respondents were asked about the situations that you are most likely to hear or speak Tewa. The situations most frequently noted included:

- ***Public comments on feast day***
- ***Ceremonial use***
- ***At public community events***
- ***At the Tribal administration building, and***
- ***In the home of the parents of the respondent***

Less frequently noted situations included Tribal Council events, Senior Citizens events, school, and the home of the spouse's parent. Other situations specifically added by respondents to the survey included such activities as family gatherings, weddings, work, church, casino, and visiting other Tewa pueblos. Also, the survey determined that only 160 (29%) of the 554 adults covered by the survey used Tewa as the main language for communication in the home.



THE HARVARD PROJECT ON
AMERICAN INDIAN ECONOMIC DEVELOPMENT

John F. Kennedy School of Government • Harvard University

HONORING NATIONS: 2010 HONOREE
Leadership Institute at the Santa Fe Indian School
All Indian Pueblo Council

Contact Info:
Contact Information:
All Indian Pueblo Council
1501 Cerrillos Road
Santa Fe, NM 87505
Tel: 505-989-6303

Founded in 1997, the Leadership Institute at the Santa Fe Indian School aims to create a dynamic learning environment in which community members not only learn and teach, but are able to actively contribute to the success of their nations. Four themes guide the Institute's work: leadership, community service, public policy, and critical thinking. These themes are realized through the Institute's four programs: Community Institutes, a Summer Policy Academy, High School Symposia, and Enrichment Opportunities.

The Need for Leadership Training
The All Indian Pueblo Council (AIPC), organized in 1965, represents the nineteen pueblos in New Mexico and the Ysleta del Sur Pueblo in Texas. Its mission is to preserve and protect the pueblos' collective interests through the social and economic advancement of all Pueblo Indians. Although each community is distinct, cultural and historical commonalities and shared contemporary experiences mean they have numerous shared concerns. The AIPC has long provided an organizational base for inter-pueblo collaboration and continues to lend support on various programming that nurtures community development.

Increasingly, AIPC and the pueblos also were concerned about their young people, including those who chose to take advantage of higher education opportunities far from home. While youth benefitted from academic knowledge and the chance to expand their horizons, leaving their communities put them at risk of losing connections to traditional culture. Tribal leaders noticed a tendency for young people to pursue job prospects elsewhere even though their skills were very much needed at home.

In Pueblo governance, traditional leadership is sometimes conferred by community appointment. This means that all Pueblo citizens need to be ready if and when they are chosen to serve. Readiness, however, does not simply come from wanting it to be so. Nations need to create opportunities for leadership experience and growth. For the pueblos, this meant finding a means to actively recognize, nurture, and bolster leadership expertise within their communities. By doing this, they could create a dynamic, supportive environment that would prepare a new generation for leadership and encourage youth, should they go away, to return and contribute to the life of the community.

Finding Leadership from Within

The Leadership Institute was established in 1999 as a way to hold public policy conversations about the challenges facing Pueblo nations. It is based at the Santa Fe Indian School, a former federal Indian boarding school now owned and administered by AIPC. The activities sponsored by the Institute are informed by the pueblos' core cultural values and their desire to developing homegrown solutions to the problems affecting their communities. An integral part of the Institute's mission is to educate its citizens about policy issues and encourage them to contribute — now and in the future — to the discourse.

Policy think-tank events, or Community Institutes, are one of the Leadership Institute's essential programs. These meetings are convened two or three times a year. Each event focuses on a specific topic of concern and brings together topic area experts and up to 40 tribal-citizen participants. The think-tank begins with in-depth introductions, storytelling, and a review of the effect of 100 years of federal Indian policy; only then does attention shift to a general topic presentation and breakout sessions focused on solutions. The gatherings end with participants' personal reflections on the contributions they each might make. The Community Institute publishes a "Grey Book" that describes the meeting and records policy recommendations that can guide future decision making.

Other programs of the Leadership Institute specifically target youth. The innovative Summer Policy Academy (SPA) offers a four-week session that exposes Pueblo students to leadership and public policy training. These high school juniors and seniors are introduced to tribal, state, national, and international issues by well-known faculty drawn from tribal communities, universities, and governments. One goal is to put participating students in the shoes of leaders by asking them to wrestle with the same issues tribal governments frequently face. The sessions also address specific topic areas relevant to Native American youth, such as Native history, life skills, personal and communal identity, careers, and traditional lifestyle choices. The SPA year two program is a partnership with Princeton University and is held at the Woodrow Wilson School. SPA year three places students in internships in their communities and surrounding areas. Year four of the program is in development and will serve as an international exchange for a select group of SPA graduates.

The Leadership Institute also facilitates community contributions through the Seniors Honors Project, where the entire senior class undertakes a one-year research project on a selected issue of importance to tribal communities. Seniors have worked on a wide variety of topics, including technology, language preservation, Indigenous peoples, global warming, Native American gangs, urban Native issues, and traditional agriculture. Funding for the Institute's programs comes mainly from the state of New Mexico, the school, the tribes, and specific grants.

Considering the Past and the Future

The Leadership Institute provides a vitally needed place for Pueblo Indians to develop policy and leadership. Through the Community Institutes, community leaders are able to take a step back from the day-to-day business of governing and develop new perspectives on tough issues. Since the discussions are firmly grounded in core cultural values, guided by citizens' insights, and informed by experts in the field, resulting policy recommendations are built on strong, community appropriate foundations. Community members gain new tools and resources and have a means of moving beyond reactive policy to develop proactive strategies that make sense to their citizens and are consistent with their traditions.

A notable aspect of the Leadership Institute is the way in which culturally based methods and practices flow through all its programming. For example, in Pueblo culture, learning is

considered a shared responsibility, and everyone is expected to make a personal contribution. Likewise, in Community Institutes, all participants are expected to talk and listen, whether they are elders or youth, professionals or students, non-Native policy makers, or tribal leaders. The introductions at the beginning of the meeting are part of each participant's personal story and are considered essential to forming a cohesive group. In a similar way, the Summer Policy Academy takes a very broad view of leadership and seeks to assemble a group whose members bring diverse individual gifts to the program — gifts which may include academic excellence, traditional knowledge, singing, storytelling, or laughter. The faculty (many of whom are Community Institute participants) are seen as mentors, and the groups are designed to become a lifelong support cohort.

Fundamentally, the Leadership Institute serves tribal communities by helping them find ways to bridge traditional knowledge and modern realities. As one Community Institute participant explains, the Institute's activities are an invaluable resource to explore "the sacred and inherent responsibility of sustaining our Indigenous life ways, while drawing upon our western knowledge so that we are successful in generating a better quality of life for our people today and into the future." The Institute's programs help youth take the knowledge they gain in school and put it context with the history of their peoples. One faculty member of the Summer Policy Academy sums up the Institute's holistic view of its mission by noting what an honor it is for her to help nurture "rising generations of young tribal people who live meaningfully." Mentorship, networking, community service, and a feeling of personal responsibility have become pillars that form a foundation for community building.

Bringing the Lessons Home

By fostering discussion on common issues, crafting culturally appropriate policy, and encouraging tribal citizens to help solve community problems, the Leadership Institute helps ensure that Pueblo futures are in Pueblo hands. The Leadership Institute's programs also help tribal youth manage the relationship between the two very different worlds in which they live. By combining engagement in contemporary policy challenges with engagement in history and culture, the Institute helps future leaders be true both to their responsibilities as Pueblo people and to the needs of the times.

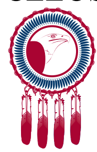
Lessons

1 Local tribal policy forums can elevate issues on the tribal agenda, educate tribal citizens, and inspire emerging leaders.

2 Tribal civics curricula help sustain Indigenous nationhood.

3 Indigenous youth leadership development has individual and collective benefits — youth gain confidence and experience, and the nation gains culturally and politically astute citizens.

79 John F. Kennedy Street • Cambridge, Massachusetts 02138
telephone: (617) 495-1480 • facsimile: (617) 496-3900
website: www.hks.harvard.edu/hpaied



THE HARVARD PROJECT ON AMERICAN INDIAN ECONOMIC DEVELOPMENT

John F. Kennedy School of Government • Harvard University

HONORING NATIONS: 1999 HONOREE

Navajo Studies Department
Rough Rock Community School, Navajo Nation

Contact:
Rough Rock Community School
PO Box PPT – Rough Rock, Chinle, AZ 86503
Tel. (928) 728-3501
Website: http://www.roughrock.bia.edu

By the early 1960s, residents of Rough Rock, Arizona, a town on the Navajo Reservation, had become deeply concerned about their children's lack of knowledge of Navajo ways. Community members felt strongly that a primary cause of the problem was the "foreign" educational system imposed upon its children. Not only did the U.S. government and state institutions—that is, non-Indians—control Navajo education, but in their hands, education was a means of assimilating American Indian children into mainstream society, removing all traces of Native culture and language. In earlier generations, children had at least received a cultural education at home. But the progressive impact of non-Indian schools meant that fewer and fewer families were able or inclined to teach Navajo traditions.

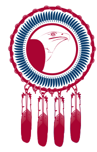
Thus, in 1966, in an effort to prevent the educational system from further eroding Navajo culture, Rough Rock became the first Native community in the United States to assume control of a Bureau of Indian Affairs (BIA) school. By contracting with the BIA to take over school management, local educators gained authority to create a culturally appropriate educational system based on Navajo ways of thinking, learning, and teaching. Through their efforts, the high school soon offered a unique pedagogy, one that combined western educational models with Navajo traditions.

In the mid-1990s, however, school administrators determined that the School could—and should—teach Navajo knowledge in a more intentional way. As a result, they created the Rough Rock Community School's Navajo Studies Department, which consolidates and augments the School's Navajo culture and language programs. Through the Department's efforts, the School now offers 23 Navajo Studies courses, teaching topics as diverse as conversational Navajo, Navajo philosophy, and contemporary issues facing the Navajo Nation.

The success of the Navajo Studies program is evident in several ways. For example, the Nation's Tribal Council has recognized Rough Rock as the only Navajo Studies school on the Reservation. In response to demand, the School has both grown in size and opened enrollment to students from any of the Navajo Nation's 110 chapters. In other words, Rough Rock has effectively become a magnet school for training in Navajo Studies. The Department is also developing a comprehensive Navajo Studies curriculum to be used by other reservation schools. Its availability will help combat the persistent, reservation-wide loss of cultural knowledge—despite high language retention among the Nation's general population, 80 percent of students entering reservation Head Start programs do not speak Navajo.

Clearly, the Rough Rock Community School has had an important impact on the Navajo Nation. First through the integration of western and Navajo teaching approaches, and later through the development of the Navajo Studies curriculum, the School has helped to ensure the survival of Navajo ways. But of equal importance is the impact that Rough Rock has had on all Native Nations. As the first school to be controlled entirely by a local Indian community, Rough Rock paved the way for over 200 more contract schools, which allow Indian students from all tribes to attain a western education and, at the same time, learn about their own history, traditions, and language. And, because the U.S. Congress' 1975 legislation providing for tribal self-determination in all federally funded Indian programs was motivated by the need for self-determination in Indian education, local control at Rough Rock was a critical part of a larger—and transforming—movement in Indian Country.

79 John F. Kennedy Street • Cambridge, Massachusetts 02138
telephone: (617) 495-1480 • facsimile: (617) 496-3900
website: www.hks.harvard.edu/hpaied



THE HARVARD PROJECT ON AMERICAN INDIAN ECONOMIC DEVELOPMENT

John F. Kennedy School of Government • Harvard University

HONORING NATIONS: 1999 HONOREE

Ojibwe Language Program
Department of Education, Mille Lacs Band of Ojibwe

Contact:
43408 Oodena Dr.
Onamia, MN 56359
Tel (320) 532-4690 Fax (320) 532-4718
Website: http://www.millelacsojibwe.org/programs4.html

In 1994, only 10 percent of the members of the Mille Lacs Band of Ojibwe were fluent in the Band's native language, and the youngest native speaker was 37. Faced with these statistics, tribal leaders had great cause for concern—declining language use was a disturbing indicator of the loss of tribal traditions. The Band's Chief Executive summarized her colleagues' sentiment: "Our families were not engaging in our traditions, our children were turning away from our values, and little by little we were losing the battle to protect the uniqueness of our culture." If allowed to continue, the effects of this change would be broad sweeping. For example, because Band members had long considered knowledge of Ojibwe traditions a prerequisite to leadership, few in the succeeding generations would be prepared to step into leadership roles.

Educators working at the Band's Nay Ah Shing School were the first to take action against this problem. Since its founding in 1978, the tribal school had served Ojibwe families who preferred a Band-controlled, reservation-based education for their children. While it was successful in providing this choice, the School had yet to actively incorporate Ojibwe culture and language into its curriculum and activities. But in 1995, recognizing the dangers implied by the Band's loss of traditional knowledge, school staff members changed that. They created an Elders Advisory Board, invited five traditionalists to serve on it, and gave them a charge—to help the School structure an Ojibwe language and culture program.

Today, the tribally funded Ojibwe Language Program serves 350 students, from toddlers to teenagers. The very youngest students—those in Head Start and day care programs across the reservation—spend four to eight hours a day with a fluent Ojibwe instructor. Kindergarten to twelfth-grade students at the Nay Ah Shing School attend daily 35-45 minute Ojibwe language classes. Even Band members attending non-tribal public schools have the opportunity to benefit from the Program, as the high school language classes at Nay Ah Shing are broadcast on interactive television to them.

Program pedagogy places a strong emphasis on usefulness and fun. The teachers and elders who designed the Program believe strongly that Ojibwe will take root among the young only if language learning is relevant and enjoyable. To accomplish these goals, language instructors rely on conversation, classroom interaction, singing, and comic books. To demonstrate that Ojibwe is a living language, for example, K-12 classes are taught by two speakers, so that students can hear actual, fluent, and complete conversations in Ojibwe. And, with elders as instructors, student-teacher conversations become a means not only of

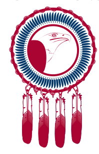
language instruction, but also of satisfying students' curiosity about cultural practices and values. The music teacher and students write songs in Ojibwe to be sung by the Nay Ah Shing choir. The choir has become so popular that, despite recess-time rehearsals, almost all students participate. The Program's comic books teach language in an amusing format while tackling important contemporary issues. For instance, the book "Dreams of Looking Up" discusses the challenging concept of American Indian nations' sovereignty.

Although the Program is young, its success is already apparent. Last year, every Nay Ah Shing fourth grader gave a short "graduation" speech in Ojibwe. School music and video projects have helped make it "cool" for youth to speak to each other in Ojibwe, and some students have even composed Ojibwe "rap" songs. Hearing their children speak, many parents have expressed a desire to learn to speak the language with their children, and plans are underway to make this Program growth possible. In sum, the Program has increased the pride that Mille Lacs Band members, young and old, feel in knowing their language and practicing their traditions.

An additional Program success has come from the Band's wide distribution of the comic book "Dreams of Looking Up." Many Minnesota educators, librarians, media representatives, legislators, and especially students have read and are using the Mille Lacs book, making it an important tool for communication between Indians and non-Indians about the often-confusing issue of tribal sovereignty.

Language and other traditional knowledge sustain American Indian nations—they are an integral part of the fabric that binds a Native society together. The Ojibwe Language Program strengthens the Mille Lacs Band's unique cultural resources and thus strengthens the nation. In particular, the Language Program gives Mille Lacs youth the self-confidence and cultural pride necessary for them to become the Band's next generation of leaders.

79 John F. Kennedy Street • Cambridge, Massachusetts 02138
telephone: (617) 495-1480 • facsimile: (617) 496-3900
website: www.hks.harvard.edu/hpaied



THE HARVARD PROJECT ON
AMERICAN INDIAN ECONOMIC DEVELOPMENT

John F. Kennedy School of Government • Harvard University

HONORING NATIONS: 2002 HONOREE

Ya Ne Dah Ah School
Chickaloon Village (Chickaloon, Alaska)

Contact:
PO Box 1105, Chickaloon, AK 99674
Tel: (907) 745-0707
Website: www.chickaloon.org

Dedicated to providing community youth with the skills necessary for functioning in a modern world while maintaining Native knowledge and practices, the Ya Ne Dah Ah School is Alaska's only tribally owned and operated full-time primary school and day care facility. Located in a two-room schoolhouse and supported entirely by private donations and tribal funding, the School's twenty students are taught – and excel in – the conventional topics of science, math, English, and social studies. In addition, the students learn Ahtna Athabascan history, language, music, and art – topics and skills that the Village of Chickaloon values and that community members help the School to teach.

While many of Alaska's 227 federally recognized tribes confront challenges related to isolation and distance from sustainable economic activity, Chickaloon Village's challenges stem from its proximity to mainstream society. An Ahtna Athabascan Indian community in the Matanuska Valley of Alaska, Chickaloon Village and its 250 tribal members are only sixty miles northeast of Anchorage, and thus, they have been under particularly intense pressures of acculturation. Once the stewards of vast landholdings, they have become a minority in their own homeland. There are not many Native speakers left, many cultural practices have become endangered, and worse, some have been lost. Chickaloon youth have been beset with problems characteristic of urban areas. And unlike what is found throughout much of Indian Country, where a growing number of tribes are exercising their sovereignty to successfully overcome chronic socioeconomic problems, Native leaders in Alaska face the unwelcome reality that Alaskan borough, city, and state governments possess jurisdiction over education and other essential tribal government functions. For example, although the Alaska State Legislature receives federal funding for Indian education, most monies are funneled into the state system.

The education of Native youth in the Alaskan public school system has long been a topic of deep concern to tribal leaders and Native parents at Chickaloon and elsewhere. Such concern is warranted: Native students in Alaska's public schools suffer from much lower rates of educational attainment drop out at much higher rates than their non-Native peers at both the state and national levels. Indeed, there is a long-standing distrust among Natives of "conventional" classroom methods and even of the public schools' educational intentions themselves – distrust that is fueled by the fact that most Alaskan public schools lack Native-relevant curricula despite large Native student populations.

Concerned about the quality of education that their students were receiving in the public school system, coupled with a desire to curb the decline of Ahtna Athabascan cultural

practices, the Chickaloon Village decided to take matters into their own hands in 1992. In a path-breaking exercise of sovereignty, the Village established the Ya Ne Dah Ah, or "Ancient Teachings," School – the first and only full-time, year-round, tribally owned and operated day care and elementary school in Alaska. Founded and staffed by tribal members who had seen the positive impact of tribally run schools in other Native communities outside of Alaska, the Ya Ne Dah Ah School acknowledges the crisis in Alaskan indigenous education and confronts it at a local level. The School provides its students with an education that integrates Athabascan heritage and mainstream education. In particular, its curriculum effectively melds traditional teachings with modern non-Native subjects, creating a learning environment in which Native students can identify with and feel connected to their culture and community while learning to understand and function productively in the non-Native world. Like many other tribal schools, Ya Ne Dah Ah is committed to providing students with an education that instills respect for human dignity, diversity, and self-determination.

The Ya Ne Dah Ah School educates the majority of elementary school-aged children in Chickaloon Village. Currently, twenty children attend Ya Ne Dah Ah, most of whom are tribal members, though several students are tribal government employees' children and other non-tribal community members. This year, the children attending the Ya Ne Dah Ah School are between the ages of one and twelve and in grades six and below. The School is growing with the children, so next year it also will offer a seventh grade curriculum. Ultimately, the Chickaloon Village government hopes to expand the Ya Ne Dah Ah School's facilities and student population, creating a multicultural education system that will serve all Village members from birth through adulthood (adult-education courses and even a tribal college have been discussed). The School's past success speaks highly of its capacity to realize these dreams. Ten years ago, the School began with a part-time, volunteer teacher; today, it employs a full-time, certified teacher.

These expansions of the Chickaloon Village school's budget, student population, services, and academic activities stand in stark contrast to neighboring public schools. Indeed, many Natives are returning to the area so that their children can attend the Ya Ne Dah Ah School, and now, the very existence of a waiting list is a telling measure of the School's success. The students' academic records are another important draw. Unlike most other schools that serve Alaska Native populations, Ya Ne Dah Ah students remain in school—dropouts are not a problem. Furthermore, they score higher on standardized tests than their national counterparts. The Chickaloon Village School Board keeps a close eye on these results. It reviews the Ya Ne Dah Ah School's progress on an annual basis, charts individual students' achievements according to federally and state approved assessment methods, and communicates findings to parents and to the Tribal Council in regular progress reports.

The Ya Ne Dah Ah School's success is the result of several distinctive factors. First, it is an essential government function that is integrated into Chickaloon Village and local Ahtna Athabascan life. An Alaska Daily News article reported that, "Nothing the tribe does is as important as running its school. Polls of tribe members place education and cultural preservation as the top priority." While parental participation is nearly 100 percent—parents volunteer to help with School events, provide all School transportation needs, and even teach in the School—other adult community members contribute to facility maintenance and education efforts as well. The School has inspired an admirable commitment among its faculty. The cultural teacher and day care teacher are returning to the local university to receive more formal education training. Tribal offices are also actively involved in the School's curriculum. For instance, Chickaloon's Health Department provides health education; its Community Oriented Policing Services program offers safety classes; and the Department of the Environment teaches map making and assists with science classes. In

addition to the support of parents, community members, and the tribal council, the Ya Ne Dah Ah School depends upon the support of surrounding schools and other Native villages. Area public schools provide services such as access to a swimming pool and library on a weekly basis. Members of other Athabascan villages, such as Arctic Village and Copper Center, visit regularly and even teach the Chickaloon children traditional songs and dances of the Athabascan people.

In the absence of federal and state support, this extensive community involvement has been crucial to the School's survival. Indeed, a second factor in the Ya Ne Dah Ah School's success has been its ability to accomplish so much with so few financial resources. Ya Ne Dah Ah School's $150,000 annual budget – none of which comes from state or federal sources because the Village is unwilling to rescind aspects of its sovereignty – does not afford the School many amenities that non-Native schools enjoy. The School operates in a donated two-room schoolhouse without running water; its day care facility is housed in a small separate building. The School relies on private sources of funding by working closely with private foundations and CIRI (the Native regional corporation), ultimately gaining 98 percent of its annual budget from these sources. The Tribe supplies the remaining 2 percent of funding through bake sales, pow-wow proceeds, and individual donations. In other words, private contributions, volunteer labor, and an education board that manages to do a great deal with scarce funds have made it possible for the Ya Ne Dah Ah School to function on a shoestring budget.

A third factor in the Ya Ne Dah Ah School's success has been its determination to promote Athabascan culture in its curriculum. As noted, "Ya Ne Dah Ah" means "Ancient Teachings," and the School has become a center for the maintenance and dissemination of Athabascan cultural practices. Although there are fewer than fifty fluent Ahtna Athabascan speakers in the world and most of them are over fifty years old, the students in the Ya Ne Dah Ah School are now learning the language. They study Ahtna Athabascan not just in "language" classes, but also through their work in math, culture, social studies, and art. The Ya Ne Dah Ah School also is piloting culturally specific units such as Songs & Dance, Potlatches, Fish Traps & Wheels, Birch Bark Basket Making, and Yenida'a Stories, all of which feature reading materials, hands-on activities, and multimedia videos. And there is evidence that these investments are paying off. The first graduate of the Ya Ne Dah Ah School is now the instructor of the Ya Ne Dah Ah School youth dance and drum group as well as an Ahtna language teacher; one of the only young people in all of Alaska to speak the traditional Ahtna language, he is a source of pride for the entire Nation. Last year, Ya Ne Dah Ah School students welcomed tribal leaders from across the US to a three-day environmental health conference in Anchorage with an hour-long performance of traditional drumming and dancing. Further, the culturally relevant teachings of the Ya Ne Dah Ah School are giving rise to responsible and informed tribal citizens whose respect for Ahtna Athabascan traditions and culture are enabling them to create even more effective and appropriate Village governance.

A final demonstration of the Ya Ne Dah Ah School's success is its ability to merge cultural teachings with mainstream curriculum and to share that learning. Relying on both traditional and contemporary methods of teaching, the Ya Ne Dah Ah staff offer instruction in the Ahtna Athabascan language, respect for the environment, traditional values, ethics, Athabascan cultural practices, math, social studies, science, and language arts. Not surprisingly, the Ya Ne Dah Ah School has become a catalyst for curriculum development. The Chickaloon Village's Department of Education supports a Curriculum Development Project that creates high-tech, multi-media Ahtna Athabascan cultural heritage curricula found nowhere else in Alaska. These curricular units are fully integrated into the Ya Ne Dah Ah School and have recently been integrated into the neighboring Matanuska-Susitna Borough School District that

serves over five thousand students. These units are targeted for statewide and national distribution in the next two years.

The Ya Ne Dah Ah School exemplifies a commitment to perpetuating Native sovereignty in an environment sometimes unsympathetic to that stance. By reclaiming its own educational process and successfully merging cultural and modern curricula, the School has exceeded state and national standards while reinvigorating the traditional life of the Village. With its solid academic foundation, its substantial local support, its partnerships with private foundations, and its evidence of success, the Ya Ne Dah Ah School serves as a model for Indian nations.

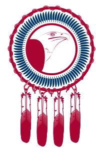
Lessons:

- Indian nations and Native villages that are deeply committed to self-determination are persistent in their efforts to overcome political, financial, and institutional obstacles to self-governance. A “can-do” attitude is a prerequisite for tribal success.

- Tribal schools can combine traditional teachings and Native culture with mainstream curriculum by involving elders and other community leaders in students’ education, teaching math and science through “real life” applications, and offering Native language, music, art, and history classes. The pursuit of culturally sensitive teaching need not inhibit a school’s ability to produce students who excel by standard measures of academic achievement.

- Schools that encourage parents, family members, and community leaders to become involved in their children’s education help ensure student success. Community involvement also gives schools access to a broader range of resources and teaching tools.

79 John F. Kennedy Street • Cambridge, Massachusetts 02138
telephone: (617) 495-1480 • facsimile: (617) 496-3900
website: www.hks.harvard.edu/hpaied



THE HARVARD PROJECT ON
AMERICAN INDIAN ECONOMIC DEVELOPMENT

John F. Kennedy School of Government • Harvard University

HONORING NATIONS: 2005 HONOREE

The Cherokee Language Revitalization Project
Cherokee Nation Language Department
The Cherokee Nation

Contact:
PO Box 948
Tahlequah, OK 74465
Phone: 918-456-0671
Web: www.cherokee.org

In 2002, the Cherokee Nation carried out a survey of its population and found no fluent Cherokee speakers under the age of 40. The Cherokee Principal Chief declared a state of emergency, and the Nation acted accordingly. With great focus and determination, it launched a multi-faceted initiative designed to revitalize the Cherokee language. Using state-of-the-art knowledge and techniques of language acquisition, the Project includes a language immersion program for pre-school children, a university partnership degree program for certifying Cherokee language teachers, and a set of community language activities. The Project brings together elders, young adults, and children in an effort to preserve not just a language but a people who see in their language the foundation of their own survival.

For the citizens of the Cherokee Nation, the need to prioritize language revitalization became more urgent in light of the results of the 2002 research survey funded by the United States Department of Health & Human Services Administration for Native Americans. While in 2000 there were an estimated 10,000 speakers of the Cherokee language in the state of Oklahoma, by 2002 the survey found no fluent speakers under the age of 40. Based on research of endangered languages, the Cherokee Nation estimated that the language would die out in one to two generations. The survey found, as one possible cause, that many elders resist speaking to their children and grandchildren in Cherokee in the belief that it will help them avoid the negative experiences of their own generation. Based on the results of the study, Principle Chief Smith declared a state of emergency and preservation of the Cherokee language became a top priority for the Cherokee Nation. Organizing a task force comprised of elders, educators and concerned citizens, the Cherokee Nation Language Department formulated a comprehensive language plan to preserve, protect and promote the Cherokee language.

The resulting Cherokee Language Revitalization Project is a carefully planned, multi-faceted approach to language preservation. The Project's overall objectives are preserving the Cherokee language, teaching the Cherokee language to future generations, and expanding the language to meet the challenges of the twenty-first century. To accomplish these goals, project department staff employs a three-prong approach, first the use of language immersion programs, second the establishment of Cherokee-driven education degree programs at a local university, and third a focus on whole community language activities.

Based on research showing that investment in younger speakers is the most effective way to

promote language fluency and continuation, the Cherokee Language Immersion School began in 2003 with a preschool program, adding a kindergarten class in the fall of 2005. By targeting youth, the Nation hopes to develop a new interest in Cherokee culture and language that these young children will take with them through elementary school, junior high, and high school. Plans for the future include adding a grade level each year until the school serves students through the 12th grade. Fundamental to the Language Revitalization Project is the development of an evidence-based curriculum, designed to teach Cherokee language and culture, which simultaneously prepares students to excel on standardized tests required by the state. Working with a hand-picked team from the Cherokee Nation Education and Culture Department, the School ensures that each grade is provided with the highest possible quality materials that reinforce the language, meet state standards, and are appealing to the children. Relocating the school near the education department offices enables the team to visit the immersion classrooms on a routine basis, learn what strategies are successful in the classroom, and adjust their curricular materials accordingly. They have also generated new ideas for presenting materials, translating English-based books (e.g., Curious George) into the Cherokee language and even created a new Cherokee character whom the children better identify with, as well as developing a book in Cherokee around that character. In addition, the Curriculum Development team developed card and computer games in the Cherokee language as additional learning tools to ensure that the materials seem as fun as what is available in English.

Beginning in the fall of 2005, the Nation piloted a satellite immersion program at a local public school in order to broaden the reach of the language program and to address the issue of Cherokee students who are being educated outside of the Nation. In the public education setting, the Nation pays for half of the teacher's salary and half of the day is conducted in Cherokee. The Department has further plans to integrate the principles of the immersion program into the junior high school level (late immersion) as part of a Cherokee leadership and culture curriculum. The Language Revitalization Project also encompasses community language activities to reinforce the Cherokee language. These include the Cherokee Youth Choir, a weekly all-Cherokee radio show, and on-line classes geared to adult learners. The Language Revitalization Project also oversees a program to replace English-only signs on government property with bilingual Cherokee-English ones.

As another facet of its Language Revitalization Project, the Nation recognizes the need to ensure an adequate supply of teachers for the program. Working with Northeastern State University (NSU) the Nation developed a new degree program to create a teacher pipeline. The Bachelor of Education in Cherokee Education degree program at NSU the first of its kind in Oklahoma helps produce state-certified teachers with an additional focus on Cherokee language and culture. This aspect of the project allows the Nation to begin the process of training new teachers to fulfill an anticipated teacher shortage for their Language Revitalization Project programs in years to come. At the same time, it is attractive to students since program graduates can teach in any public school in the state. The Nation began offering scholarships to Cherokee speakers currently enrolled in the education department at NSU to complete their general requirements and enroll in Cherokee education courses under the new degree program. Creating high quality teachers also includes attention to recruitment. In order to attract the few available Cherokee speaking teachers into the program, the Nation offers compensation packages over and above the state pay rate. Additionally, as part of its recruitment plan, the Nation pays teachers 25% more than non-immersion teachers as an incentive to choose the Cherokee Education degree option.

The result of this integrated approach is a flourishing immersion program with a waiting list for new students and a strong response to the Cherokee Education major option at NSU. There

are currently fifteen children in the preschool class and ten in the kindergarten class. During the school day only Cherokee is spoken by both the children and the teachers and several of the kindergarten students can read using the Cherokee syllabary. In the first year of the Bachelor of Arts in Education Cherokee Education degree program o over forty students enrolled in the major at NSU, significantly exceeding the expectations of the university administration and the Nation. Another twenty students are taking Cherokee language and education courses at NSU and the Education and Culture Department anticipates that in four years, the first graduates from NSU will begin applying for teaching positions in their expanding courses at the Cherokee Language Immersion School. The efforts of the Language Revitalization Project are also positively changing community attitudes about the language. In the words of one tribal citizen, the little children really get [to] people. Elders have tears in their eyes when they see the preschoolers arguing with each other in Cherokee.

The Cherokee government mandates the preservation and proliferation of Cherokee language and culture as a priority for the tribe. With full support from the Nation, the Language Department consulted elders and community members, conducted research to determine what strategies would likely be most successful at Cherokee, and worked to develop the partnerships needed to accomplish their goals. While many aspects of the program are inspired by others, including the Native Hawaiian immersion program, the Cherokee nation carefully selects and adapts available best practice strategies to create a distinctly Cherokee approach that reflects their own sense of identity while addressing their resources and needs. By taking a thoughtful and deliberate approach to prioritizing the preservation and proliferation of tribal language and culture, nations can use research and local resources to create language programs for their youth. Public satellite programs for the Nation's youth being educated in public schools, partnerships between the Nation and institutions of higher education to create culturally competent teachers, and the development high quality curricula and materials that reinforce the language, meet state standards, and are appealing to the children serve to fulfill the mandate.

The approach to language revitalization at Cherokee, with an emphasis on goal setting and research-based decision making, stands as an example to other tribal nations and their governments. The long-term future of the program is strengthened by the development of the teacher training program which will supply new teachers for the growing immersion and language programs. The multi-faceted approach increases the sustainability of these efforts, by providing flexibility and reinforcement in meeting language preservation goals.

Lessons:

- Tribal governments faced with potential loss of language can increase resource capabilities by forming partnerships with experts and local institutions of higher learning to create innovative systems of language immersion and revitalization programs.

- Successful language revitalization begins with tribal governments empowering their community with the relevant resources and capabilities needed to ensure implementation.

- Multi-pronged efforts that provide various entry points to language access greatly enhance language survival and increase citizen participation.