"NINIS'A:N M'IXINE:WHE' YIŁCHWE": TOWARDS A LOCAL LAND BASED

PEDAGOGY IN NORTHERN CALIFORNIA'S NORTH COAST FOR LOCAL

INDIGENOUS HERITAGE LANGUAGES

By

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Abstract

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The Author developed *Local Indigenous Heritage Languages: Pedagogy & Practice from a Decolonizing Approach*, a college-level syllabi curriculum for the world languages & cultures General Education Requirement in Ethnic Studies at Humboldt State University.

This project addresses the following question: What would be the contents of a curriculum for teaching the continuation of local indigenous heritage languages at the CSU level through a combination of Land based Pedagogy and Tribal Critical Race Theory (TCRT) lenses?

Dedication

To the strong, resilient people in my life: Thank you for being who you are and who you need to be.

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Chapter 1 – Introduction

This thesis project is about the current academic circumstances of local heritage languages, which consist of the heritage languages represented within the funds of tribal knowledge that students bring to campuses from the surrounding areas of Humboldt and Del Norte Counties. Despite the current predicament of language decline that many heritage languages are navigating (Simons & Lewis, 2011), there are efforts being made to provide local indigenous heritage language courses that can be taken for-credit in higher education institutions. Through the application of Land as Pedagogy (Wildcat, Simpson, Irlbacher-Fox & Coulthard, 2014) in conjunction with the Tribal Critical Race Theory TCRT lens (Brayboy, 2006), I will iterate that there is opportunity to improve upon language revitalization efforts locally within a for-credit Heritage Language Continuation course at Humboldt State University. There is currently multiple indigenous language courses offered at the high school level that fulfill the Language Other Than English (LOTE) requirement to seek acceptance into the CSU and U.C. systems (U.C. 2018) and indigenous language focused courses within the CSU system. The 5 culturally integrative modules within the CSU level course outlined in this thesis would serve to introduce students to linguistic research tailored to their local heritage language interests while also assisting to fulfill the Diversity & Common Ground requirement at Humboldt State University (HSU Catalog, 2017). First, each module will serve a two-pronged approach of local heritage language continuation through the sharing of language knowledge in the classroom for two weeks and then within the outside learning

environment of the land for one of the three weeks. Second, students will become better local language advocates equipped to voice indigenous inclusion for language requirements at the graduate levels of the U.C. school systems. Lastly, the conversations around developing community connections between a diverse student body comprised of local Indigenous Heritage Languages and their funds of knowledge tied to ancestral homelands will offer students personally meaningful content and tools catered to their desired cultural alignments.

"Ninis'a:n M'ixine:whe' YiŁchwe": Towards a Local Land Based Pedagogy in Northern California's North Coast for Local Indigenous Heritage Languages

Chapter 2 – Literature Review

"*Our Culture and language was like a clay pot that held all that was important to us. When the outsiders invaded they took that pot and threw it to the ground and destroyed it. All that was left were shards. It broke our hearts but we took the shards and ground it with new clay. The temper from the ground shards makes the new pot. This new pot is stronger than before because it has both the old and new***"** (Gloria Castaneda, 2017, p. 101)

Introduction

Roughly 30 years ago, linguists struggled to accurately apply terminology to the group of individuals that followed the trend of being brought up learning languages tied to their identity and the dominant language of English concurrently, as well as being labeled within somewhat disconnected and coarse terms, from "pseudo-bilinguals" to "incomplete acquirers" (Polinsky & Kagan, 2007). It was only in 1990's that U.S. scholars within language disciplines began to use the Ontario Heritage Language Programs term "heritage languages," which was generated by scholars in 1977 in First Nation's territory of Canada (Cummins 2005).

Notwithstanding the amount of time that linguists spent wrestling with an accurate term and reputably defining the circumstantial upbringing of language prioritization, little has been done to empower heritage language learners to develop collectively and become a vital component to higher education programs here in the United States (Brecht & Ingold, 2002). In California, Governor Jerry Brown vetoed a Bill in 2015 that would have required state education officials to develop a model ethnic studies program for California's Public Schools (Caesar, 2015). The same bill vetoed by the governor was revised and later signed on September 13, 2016. Assembly Bill no. 2016 makes the following statement:

> The bill would require the Instructional Quality Commission to develop, and the state board to adopt, modify, or revise, a model curriculum in ethnic studies, and would encourage each school district and charter school that maintains any of grades 9 to 12, inclusive, that does not otherwise offer a standards-based ethnic studies curriculum to offer a course of study in ethnic studies based on the model curriculum (Assembly Bill No. 2016, 2016).

Although this opportunity would bring more assistance to heritage language support through ethnic studies curriculum, the Assembly Bill model curriculum is not scheduled for adoption until after March 31, 2020 (Assembly Bill No. 2016, 2016). As a result, it will be some time before high schools have a system in place to implement ethnic studies policies. While middle and high school social science curriculum are addressed, ethnic studies curriculum at California State Universities is not part of the Assembly Bill. This is a concern from a Tribal Critical Race Theory lens and the nine tenets that seek to recognize colonization upon current Indigenous existence (Brayboy, p. 429, 2006). The nine tenets of TCRT are:

1. Colonization is endemic to society.

2. U.S. policies toward Indigenous peoples are rooted in imperialism, White supremacy, and a desire for material gain.

3. Indigenous peoples occupy a liminal space that accounts for both the political and racialized natures of our identities.

4. Indigenous peoples have a desire to obtain and forge tribal sovereignty, tribal autonomy, self-determination, and self-identification.

5. The concepts of culture, knowledge, and power take on new meaning when examined through an Indigenous lens.

6. Governmental policies and educational policies toward Indigenous peoples are intimately linked around the problematic goal of assimilation.

7. Tribal philosophies, beliefs, customs, traditions, and visions for the future are central to understanding the lived realities of Indigenous peoples, but they also illustrate the differences and adaptability among individuals and groups.

8. Stories are not separate from theory; they make up theory and are, therefore, real and legitimate sources of data and ways of being.

9. Theory and practice are connected in deep and explicit ways such that scholars must work towards social change.

When taking TCRT into consideration that since the 1950's, over 75% of the heritage languages in Australia, Canada and the United States have gone silent or are

expiring (Gary & Lewis, 2011), the current work locally with tribal languages within higher education becomes a matter of being critical of where support exists for these local languages as a community. Indigenous heritage languages as they exist today require greater institutional support if they are to overcome circumstantial marginalization, impoverishment and weakening from neglect of social, educational, statutory, official and legal institutions (Skutnabb-Kangas, Philipson, Mohanty & Panda, 2009). The topic of this literature review will be on creating an opportunity for Humboldt State University to develop an Indigenous heritage language curriculum that fulfills the Diversity & Common Ground requirement for undergraduates that will also serve as a model for other CSUs to follow.

This study will bring awareness to higher education, namely universities, to address the issue of the inclusion of endangered languages institutionally through the creation of an Indigenous heritage language curriculum. This literature review will begin with an examination of the three subgroups defining heritage language: the background information related to what is essential about indigenous heritage language revitalization and continuation into the 21st century, the needs of heritage language learners based on language loss, and the process of gaining linguistic knowledge. This review will additionally describe technical efforts within society for heritage language acquisition and retention, as well as a critique on the methods that fit into developing a framework on heritage language in universities. Lastly, this literature review will explain the importance

of the role that heritage languages play in increasing student connections to campuses, as well as the formation of a community on campus.

The Three Sub-Groups defining Heritage Languages.

Endangered Heritage Language is not a term one is likely to hear while having conversation, even in today's connected spheres of academic excellence. The term itself is an attempt to analyze the parts of the marginalized nature of a heritage language. This study will use Fishman's (2001) explanations and definitions for three subgroups that make up the heritage language group. These three subgroups are:

1. Indigenous Heritage Languages: languages that existed before contact with others.

2. Colonial Heritage Languages: languages that were established by individuals who were neither the first to settle/made to settle in an area.

3. Immigrant Heritage Languages: languages from recent foreign settlers without "primum mobile or mainstream guilt" (p.94).

Within these three subgroups, additional classifications are made that pertain to the differing official language situations within various countries (Ruiz, 1995). Endoglossic is a term used to denote that an indigenous language is considered an official language of a country or state while exoglossic refers to the actions in promotion of an official language that is external to the origins of a country or state. Hornberger (2016) states that endoglossic conditions exist primarily within the west, while the rest of the world operates under exoglossic, as well as another situation deemed "mixed state," where

outside and inside languages intermix. Additionally, exoglossic conditions are considered to devalue the local and regional tongues of indigenous and immigrant heritage languages because they are lingos that "do not serve as languages of wider communication" (Wiley, 2001, p. 103). Based on the focus of tenet 7 regarding Tribal visions for the future as they relate to philosophies, beliefs, customs and traditions (Brayboy, 429), Indigenous Heritage Languages play a role in expanding linguistic environments to repair the lived realities of their tribal people.

Fishman (2001) sees the complexity of different groups advocating for the heritage language that pertains to their upbringing as one of the reasons why some heritage languages, like Indigenous Heritage Languages in the U.S., are still struggling to receive formal recognition. Fishman refers to affluent regions like Silicon Valley and how such areas have strong historical constituents for formal academic recognition and outlets. Formal academic outlets, such as the College Entrance Examination Board Tests, allow academic credits for recognized colonial and immigrant heritage languages to count towards college credit. With indigenous heritage languages, Fishman adds the resilience of American Indian tribes, with regards to their language continuation, but does not address why, in higher education, there is a lack of representation of the plethora of indigenous [and other] dialects within close proximity to many colleges. The same concern is expressed in detail by other researchers:

> There exists a largely untapped reservoir of linguistic competence in this country, namely heritage language speakers-the millions of indigenous, immigrant, and refugee individuals who are proficient in English and also have skills in other languages that were developed at home, in schools, in their countries of origin, or

in language programs provided by their communities in the United States (Brecht & Ingold, 2002, p. 2)

Fishman's work (2001) also theorizes the historical importance of reinforcement of indigenous, colonial and immigrant heritage languages, but struggles in explaining the complication that these groups have faced under the label of LOTE, or "Language Other Than English." Despite the creation of language schools for immigrant and colonial heritage languages, the overarching national policy of education-related laws that were put in place were framed to approach languages as conflicts to be overcome, instead of "resources to be preserved and developed" (Peyton, Renard & Mcginnis, 2001, p. 12). Part of the issue is the reality that the majority of heritage language schools in the U.S. since the 1980s are within the private sector and represent a wide variety of languages (Fishman, 2001). This fact reflects the need for more advocacy of heritage languages within public universities like the CSU system. These spaces can be conducive and representative of all heritage language groups between the divided sections, instead of primarily established languages from exoglossic backgrounds.

Indigenous Heritage Languages.

When referring to the topic of Indigenous Heritage Languages where successful programs representative of language continuation are present within institutions currently, it is helpful to start with the Hawaiian Language Immersion Program because of their resilience in resisting and changing institutional bans on the use of Hawaiian in

public school systems (Luning & Yamauchi, 2010). Despite the ban being in place for nearly a century, the self-determination shared between indigenous identities led to the restoration of Hawaiian language and the replacement of laws that oppressed language with laws that officially made Hawaiian the language of the state of Hawai'i (Luning & Yamauchi, 2010). This official status of the verbalization places it on par with the rationales for instructional use that English is given and serves as low-key evidence that under the proper recognition, autochthonous languages can continue to serve a function in education (Peyton, Ranard & Mcginnis, 2001). The Hawaiian language program began to grow from the ground up, and from there, universities and private Hawaiian language preschools were developed, where cultural practices were taught in the school. From the Hawaiian Renaissance of the 1970s, there was movement of Hawaiian language to public schools through the lobbying efforts of parents and passionate activists to the State Department of Education. Many of the individuals who made this formalized education possible did not speak Hawaiian primarily in the home (Luning & Yamauchi, 2010); rather, they learned Hawaiian through the University of Hawaii. The University had gained Hawaiian-oriented courses after the 1978 Constitutional Convention's mandate to have Hawaiian be the official language in the public schools (Hawaii State Dept. of Education, 1979). The Hawaiian Language Declaration came more than a decade before the Native American Languages Act of 1990 (Reyhner, 2007). The beginning processes that the Native Hawaiians went through to build and develop their language proficiencies after the effects of colonization are important to emphasize. From 1979 to 1987, it was

through the activism of individuals representing the Hawaiian Heritage Language and their appeals for reparations that the official language status became a community-reflected reality in a Hawaiian Language Immersion Program (Luning & Yamauchi, 2010). This is the equivalent of moving from exoglossic conditions (the promotion of English as the only official language institutionally) to endoglossic conditions (Hawaiian gains official institutional application), under previous descriptions of these two terms (Hornberger, 2016). In addition, their process of getting the Hawaiian Language institutionalized is a method that native populations indigenous to California can take to further their respective languages in universities close to their territories. The language itself does not seem to face any barriers of common misconceptions that often follow the standardization of an Indigenous heritage language. It can include a disconnect between the contemporary standard of dialect within schools and the dialect spoken at home (Polinsky & Kagan, 2007). This is a concern within Indigenous communities that is tied to tenets 5 and 6 of TCRT; the appearance of assimilation of indigenous knowledge under educational policies and how concepts of culture, knowledge and power surrounding academia appear under an indigenous lens (Brayboy 429).

It is important to note that it is not common for many heritage languages to have conversations in their respective tongue happen at home (Hinton, 2002). An example of this is the Indigenous heritage languages of California. The 50 indigenous languages remaining have a dozen or fewer speakers of the language and these speakers are elders. It is also key to note that the Master-Apprentice Program "is designed for communities in

which there are elders who still know their language but rarely have an opportunity speak it" (Hinton, 2002, p. xvii). This apprentice program is also designed for those who have a desire to bring their language back into use again. As reflected in the activism of the communities representing Hawaiian Language, it needs to be a community desire among heritage language learners in order to be fully realized institutionally (Luning & Yamauchi, 2010).

Indigenous Heritage Language Revitalization in the 21st century.

It is noted that within some higher education institutions today, the number of heritage language learners outpaces the number of foreign language learners (Peyton, Renard & Mcginnis, 2001). In addressing the issue of the availability of an objective resource to direct language revitalization for all heritage language learners, Hinton, Vera & Steele (2002) produced a language book titled, *How to Keep Your Language Alive: A Commonsense Approach to On-on-One Language Learning.* The book is centered around the Master-Apprentice Language Learning Program in California, where an adult who understands and still speaks a great deal of a particular heritage language is paired with a younger adult who "can learn language informally through listening, speaking, and eliciting language from the native speaker, and mainly by doing activities together in which the language is being used" (Hinton, 2002, p.7). Hinton states that through the absence of English and with the presence of the heritage language in forms of general meanings of context, gestures and activities, one can pick up on how to respond

appropriately at a faster pace than translation from English to a heritage language. In the ideal Master-Apprentice scenario designated by the book, having only a speaker and a learner is the strongest way for the transfer of knowledge between the two (Hinton, 2002). In this scenario, the knowledge of how to guide the learning process is with the learner, who has researched how to do so through what is called *monolinguistic elicitation*. This is where the teacher is asked how to say a particular phrase or term in the heritage language of focus (Hinton, 2002). The process in order to reach competency in monolingual querying is *linguistic elicitation* or asking the speaker questions of words a learner wants to know that are not exclusive to the heritage language. Two barriers of concern for this method are the following:

1. Whether the learner is adept enough in the contextual background of the heritage language to know the intent behind the applied meaning of the original phrases; and,

2. Whether the learner can introduce the fluidity of generating meaning for that term or phrase without interrupting their learning process by using English.

Much of the concern arises from the urgency of being a learner of an endangered heritage language.

The latter barrier is certainly an issue that requires the knowledge and agreement of not just the speaker, but ideally a community of speakers that would assess whether a new word or phrase is a good fit. Who comprises the community group of speakers is the

result of who manages and oversees the arrangement of speakers and learners, which varies between tribes and how they structure their team selection process of their speaker program (Hinton, 2007).

Language Loss.

In describing the stages of language loss, Valdés (2001) provides a definition for heritage language that addresses an important part of the spectrum focused on in this literature review: being a descendant and monolingual. These conditions are experienced more frequently amongst language learners of endangered indigenous languages and those "maintaining immigrant languages that are not taught in school" (Valdés, 2001, p. 1). The language has a personal connection to the individual based on history, yet there is no proficiency or knowledge. Many colonial historical circumstances have lead to language loss in Native American communities, including sanctioned genocide during the California Gold Rush era (viii) and relocation to military concentration camps in the 1870's that lead to a separation of tribal peoples from the lands that their knowledge and language is tied to (ix).

The other two parts of the spectrum are reflected within the Master-Apprentice System: a learner who has knowledge of general terms in order to conduct *monolinguistic elicitation* and a speaker who may not be a professional teacher but has the knowledge base to provide to the creation or addition to a speech community (Hinton, 2002). The learner is expected to eventually become the teacher of the endangered heritage language.

With this traditional educational system on how to guide the learning process, the learner

is considered moderately knowledgeable while the fluent speaker is the considered to be

the most knowledgeable.

In describing the accelerated growth process in children for moving between

lower and intermediate language acquisition, the following statement was made:

> Kids raised around their grandparents and who are not yet fluent speakers often say that they can identify the sounds they hear that are not English sounds. You are saturating the room with the language, saturating the air with those tribal sounds. These sounds—randomly heard, or directed, or ambient, or intentional—are building the physical language acquisition capacities in the brain. You are getting language synapses developed in the frontal lobe of the brain. Ultimately, when the kids speak, they are not translating; they are simultaneously encoding and decoding and sending it back out. It becomes natural. If we wait too long, second language development moves from the frontal lobe to another part of the brain. We have a micro-dash delay and have to translate through English to Blackfeet to English and on out. As language-acquiring adults, we have missed the window that the children still have to make it simultaneous work. (Kipp, 2000, p. 31).

As it relates to tenet 5 regarding concepts of survivance through an Indigenous

lens (Brayboy 429), If young individuals are fortunate enough to be around a fluent

speaker of their heritage language growing up, they are convinced to see that as a unique

opportunity that many people do not have (Warner, Luna & Butler, 2007). Those working

with the Mutsun language, whose last official speaker passed on in the 1930's, have been

going through double translations over many years (Mutsun-to-Spanish, then Spanish-to-

English) of linguistic researchers in the process of building vocabulary for fluent

speakers. Despite the regeneration of Mutsun, there is the ethical concern of assessing

whether the lexical semantics translated still hold traditional meaning. This can be

considered a different reason for why language loss can occur and speaks to many of the tenets, particularly tenet 7's concern of adaptability and lived reality in opposition of some tribal values and tenet 9's decision for scholars to work towards social change based on theory and practice, as they pertain to Indigenous heritage languages (Brayboy 430).

Indigenous Heritage Language and Framework.

Indigenous Heritage Language and Framework. Operating under the cultural lenses of all intents and purposes intended in the meanings that the Heritage Languages provide is the example of Critical Race Theory (CRT). Like Tribal Critical Race Theory, CRT is a theoretical concept designed to contest, deconstruct, and reshape a dominant societal narrative around race through the induction of multiple perspectives (Writer, 2008). The theory includes a validation of the heritage languages, indigenous or not, that were or are endangered since colonization and act as the catalysts for the transformational change necessary for heritage languages. It is important to acknowledge how CRT operates in conjunction with frameworks of linguistic education to distinguish what knowledge systems groups have maintained into the 21st century, despite histories of colonization (Writer, 2008). Alongside CRT, Tribal Critical Race Theory Tenets 1 and 2 examine colonialism within systems predisposed to heavily sharpen focus on race and racism to dull the view of colonial power and focuses on how Indigenous populations in the U.S. have been impacted by government policies and law (Writer, 2008).

In trying to determine the best approach to classroom instruction of heritage language speakers, there is a significant challenge in determining a study method that will lead to the production of a middle ground framework that is acceptable between language professionals and interested learners (Polinsky & Kagan, 2007). An essential document to guiding heritage language objectives is *The Hawaiian Language Program Guide* (Hawaii State Dept. of Education, 1979, p. 18), which includes a substantial list of expectations for student learners.

1. To listen and comprehend the Hawaiian language when spoken at normal speed on a subject within the range of the student's experience.

2. To speak well enough to communicate directly with the native speaker within the range of the student's experience.

3. To understand and use various aspects of nonverbal communication common to native speakers of Hawaiian

4. To read material on a given level with direct understanding and without translation.

5. To write about a subject within the range of the student's experience using authentic Hawaiian patterns.

6. To develop a better command of the English language through additional perspectives gained by studying another language.

7. To learn basic grammar and usage

8. To think in Hawaiian, the ultimate goal of language study.

Separate from the above points, the latter-most point in the guide speaks directly to the pedagogical goal of critical race theory many heritage languages are determined to implement for their continuation (Writer, 2008). It also echoes Tenet 7 in such a way that it exemplifies how specific Indigenous Heritage Languages like Native Hawaiian can be inseparably woven tightly with a network system of philosophies and beliefs that maintain the shape of the language as it progresses forward in time with the community (Brayboy, 429).

In the process of determining how to frame an endangered language project that many indigenous heritage language communities may be evaluating for honest-to-goodness intention, avoiding "problematic conceptual categories" (Whaling, 2011, p. 339) is pre-emptively suggested. They include:

- impractical notions surrounding the beliefs of what constitutes the community of language speakers
- unrealistic understandings of authenticity for what the language should constitute, and
- reinforcing senses that, although are helpful, separate language as an object that is indirectly linked to speakers.

With much of the internalizing layers of imperial policies in mind that tenet 2 speaks to (Brayboy 429), these initial considerations to avoid obstacles to implementing and promoting initiatives speak to learners and researchers alike that may need to

critically evaluate how policies that they are familiar with may not healthily serve a higher truth to the indigenous language community.

Community Connections.

As schools make efforts to progress forward with making connections to the communities from which they draw their student populations from, it is important to clarify that it is not solely the responsibility of universities and school systems to play a role in addressing the loss of indigenous languages (Reyhner, 133). The responsibility lies with collaborative efforts between school systems with represented heritage language programs, with present representatives from the language communities that can share insights into the direction of higher education programs and their role in maintaining language transmission within the home, and universities that provide efforts that incentivize maintaining indigenous languages within largely non-indigenous institutional spaces.

Going back to the resource book, *How to Keep Your Language Alive: A Commonsense Approach to One-on-One Language Learning,* Hinton et al. (2002) acknowledge that, under more fortunate circumstances with a heritage language, there are community-based programs that operate around the Master-Apprentice program. These community-based programs can range from other master-apprentice pairs within the same heritage language, to inter-tribal programs that are ran by non-profit organizations, to the involvement of colleges and universities.

As it relates to a structural rebuilding standpoint of tribal autonomy, self-determination and self-identification of tenet 4 (Brayboy, 429), a successful annual indigenous heritage language program that originated out of the Oakland-Berkeley area of Northern California is "Breath of Life/Silent No More," whose work with language is sponsored by the University of California, Berkeley and the Advocates for Indigenous California Language Survival. The manual from the annual program is focused on the revitalization of the useful language used in daily life (AICLS, 2012). In this setting, the provision of historically documented language resources from universities to individuals allows them to glean the terms vital to producing lessons and dictionaries of refined day-to-day conversational language in their respective tongues. These resources can then be brought home to the communities from which the language resources were originally gleaned from and where the connections to current conditions of meaning can be made and habituated. This development to allow tribes to have access to cultural artifacts within an educational institution speaks strongly to tenet 1 and how endemic colonization is shaped by impact, no matter what intent researchers are attuned to habitually.

Following the formation of the Tolowa Dee-ni' Nee-Dash Society in 1997 and reacquisition of lands, tribal member Loren Bommelyn worked closely with Tolowa Dee-ni' elders to produce "Taa-laa-wa Dee-ni' Wee-ya'', a comprehensive language dictionary that serves as a resource to all Dee-Ni' people. Bommelyn notes that previous linguistic and phonological works dating back as recent as the 1950's by anthropologists and linguists of universities, "made no contribution to the efforts of Dee-Ni' language

community" (Bommelyn, 2006). He speaks to the colonial issue of language not only being generated by outsider research but being isolated from the region from which it came and made its way into higher education institutions. This type of research disregards Land-Based Theory and impacts the local indigenous communities by not being localized for their use and feedback.

With habituations come assumptions, such as what constitutes an indigenous heritage language community. In addition to assuming qualities of languages, come the risks of compromising the intellectual integrity of the community it originated from. One such criticism that often comes up with heritage language learners, such as those who are revitalizing a dormant language, is the argument that the speech the individual is learning is nothing like the original language spoken (Warner, Luna & Butler, 2007). While it may be true that what becomes the new spoken language amongst descendants will differentiate from the source it came from, the argument itself does not take into account that having the resources available and learning some factor of conversational heritage language is greater than having no ability and to do so at all.

An older argument often mentioned is that learning another language will cause the speaker to neglect English, which will affect their development in school (Ramirez, 1991). This claim was proven to be false and evidence was provided indicating that learning a heritage language helps Native American communities in English proficiency (Reyhner, 2007). Further evidence explains how indigenous heritage languages serve as "a cornerstone of indigenous community and family values" (Reyhner, 2007, p. 3). What

can also be assessed from the relationship between educational institutions and heritage language communities within close proximity to universities, is the combined overall commitment to make heritage languages a part of daily life (Peyton, Renard & Mcginnis, 2001). Without the efforts of the community to maintain a foundation of the language that is a part of their identity, there is little that educators and policymakers can implement. If the community dissents over the variety of the heritage language and, say, the orthography, it may be sufficiently harmful enough for those involved to stop in the revival or maintenance of a heritage language (Warner, Luna & Butler, 2007).

Ultimately, time is not on the side of many heritage language learners whose languages are endangered. In setting up and running an immersion program, Darrell Kipp (2000, p. 1) of the Blackfeet Nation conveys five rules to follow:

1. Never ask permission; never beg to save the language

2. Don't debate the issues.

3. Be very action-oriented; just act.

4. Show, don't tell

5. Use your language as your curriculum - botany, geography, political science, philosophy, history are all embedded in the language.

These rules were generated out of the necessity of individuals to maintain good spirits and embodiment of "self-confidence in the righteousness of your language work"

against criticism from both within and outside the language community (Hinton, 2002, p. 92).

Conclusion

This literature review focused on addressing the ongoing and timely issue of local indigenous heritage language continuation. It also highlighted key concepts within literature, historic trends, insights, initiatives for language revitalization and evaluation of involvement.

The examination of the literature began with defining the tenets that made up Tribal Critical Race Theory (TCRT) and then the division of the term heritage language into its defining components. Background research was then reviewed and their relationship to different tenets under TCRT. The purpose behind explaining the tenets within the separate concepts within sections was to highlight the complex nature that blurs the clarity that Indigenous heritage language learners are seeking for their inclusion. Connections were made between the significance of language continuation historically and the current needs of addressing heritage language loss in the 21st century. Current efforts made within universities and communities involved in language revitalization efforts were explained and critical points that serve to guide educators involved in various endangered dialects were underscored. The restorative role that universities play in developing connections with students that are heritage language learners and their communities was also elucidated.

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Chapter 3 – Methodology

Setting

This methodology section focuses in on rural Humboldt and Del Norte counties, which share a total population of approximately 164,224 people. According to data complied in 2016 by the U.S. Census Bureau, the percentage of Native Americans within the total populations of Humboldt County (6.4%) and Del Norte County (9.2%) were much higher than the average percentage of total Native Americans throughout California (1.7%). This is pertinent in the decision to design a land-based curriculum around the tribal groups within the two counties and their proximity to Humboldt State University. In addition to this, many of the local tribes have documented language specifically tied to aboriginal homelands throughout the two counties, which should be explored further for its significance as an existing form of Indigenous intelligence that can be utilized for local Indigenous students (Dr. Lara-Cooper, p. 89).

Localized Indigenous Curriculum.

If one reads the UC/CSU approved course listings through a Tribal Critical Race Theory (TCRT) lens we see there is a need for localized indigenous curriculum. It is at

specific policies set after local indigenous students fulfill language requirements to get into the CSU system with their local language courses offered that present the opportunity to conduct a localized heritage language curriculum (U.C. 2018). This would also be considered with what courses are being implemented within College of the Redwoods Community College surrounding the indigenous heritage language of Yurok. From these efforts, I hypothesize that there is the opportunity for CSU systems to include heritage language learning for the support of locales of local indigenous heritage language communities and in student preparation of fulfilling.

The syllabi produced within the next section is inspired by an impactful course cross-referenced under Anthropology, Native American Studies and Linguistics at Stanford University as "Endangered Languages & Language Revitalization". Although this course fulfilled general education requirements, what drew me in was the prospect of developing curriculum resources for my Indigenous heritage language of Hupa. The course I created narrows the focus of languages to local indigenous heritage languages and the close-knit communities working together to advance heritage language revitalization communally and institutionally.

In order for the course to be assessed for learning outcomes, a pilot course would need to be offered, with pre-evaluation survey with Likert scales and followed written example sections, offered at the beginning and a post-evaluation survey with measurement methods modified for post-analysis, as well suggestions section offered at the end to measure changes in knowledge acquisition and dispositions towards what

worked in the class and what could be improved upon. By assessing the learning outcomes of this course, the evidence would help to conclude whether a course modeled in this manner would build upon the progress of local Indigenous Heritage Languages or whether the CSU system courses would need greater focus on each individual languages being offered as their own courses for-credit.

Pedagogical Framework: Land-Based Pedagogy alongside Tribal Critical Race Theory.

Developing from the response that Critical Race Theory (CRT) received from Critical Legal Studies (Brayboy, 426), Tribal Critical Race Theory (TCRT) emerged as an important lens that shares the importance of narrative accounts and testimonials with CRT but is distinguished by the specifics of colonization established within society as it pertains to Native American people and their lived experiences. Once understanding of colonization is gained, Indigenous land-based pedagogy will then play the role of assisting in the decolonization of the classroom space using the concepts and activities that are in existence within local indigenous spaces. The framework will also provide the lens through which to analyze the articles and assignments within the syllabi, as well as provide educators with a model of what transforming the design of educational tools to with local indigenous communities in mind consists of (Smith, p. 38, 2012). This lens is shaped by the nine tenets of Tribal Critical Race Theory (429). Here they are, but with Indigenous Land Based Theory added beneath the tenets (Simpson, 2014) Originally coined by Simpson, Indigenous Land based pedagogy focuses on Indigenous knowledge or a region's landscape and resources that are essentially indigenous people's source of

not only survivance knowledge, but strength as well (Wildcat et. al. 2014). By reconnecting local students that are indigenous heritage language learners with relationships upon and within the land within higher education (Simpson, 2014), we are addressing the marginalization of indigenous intelligence that occurs as students attend colleges for higher degrees and between higher institutions and the tribal communities from which they draw knowledge.

Going back to Tribal Critical Race Theory and introducing the nine tenets represented within the theory, I also want to provide parallel tenets produced from using Indigenous land-based pedagogy that would apply in Northern California's North Coast:

1. Colonization (alongside racism) is endemic in society.

    Local Indigenous Land-Based Theory: The institutional effect of Colonization affects our spiritual connection and responsibilities to important places that we come from.

2. U.S. policies toward Indigenous peoples are rooted in imperialism, White supremacy, and a desire for material gain.

    Local Indigenous Land-Based Theory: Loss of or marginalization of important tribal lands affects what and how tribal people can effectively prioritize.

3. Indigenous peoples occupy a liminal (transitional or initial) stage that accounts for both the political and racialized natures of our identities.

   Local Indigenous Land-Based Theory: Indigenous peoples are not acknowledged for the role that their ancestral knowledge has in responsible creation and alteration of homelands.

4. Indigenous peoples have a desire to obtain and forge tribal sovereignty, tribal autonomy, self-determination, and self-identification.

   Local Indigenous Land-Based Theory: Indigenous peoples have a desire to remove governmental and legal barriers that prevent them from improving conditions more efficiently on their lands.

5. The concepts of culture, knowledge, and power take on new meaning when examined through an Indigenous lens. It is both fluid/dynamic and stable/fixed.

   Local Indigenous Land Based Theory: It is tied to a group of people, but can also be tied to a physical place and holds an important personal relationship or cultural purpose.

6. Governmental policies and educational policies toward Indigenous peoples are intimately linked around the problematic goal of assimilation.

   Local Indigenous Land-Based Theory: Removal from lands, whether forced or necessitated, can disrupt and separate indigenous peoples connection to traditional knowledge bases rooted in homelands.

7. Tribal philosophies, beliefs, customs, traditions, and visions for the future are central to understanding the lived realities of Indigenous peoples, but they also illustrate the differences and adaptability among individuals and groups. Centering the knowledge is crucial for Indigenous frameworks to adapt and grow in a good way.

   Local Indigenous Land-Based Theory: beliefs, customs, traditions and visions for the future of tribal lands are based around stories passed around from our ancestors about our lands and the lands of others. Exchange of these things fostered relationships of trust with people, as well as their homelands.

8. Stories are not separate from theory: they make up theory and are, therefore, real and legitimate sources of data and ways of being.

Local Indigenous Land-Based Theory: Stories about navigating lands were
important to passing on cultural knowledge tied to survivance and balance.

9. Theory and practice are connected in deep and explicit ways such that scholars
    must work towards social change.

Local Indigenous Land-based Theory: Our connection to the land is fundamental,
therefore we as indigenous people to these lands are the overseers of the balance
and it has provided.

Approaching the curriculum from these informative areas of indigenous
perspective on education and land will seek to inform readers on the complex relationship
that indigenous language researchers have with their respective language communities
that they are interacting with and will help them understand the role of consequence
(Smith, p.137) as it pertains to insider research amongst the original inhabitants of
Humboldt and Del Norte Counties. It will also inform readers on the role of Tribal
Critical Race Theory in defining coloniality alongside of Land-Based Theory and the
understanding of indigenous languages and their ties to physical regions. These ways of
claiming indigeneity (Smith, p. 155) within being and doing are an opportunity to insert
indigenous perspective into a curriculum titled, "Local Indigenous Heritage Languages:

Pedagogy & Practice from a Decolonizing Approach". The curriculum project itself is an act of decolonization by putting the creation of educational tools back into the hands of educators inside of the indigenous communities that embrace and claim them, rather than reliance upon outside researchers and groups to define the direction of tribal educational self-determination. It also follows the work of Dr. Ki-shan Lara-Cooper in her dissertation, *Conceptions of Giftedness on the Hoopa Valley Indian Reservation* by delving into facets of local epistemology that Hupa, Yurok, Karuk and other local indigenous students may not have exposure to (p. 89) and reframing indigenous cultural skills like gathering, basket-making, good listening from a local traditional cultural lens and storytelling (p. 100). This positive affirmation of identity markers within local Native American cultural skills is a crucial participant return goal of decolonization within the curriculum that circumvents how indigenous cultures conducting self-determination practices have been sidelined. The ultimate accomplishment out of this entire project would be a cohesive group of local indigenous students that will be able to grow in their leadership of their communities by identifying and taking on different Indigenous projects tied to their respective languages within their communities that they will continue to develop throughout their lives. If students are confused about which direction to go with projects or where to start, they can refer to the Twenty-Five Indigenous Projects listed in Chapter 8 of Linda Tuhiwai Smith's *Decolonizing Methodologies: Research and Indigenous Peoples*. Each project concept is an act of unpacking what can be done to advance Indigenous survivance and cultural aspects attributed to such acts,

much of which can be tied to physical Indigenous spaces. Listing them briefly, as they constitute the entire chapter, they are:

1. **Claiming** histories and modeling it for both indigenous and non-indigenous people.

2. **Testimonies** to relate events and express feelings, while also formalizing what is marginalized of indigenous peoples.

3. **Storytelling** as part of a collective story where every indigenous person has a place.

4. **Celebrating Survival** and the degree of successful retention of cultural values, spiritual values and authenticity.

5. **Remembering** of a painful past collectively and looking to indigenous people's responses as a community to address unconscious or conscious issues.

6. **Indigenizing** by centering landscapes, images, languages, themes, metaphors and stories of the indigenous communities to address negative connotations and stereotypes that have been placed on them.

7. **Intervening** by getting in the way of unequal power distribution within educational issues affecting indigenous identities and changing the structures of institutions that work in-lieu with Indigenous people instead of pressuring Indigenous peoples to fit institutional molds.

8. **Revitalizing** through the creation of numerous programs with coordination and support to reach learning goals and outcomes. Emphasis should be placed on non-dominant indigenous languages being included for equitable support.

9. **Connecting** individuals in sets of relationships with indigenous goals that are mindful of the environment and links to lineage, the natural world and that which constitutes a more humanized individual that is also humanizing their community through indigenous means.

10. **Reading** critically the dominant narrative and imperialistic idea origins of Western History and critiquing it for the absence of indigenous voice and presence and recognize both internal forms of colonization and new forms of colonization.

11. **Writing** Indigenous concepts and languages in multimedia formats for people all ages to access and be intrigued by.

12. **Representing** one's self, decision-making and own voice as an indigenous person instead of allowing what is available outside of the indigenous community to dictate much about identifying factors, undermining the complexity of indigenous identity.

13. **Gendering** activities around indigenous identities so that they are conducive to women and uphold their spiritual significance, their roles, rights and their responsibilities traditionally. Gendering would also include conversations around

non-binary identities that are marginalized but also had roles rights and responsibilities in indigenous communities.

14. **Envisioning** a future that politically supports indigenous identities and that achieves the structural and traditional goals desired of a shared vision between tribes and groups, with the intergenerational age of such goals in mind.

15. **Reframing** indigenous issues and social problems in decisive parameters separate of colonized categorization, considerate of the past, present and future, and mindful of complexities that specifically constitute indigenous utilitarian nature.

16. **Restoring** the legitimacy of communities of indigenous individuals that have had judgement passed on them from societal structures based on colorism and white domination of Indigenous people portrayed as a perverse concept of justice. This brings up the mentioning of The Fourth World, a world with problems exacerbated to the extreme because of their existence within nations that have high standards of livings.

17. **Returning** the rivers and lands to indigenous peoples, the artifacts nationally and abroad, food gathering sites, repatriating tribal membership in registers, and safe return of children to birth families if safe and doable.

18. **Democratizing** legislation and governing bodies of tribal government and changing the inherent nature of them assigned directly through involvement of states and government.

19. **Networking** to get information to flow efficiently and be extensively understood to educate indigenous people and establish higher levels of trust between people and communities.

20. **Naming** what is around indigenous people within their own languages and restoring old names of places and control over their meanings.

21. **Protecting** of peoples, communities, customs and beliefs, ideas, art, limited natural resources that need sustainable structure and what is produced from indigenous communities.

22. **Creating** with the spirit and utilizing it as a means to transcend the basic survival mode that colonization has lead indigenous communities into.

23. **Negotiating** long-term goals with patience and consideration but not at the cost of the survival of indigenous collectives and tribal communities. It is important to uphold negotiations with honor, commitment, respect, self-respect and acceptance to understand a specific reality but always negotiate towards a healthier overall outcome.

24. **Discovering** aspects of science that assist indigenous communities and build upon the ethno-science that is in play around environmental & resource management and biodiversity.

25. **Sharing** of knowledge for collective indigenous benefit because of the inequity of access to knowledge that is present against indigenous communities.

Despite criticisms of Indigenous knowledges as being static (McCoy, Tuck & Mckenzie, p. 1) the personal and community development that would arise from Indigenous land-based projects puts Indigenous communities modernly dismissed in mainstream environmental conversations of global communities into the forefront with creative options to address dismissive "settler zero-point epistemologies" (McCoy, Tuck & Mckenzie, p. 3). This includes pushing back against *Terra Sacer* (p. 5)*,* or land originally mentioned in Northern California that undergoes re-settling for neo-colonial purposes of gentrification and attritive practices around *Terra nullius*, or land made seemingly uninhabitable by modern living conditions, including by original inhabitants.

Using TCRT and a Land Based Pedagogical approach I created a model which will guide the creation of a syllabi and curriculum modules. The theoretical method I will use is called, "Localized Indigenous Land-Based Decolonization Method". Below is the diagram of the method I would use:

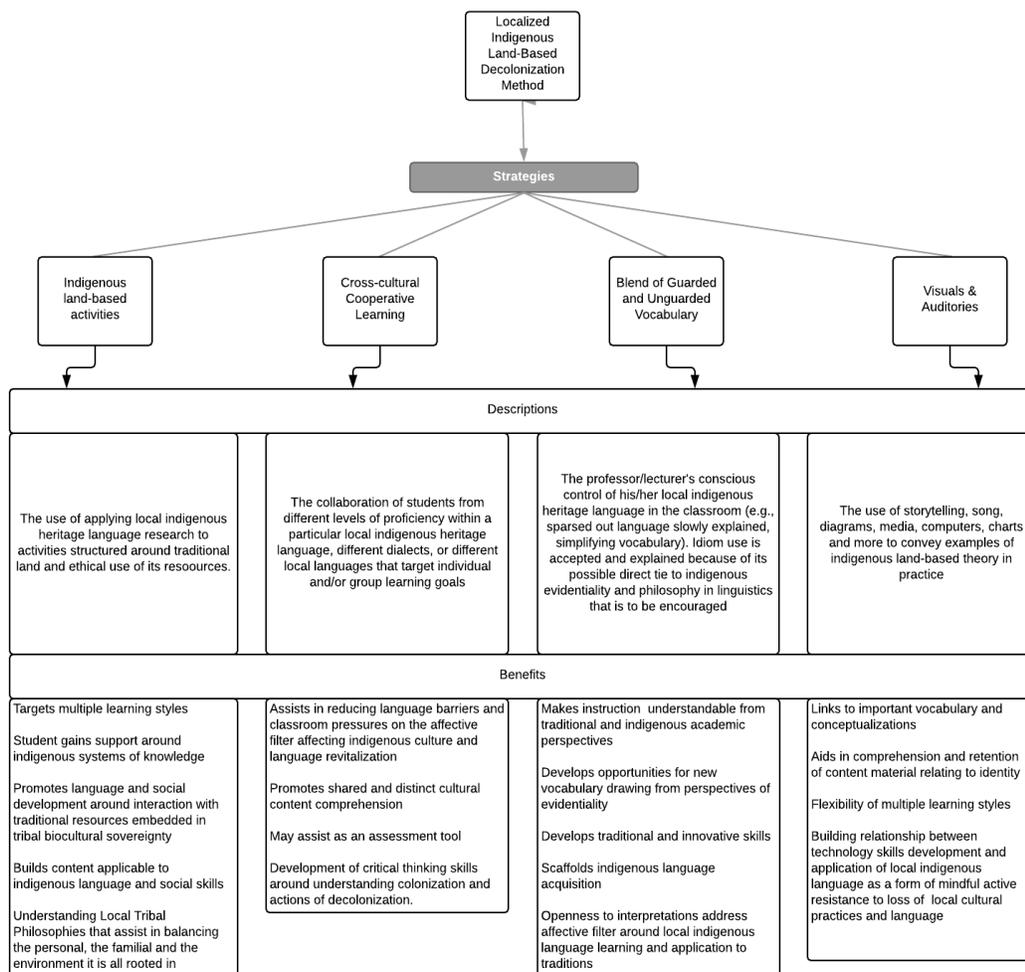**LOCALIZED INDIGENOUS LAND-BASED DECOLONIZATION METHOD**

Localized Indigenous Land-Based Decolonization Method

Strategies

Indigenous land-based activities

Cross-cultural Cooperative Learning

Blend of Guarded and Unguarded Vocabulary

Visuals & Auditories

Descriptions

The use of applying local indigenous heritage language research to activities structured around traditional land and ethical use of its resoources.

The collaboration of students from different levels of proficiency within a particular local indigenous heritage language, different dialects, or different local languages that target individual and/or group learning goals

The professor/lecturer's conscious control of his/her local indigenous heritage language in the classroom (e.g., sparsed out language slowly explained, simplifying vocabulary). Idiom use is accepted and explained because of its possible direct tie to indigenous evidentiality and philosophy in linguistics that is to be encouraged

The use of storytelling, song, diagrams, media, computers, charts and more to convey examples of indigenous land-based theory in practice

Benefits

Targets multiple learning styles

Student gains support around indigenous systems of knowledge

Promotes language and social development around interaction with traditional resources embedded in tribal biocultural sovereignty

Builds content applicable to indigenous language and social skills

Understanding Local Tribal Philosophies that assist in balancing the personal, the familial and the environment it is all rooted in

Assists in reducing language barriers and classroom pressures on the affective filter affecting indigenous culture and language revitalization

Promotes shared and distinct cultural content comprehension

May assist as an assessment tool

Development of critical thinking skills around understanding colonization and actions of decolonization.

Makes instruction understandable from traditional and indigenous academic perspectives

Develops opportunities for new vocabulary drawing from perspectives of evidentiality

Develops traditional and innovative skills

Scaffolds indigenous language acquisition

Openness to interpretations address affective filter around local indigenous language learning and application to traditions

Links to important vocabulary and conceptualizations

Aids in comprehension and retention of content material relating to identity

Flexibility of multiple learning styles

Building relationship between technology skills development and application of local indigenous language as a form of mindful active resistance to loss of local cultural practices and language

Figure 1: Model for Localized Indigenous Land-Based Decolonization Method

Methods

  In order to produce a local indigenous language curriculum that is centered as equitably as can be made possible, 5 modules were created that focus around the cultural commonalities that local tribes can attest to having a connection to homelands. They are:

Module 1: 'a'k'iwile;l – 'he/she keeps doing so' (Daily Routine)

Module 2: ya'k'ime, k'e:lna' – 'they adults pick them, cooking' (Acorn Gathering & Preparation of Traditional Foods)

Module 3: diywho' ch'iŁchwe – 'something he/she makes' (Basketweaving and Traditional Tool Making)

Module 4: 'a'dilaw – 'he fixed himself up' (Ceremony & Preparation)

Module 5 & Final: wung-ch'ixolik – 'he/she tells a story' (Storytelling Project Final)

  Using Brayboy's Tribal Critical Race Theory Lens and Wildcat et. al.'s Land Based Pedagogy, the curriculum will be taught that centers around local indigenous heritage languages. Students will develop the ability to speak their indigenous language while also learning how to apply the pedagogies, critique and address coloniality as it relates to tribal knowledge and participate in many traditional activities for students at Humboldt State University. The two theories will be joined by localized land-based methods of decolonization that incorporates ancestral knowledge of language, of physical activities tied to traditional resources still utilized today in local tribal communities. The connection that both the act of speaking and the act of creating have with the land is culturally intersectional and will expose students to dichotomizing between what is

colonial and what is decolonial or draws from ancestral knowledge within the North Coast of Northern California.

Drawing from "Lesson 2: 'Good Practices' for Teaching Indigenous/Tribal Languages as Second ('Heritage') Languages" within Chapter 7 of *Social Justice Through Multilingual Education* by Kangas et. al., I want to address the ongoing issue explained within the section about language shift and linguistic shame (p. 134) within my methods by first modeling that this is a barrier produced from colonization that affects many local indigenous communities, including my own, and exemplifies what is described in tenet 5 of Tribal Critical Race Theory as "European American thought, knowledge and power structures" and how they, "dominate present-day society in the United States" (Brayboy, p. 430, 2006). I would like to add that this effect also applies to many facets of Indigenous culture that I try to capture in the curriculum.

Strategies

Indigenous Land-Based Activities.

This indigenous learning strategy involves applying local indigenous language to cultural activities that involve traditional land and resources that have been used since the beginning of tribal existence. Students will get the opportunity to visit local village sites for presentations, as well as well as work on the cultural activities of acorn processing, storytelling, basket-weaving/ utilitarian tool work and ceremony & songs.

Cross-Cultural Cooperative Learning.

By focusing on modules of similar cultural activities between tribes, students will be developing their own presentations and research alongside of partners that differ in either proficiency within the same language, difference in dialect, or a different local indigenous language entirely. The hope is that through cooperative learning, students will build bonds by working together and that this will help to address concerns with problem solving to achieve a strong language presentation.

Blend of Guarded and Unguarded Vocabulary.

Because many meanings within local indigenous languages are contained within idioms, the vocabulary used in the class by instructors and students is structured to explore how to understand their use to build linguistic competency and giftedness in speaking, learning, teaching, preserving and creating meanings (Lara-Cooper, p. 100, 2009).

Visuals and Auditories.

Students will be encouraged to present using different mediums, whether mentioned or requested, and develop auditory tools like songs for presentations and a form of storytelling with each presentation. All presentations in class are encouraged to utilize song creation as a form of student curriculum that they can call their own as part of learning process of local Indigenous Heritage language for them. The goal is to utilize

visual and auditory creativity to positively impact the possible trajectories that students could have with local Indigenous heritage language revitalization projects.

"Ninis'a:n M'ixine:whe' YiŁchwe": Towards a Local Land Based Pedagogy in Northern California's North Coast for Local Indigenous Heritage Languages

Chapter 4 – Discussion of Syllabi Creation & Curriculum

As reflected within the examples, institutional inclusion of local heritage languages has occurred at the high school level and should be encouraged to take further steps in local higher education schools as an incentivized means of survivance for heritage languages that are facing issues of no longer being spoken (Simons & Lewis, 2011).

Within the high school of Hoopa Valley High School, there are the local Native American tribal languages of Hupa and Yurok being offered to students as part of the fulfillment of the LOTE (Language Other Than English) portion of the a-g requirements. For state two-year foreign language requirement "e" mandated by the state and the recommended three-year suggestion if students look to be more exemplary in their pursuit of higher education.

Within the 2017-2018 academic year for Eureka High School and Mckinleyville High School, the Yurok language was offered for the entire duration of a student's high school years, following the same "e" requirement for LOTE, while at Arcata High School it was offered for up to three years of high school (U.C. 2018). Beginning in the 1997-1998 year, Del Norte High School gained the first "e" requirement for LOTE with the

Tolowa Dee'-Ni Nation language and offered two years to meet the requirements of approval. Following them in the year of 1998-1999, Hoopa Valley High School offered the Hoopa, Yurok and Karuk languages at their school. From there, Mckinleyville offered their first full year of Yurok Language in 2007-2008 within the Humboldt County coastal schools. Locally from 1997-1998 to 2017-2018 school year, native languages have expanded to be represented in 4 high schools within Humboldt and Del Norte counties.

Within the local higher education institution of College of The Redwoods, there are current efforts to finalize the first Yurok Language courses to be offered at the Klamath-Trinity satellite campus on the Hoopa Valley Indian Reservation (Cresswell, 2018). When it is introduced, students will be able to take this course for credit, marking a significant point locally in the inclusion of native languages within the higher education academic course loads of students that are indigenous and non-indigenous. The Yurok language course will be offered as Yurok 1A for beginning learners (C.R., 2017) and eventually 1B for those who come into College of The Redwoods with 3 years' worth of high school credits for a language other than English from the high schools mentioned above as a placement factor. In addition, the course units will be transferable to Humboldt State University based on the precedent of the Yurok language meeting the high school "e" requirement. Within Humboldt State University itself, the course, "NAS 345: Native Languages of North America", focuses on introducing students to local indigenous heritage languages through Hupa, Yurok & Karuk language materials and relationships between tribal language relatives across North America specifically with

Northern California. The proposed curriculum will seek to follow this route, with emphasis upon what language resources are available in Northern California's Humboldt and Del Norte counties and tying them specifically to tribal lands through application. By focusing on the existing local indigenous heritage language materials, the course will allow local tribal community members to self-inform what resources are in existence, navigate a generation of personal language resources, and gain perspective on future directions that they can go in to contribute to the cultural and language revitalization research.

"Ninis'a:n M'ixine:whe' YiŁchwe": Towards a Local Land Based Pedagogy in Northern California's North Coast for Local Indigenous Heritage Languages

Chapter 5 – Conclusions

The expansion of local tribal languages into 4 high schools within the Humboldt and Del Norte counties, as well as planned implementation of Yurok Language into College of The Redwoods shows the growth of institutional changes in representation since the 1997-1998 acceptance of the Tolowa Dee'-Ni Nation Language in high school a-g course list requirements. It is important to note that local tribal languages have pushed for in their journey for revitalization. Having this form of representation is important, considering that the languages are endangered and integration within local educational institutions reaches local tribal youth whether they went to school on reservation or off reservation. If Humboldt State University were to implement a Heritage Language Continuation course that integrated individual students around self-directed learning of their respective heritage languages, the university would be developing the opportunity of connecting with a for-credit heritage language course offered off reservation. In addition, there is the prospect of building on-campus a wide connection for ethnic communities around many languages not represented within academia and facing language endangerment issues.

Within the next section, a prototypical local Indigenous heritage language course will be presented that will focus on advancing the language learning of students from differing tribes, regions within the United States and heritage language identities globally

that are represented at Humboldt State University. What makes this syllabus unique is the encouragement of students to learn their Indigenous heritage languages together as a collective group supporting one another and sharing testimonial experience and research as they go. Beyond this specific course, there are opportunities to also focus on courses centered around global indigenous languages overall and the fostering of further community groups on campus from such a class, where students can focus on the commonalities of indigenous experiences and develop a greater feeling of connectedness to the Humboldt State University campus.

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UC/CSU - Approved Course List. (2017, October 5). University of California. Retrieved May 3, 2018, from https://hs-articulation.ucop.edu/agcourselist#/list/details/655/

U.S. Census Bureau (2017). Quickfacts: Del Norte County, California; Humboldt County, California. Retrieved from https://www.census.gov/quickfacts/fact/table/delnortecountycalifornia,humboldtcountycalifornia/PST045216.

U.S. Census Bureau (2017). Quickfacts: California. Retrieved from https://www.census.gov/quickfacts/CA.

Appendix

Humboldt State University

School of Education

EDUC

Local Indigenous Heritage Languages: Pedagogy & Practice from a Decolonizing

Approach

3 Units

Semester 2018

<u>INSTRUCTOR:</u>

Instructor:	Chance Carpenter IV
Classroom Location:	HGH 217 (Harry Griffith Hall)
Class Days/Time:	Mondays, Wednesdays, Fridays 5-6:50PM
Virtual Office Hours:	cec46@humboldt.edu

Note: This Syllabus is a working syllabus. Adjustments will be made based on student reading/research interests and research. Students will receive a week's notice of any changes made.

<u>Course Description:</u>

The purpose of this course is to facilitate discussions between students around self-directed learning of heritage languages pertaining to the identities of each unique individual in the course. The first three weeks of the course will focus on exposing students to Indigenous Pedagogical theories that feed into current circumstances that endangered languages are faced with. From there, the majority of the rest of the class will be self-directed learning of weekly group topics navigated within different heritage languages. The goal is to share those insights with the class collectively, who map out the resources available and then create new language resources for their final project.

The course contributes to the following student learning outcomes that:

HSU Graduates will have exemplified—

1. Successful navigation and mapping of available resources pertaining to a research topic.

2. Effective communication through written and oral modes

3. Critical and creative thinking skills in acquiring a large scope of knowledge and applying it to the complex task at hand.

4. An appreciation for diverse perspectives on linguistic research by engaging with a range of individuals, respective communities and different viewpoints.

5. Preparation to pursue social justice, promote environmental responsibility, and improve economic conditions in their workplaces and communities.

Graduates will have demonstrated—

1. An ability to work effectively with diverse students, parents, colleagues, staff, and others in the community;

2. The ability to develop and maintain safe, positive, and productive educational environments;

3. The ability to use research-based practice to inform their work;

4. A coherent theoretical framework of learning and human development that supports reflection on their practice.

Course Readings:

Amery, R. (2009). "Phoenix or Relic? Documentation of Languages With Revitalization in Mind" *Language Documentation & Conservation*, 3(2), 138-148. Retrieved from https://scholarspace.manoa.hawaii.edu/bitstream/10125/4436/1/amery.pdf

Brayboy, B. M. J. (2006). Toward a Tribal Critical Race Theory in Education. *The Urban Review,* 37(5), 425-446. Retrieved from https://link.springer.com/article/10.1007%2Fs11256-005-0018-y

Dobrin, Lise, Peter K Austin, & David Nathan (2007) "Dying to be Counted: the commodification of endangered languages in documentary linguistics" Language Documentation & Linguistic Theory London: SOAS pp. 59-68

Greymorning, Stephen (1999). "Running The Gauntlet of an Indigenous Language Program" *Revitalizing Indigenous Languages.* Flagstaff, AZ: Northern Arizona University. 6-16. Retrieved from https://eric.ed.gov/?id=ED428924

Hinton, Leanne (2011) "Revitalization of Endangered Languages" in Peter K. Austin & Julia Sallabank (eds) Cambridge Handbook of Endangered Languages pp. 291-311

Lara-Cooper, K. (2009). "'K'iwinya'n-ma'awhiniw'": Creating a space for Indigenous Knowledge in the Classroom. *Journal of American Indian Education*, 53(1), 3-22. Retrieved from https://www.jstor.org/stable/43608711?seq=1#page_scan_tab_contents

Lara-Cooper, K. (2009). Conceptions of Giftedness on the Hoopa Valley Indian Reservation. Arizona State University: AZ. Print.

Macaulay, Monica (2004) "Training Linguistics Students for the Realities of Fieldwork" Anthropological Linguistics 46 (2): 194-209

Ogilvie, S (2011) "Linguistics, Lexicography, and the Revitalization of Endangered Languages". International Journal of Lexicography 24 (4): 389-404

Risling-Baldy, C. (2017, Spring). Water Is Life: The Flower Dance Ceremony. *News from Native California*. 30(3), 12-15. https://www.cutcharislingbaldy.com/uploads/2/8/7/3/2873888/water_is_life_the_flower_dance_ceremony.pdf

Reyhner, J. (1997). *Teaching Indigenous Languages*. Flagstaff: Northern Arizona University. Print.

Simons, G. and Lewis M. (2011). "The world's languages in crisis: A 20 year update." 26th Linguistics Symposium: Language Death, Endangerment, Documentation, and Revitalization. http://www-01.sil.org/~simonsg/preprint/Wisconsin%20Symposium.pdf (accessed May 5, 2018).

Wildcat, M., Simpson, M., Irlbacher-Fox, S., and Coulthard, G. (2014). Learning from the Land: Indigenous land based pedagogy and decolonization. *Decolonization: Indigeneity, Education & Society.* Retrieved from
https://decolonization.org/index.php/des/article/view/22248/18062

Writer, J, H. (2008). Unmasking, Exposing and Confronting: Critical Race Theory, Tribal Critical Race Theory and Multicultural Education. *International Journal of Multicultural Education*, 10(2), 1-15. Retrieved from http://ijme-journal.org/index.php/ijme/article/view/137
Reyhner, J. (1997). *Teaching Indigenous Languages*. Flagstaff: Northern Arizona University. Print.

Additional Materials (tentative list):

Hupa Language Materials
http://linguistics.berkeley.edu/~survey/languages/hupa.php

App for Google Mobile Device designed by Ogoki Learning Inc. and Community:
https://play.google.com/store/apps/details?id=com.ogokilearning.hoopavalleylang&hl=en_US&rdid=com.ogokilearning.hoopavalleylang

App for iOS Mobile Devices (Macbook not included)
https://appadvice.com/game/app/hupa/1125586254

Karuk Language Materials
http://linguistics.berkeley.edu/~karuk/resources.php

http://linguistics.berkeley.edu/~karuk/karuk-dictionary.php?lxGroup-id=1029

Tolowa Language Materials
http://www.tolowa-nsn.gov/tolowa-dee-ni-language-app-now-available/

Yurok Language Materials
http://linguistics.berkeley.edu/~yurok/

http://linguistics.berkeley.edu/~survey/resources/publications.php?publication=survey-reports&volume=16

Wailaki Language Materials
http://linguistics.berkeley.edu/~jspence/wailaki/advanced-search.html

Wiyot Language Materials
http://linguistics.berkeley.edu/~wiyot/dictionary.html

http://wiyot.us/language

Course Requirements:

Regular Participation/Attendance

I. Participation

All weekly instructions, changes, announcements, and all updates will be posted on

_____ Students must become proficient at using _____ in the first weeks of the

course.

For most of the weeks during the semester, students will be divided into small discussion groups. The purpose of the small groups is to discuss, in depth, the reading and produce a personal portfolio using the prompts provided.

II.   Presentations Summarizing Module Activities & Weeks of Portfolio

The first few weeks will explore content pertaining to the various local topics of the cultural modules, with widened parameter for presentation contents. Students may also focus in on current work being done to preserve and revitalize heritage languages that may be endangered and that involve the presentation topic. Students will be expected to answer the following writing points:

   A. APA citation of the articles

   B. Summary of the main points and their relation to the module and to the language

   C. Language methods being implemented to address the issue, or critique of methods

   D. Specific barriers that the language and research faces (ex: professionally, politically, representation within a societal region, socio-economically, etc.)

   E. What are the specific conclusions are drawn from the research done? Are they promising and applicable to other languages facing similar issues? What is fairly unique about the situation of this heritage language with regards to this topic? What historical and hegemonic factors may play a role in these circumstances?

III.   Weekly Language Research Portfolio (Completion Due before Final)

Students will creatively synthesize topic-based curriculum on the specific heritage language that they are researching, mapping out vocabulary ranging from beginning content to advanced content, depending on the student's applicable interests and exposures to heritage languages.

IV.   Storytelling Mid-Term Project Proposal

Along with the production of their research proposal, students will propose a project around telling a story for the heritage language that they are focusing on. This project can be approached from a variety of creative mediums, so long as they meet project criteria

and support a heritage language (approval from community that heritage language resides within if necessary).

V.   Storytelling Final

Students will present upon their storytelling project, with the opportunity of extra credit to have students go through a language project lesson that they created that covers specified criteria.

Assignment Title/Description	% of Final Grade
Participation (Talking Circle is half of the percentage points)	10%
Presentations of the first 4 modules (beginning weeks of class)	30%
Weekly Research Portfolio (connecting research, language work, next steps)	30%
Mid Term (Language Project Proposal)	10%
Final (Language Project Research)	20%
TOTAL	100%

Evaluation & Grading		
A = 95-100%	A- = 90-94%	B+ = 87-89%
B = 84-86%	B- = 80-83%	C+ = 77-79%
C = 74-76%	C- = 70-73%	D+ = 67-69%
D = 64-66%	D- = 60-63%	F = <60%

Rubric for Presentation Modules (evidence-based) 0-20 pts			
	Needs improvement	Moderate-High	Very High
Article Summary & Evaluation	There is evidence of a very basic understanding of the state of the language from the work presented. Summary does not include central theme or scope. No comparison of with previous articles in bibliography. No explanation of how article illuminates topic. (0-2)	There is evidence of a relatively clear understanding of the language from the work presented. Central theme and article scope included. Connections were made with previous texts in bibliography. Minimal explanation of how article illuminates topic. (3-4)	Meets High category and there is evidence of a clear understanding of the language from the work presented. Student is able to concisely synthesize article information. Clear explanation of how articles illuminate topic. (5)
Mechanics	Assignment does not start with citation. No evaluation of the authority or background of the author. No comment on the intended audience. Misspellings, grammatical errors. Assignment not well organized. (0-2)	One more edit would have corrected many errors. Mostly complete, but not all elements of annotation are present. (3-4)	Overall a complete citation. All elements of annotation are present. Organization of annotation facilitates understanding of the realm surrounding the language for the reader. (5)
Participation and collaboration	No evidence of participation with existing class members on source	Evidence of individual's participation with group, but the overall	Successful at making clear the contributions of individual and the

	material being brought in. No attempted contact with available outside communities in relation to language chosen (0-2)	portfolio project reads as a list or unprofessionally. (3-4)	group in assisting one another, as well as the thinking/ problem solving of the group. There is evidence that individual group members built upon each other's contributions. (5)
Citations	Little to no reference citations, if available. (0-2)	Sparse or incomplete references. (3-4)	Thorough citing of references with minimal issues/none. (5)

Rubric for Mid-Term & Final (evidence-based) 0-12 pts			
	Needs improvement	Satisfactory	Very High
Article Summary & Evaluation	There is evidence of a very basic understanding of the state of the language from articles presented. Summary does not include central theme or scope. No comparison of with previous articles in bibliography. No explanation of how article illuminates topic. (0-1)	There is evidence of a relatively clear understanding of the language from articles presented. Central theme and article scope included. Connections were made with previous texts in bibliography. Minimal explanation of how article illuminates topic. (2)	Meets High category and there is evidence of a clear understanding of the language from articles presented. Student is able to concisely synthesize article information. Clear explanation of how articles illuminate topic. (3)
Mechanics	Assignment does not	One more edit would	Overall a complete

	start with citation. No evaluation of the authority or background of the author. No comment on the intended audience. Misspellings, grammatical errors. Assignment not well organized. (0-1)	have corrected many errors. Mostly complete, but not all elements of annotation are present. (2)	citation. All elements of annotation are present. Organization of annotation facilitates understanding of the realm surrounding the language for the reader. (3)
Participation and collaboration	No evidence of participation with existing class members on source material being brought in. No attempted contact with available outside communities in relation to language chosen (0-1)	Evidence of individual's participation with group, but the overall portfolio project reads as a list or unprofessionally. (2)	Successful at making clear the contributions of individual and the group in assisting one another, as well as the thinking/ problem solving of the group. There is evidence that individual group members built upon each other's contributions. (3)
Citations	Little to no reference citations, if available. (0-1)	Sparse or incomplete references. (2)	Thorough citing of references with minimal issues/none. (3)

Professional Dispositions:

The university classroom is a special environment in which students and faculty come together to promote learning and growth. It is essential to this learning environment that respect for the rights of others seeking to learn, respect for the professionalism of the instructor, and the general goals of academic freedom are maintained. Differences of viewpoint or concerns

should be expressed in terms that are supportive of the learning process, creating an environment in which students and faculty may learn to reason with clarity and compassion, to share of themselves without losing their identities, and to develop an understanding of the community in which they are now a part of and the community in which they will one day be employed. Arriving to class late and/or unprepared, texting, answering email or surfing the

web, dominating discussions or conversely not participating in group activities are all examples of behaviors that do not respect or contribute to a supportive and respective learning environment (adapted from: http://ic.ucsc.edu/CTE/teaching/tips---civility.html#sample).

Students with Disabilities:

Persons who wish to request disability---related accommodations should contact the Student Disability Resource Center in the Learning Commons, Lower Library, 826---4678 (voice) or 826---5392 (TDD). Some accommodations may take up to several weeks to arrange. http://www.humboldt.edu/disability/

Add/Drop policy: Students are responsible for knowing the University policy, procedures, and schedule for dropping or adding classes. http://www.humboldt.edu/~reg/regulations/schedadjust.html

Emergency Evacuations: Please review the evacuation plan for the classroom (posted on the orange signs), and review http://www.humboldt.edu/emergencymgmtprogram/evacuation_procedures.php for information on campus Emergency Procedures. During an emergency, information can be found for campus conditions at: 826-INFO or www.humboldt.edu/emergency

Academic Honesty: Students are held responsible for understanding policies regarding academic honesty:

http://www2.humboldt.edu/studentrights/academic-honesty

http://pine.humboldt.edu/registrar/catalog/

Attendance and disruptive behavior: Students are held responsible for understanding attendance and disruptive behavior policies:

http://www2.humboldt.edu/studentrights/attendance-behavior

Course Calendar:

Appropriate changes may be given in anticipation of additions to this schedule or changes in topic material, including scheduled presentations from experts within the heritage language world of academia.

Week	Meet	Subject(s)	Course Literature	Assignments Due
1	HGH 417/	**Introduction to Endangered Language topics, syllabus, readings and approaching coursework**	Lara-Cooper, K. (2009). "'K'iwinya'n-ma'awhiniw': Creating a space for Indigenous Knowledge in the Classroom". *Journal of American Indian Education*, 53(1), 3-22. Retrieved from https://www.jstor.org/stable/43608711?seq=1#page_scan_tab_contents Simons, G. and Lewis M. (2011). "The world's languages in crisis: A 20 year update." 26th Linguistics Symposium: Language Death, Endangerment, Documentation, and Revitalization. http://www-01.sil.org/~simonsg/preprint/Wisconsin%20Symposium.pdf (accessed May 5, 2018).	Introducing yourself in your heritage language (Extra Credit) Introducing a partner in class in their heritage language
2	HGH 417/	**Module 1:** **'a'k'iwile;l – 'he/she keeps doing so'** **Daily Routine**	Wildcat, M., Simpson, M., Irlbacher-Fox, S., and Coulthard, G. (2014). Learning from the Land: Indigenous land based pedagogy and decolonization. *Decolonization: Indigeneity, Education & Society.* Lara-Cooper, K. (2009). Conceptions of Giftedness on the Hoopa Valley Indian Reservation. Arizona State University: AZ. Print.	Portfolio #1: Daily Routine Talking Circle 1
3	HGH 417/	**Module 1 Cont.:** **Daily Routine** Field Trip to Patrick's Point Village Site	Brayboy, B. M. J. (2006). Toward a Tribal Critical Race Theory in Education. *The Urban Review,* 37(5), 425-446. Retrieved from https://link.springer.com/article/10.1007%2Fs11256-005-0018-y	Portfolio #2 Daily Routine Talking Circle 2

		Local Presenter	Writer, J, H. (2008). "Unmasking, Exposing and Confronting: Critical Race Theory, Tribal Critical Race Theory and Multicultural Education". *International Journal of Multicultural Education*, 10(2), 1-15. Retrieved from http://ijme-journal.org/index.php/ijme/article/view/137	Begin researching command sentences
4	HGH 417/	**Module 1 Cont.: Daily Routine** Student Presentations on activity of Daily Routines in either a modern setting or a traditional setting.	No Readings for this week	Portfolio #3 Daily Routine Extra Credit: Daily Routine Conjugated on your presentation partner Talking Circle 3
5	HGH 417/	**Module 2** **ya'k'ime, k'e:lna' – 'they adults pick them, cooking'** **Gathering & Preparation of Traditional Foods**	Greymorning, Stephen (1999). "Running The Gauntlet of an Indigenous Language Program" *Revitalizing Indigenous Languages.* Flagstaff, AZ: Northern Arizona University. 6-16. Retrieved from https://eric.ed.gov/?id=ED428924 Reyhner, J. (1997). *Teaching Indigenous Languages.* Flagstaff: Northern Arizona University. Print.	Portfolio #4 Gathering & Preparing Acorns Talking Circle 3
6	HGH 417/	**Module 2 Cont.** **Acorn Gathering & Preparation of Traditional Foods**	(Revisiting) Simons, G. and Lewis M. (2011). "The world's languages in crisis: A 20 year update." 26th Linguistics Symposium: Language Death, Endangerment, Documentation, and Revitalization. http://www-01.sil.org/~simonsg/preprint/Wisconsin%20Symposium.pdf (accessed May 5, 2018).	Portfolio #5 Gathering & Preparing Acorns Talking Circle

		Field Trip to approved site where Acorn Processing Demo with Presenter will be held. Stories with Local Tribal Philosophy around land use and resource maintenance.		4
7	HGH 417/	**Module 2 Cont.** **Acorn Gathering and Preparation of Traditional Foods** Student Presentations on activity of preparing traditional foods	Hinton, Leanne (2011) "Revitalization of Endangered Languages" in Peter K. Austin & Julia Sallabank (eds) Cambridge Handbook of Endangered Languages pp. 291-311	Mid-Term Storytelling Proposal Due Talking Circle 5
8	HGH 417/	**Module 3** **diywho' ch'iŁchwe – 'something he/she makes'** **Basketweaving and Traditional Tools Use** Presentation on activity of creating traditional tools from local cultural presenters	Amery, R. (2009). "Phoenix or Relic? Documentation of Languages With Revitalization in Mind" *Language Documentation & Conservation*, 3(2), 138-148. Retrieved from https://scholarspace.manoa.hawaii.edu/bitstream/10125/4436/1/amery.pdf	Portfolio #6 Basketweaving and Traditional Tools Use Talking Circle 6
9	HGH 417/	**Module 3 Cont.** **Basketweaving and Traditional Tools**	Revisiting: Brayboy, B. M. J. (2006). Toward a Tribal Critical Race Theory in Education. *The Urban Review,* 37(5), 425-446. Retrieved from https://link.springer.com/article/10.1007%2	Portfolio #7 Basketweaving and Traditional Tools Use

		Use	Fs11256-005-0018-y	Talking Circle 7
10	HGH 417/	**Module 3 Cont.** **Basketweaving and Traditional Tools Use** Student Presentations on gathering materials and creating traditional tools	No readings assigned	Portfolio #8 Basketweaving and Traditional Tools Use Talking Circle 8
11	HGH 417/	**Module 4:** **'a'dilaw – 'he fixed himself up'** **Ceremony & Preparation**	Risling-Baldy, C. (2017, Spring). Water Is Life: The Flower Dance Ceremony. *News from Native California*. 30(3), 12-15. https://www.cutcharislingbaldy.com/uploads/2/8/7/3/2873888/water_is_life_the_flower_dance_ceremony.pdf	Portfolio #9 Ceremony & Preparation Talking Circle 9
12	HGH 417/	**Module 4 Cont.** **Ceremony & Preparation** Demonstration & Songs at approved village site (TBD)	Risling-Baldy, C. (2017) *We Are Dancing For You: Native Feminisms & the Revitalization of Women's Coming-of-Age Ceremonies.* University of Washington Press. Kindle Edition.	Portfolio #10 Ceremony & Preparation Talking Circle 10
13	HGH 417/	**Module 4 Cont.** **Ceremony & Preparation** Student Presentations on preparation and protocols for participants or viewers of performances	No Readings assigned	Portfolio #11 Ceremony & Preparation

14	HGH 417/	**Module 5:** **wung-ch'ixolik – 'he/she tells a story' Storytelling** Final: Student Storytelling and Songs about all activities in class and their importance	No Readings assigned	Portfolio #12 Storytelling Early Final Presentations on Storytelling Final Presentations Noted in Portfolio for credit
15	HGH 417/	**Module 5 Cont. Storytelling** Final: Student Storytelling or Songs about all activities in class and their importance	No Readings assigned	Presentations Final Presentations Noted in Porfolio for credit
Finals	HGH 417/	**Module 5 Cont.** Final: Student Storytelling or Songs about all activities in class and their importance	No Readings assigned	Finals Due Make up presentation notes Final Presentation Noted in Portfolio for credit All Late Work Due

Talking Circle Assignment

Each student is to help arrange the room in a circle of chairs large enough for the class, if possible. In a circular order, students are then going to explain 5 (minimum) or more phrases that they researched and teach them to the rest of the class through a variety of possible mediums (acting, pictures, songs, storytelling). Students can then share how they are personally growing from the course as they recognize how colonization and decolonization interact in society. Extra credit is a possibility for students that go above and beyond with this activity.

If students get stuck, or are nervous to approach what they've written, others can assist them in getting started on their teaching session, but by Mid-Term proposal time they should be ready to do it on their own. Students can see me after class or during office hours if they need help formulating an approach to the assignment.

There will be no negative responses to what people are trying to teach, as this discourages students from not only learning, but participating fully in learning a language not well represented in higher education. We are building a supportive language community on-campus and that requires considerable respect of others at all times. Students will be coming into the class with different levels of exposure to a heritage language and resources to approach them.

Here are some points to consider when explaining the language words or phrases you chose:

- What are the contexts under which the word/phrase is used? (dinner time, greeting, social gathering, personal, family, children, strangers, etc.)

- If possible, what are phrases in which the word would be used? How are they structured, in terms of Subject, Object and Verb order?

- (extra credit points) If it's a verb, is there a conjugation system in the language that you can explain?

- How does this assist you in further research possibilities? (lesson plan, contacting linguist/language community, application in daily life, application in conversation, etc.)

Portfolio Assignment Instructions (10 points each)

As assigned in the syllabus assignments, you are responsible for twelve weekly portfolio assignments that will be part of the discussions of the talking circle. Each portfolio assignment will build upon each module that each student will approach, based on the heritage language that they are moving forward with in the class (if the structure is much more difficult for certain topics with a given language, students can receive a topic in a different order from the syllabus. I would like them to document this though and to at make an attempt to get an understanding for future reference).

Each portfolio will have journalistic integrity and approach the language with these criteria in mind:

1. There is no maximum to phrases learned since we are dealing with heritage languages, but students should strive for a minimum of 15 each week. This should be a goal to grow as a local heritage language learner. (0-2 pts)
2. The student should strive to explain two contexts to the word: the current world context and the context of the word culturally/traditionally as it exists. (0-1 points)
3. Student should be ready to discuss at least 4 phrases that seemed most applicable to topics for them and explain why. (0-1 pts)
4. Each portfolio entry should be well fleshed out with each phrase, with writing for the words described. They can be shorthand if there's many details that will need further inquiry later. Be ready to answer any questions the professor or students have about the phrases. (0-2 pts)
5. Student should try to spell in the phonology patterning given for the heritage language, as well as give an English phonetic structure closest resembling the sounds for reference. (0-1 pts)

6. (Optional) Any storytelling that emerges surrounding the term and how it's used. Look at the philosophy of Tenet 3 (Brayboy, 429) for interpretation on how to approach this effectively. The student can begin to create the story around the use of the word if one is not possible to learn about (0-1 pts).

7. Writing down the words that interest you from your classmates. You don't have to learn every word, but there should be some transmission of knowledge occurring, especially around language that aids functional conversation. Include a brief explanation so that you don't forget. (0-1 pts)

8. How are you utilizing vocabulary you are researching to build the portfolio for the presentations? (0-1 pts)

Module 1 Assignment: 'a'k'iwile;l – 'he/she keeps doing so' (Daily Routine)

Each student is to present about the series of activities that pertain to the ideal daily routines of individuals from a background that is either modern, traditional or a blended balance of the two (20 pts). They are going to present this in the local heritage language that they are interested in practicing conversationally and will pick a partner in the class to present with in-parallel to them. This partner can be presenting the same routines in either the same heritage language, or a different language that mirrors the same activities. The goal of this activity is to build up a personal knowledge base around common activities and to present it in a way that is communicable to all (props, songs, storytelling, or peer interview).

If students get stuck, or are nervous to approach what they've worked on, others can assist them in getting started on their teaching session, but by the mid-point of the course, they should be confident in the goodness and quality of their work.

There will be no negative responses to what people are trying to teach, as this discourages students from not only learning, but participating fully in learning a language not well represented in higher education. We are building a supportive language community on-campus and that requires considerable respect of others at all times. Students will be coming into the class with different levels of exposure to a heritage language and resources to approach them.

Here are some points to consider when explaining the language phrases you chose:

- What are the contexts under which the word/phrase is used? (dinner time, greeting, social gathering, personal, family, children, strangers, etc.)

- If possible, what are phrases in which the word would be used? How are they structured, in terms of Subject, Object and Verb order?
- (extra credit points) If it's a verb, is there a conjugation system in the language that you can explain with your presentation partner as an actor?
- How does this assist you in further research possibilities? (lesson plan, contacting linguist/language community, application in daily life, application in conversation, etc.)
- Did you create the phrase yourself? If so, will you consult an expert source to confirm your grammatical correctness?

Module 2 Assignment:

Ya'k'ime, k'e:lna' – 'they adults pick them, cooking' (Acorn Gathering & Preparation of

Traditional Foods)

Each student is to present about the series of activities that pertain to a step-by-step

process of processing acorn soup, from gathering the nuts to consumption. Research into

the process (20 pts). Students will present this in the local heritage language that they are

interested in practicing conversationally and will pick a partner in the class to present

with in-parallel to them. This partner can be presenting the same routines in either the

same heritage language, or a different language that mirrors the same activities. The goal

of this activity is to build up a personal knowledge base around action verbs and

describing a process from start to finish and then presenting it in a way that is

communicable to all (props, songs, storytelling, or peer interview).

There will be no negative responses to what people are trying to teach, as this discourages

students from not only learning, but participating fully in learning a language not well

represented in higher education. We are building a supportive language community on-

campus and that requires considerable respect of others at all times. Students will be

coming into the class with different levels of exposure to a heritage language and

resources to approach them.

Here are some points to consider when explaining the language phrases you chose:

- What are the contexts under which the word/phrase is used? (dinner time,
  greeting, social gathering, personal, family, children, strangers, etc.)
- If possible, what are phrases in which the word would be used? How are they
  structured, in terms of Subject, Object and Verb order?

- (extra credit points) If it's a verb, is there a conjugation system in the language that you can explain with your presentation partner as an actor?
- How does this assist you in further research possibilities? (lesson plan, contacting linguist/language community, application in daily life, application in conversation, etc.)
- Did you create the phrase yourself? If so, will you consult an expert source to confirm your grammatical correctness? Will you make corrections once you've consulted?
- Is the process in chronological order?
- Are there unique traditional qualities that stand out about this process from others?

Module 3 Assignment:

Diywho' ch'iŁchwe – 'something he/she makes' (Basketweaving and Traditional Tool
Making)

Each student is to present about the series of activities that pertain to the gathering,
preparation and action of weaving basketry or creating traditional utilitarian tools and
provide research into the process (20 pts). This presentation starts with the action of
going out locally to gather, then describing any processing that occurs with the materials
(dyes, shaping, drying out, soaking, knapping, etc.). Students will present this in the local
heritage language that they are interested in practicing conversationally and will pick a
partner in the class to present with in-parallel to them. This partner can be presenting the
same routines in either the same heritage language, or a different language that mirrors
the same activities. The goal of this activity is to build up a personal knowledge base
around action verbs and describing a process from start to finish and then presenting it in
a way that is communicable to all (props, songs, storytelling, or peer interview).

There will be no negative responses to what people are trying to teach, as this discourages
students from not only learning, but participating fully in learning a language not well
represented in higher education. We are building a supportive language community on-
campus and that requires considerable respect of others at all times. Students will be
coming into the class with different levels of exposure to a heritage language and
resources to approach them.

Here are some points to consider when explaining the language phrases you chose:

- What are the contexts under which the word/phrase is used? (dinner time,
  greeting, social gathering, personal, family, children, strangers, etc.)

- If possible, what are phrases in which the word would be used? How are they structured, in terms of Subject, Object and Verb order?
- (extra credit points) If it's a verb, is there a conjugation system in the language that you can explain with your presentation partner as an actor?
- How does this assist you in further research possibilities? (lesson plan, contacting linguist/language community, application in daily life, application in conversation, etc.)
- Did you create the phrase yourself? If so, will you consult an expert source to confirm your grammatical correctness? Will you make corrections once you've consulted?
- Is the process in chronological order?
- Are there unique traditional qualities that stand out about this process from others?

Module 4 Assignment:

'a'dilaw – 'he fixed himself up' (Ceremony & Preparation)

Each student is to present about the process of preparing for a ceremony at home, travel to a ceremonial site, and the preparation of being a part of a traditional ceremony or a spectator of that activity or other performances. (20 pts). This assignment accounts for the fact that not everyone participates or may even attend local ceremonies and the process of clearing one's mind of bad thoughts and thinking only good for the self and the world when on certain designated land. Students will present this in the local heritage language that they are interested in practicing conversationally and will pick a partner in the class to present with in-parallel to them. This partner can be presenting the same routines in either the same heritage language, or a different language that mirrors the same activities. The goal of this activity is to add to one's personal knowledge base around processes, travel and personal conduct at ceremonial dance grounds around conduct and meditation or prayer (depending on personal beliefs) This process will be described from start to finish and then presenting it in a way that is communicable to all (props, songs, storytelling, peer interview).

There will be no negative responses to what people are trying to teach, as this discourages students from not only learning, but participating fully in learning a language not well represented in higher education. We are building a supportive language community on-campus and that requires considerable respect of others at all times. Students will be coming into the class with different levels of exposure to a heritage language and resources to approach them.

Here are some points to consider when explaining the language phrases you chose:

- What are the contexts under which the word/phrase is used? (dinner time, greeting, social gathering, personal, family, children, strangers, etc.)
- If possible, what are phrases in which the word would be used? How are they structured, in terms of Subject, Object and Verb order?
- (extra credit points) If it's a verb, is there a conjugation system in the language that you can explain with your presentation partner as an actor?
- How does this assist you in further research possibilities? (lesson plan, contacting linguist/language community, application in daily life, application in conversation, etc.)
- Did you create the phrase yourself? If so, will you consult an expert source to confirm your grammatical correctness? Will you make corrections once you've consulted?
- Is the process in chronological order?
- Are there unique traditional qualities that stand out about this process from others? What are they?

Mid Term Storytelling Project Proposal

Wung-ch'ixolik – 'he/she tells a story' (12 points)

Around the midpoint of the semester, students will propose a storytelling project for the heritage language that they have been building a portfolio on (The default project will be presenting in their local heritage language on all of the syllabus topics that they covered as a part of storytelling). They are to prepare a project reflecting their own portfolio research and its role within the larger model of future community-based participatory research goals. The project itself can be approached from a variety of creative mediums, so long as they make efforts to meet some of the project criteria and support a heritage language from a CBPR model viewpoint. This includes:

- Lesson plans that can be developed from what your research has yielded thus far
- Planned involvement of community members tied to the language
- Organizations that may be interested in involvement or providing funding
- Linguists/Researchers from which your work will build upon or reference, whether formulized in academia or not.
- Other students like yourself from a similar background in-lieu of creating a language community
- Language resources and work that is published, in existence or will be in the near future.
- Involvement of Values gained in the involvement of deeper research.
- Optional but encouraged: a structured language lesson around a topic teachable in-class (intro of functional language education with visual and auditory stimuli).

For the students who are working with critically endangered heritage languages (languages with a minimal amount of language documentation, speakers or academic representation), not all criteria may be met. In these permissed cases, alternative

assignments are allowed to be created that acknowledge the efforts made towards the heritage language that they chose and what they have learned throughout the process.

Storytelling Project Final

Wung-ch'ixolik – 'he/she tells a story' (12 points)

Around week 13 of the semester, students will begin presenting the project for the heritage language that they have been building a portfolio on. They are to present their project reflecting their own research and its role within the larger model of future community-based participatory research goals. As mentioned before, The class will be greatly encouraged to present the heritage language that they worked on in the form of a 30-minute lesson plan, so long as they make efforts to meet project criteria and support a heritage language from a CBPR model viewpoint. This includes:

- Lesson plans that can be developed from what your research has yielded thus far
- Planned involvement of community members tied to the language
- Organizations that may be interested in involvement or providing funding
- Linguists/Researchers from which your work will build upon or reference, whether formulized in academia or not.
- Other students like yourself from a similar background in-lieu of creating a language community
- Language resources and work that is published, in existence or will be in the near future.
- Values gained in the involvement of deeper research.
- Optional but encouraged: a structured language lesson around a topic teachable in-class (intro of functional language education with visual and auditory stimuli).

For the students who are working with critically endangered heritage languages (languages with a minimal amount of language documentation, speakers or academic representation), not all criteria may be met. In these cases, alternative assignments are allowed to be created that acknowledge the efforts made towards the heritage language that they chose and what they have learned throughout the process.