Strategies for an Indigenous Self-Apprenticeship Language Learning Program

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has read this Terminal Project and determined that it satisfactorily fulfills the program requirement for the degree of Master of Arts.

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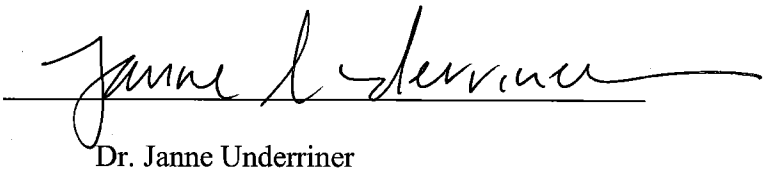
Committee Chair: 

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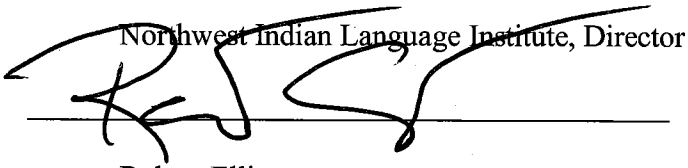
Committee Member: 

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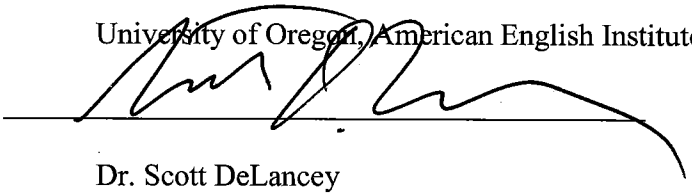
Department Chair: 

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Teaching about language reclamation and revitalization, especially of sleeping languages, in the Language Teaching Specialization Program is a newer area at UO and an important one. The professors and staff of the LTS Program provide quality education while supporting indigenous language revitalization learners and teachers. Thank you.

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ABSTRACT

Title: Strategies for an Indigenous Self-Apprenticeship Language Learning Program

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This Project addresses the situation of indigenous people, with no living first language or fluent speakers, who are working to reclaim their sleeping languages from written and recorded materials. The idea that sleeping languages can be reclaimed is a controversial one, yet there are hundreds of indigenous people who are attempting to awaken their sleeping languages. Added to the challenge of this task is that, often times, the indigenous person is both a learner and teacher. They must collect and interpret linguistic materials, create activity/lesson plans, and find ways to stay motivated, all while self-teaching their ancestral language. The *Strategies for an Indigenous Self-Apprenticeship Language Learning Program* aims to provide guidelines and supportive documents to aid the indigenous language learner-teacher in their language speaking and teaching endeavors.

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CHAPTER 1: INTRODUCTION

1.0 Introduction

Before 1860 the Wiyot people spoke their ancestral language fluently. Sulótalak was spoken at work, at play, at home, essentially everywhere in the ancestral homelands of the Wiyot People. It was transmitted from older generations to newer generations in the home. Their ancestral lands are located in Northern California along the Pacific Coast from Little River in the North to Bear River Ridge in the South and just West of the first mountain range to the East and along the rivers that fed into the Pacific Ocean: Mad River, Elk River, Van Duzen River, and Eel River (see Wiyot Ancestral Lands Map, Appendices 1). The lands of the Wiyot People were rich with fish, elk, deer, berries, roots, and other food items. The lands were populated with redwood trees used to build redwood plank houses and redwood dugout canoes. Many plants and trees were used for food, trade, weaving baskets, clothing, and medicine. The land and the Wiyot People were healthy, and the language and culture thrived as children were born, learned, lived, taught, and passed on. The cycle of life was honored; the Wiyot People lived their lives as well as possible; and the language was taught and learned in the home and community.

1.1 History of Language Loss of the Wiyot People

The discovery of gold in the mountains in the 1850s shattered the Wiyot People's way of life as it brought a large influx of miners and Europeans who used the bay, *Wigi*, (commonly known as "Humboldt Bay") to ship gold and import goods. Loggers and their families followed, establishing settlements and towns, as *Wigi* allowed access to the Redwood forests. Within a decade the Wiyot People were systematically moved or killed to make way for "progress" and the flood of European settlers and miners.

The Wiyot People tried to carve out a place for themselves with the arrival of the colonizers by working to cut trees, fishing and selling fish, and weaving baskets and selling them. For a time, Wiyot People and the new colonists' interactions were tenuous with military and vigilante offences occurring periodically. Attacks by European settlers usually occurred when a specific resource or area of land held by the Wiyot People was desired by settlers or when cattle were stolen by Wiyot People to feed their families because they could no longer fish, hunt, or gather their food in their traditional, usual, and accustomed places. Small uprisings by Wiyot People were squelched quickly and with force by the military and vigilante groups. It can be imagined that this was a very difficult time for Wiyot families who did manage to stay together. Speaking English would have had a larger benefit for survival for Wiyot People and importance and value placed on Wiyot children learning English in order to find work in the towns and fit into the settlements would have been far more pressing than the transmission of knowledge about hunting, fishing, gathering, weaving, ceremonies, and language.

The horrific events that decimated the largest population of Wiyot People were the massacres of February 26, 1860. Wiyot People were gathered for their 10-day World Renewal Ceremony on Indian Island. Women, children, and Elders were resting while most of the men had gone to the mainland to replenish food and water supplies for the next day of dancing. It was during the night that a group of men brutally attacked and killed these innocent sleeping Wiyot People. Only a few accounts of that night were documented by survivors as the majority of Wiyot People did not survive the massacre. It is important to note that on this same night, at the same time, two other attacks on Wiyot villages, "the South Spit of Humboldt Bay and Eagle Prairie (Rio Dell)" were orchestrated resulting in more deaths at these locations (Raphael & House, 2007, p. 165). In *Genocide of Northwestern California* (1979), Norton quotes Bret Harte,

a reporter for the local newspaper, the *Northern Californian*, on the massacres on the night of February 26, 1860:

> With the Indians who lived on the Island, some thirty from the mouth of Mad River were staying, having attended a dance one evening previous. They were all killed with the exception of some few who hid themselves during the massacre. No resistance was made, it is said, to the butchers who did the work, but as they ran or huddled together for protection like sheep, they were struck down with hatchets. Very little shooting was done, most of the bodies having wounds about the head. The bucks were mostly absent, which accounts for the predominance of female victims. (p. 84-85)

These events sealed the fate for culture and language loss for Wiyot People. It was this night that the traditional transmission of knowledge, lifeways, and language ceased for Wiyot People.

Following, Wiyot People in various towns, villages, and smaller settlements were removed and held at Fort Humboldt for their "protection." Later, they were forcibly relocated to other military forts and reservations where, ultimately, the people would escape from and return home. But the damage had been done. Families were broken apart or had lost older family members and, therefore, the usual transmission of Wiyot language, culture, and history from one generation to another was terminated.

1.2 History of Sulótalak Revitalization

The heritage language of the Wiyot People, "Sulótalak," is commonly known as "Wiyot." Wiyot and Sulótalak will be used interchangeably throughout this paper; however it is important

to note that the word "Wiyot" is also the name of one of the rivers (commonly called "Eel River" today) along which Wiyot People lived. There is not a clear indication as to where the name is derived, but it was erroneously attributed to the people, instead of the correct term "Eel River," and has remained ever since.

The revitalization, learning, and teaching of Sulótalak has been attempted in recent years, but, as described above, the interruption of the usual and natural transmission of the Wiyot language and culture has had lasting effects on Wiyot People present day. The last first language and fluent speaker of Wiyot, Della Prince, passed away in 1962. Many of the other fluent Wiyot speakers with whom she would have been able to speak passed away sometime between the 1920s and 1950s. Experiencing the loss of her speech community over 30 years must have been difficult for Prince.

In the 1950s, Karl V. Teeter worked with and consulted Prince to document the Wiyot she knew and to compare it to the data previously collected by Gladys A. Reichard in the early 1900s. During this time, several recordings were made by Teeter which includes word lists, texts of traditional Wiyot stories, and information about the then present day people, activities, and places. The *Wiyot language* (Teeter, 1964) and two volume set *Wiyot Handbook I: Glossary and Concordance* and *Wiyot Handbook II: Interlinear Translation and English Index* (Teeter & Nichols, 1993) add to previous documented work, the *Wiyot Grammar & Texts* written by Gladys A. Reichard (Reichard, 1925).

The written and recorded materials offer an advantage to Wiyot People who are working to reclaim and revitalize Sulótalak; however, they are also a barrier to would-be Sulótalak learners. The books are written by linguists, for linguists. The content is not easily accessible to even well-trained linguists, let alone untrained community language learners and teachers.

Further, the recorded materials are in no particular recorded order. Some recordings were badly recorded, and there is no consistent documentation, written or recorded, that indicates who the Wiyot speaker was, where and when the recording was made and who made the recordings. Upon listening to the recordings, one comes to understand that the Sulótalak speaker is Della Prince and the person recording is Karl Teeter, but often times the content and date/time/place of the recording is not noted. Still, the books written by Reichard, Teeter, and Nichols and the recordings made by Teeter offer much more information on the Wiyot language than exist for many other documented California Indian languages.

It was not until the mid-1980s that a handful of Wiyot tribal citizens began to work to revitalize their ancestral language. Language learning took place in a couple of homes, at the Table Bluff Reservation, and generally focused around the dining table when people would share a meal together. Language such as, "pass me the [food item]" "is that [food item] good?" were taught and spoken. Although these efforts moved forward the reclaiming of Sulótalak from English, they did not have a lasting effect on the early revitalization workers' language proficiency. A few reasons that caused the lapse are: 1) not enough time was dedicated each day to learning and teaching each other; 2) disagreements between the members of the group who were working together; and 3) not enough resources and materials were accessible.

It would be ideal if, over time, the efforts of the group in the 80s and my own work would have created a couple of people who spoke some Sulótalak; however, this is not the case in this situation. Attempts were made to work with linguists and other language professionals, but at the time there did not seem to be much importance placed on reclaiming languages from written and/or recorded materials that have no living speakers. It is a daunting task for learners, as well as linguists.

In 2002 the Wiyot Tribe hired me as the Cultural Director to oversee the protection and perpetuation of Wiyot culture and language. One of the directives given to me by the government leaders was to create a language program in order to: gather and organize linguistic, ethnographic, and language materials (e.g., texts, articles, audio recordings); create teaching materials; and, ultimately, begin teaching Sulótalak in community classes. As the Cultural Director, I attended workshops and trainings at conferences such as the "Breath of Life," at UC Berkeley in Berkeley, California, "Language is Life," at the Marin Headlands, and the "Northwest Indian Language Institute," at the University of Oregon in Eugene, Oregon. Classes about language revitalization, linguistic research tools, training for curriculum and materials development, and information about the work that others had been doing to revitalize their respective languages were among the offered workshops and trainings. The startup of the Wiyot Tribal Language Program was supported by the tribal government leaders, several tribal community members, and the tribal government put resources towards the development of the Program.

The Wiyot Tribe's governmental body and citizenry were supportive of the implementation of the Language Program and supported the creation of a Language Committee. The Committee consisted of tribal citizens with an interest in the revitalization of Sulótalak and the purpose of the Committee was to advise me in the implementation of the Language Program and, in some instances, gave me words that had been heard and remembered by Elders in their youth. All of these steps were taken in order to begin a Program that would produce speakers. As of 2012, the Language Program continues to work at developing beyond this stage. There is a weekly language learning class that is held, but there are neither fluent nor semi-fluent speakers of Sulótalak.

1.3 Background Information That Guided the Development of the Self-Apprenticeship Program

Indigenous languages with living speakers undergoing reclamation or revitalization efforts have many options available to perpetuate their language. Methods such as Master-Apprentice teams, full language immersion settings, language nests for young learners (these methods will be discussed below), Total Physical Response, or culture and place-based teaching can be done effectively and can move a typical language learner towards better fluency in a shorter amount of time, especially if the learner is dedicated to achieving a higher level of fluency. However, this is not the case for people learning a language with no speakers and who are working from written and recorded materials.

A person in this situation is both a learner and teacher of their language. This learner-teacher must find ways to research and gather linguistic data, create curriculum and materials for teaching, stay motivated as a learner, and build a speech community that supports the work they are doing. These core elements are present in language learning situations where there is a dedicated teacher or master-speaker, but the self-learner/teacher must build in these foundations in a self-apprentice environment for herself/himself.

1.4 A Look at the Self-Apprentice Program Construct

In a Self-Apprenticeship Program (SAP), a person teaches herself/himself her/his ancestral language. The SAP is modeled in part on the Master-Apprentice Program, where the "master" is the provider of all language input and the "apprentice" is the one who takes in the language and engages in meaningful dialog with the master in the language. When a person does not have a "master" or language community to learn from, in other words, their language is 'sleeping', they must look to other ways to learn their ancestral language; but there is more to

learning the language than just self-teaching because, in most cases, the individual will not have curriculum, lessons, and materials, for example, from which to begin learning their language.

An example of successfully reclaiming a sleeping language in this way can be seen by the revitalization of Miami by Daryl Baldwin. I first met Baldwin at the Breath of Life conference at University of California, Berkeley in 2002 where he presented his work as an adult learner of his ancestral language. This intrigued me as I was beginning to understand what it meant to be an adult learner of language. As I watched Baldwin and his then two young children being raised in the Miami language, speak in the language throughout the week, I began to understand that a committed person, with a strong support network, such as a family, could reclaim a sleeping language. I later learned that the "period of Miami dormancy" was "thought to have started in the 1960s" (Leonard, 2007, p. 24), which is close in time as to when Sulótalak began to wane. Baldwin (2003) states that he had started his own language learning journey in his late 20s "having spent most of [his] life on the pow-wow trail" he began to develop "an interest in learning what it meant to be Miami" and in the language he saw "a means of learning that" (p. 9).

Leonard (2007) states that all four Baldwin children were homeschooled by Karen, their mother, "... up until 2005, at which point the older two started attending public high school" (p.104) and that the entire family lives "in a relatively rural area" on "a small farm with organic vegetables, broiler chickens, layer chickens, and rabbits" (p.111). Leonard continues, Daryl, Karen, and the children "make explicit efforts to think about, talk about, and interact with the environment in Miami ways" (p. 111). It can be surmised by Leonard's writing that land and language reclamation goes hand-in-hand for the Baldwin family:

> The farm setting facilitates interactions with the land, awareness of its various beings, and observation of natural cycles whereby things are born and die. These ideas are all core to Miami culture. In this sense, one can say that language reclamation is facilitated by their home's geographic location and especially by the farm setting. (p. 111)

I found that I could relate to Baldwin's desire to learn more about his culture and language. This early introduction to the Baldwin Family's story sparked my own thoughts and aspirations about my language learning journey. The demonstrations that he and his children gave while at BOL and the commitment to stay in the language during the entire conference, as English enveloped them at every turn, instilled a deep yearning for Sulótalak to be spoken in my home, too. It was the combined experiences of attending BOL, learning about the Baldwin Family's story, attending the Northwest Indian Language Institute's Summer Institute and the Live Your Language Alliance conferences, and working in with my own language that inspired this Project.

1.5 The Purpose of a Self-Apprentice Program

The purpose of this Project is to introduce the concept of a "Self-Apprenticeship Language Learning Program" and provide strategies and information about creating a Self-Apprentice Program. Information and guidelines for teaching methodologies, autonomous learning, and curriculum and materials development strategies will be shared so that a person can undertake their language learning when there are no living speakers, or when they are far from their home speech community. Specifically, the Program will be aimed at people who are learning their language from written and, in some cases, recorded materials.

To learn Wiyot, or any language that has few or no living speakers, an assessment of the current language learning status, environment, materials, and goals for individual and community language learners is necessary for success. First, the written and recorded language materials need to be: 1) identified; 2) located; and 3) reviewed in order to understand what resources are available to a learner-teacher. Second, in order to understand the breadth of their abilities, the learner-teacher must discover and recognize their own barriers to understanding the linguistic materials and then create ways to work around their linguistic knowledge gap. Thirdly, a learner-teacher must take an honest look at their language learning/teaching abilities, gather resources, and surround themself with others that will support and aid them in their language learning/teaching endeavor so that the best outcome of language learning can be achieved. Finally, the indigenous learner-teacher should consider the status of their language to help determine their next steps.

In Joshua Fishman's book, *Reversing Language Shift* (1991), he theorizes that there are eight stages of language loss. Below is a table adapted from Fishman's description of his *Graded Intergenerational Disruption Scale* by Jon Reyhner (1999) (see Table 1, p. 19). The table shows the stages by defining the areas where language is used within the community. In these eight stages he identifies Stage 8 as the closest the language can come before "extinction." Fishman states that the "degree of attrition in some language communities and networks is so advanced that the few remaining users … are themselves scattered and, often, also very deficient in proficiency for the ordinary purposes of everyday discourse." Further, he points out that these speakers "have no one to use [language] with conversationally and, therefore they often use those words or expressions that they still command with household animals or even inanimate objects such as family photos and personal mementos" (p. 88).

Stages	Description
Stage 8:	Only a few elders speak the language.
Stage 7:	Only adults beyond child bearing age speak the language.
Stage 6:	Some intergenerational use of language.
Stage 5:	Language is still very much alive and used in community.
Stage 4:	Language is required in elementary school.
Stage 3:	Language is used in places of business and by employees in less specialized work areas.
Stage 2:	Language is used by local government and in the mass media in the minority community.
Stage 1:	Some language used by higher levels of government and in higher education.

Table 1. Graded Intergenerational Disruption Scale

At the time, Fishman did not account for the possibility that sleeping languages could be reclaimed from written and/or recorded archival materials. Today, some of us doing this work are discussing a need to include a new stage in the Graded Intergenerational Disruption Scale (GIDS) to include the scenario of reclaiming sleeping languages from written and/or recorded archival materials. However, as Fishman's Scale looks at intergenerational disruption, a criterion not applicable to sleeping languages, we need to consider other descriptors that can provide a meaningful framework for language endangerment.

One such researcher has proposed the idea of a language continuum. In Leonard's *When is an "Extinct Language" Not Extinct? Miami, a Formerly Sleeping Language* (2008), he proposes that a sleeping language is about "competence" and "performance" within the frame of language learning. He proposes that a sleeping languages be represented as [+competence -performance], where in the field of linguistics "competence has been taken to refer to the cognitive capacity that allows an individual human to speak or comprehend a language" and "performance refers to the actual use or comprehension stemming from that capacity (see Chomsky 1965)" has been historically understood to mean. Leonard takes the idea of competence further and extends it "outside of the individual and into the community" and, under

this revised concept, competence can "include *any* kind of capacity - whether it be knowledge held by a living person or that which exists in documentation (either of the language itself or of closely related varieties that could be consulted to reconstruct it)" (p. 26). Leonard continues in showing that when working to reclaim a sleeping language looks like this, [+competence - performance], then, schematically, a truly extinct language can be shown as [-competence - performance] and it can be seen that two comparisons differ dramatically (p. 27).

In further consideration of this argument, Leonard proposes a continuum that represents varying degrees of language endangerment which includes the scenario of sleeping languages (see Table 2). Leonard describes his Language Endangerment Continuum as having an "infinite

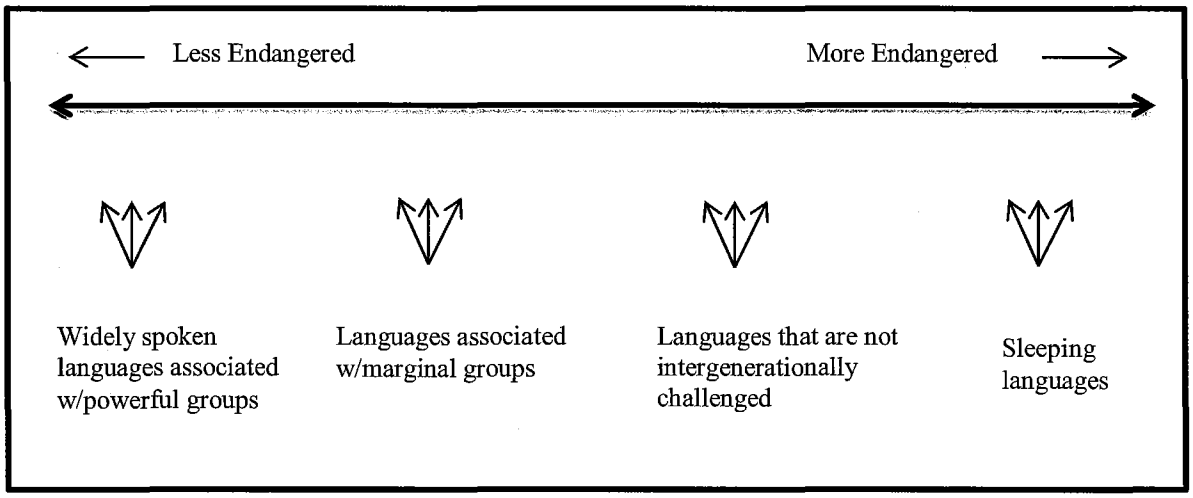

Table 2. Language Endangerment Continuum

number of points and one could add or delineate any number of categories as appropriate to the specific issue." For example, the arrow at the extreme left indicates languages that are less endangered and more closely reflect Fishman's GID Scale; whereas the arrow to the extreme right points towards situations where languages could be extinct, but particularly considers the circumstances of sleeping languages. Leonard continues, "Languages that are irretrievably lost are by definition no longer "in danger of being lost" and are thus strange to conceptualize under

a frame of endangerment" therefore "truly extinct languages are placed outside of the continuum altogether" (p. 27).

It is a serious undertaking to decide to reclaim a sleeping language from written and/or recorded linguistic archival materials. The indigenous learner-teacher might need to accept that they may be one of the few people in the world that has a true interest in speaking their language, and should consciously decide that it is worth their time and dedication to learn their language, nonetheless. As evidenced in the Baldwin Family's situation, reclaiming a sleeping language can be done and with more indigenous researchers such, as Leonard and Baldwin, it is likely that with more research, further strategies to reclaim indigenous languages from written and/or recorded linguistic archival materials will be identified.

The tasks and information discussed above could be daunting to some, so it is vital that a plan of action and strategies be created before one begins an indigenous language learning program in order to keep the learner-teacher on track and motivated to successfully learn their language and, hopefully, teach others. Previous models have not accounted for the autonomous language learner-teacher with no speech community and who works from written and/or recorded linguistic archival materials. The Self-Apprentice Program of study is designed with these unique challenges in mind.

CHAPTER 2: LITERATURE REVIEW

2.0 Literature Review

Daryl Baldwin, a Miami man, whose "homelands are in present-day Indiana and Western Ohio" (Leonard, 2007), is a citizen of the Miami Tribe of Oklahoma and works at Miami University in Ohio. Baldwin said that he "did not grow up with the language" and that the "only language used around" him "came in the form of ancestral names" (Baldwin, 2003, p. 9). According to Leonard, *Miami Language Reclamation in the Home: A Case Study* (2007), the "'last' native, fluent speakers of the Algonquian language called Miami-Illinois … passed away in the 1960s," but because it was such a well-documented language "between the 17th and 20th centuries, Miami started to be relearned and studied in the early 1990s" (p.1).

Baldwin began working to reclaim his ancestral language, Miami, in his late 20s. In *Miami Language and Reclamation: From Ground Zero* (2003), Baldwin describes the beginning of his language learning journey as a way to connect to his Miami culture and began visiting Elders in Indian and Oklahoma to "see what was left of the language," but he "found no one who could speak or who knew much about the language beyond traditional names" (p. 9). Baldwin took "on the large task of learning the language entirely from documentation and raising his four children in that language" (Leonard, 2007, p. 2).

By 2002, the two youngest of four Baldwin children "… have been raised with the language from birth and are acquiring it as a native language alongside English" (Leonard, 2007, p. 5). Further, Leonard states that "The parents and the older children first learned Miami as a second language, primarily by means of Daryl first teaching parts of it to himself from written records, and then sharing his knowledge with Karen" (his wife) and that the "older four family

members have all since achieved conversational proficiency as second language speakers and use the language for much of their daily communications" (p. 5).

The concept of self-instruction is not new to the literature. However, no one book directly discusses the unique situation of a learner-teacher who must be the driving force behind the planning, development, and application of an indigenous language learning program. Addressing the specific needs, goals, and outcomes of an autonomous language learner can support motivation also. In *Self-Instruction in Language Learning* (1987), Dickinson stated "Within a self-instructional learning mode there is a higher degree of likelihood that the learner will be aware of her needs and goals. This is may be because she has special needs for the target language, or it may be because the teacher has discussed needs and goals with the learners as part of the process to facilitating self-direction" (p.32). This is not necessarily the case for the indigenous language learner-teacher. Oftentimes, if there is not a speech community, then there most likely is not a teacher. If this is the case, as it is most often with indigenous languages being reclaimed with written and/or recorded linguistic archival materials, it is important to remember that the tools should be adapted and used for the specific and unique situation of the autonomous indigenous language learner-teacher.

This chapter discusses the work that has been done within various models that can help guide an individual who is undertaking indigenous language reclamation efforts in a solitary situation. The four strands discussed here include the usual models of language revitalization that inform the unique learner-teacher environment of the Self-Apprentice Program. These strands are: Indigenous Language Revitalization Programs, Master-Apprentice Program, Learner Autonomy, and Curriculum & Materials Development for the self-apprentice learner-teacher.

2.1 Indigenous Language Revitalization Programs

Language revitalization plays an ever increasing role in a contemporary indigenous person's life. Without the work and dedication of language workers, teachers, and advocates indigenous languages may be lost and remain undocumented. Whole life-ways and systems of existing could be lost forever. Fortunately, there are many people working to document, reclaim, and revitalize sleeping and endangered languages all over the world; however, there is still a lot of work to be done.

Successful models such as the Māori's and Native Hawaiian's Language Nests and immersion programs have had successful outcomes in creating first language speakers in their respective communities. Because of these successes, many indigenous language revitalization workers wish to emulate the revitalization efforts of the Māori and Native Hawaiian peoples. Creating language nests for indigenous languages being reclaimed by using written and/or recorded materials is not appropriate in the early stages of reclamation. However, as time passes and learners become teachers and beget more learners, there will be a need to create a language nest to ensure the continuation of the language and reinforce the language proficiency of learners. Further, one could view reclaiming the language used around "breakfast" as a "nest," of sorts. By using the language associated with breakfast a learner-teacher is creating a safe space for the ancestral language and, therefore, creating a nest to continue the use of the language around breakfast and, eventually, have the ability to expand the language into other domains such as "lunch" and "dinner." By looking at the Language Nest models that have been created, we can get a sense of what to work towards for future language learning and teaching efforts.

The Māori were among the first advocates of the Language Nest method of language revitalization. The Te Kōhanga Reo (language nests) Model was "created in the 1980s to transmit language from the older generation to the youngest generations of children" (Grenoble & Whaley, 2006, p. 54). The first total immersion program, Kura Kaupapa Māori, was created in 1985 to support these young learners. The idea behind the immersion program is to bring the generations together, for the Elders to pass along the language, and to teach the young people how to live Māori. Children can start the program at birth and leave the program around age 5 or 6 when they head to primary school. The Te Kōhanga Reo was so successful that the Māori quickly developed a primary and secondary school program that continues to teach the language and ways to live Māori (Grenoble & Whaley, 2006, p. 54). These Māori programs have inspired many more models of language revitalization throughout the world. Native Hawaiian, Blackfeet, and Mohawk language revitalization programs have modeled their programs after the Māori model in some form or another (Grenoble & Whaley, 2006; Hinton & Hale, 2001).

2.2 Master-Apprentice Program

"The Master-Apprentice Language Learning Program is based on the theory that adults can learn language informally, through listening, speaking, and eliciting language from a native speaker, and mainly by doing activities together in which the language is being used" (Hinton, 2002, p. 7).

The Master-Apprentice Program (MAP) was designed and implemented in 1992 by the Native California Network. A team of two people, usually an Elder and younger person, who wish to work on their shared language are paired and receive training on how to teach and learn together. They receive a stipend to support their work together which alleviates the worry of

maintaining full-time jobs in order to support themselves and their families. The team must commit to working 10-20 hours per week together and use language immersion methods to talk with each other. The team keeps journals about their experiences and receives support from Advocates for Indigenous California Languages Survival via site visits, phone calls, trainings, and conferences (AICLS, 2011; Hinton & Hale, 2001).

Grenoble and Whaley (2006) identify that there are "five key principles" that define the Master-Apprentice Program: "(1) the use of English is not permitted in interactions between master and apprentice; (2) the apprentice needs to be a full participant in determining the content of the program and in assuring use of the target language; (3) oral, not written, language use is always primary in learning and communicating; (4) learning occurs not in the classroom, but in real-life situations, engaging in real-life activities (e.g. cooking, gardening); and (5) comprehension will come to the beginning language learner through the activity, in conjunction with nonverbal communication" (p. 61). By adhering to these principles, language learning is situated in a more natural environment of passing language on from one generation to another. Instead of the ancestral language being taught and learned in a classroom environment, the language begins to live outside of the classroom and the language becomes more applicable to the daily life of the learner.

Enough time has transpired (1992 - 2012) that we can reflect on the successes and barriers to success of the Master-Apprentice Programs. We are able to see that success is dependent upon: 1) the length of contact time with Elder speakers; 2) time available for both Master and Apprentice to work together; 3) health restrictions of the Elder teacher; and 4) the ability to stay in the ancestral language of the MAP teams. Even with a master speaker and dedicated hours per week to learn a language, it is difficult for some learners to make progress.

Why is this? One reason could be the lack of curriculum, accessible books and materials written for their ancestral language, guiding language learning proficiency benchmarks, and knowledge of how to teach and/or learn language. The Advocates for Indigenous California Languages Survival provides training for MAP teams when they first begin the Program. Trainings last for two days and are usually held in locations where the teams can focus. In *The Green Book of Language Revitalization in Practice* (2001), Leanne Hinton describes a typical training weekend as: an overview of the Master-Apprentice methodology; teaching the use of non-verbal communication skills through physical tasks that do not require a shared language; discussion of the principles of immersion; active learning, which is geared towards the apprentice; demonstration and practice of everyday activities for language learning; and the use of tape recording (p. 219-221).

If an Elder or Master Speaker does not know how to be a teacher, the teaching and learning process can be difficult (Hinton & Hale, 2001). This is even truer for people who are working to learn their language on their own. More likely than not, they are working with linguistic materials that are written for and by linguists. Typically, academic writing is not accessible to non-linguists and the learner struggles on their own to discover a way "into" the texts in order to glean any useful language to learn, use, and, hopefully, teach to others. If this is the case, how can people without a readily available speech community learn their ancestral language? How does a learner without a linguistic background teach oneself their language? Where does one find the language resources and then organize them for understanding and learning? Once the resources are found, how would a learner-teacher implement a plan of study to self-teach their language?

If one is to take on the task of learning one's language, they will need strategies to help them move forward in discovering the content of linguistic materials, knowledge of how to design activities and materials, and, finally, a support system that will be there for them when the learning gets tough.

2.3 Learner Autonomy

The importance of learner autonomy as a learner-teacher in a Self-Apprenticeship environment is paramount to successful language learning. One of the most significant roles of the learner-teacher in the Self-Apprentice Program is that of curriculum and materials developer. The learner-teacher must be able to set goals and outcomes for language learning that include both intrinsic and extrinsic success.

Learner autonomy is not a new concept in language learning and has been written about more extensively since 2000 (Benson, 2006). Within this area of research, researchers have strived to understand learner's motivations and how to define them so that the research itself could inform successful language learning. In *Autonomy in Language Teaching and Learning*, Benson (2006) describes "Self-instruction" as "the use of printed or broadcast self-study materials" and "situations in which learners undertake language study largely or entirely without the aid of teachers" (p. 26). It should be pointed out that relevant language materials are typically not available to learner-teachers. The development of curriculum and materials is one of the necessary first steps in the Self-Apprentice Program Model.

A language learner-teacher must develop strategies in order to keep themself on track for successful language acquisition. These language learning strategies are, as described by Oxford in *Language Learning Strategies: What Every Teacher Should Know* (1990), "specific actions

taken by the learner to make learning faster, more enjoyable, more self-directed, more effective, and more transferable to new situations" (p. 8) are key suggestions for successful language learning in a Self-Apprenticeship Program situation. It is important that the learner-teacher create language learning strategies before they begin to learn their language so that when they are faced with a difficult task, or some type of unforeseen barrier to learning, they will have identified strategies to help overcome the barriers and continue their language learning. Another key component that will aid in motivation is if the strategies are culturally appropriate and applicable to the indigenous learner-teacher. If these language learning strategies are informed by the Needs Assessment (see Chapter 3, p. 34 and Needs Assessment, Appendices 3), the learner-teacher will be able to plan ahead for learning slumps and mitigate the barriers they might encounter when self-teaching.

Especially challenging for learner-teachers who have no experience creating curriculum is knowing what types of materials to choose in developing a meaningful guide for learning. By including the development of lesson plans with activities and creating authentic materials, that include audio files, if possible, enhances learning. The next section will discuss the unique role of the learner-teacher in the development of curriculum and materials for the Self-Apprentice Model.

2.4 Curriculum & Materials Development

Curriculum and materials for more commonly taught languages are plentiful world-wide. As a student in the [Native] Language Teaching Specialization Program at the University of Oregon, I learned techniques to create curriculum and materials to teach more commonly spoken languages such as German, Japanese, English, and Spanish. Whenever possible, I would use

Sulótalak in place of English; however, because my language skills are at a beginning level, I often wrote, in English, about how I would input Sulótalak in my lesson plans, curriculum, and materials when I had learned more about the structure and grammar of Sulótalak. This not only reflects on my abilities and accessibility of linguistic materials for Sulótalak - which are not easily accessible for a person not formally trained in linguistics - it also reflects on the state of curriculum and materials to teach and learn Sulótalak - which are very few.

For languages, such as English, Spanish, and French, we are able to pull from a variety of authentic materials in several different formats - newspapers, magazines, videos, and online resources, to name a few. A teacher of English can create a map with questions asking the student to describe areas and locations, or create a lesson with authentic materials to teach students how to read prescription bottles. In the case of Sulótalak, authentic materials are not easily accessed from the linguistic materials because I am a non-academic linguist and I find the Wiyot grammars a challenge to understand.

In *The Elements of Language Curriculum* (1995), Brown discusses that some language learners prioritize language components over others. Knowing how to get food may be more important than understanding a political speech (Brown, 1995). From working as the Cultural Director, I learned that Wiyot tribal citizens wanted to learn how to say a prayer, sing songs, conduct ceremonies, and use family terms, greeting and parting phrases in Sulótalak. By understanding that these are priorities to the Wiyot community, the development of activities and materials that encompass learning language functions will take precedence over the typical language functions of giving directions, ordering food at a restaurant, inviting a friend to a movie, or reading a prescription medicine bottle. The time may come when giving directions or

ordering food at a restaurant in Sulótalak is important to the community, but for now it is important to focus on the language Wiyot People wish to use daily.

In her book, *Designing Language Courses: A Guide for Teachers* (2000), Graves states that "materials development encompasses decisions about the actual materials you use - textbook, text, pictures, worksheets, video and so on, as well as activities students do, and how the materials and activities are organized into lessons" (p. 150). Developing activities and materials to teach is an involved and essential process of language learning and teaching, but when a language, such as an indigenous language undergoing revitalization, needs activities and materials developed to use in language teaching, where does the teacher turn? Graves provides some good solutions on how a language teacher can design appropriate activities and materials. Her suggestions, there are fifteen in all, that are appropriate for the beginning indigenous language learner-teacher, are:

3) Activities that build students' confidence;

5) Activities should help students develop specific skills and strategies;

6) Activities should help students develop specific language and skills they need for authentic communication;

9) Activities should enable students to understand cultural context and cultural difference;

11) Activities should be authentic as possible;

14) Activities should use authentic texts and realia when possible; and

15) Activities should employ a variety of materials" (p. 152-55).

All fifteen design activities offer useful suggestions, but the items that would be most important to the indigenous language learner-teacher, and yet could be the most problematic to create in some instances of language reclamation, are items: 6, 9, 11, 14, and 15. Indigenous language learner-teachers must take these suggestions and make activities and materials that are authentic and culturally appropriate for their culture and situation. Creating activities and materials that are authentic, culturally appropriate, and address the needs of the learner (i.e., building language confidence, developing specific language skills and strategies, and culturally applicable realia) will ensure continued motivation and interest in learning the target language.

Fortunately, there are several examples of indigenous languages that are undergoing successful revitalization efforts. Some of these languages, Navajo, Lakota, and Cherokee, have speech communities. However, language curriculum and materials must be developed for their language learning efforts, whether learning is done in the home or a tribal community language class. It is not often that one finds textbooks or materials for a Native American language. One cannot go to Borders, Barnes & Noble, or other chain bookstores and find a textbook on how to learn Wiyot. Materials must be developed to teach a class in an indigenous language.

More commonly spoken indigenous languages, such as Māori, Hawaiian, Navajo, and Lakota, have many resources available to them to teach their respective languages. Māori has reached a level of national recognition and their governmental documents are written in Māori for their citizenry. Language teaching textbooks such as *Lakhótiya Wóglaka Po! Speak Lakota!* (Ullrich, Campbell, Black Bear, & Meya, 2010) and *Diné Bizaad Bínáhooā' aah: An Introduction to the Navajo Language* (Yazzie & Speas, 2007) are exceptions to the rule for indigenous language textbooks. These textbooks were developed by a dedicated group of people in their respective communities. The time and energy that was put towards the designing,

compiling, illustrating, authoring, and creating of curriculum, lessons, and materials for each textbook demonstrates the commitment of these communities. The artwork is engaging and culturally applicable; the lessons are fun while challenging; and the format and content of the entire textbook, in both cases, is appropriate for indigenous language learning.

Typically, though, as discussed above, teachers have few materials or affordable access to authentic culturally appropriate curriculum and materials. Indigenous language revitalization teachers cannot pick up the Sunday newspaper and pull ads or articles from it to teach in class, especially if the learner-teacher is in the beginning stages of reclaiming their ancestral language. There is a definite need for authentic and culturally appropriate textbooks, primers, curriculum, and materials that can be used by indigenous language teachers to instruct future generations of language learners.

2.5 Conclusion

The learner-teacher in a Self-Apprentice Program is challenged in many ways: learning alone, little linguistic materials, no audio recordings, and no available speech community. Useful materials are not readily accessible, so at times frustration may result from having to create learning materials from linguistic materials. In order to learn and teach their ancestral language, the learner-teacher will need to create their own strategies to keep herself/himself on task, develop curriculum and materials that are both culturally appropriate and applicable to the subject being taught, find ways to keep herself/himself motivated and supported through the language learning process, and at regular intervals evaluate their language skills to ensure they make the desired progress in their ancestral language. If not addressed, these challenges can hamper motivation and language learning.

The previous sections presented information about prominent language revitalization work that indigenous people are conducting world-wide; addressed the components of a Master-Apprentice Program; and highlighted teaching models used by indigenous language teachers with speakers such as immersion and language nest models, noting that these models will not work for languages that do not have speakers. It is important then that another model be developed to aid the indigenous language learner-teacher. The Self-Apprentice Program is designed with the learner-teacher in mind. This project aims to provide information on current language teaching methods that can be combined for the autonomous learner-teacher to revitalize their language with written and recorded materials.

This Project presents sample documents to aid the indigenous learner-teacher in reaching their language speaking goals and have been created with the unique situation of the autonomous learner-teacher in mind. They include: a Needs Assessment, Goals and Objectives of learning, a teaching Syllabus, and Language Learning Proficiency Benchmarks. Further, examples of Activity Plans, a Conceptual Syllabus, and ideas for culturally appropriate materials are included to provide guides for the learner-teacher in reaching their language learning goals. Finally, strategies for successful language learning in an autonomous environment will be shared throughout in order to support the learner-teacher in their Self-Apprentice Program.

CHAPTER 3: NEEDS ASSESSMENT

3.0 Needs Assessment

In order to better inform my needs in developing the Self-Apprentice Program, a survey was conducted. The following includes a description of what was discovered from survey participants and the information that reinforce the guiding steps of the Self-Apprentice Program.

3.1 Description of the Instrument, Participants, and Procedures of the Survey

The purpose of the "Native American Language Learning and Revitalization/Reclamation Methods Survey" was to identify the teaching/learning materials and language learning proficiency benchmarks used, if any, of people who are working to revive a sleeping language or a language with few Elder or fluent speakers. I distributed the Survey at the 2012 Breath of Life - Silent No More language conference held at the University of California, Berkeley (June 3 - 9, 2012). There were approximately 50 people who attended Breath of Life (BOL) and they represented Native American languages from across California.

Fifty paper copies of the Survey were made available to attendees of the Breath of Life by either handing them directly to individuals or making them available on a table in the conference's meeting room. Forty-three Surveys were taken by BOL participants, and of those 43 Surveys, 14 were returned to me before I left Berkeley (32% return rate). Three additional Surveys were handed out, one week later, of which one was returned. A total of 15 completed Surveys were returned (34% return rate). The Survey consisted of multiple choice questions with some allowing for a detailed response. There were 25 questions on the Survey.

The questions on the Survey were created with the mindfulness of the population served and their needs and language situation. They are: 1) working from written and/or recorded

archival materials; 2) usually do not have an Elder, fluent, or semi-fluent speaker to work with to learn their ancestral languages; 3) in many cases the learner-teacher does not have the knowledge of how to create teaching materials that are culturally appropriate or specific to the needs of the home or community where language teaching is happening. Survey questions also addressed if individuals are using language learning proficiency benchmarks to keep track of their language learning, using textbooks or grassroots-made teaching materials, dictionaries, grammars, and other archival materials to teach and learn their ancestral languages. The complete Survey can be found in Appendices 2.

3.2 Description and Discussion Results: Background

Of the 15 respondents, 10 were female and 5 were male. The ages of the surveyed were between 18 and 65 (see Table 3). One respondent who identified as age 18-25; five respondents

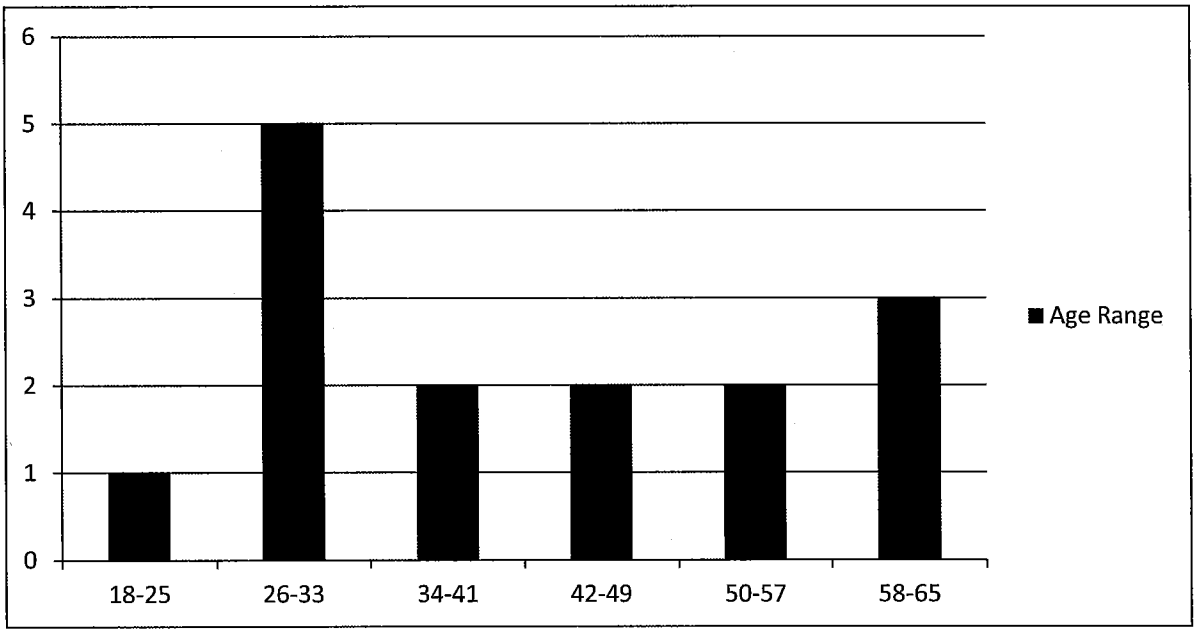

Table 3. Age Range

answered they were between ages 26-33; two respondents each answered they were between ages 34-41, 42-49, and 50-57, respectively; and three respondents identified the age ranges of 58-65. One individual specified her age was 24 by writing her age next to the age range of 18-25 years.

When asked if they speak their ancestral language, 7 indicated that they did speak their ancestral language, 7 marked "no," and 1 person marked "Yes/No." I think the person who marked "Yes/No" is a revealing answer in that there is often uncertainty of how to classify oneself when learning to speak an ancestral language (see Table 4). Usually, the indigenous learner-teacher is not fluent, but they do know some language, whether words or phrases. In the mind of a learner-teacher, knowing words and phrases may not "count" as speaking the target

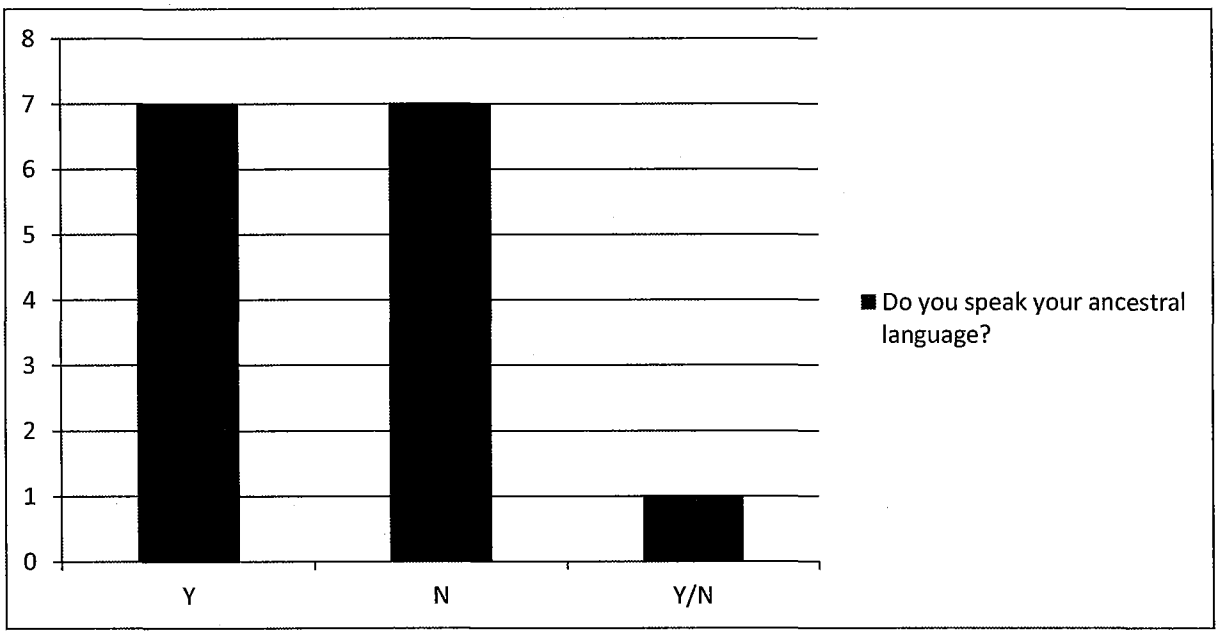

Table 4. Do you speak your ancestral language?

language; however, whether they believe it or not, they are a speaker at some level, even if it is a beginner level. It is heartening that 7 of the 15 people do consider themselves speakers, even if

they are at a beginning level. Speaking anything in the ancestral language is knowledge of something and that is important to motivating continued language learning.

Of the 15 people surveyed, nine (9) of them listed that they spoke other languages besides English and their ancestral language. Some of the other languages listed were: Arabic, Chinese, French, German, Japanese, Russian, and Spanish. A handful of indigeous languages were also listed: Chinuk Wawa, Karuk, Koyom K'awi, Luiseño, and Tongva. Having learned other languages can help an adult learner know how to learn their ancestral language because they will have had experiences with language learning strategies that they can apply to this situation.

3.2.1 Description and Discussion Results: Ancestral Language Use

Overall, 60% of the people surveyed indicated that they learned their ancestral language as adults, while 7% answered that they learned while they were a young adult or young

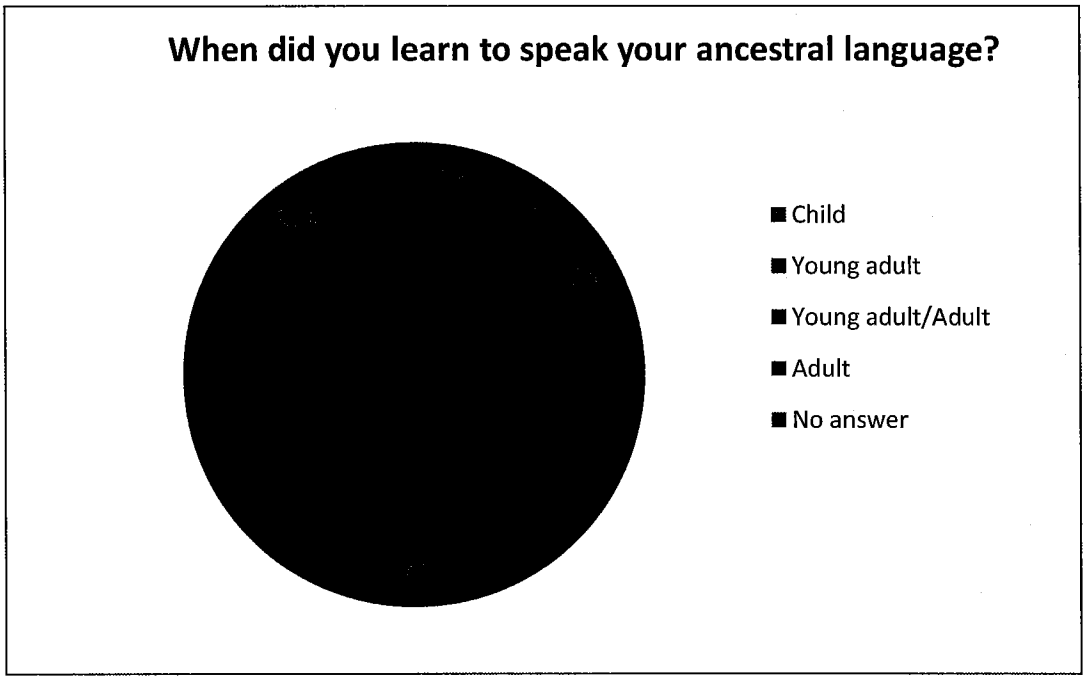

Table 5. When did you learn to speak your ancestral language?

adult/adult, respectively (see Table 5). There is no indication as to why 20% of the repsondents (3 people) did not answer the question. It can be speculated that they still consider themselves as non-speakers of their languages yet.

3.2.2 Description and Discussion Results: Where Ancestral Language Was Learned

One of the most important questions in the survey, "Where did you learn your ancestral language?" helps to inform this Project because the results indicate that there are many people

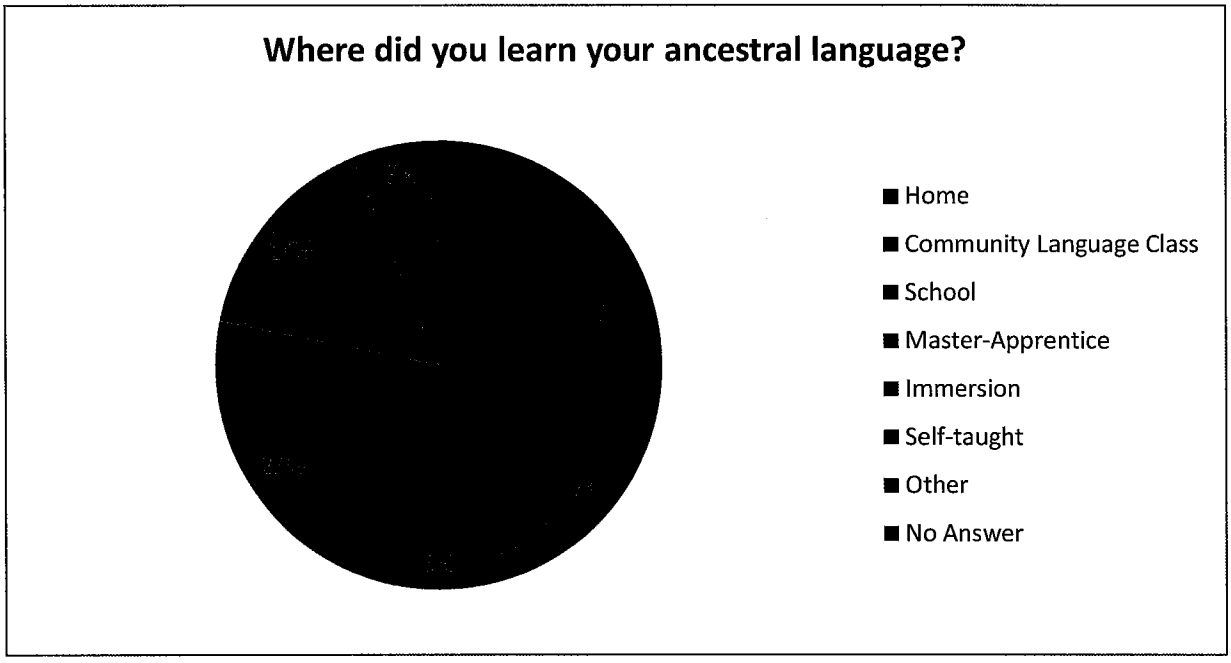

Table 6. When did you learn your ancestral language?

who are self-teaching their language. According to the responses, 25% of those surveyed have self-taught their ancestral language (see Table 6). This is significant and shows that there is a need for language teaching resources for the indigenous learner-teacher. When asked specific questions about how the self-taught learners teach and learn their language, there were many

different responses. Below is a sampling of responses to specific questions of the 25% who indicated they "self-taught" their language:

- Question #23, "If you learn your language on your own and/or teach yourself or your family and friends, do you use a textbook to teach/learn your language? Please explain."
    - Respondent #1: "Online excerpts from an existing book and a discussion gp. [group] on [F]acebook involving fluent speakers and learners discussing correct usages, motivation, etc."
    - Respondent #5: "No, archive materials & recordings."
    - Respondent #10: "Trying. Starting stages. Archive material."
    - Respondent #15: "Not until I write one."

- Question #24, "If you learn your language on your own and/or teach yourself or your family and friends, do you use materials to teach/learn your language? Please explain."
    - Respondent #1: "Flash cards, pictures which I carry around or attach to objects and I'll take coloring books and write descriptive phrases in the target language so I can use the coloring book as a story book."
    - Respondent #2: "Informally."
    - Respondent #10: "Compiling information and making a language dictionary to start."
    - Respondent #13: "Props, pictures, try to stay away from writing and using English. Any written materials are in the language I am teaching."
    - Respondent #15: "Yes - drawings/books games."

- Question #25, "If you create your own materials to teach/learn your language are they culture-based and/or place-based in nature? Please explain."
    - Respondent #1: "Some place-based flash cards."
    - Respondent #2: "Go on field trips."
    - Respondent #5: "A vowel sound list."
    - Respondent #10: "Oral history is most of the early teachings. Trying to retrieve most of the rest of material from archives."
    - Respondent #13: "Culture-based, having to do with basketry, traditional dress & ceremony/rituals. Place-based, having to do with native foods and flora/fauna that we see locally."
    - Respondent #14: "I don't create my own materials, but those created by others in my community do tend to revolve around cultural activities (e.g. making cornbread) or specific places (e.g. bathroom vocabulary for parents to use with young children)."
    - Respondent #15: "I try to link them like a go fish game that is based on hunting/gathering & trading. (I have 4 berries, can I give them to you for 4 salmon?)"

Responses to Questions #23-25 indicate that the people surveyed create curriculum and materials to learn and teach their language. Some of respondents have taken a step further when creating culturally appropriate lessons and materials as evidenced in Respondent #13's answer to Question #25, "Culture-based, having to do with basketry, traditional dress & ceremony/rituals. Place-based, having to do with native foods and flora/fauna that we see locally" and Respondent

#15's answer to the same question, "I try to link them like a go fish game that is based on hunting/gathering & trading. (I have 4 berries, can I give them to you for 4 salmon?)." Clearly, the importance of culture and place-based curriculum is recognized by the respondents, which is expressed in the materials that they create. Flash cards (Respondent #1) and domain specific curriculum and materials are used (Respondent #'s 1, 13, and 15, Question #24). Respondents 5 and 10 are working on creating their own materials from archival materials. One person indicated they would create a textbook themselves when the time was right (Respondent #15, Question #25).

Several of the people surveyed are undoubtedly highly motivated learners and teachers as evidenced by their reported creation of authentic and culturally appropriate curriculum and materials. Accessing, organizing, digesting, and creating language learning curriculum and materials from linguistic archival materials is a difficult task. Nonetheless, many who were surveyed are adult learners working on their own and they have found a way to keep themselves motivated and progressing in their autonomous language learning endeavors.

3.2.3 Description and Discussion Results: Benchmarks Use

Another area of the Survey that informed this Project had to do with whether or not the respondents used language learning proficiency benmarks to track their language proficiency. To gather information about the use of language learning proficiency benchmarks I asked two questions, the first directed at "self-taught" language learners and the second directed at language learners in a community language class or typical classroom. Of the self-taught langauge learners, 67% surveyed, or 10 of the 15 respondents, answered "No" to the question, "Have you ever used benchmarks (or another type of assessment tool) to assess your self-taught ancestral

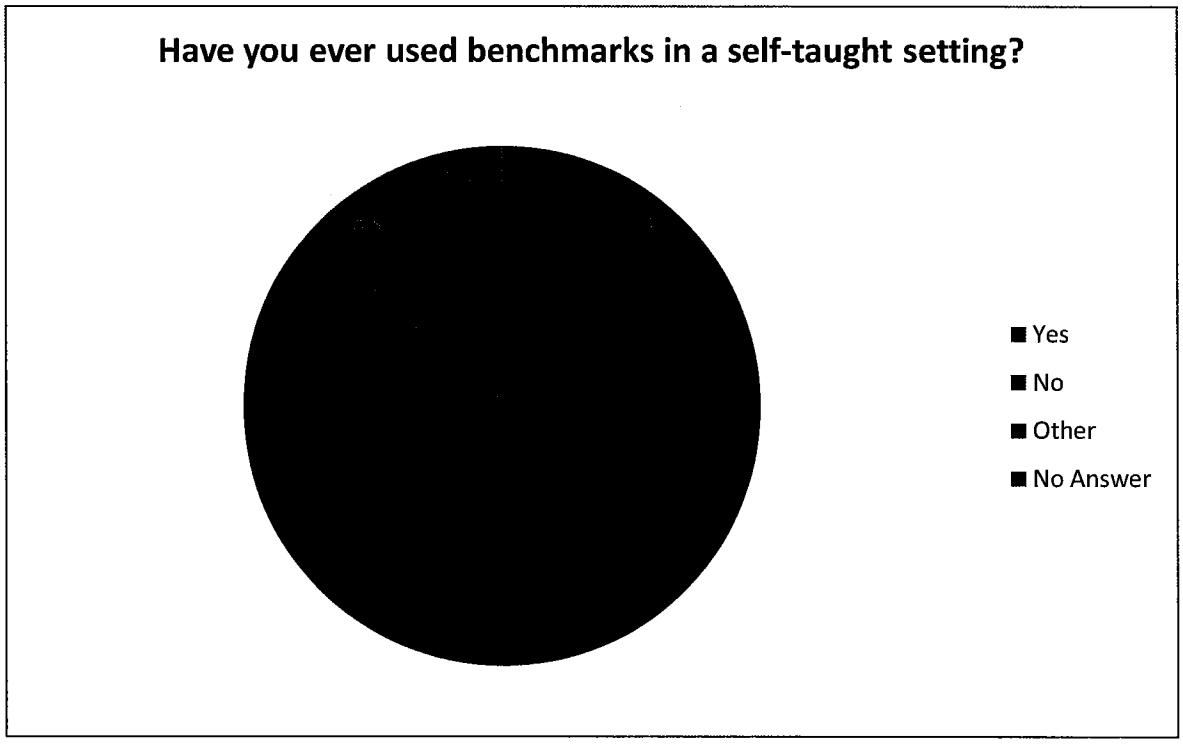

Table 7. Have you ever used benchmarks in a self-taught setting?

language learning?" - they had not used benchmarks to assess their language proficiency (see Table 7). Further, 60% of the people, again 10 of the 15 respondents, answered "No" to the question, "If you have learned your ancestral language in a community class or school, does your program use benchmarks (or another type of assessment tool)?" In both instances, this is evidence that language learners are not being assessed on the language functions they are learning (see Table 8). The lack of ongoing language proficiency assessment of language learners could lead to a reduction in motivation because they may not be able to gauge what they are learning in the target language.

Finding ways to keep motivated, the indigenous learner-teacher will be able to progress through language activities, goals, and objectives in an autonomous situation. By assessing language proficiency on a regular basis, whether with benchmarks, number of words or phrases

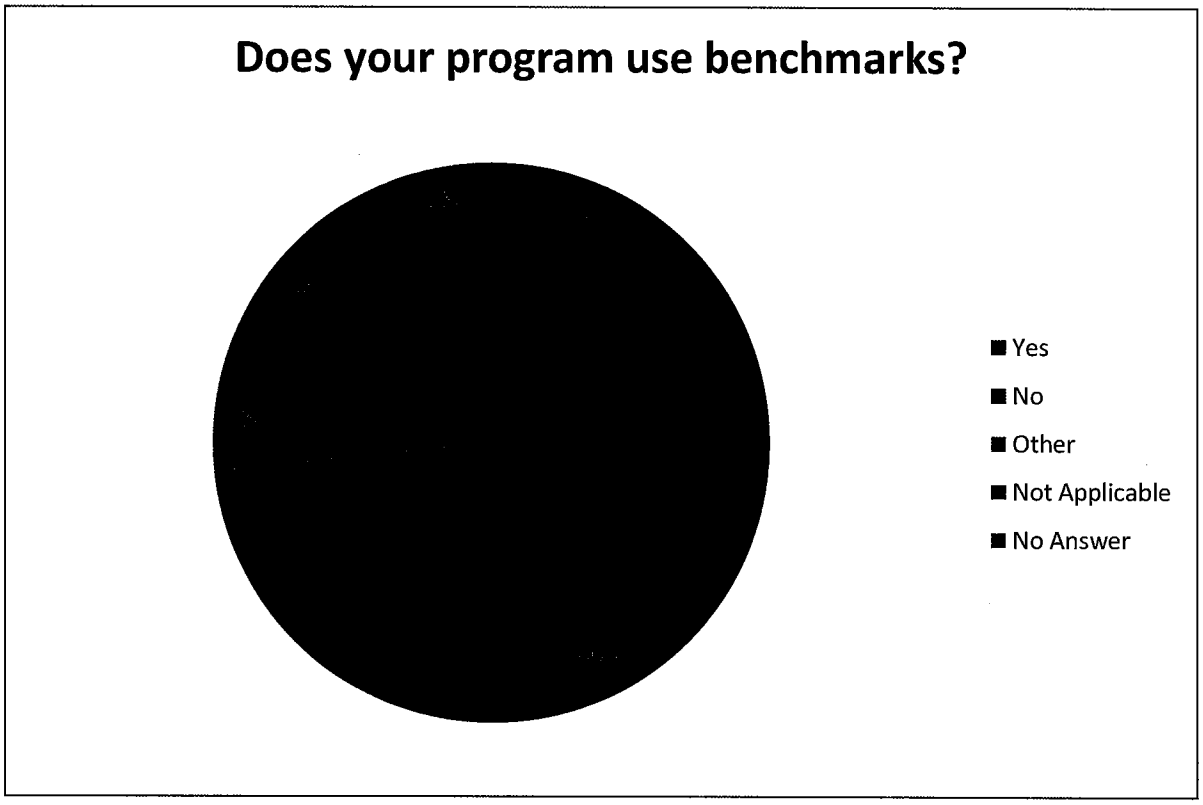

Table 8. Does your language program use benchmarks?

that can be said, the length of time one can remain in the language, or another type of assessment tool, knowing what one can do in the language and how one uses it can reinforce both intrinsic and extrinsic motivation.

3.3 Conclusion

It is promising that there are people who are looking to create curriculum that is culturally appropriate and place-based, but it is a challenge when they may not have the training, tools, resources, or knowledge to begin creating these types of materials and curriculum. This is

especially true for the learner-teacher who may not have access to a tribal language program, a speech community, or the capability to attend a college or university to aquire these skills. Where there once was a challenge, now there is a barrier to language learning and teaching.

Further, the use of language learning proficiency benchmarks is not a prevalent activity by the people in this Survey, yet it can be very useful in language learning and teaching. By using language learning profiency benchmarks, an indigenous learner-teacher can establish the guides for language proficiency and, in turn, could significantly increase their language proficiency by following the guides. In other words, learners can use langauge learning proficiency benchmarks to measure their language growth. For example: 1) time spent speaking in the language (e.g., intermediate = speaking for 5 minutes to increasing speaking to 10 minutes); 2) the number of words or phrases spoken increases in number (e.g., beginning = knowing and being able to recall 10 words or phrases which increases to knowing and being able to recall 30 words or phrases); 3) an increase in frequency in usage of known words and phrases (e.g., beginning = using words and phrases during breakfast to using words and phrases at lunch and dinner); and 4) the ability to recall and sing an entire song. In summation, if you spoke for 5 mins in your language 9 months ago, and can speak for 10 mins now, that is meeting an identified language learning proficiency benchmark for speaking in your language for 10 minutes and shows progress. These examples can be built into the Self-Apprentice Program as measures to assess langauge growth and reinforce motivation. Further, they can be used as guides to frame the language learning proficiency benchmark assessment as well as a guide for future language development for the indigenous learner-teacher in an SAP situation.

CHAPTER 4: DESCRIPTION OF SELF-APPRENTICESHIP PROGRAM

4.0 Project Rationale

The Literature Review presented a general overview of language revitalization efforts for indigenous communities with living first language or fluent speakers around the world. However, there is a gap in the literature that addresses the indigenous learner-teacher with no first language or fluent speakers or speech community, and the unique language learning challenges that come from being a solitary learner-teacher. The findings from the Survey conducted for this Project, suggest that the autonomous learner-teachers could benefit from curriculum and materials that support their language learning and teaching. It is a challenge then for the learner-teacher to find curriculum or materials that are easily adaptable, especially if they are at the beginning stages of learning their ancestral language and if they do not have the capability to attend language learning and teaching conferences or college courses to better understand linguistics. This gap must be addressed in order for sleeping languages to be reclaimed.

4.1 Teaching Approaches

I have been fortunate enough to be able to attend a few Breath of Life conferences, the Northwest Indian Language Institute's Summer Institute twice, and to study in the Language Teaching Specialization Program at the University of Oregon. I have combined the information, knowledge, and skills that I gained from attending classes and workshops and my own experience to design the Self-Apprentice Program.

Through the training and work that I have done, I have seen that culturally appropriate language learning and teaching combined with place-based learning strategies strengthens the

learner-teacher. Learning place names and then going to those places to speak their names links learning with why our ancestors named them the way they did. It is also a way to get our young people on the land in order to connect with and ensure that they feel part of their ancestral lands, tribal community, their people, and ancestors. Using materials that are culturally appropriate to the indigenous person and their community also promotes identity while reinforcing motivation to continue learning.

Additionally, Communicative Language Teaching is an important method to use when learning language. Communicative Language Teaching, as described by Lightbown and Spada in *How Languages Are Learned* (2010), state that this "approach to teaching emphasizes the communication of meaning in interaction rather than the practice and manipulation of grammatical forms in isolation" (p. 196). In other words, when a person speaks there is a reason to communicate and be understood by another person. Speaking and using language increases recall and retention of words and phrases, especially for adult language learners and speaking in the ancestral language whenever and wherever possible, with whomever will listen, will lead to ever increasing use of the language. For example, I talk to my dog and give her commands in Sulótalak and, with training, she understands that I am telling her "good dog," "yes," or "no." Working with her helps me retain phrases and words.

By adapting Communicative Language Teaching for the Self-Apprentice Program, the learner-teacher can focus on manageable pieces of language that can be used frequently and daily which can easily be taught to others. With the focus on communicating, the pieces of ancestral language might be interspersed with English or another dominant language.

4.2 Overview of Self-Apprenticeship Program

It was my own experiences with trying to learn and teach myself Sulótalak that led me to designing the Self-Apprentice Language Learning Program. My own struggles have guided the design of the components in this Project in order to decrease the chance of barriers for other indigenous language learners and teachers.

This Project aims to jumpstart an indigenous learner-teacher in their own language learning and teaching efforts by providing samples of various documents (e.g., Needs Assessment, Syllabus, Activity Plans, and Language Learning Proficiency Benchmarks). Chapter 5, Components of the Self-Apprentice Program, is structured so that the learner-teacher can easily move through each step of planning for their own language learning. It begins with a Needs Assessment that asks questions of the learner-teacher in order to gain a better understanding of their ability to implement a language learning and teaching program within their home.

The outcome of the Survey assists with guiding the learner-teacher to identify their goals and objectives. It is important to set goals so that the learner-teacher has something to strive towards, and objectives, small or sometimes large, steps, guide the learner to reach their goals. I have included my own Goals and Objectives as an idea to start with and they can be easily rewritten for the specific needs of the learner-teacher's own goals and objectives.

I designed what I call a Conceptual Syllabus which provides a more personal and cultural mapping of language growth. The Conceptual Syllabus is something of a brainstorm or idea mapping exercise, detailing steps of learning in design form. I chose the lifecycle of a salmon for my Conceptual Syllabus and filled in the aspirations and goals I wish to achieve for my learning of Wiyot (see Conceptual Syllabus, Appendices 5).

I include a more traditional language learning Syllabus also; it is more in line with a syllabus you might find in a school classroom. I have simplified it, listing activities with bullet points as I can easily check them off when completed. Marking each completed task is a minor thing, but it gives me small, meaningful triumphs, indicating that I am moving forward, and it reinforces my motivation to continue learning Sulótalak. The Syllabus is meant as a guide only and to be fluid in use. If I cannot complete one task, I can move onto another.

I created Activities with Materials to guide the leaner-teacher. The first Activity Plan is designed to reclaim the daily activity of "breakfast" from English. Eating breakfast and speaking about it in the ancestral language and beginning the day speaking can lead to other situations throughout the day where the ancestral language can be spoken (e.g., lunch, dinner, getting ready in the morning, washing dishes). The Activity Plan can be revised and used for any of these situations. If the Activity Plan is not working for the learner-teacher's situation, then a new one can be made.

Whenever possible, I aim to use images that are culturally appropriate in designing materials. For example, I do not have an image of an elk horn spoon, a traditional eating utensil for men of my tribe. In its place, I use a modern image of a spoon. However, when searching for images of an elk horn spoon, I find several pictures attributed to the Yurok Tribe. At this point, I could contact the Language Program to ask permission to use their image in my materials. Reaching out to another tribe not only creates an important connection, but it also helps me in my language endeavors and could afford an opportunity to connect with another tribal language program and potential support network.

Finally, I have included Language Learning Proficiency Benchmarks. The Benchmarks are modified from the Northwest Indian Language Institute and are freely available on their

website. Since I am a beginning language learner, I left the recommended benchmarks as-is, but I can imagine that the topics and language targets may change as I begin to assess my language fluency. For now, the Benchmarks are a place to start and the language learner-teacher can revise them however best fits their language proficiency assessment needs.

CHAPTER 5: COMPONENTS OF THE SELF-APPRENTICESHIP PROGRAM

5.0 Products Created

As discussed earlier, a self-apprentice language learner is a person who will be teaching herself/himself her/his ancestral language. This includes conducting a needs assessment, gathering and organizing linguistic materials, designing a language teaching curriculum, and creating lesson plans with culturally appropriate and, as much as possible, place-based materials. Additionally, providing learning strategies and information about teaching methodologies for a learner-teacher will better support the undertaking of learning their ancestral language when there is no one to aid them in their endeavor. In the following sections I first describe, generally, the content of the Self-Apprentice Program and then I describe sample documents I created for the SAP. Finally, I describe how the documents are used in my own language learning. I include: a Needs Assessment; Goals and Objectives; Conceptual Syllabus; traditional language learning Syllabus; culturally appropriate and place-based Activities and Materials; and Language Learning Proficiency Benchmarks.

5.1 Needs Assessment Overview

In Graves' book, *Designing Languages Courses: A Guide for Teachers*, she takes a holistic view of the needs assessment process that is applicable to the Self-Apprentice Program. Graves' view ensures the inclusion of the wishes and motivations of the student, if the situation allows it (Graves, 2000). A needs assessment is a useful way to start any type of language learning project. A prepared and insightful teacher will use the needs assessment as a tool to plan and prepare for the class. It is an important instrument in language teaching because it helps

the language teacher to identify the needs of the students, resources available to teach the target language, ways to support the students' language learning, and plan for future classes by building upon the language the students already know. By keeping track of current and future needs of their students, resources, and goals and objectives, a language teacher will be better prepared to support and guide the learning of their students while ensuring any gaps in learning can be bridged before the student moves on to the next level of language learning classes.

In the Self-Apprentice Program, the teacher is the learner, too, and the needs assessment is an even more valuable tool in this paradigm. By adapting the traditional Needs Assessment for the SAP, the learner-teacher is motivated to reflect upon their language learning situation and necessities in order to be successful. When filling out the needs assessment, the learner-teacher pinpoints the strengths already in place and identifies areas that could be problematic in their language learning. Further, by reflecting upon questions the learner-teacher is prompted to focus upon their language learning goals, thus increasing their motivation and desire for continued language learning.

5.1.1 Needs Assessment

In self-apprenticeship language learning it is essential that the indigenous language learner-teacher have a solid plan to keep herself/himself on track and motivated. A learner-teacher must see progress with their language learning or they may become frustrated and could lose interest. With a needs assessment (see Figure 1) in place to guide the learner-teacher, learning will remain focused and motivated, especially when the learner-teacher has hit a rough spot or feels lost on which steps to take next. The needs assessment will aid the learner-teacher in setting up a plan that will keep them moving forward, identifying other language advocates

that can be supportive, and even tie them into needed trainings with language revitalization organizations.

Name	
Language(s) spoken	
Length of time studying Native language	
Educational background	
Do you go to school or work?	
Are you married or single?	
Do you have children or others you care for?	
Do you have a tribal language program you can work with?	
Are you in close proximity or do you have easy access to a language teacher?	
Are there other language revitalization organizations that you could receive support or assistance from?	
Are there currently linguistic materials available on your language? If yes, list.	
What types of experience do you have with technology (hardware and software)?	
Based on the language learning levels, what level of language learning do you consider yourself at?	
Do you have access to language lesson plans?	
Do you have access to text or grammar books about your language?	
Do you know other language revitalization workers? If so, who and are they willing to offer support?	
How will you reach out to the people you listed and what kind of information would you ask of them?	
Why do you want to learn your language?	
In priority order, list the language skills you would like to learn.	
In priority order, list the grammar points you wish to learn.	

Figure 1. Needs Assessment

The first type of information that would typically be gathered is the biodata of the language learners. The idea of gathering biodata from one person does not make sense, but if

one wants to go through the entire process, it would be a good idea for the learner-teacher to conduct a survey on herself/himself.

The needs assessment should include information about why a person wishes to learn their ancestral language. The purpose of identifying reasons to learn provides insight into their motives, which could lead to learning a particular set of language skills before grammar points. For example, if a person lists that they wish to learn to pray in their language, lessons can be designed to instruct on writing a prayer or prayers, vocabulary can be gathered from existing language materials, lessons can be created, and self-instruction can begin. By the learner-teacher asking herself/himself why she/he chose to learn their language they can determine the topics of lessons to create first.

The needs assessment will be used to aid the learner-teacher in identifying resources, such as linguistic materials, textbooks/other teaching materials already created, and people who will support their language reclamation work. Ideally, the needs assessment will be used ongoing throughout the language reclamation efforts in order to keep the learner-teacher aware of their goals and motivations. Revisiting the needs assessment can be implemented at major points in the SAP so that the learner-teacher can reassess any barriers, needs, and positive growth, and then apply them to the next stage of their language learning. For example, after creating a lesson plan and then using the lesson to teach herself/himself, a learner-teacher can use the needs assessment tool to determine what worked and what did not so that planning the next lesson will better meet their needs.

In the sample framework provided, 17 weeks are shown out of a yearlong SAP. I have built in two "mini" needs assessments at weeks 9 and 13 and a "final" needs assessment that is intended to address the entire 17 week program. Questions on the needs assessment can be used,

but to better inform the learner-teacher, new questions should be asked to reinforce and encourage further language learning. Another relevant tool to inform the needs assessment will be the ongoing personal journal and online blog component of the Self-Apprentice Program, which I discuss later.

5.1.2 Needs Assessment Use in the Self-Apprentice Program

At first, completing the Needs Assessment for my language situation filled me with anxiety; however, that anxiety soon morphed into tenacity. As I answered the Needs Assessment, I encountered some difficult questions and addressed them the best I could. Would I have people that would support my language learning? Would I be able to find any/all linguistic resources for the Wiyot language? How will I organize all of the materials once I found them? Will my organization be "right"? What will be my learning curve if I have to use any type of technology (hardware and software)? Will I have time for all of this? The questions challenged me to look deeply at my own language learning situation, especially in regards to who will support my language work. I knew that I would need support while I worked to achieve my language learning goals, but I was not sure where or from whom I would receive support. By listing out the individuals and various organizations who I had met or worked with in the past, I was able to identify people who would support my language work; whether by supporting a scholarship application to attend a specialized training session or meeting with a linguist to help me with a difficult linguistic issue I could not understand on my own. Completing the Needs Assessment aided me in identifying a support network, as well as developing strategies to overcome barriers that could arise.

5.1.3 Emphasis on the Importance of Identifying a Support Network

I discovered through the Needs Assessment that I needed to establish a supportive speech community. I came to understand that I would need to build a community of people (i.e., other Wiyot people interested in learning Sulótalak, other indigenous language workers, language advocates, and supportive friends) that would support my language learning and teaching. They may not be my Sulótalak speech community, but they would become a support network that I could rely on to guide and advise me when I lost motivation or encountered a difficult learning task. Further, I pinpointed language revitalization organizations, programs, and trainings that I could reach out to or attend in order to receive training on activity/lesson plan creation and working with different technology, for example. The trainings were helpful; however, the connections I made with other indigenous language learners and teachers proved valuable. The people that I have met and worked with (e.g., faculty and participants in the Breath of Life conference, the faculty and participants at the Northwest Indian Language Institute, language teachers at neighboring tribal language programs, and the Live Your Language Alliance) have been instrumental in my work to reclaim my ancestral language and they have become integral to my support network.

5.2 Identifying Existing Resources

Ideally, an individual learning their ancestral language would have a language program to support their learning. Since a learner-teacher working in a SAP is most likely to be working on their own, it is important to have a series of steps to guide and identify potential material and resources. Defining people who contribute to aiding the learner-teacher in identifying resources available early on will assist the learner-teacher when they lose motivation and researching and

collecting language materials are both vital components of language learning. These materials could include existing language teaching materials created by the tribe or previous language teachers or linguistic materials located in libraries, museums, or archives. Most of these materials can be freely accessed by the public without being associated with a university or other academic institution, but it may take some extra effort to find these materials. Starting early and making connections with other language revitalization workers, advocates, and organizations will aid the learner-teacher in finding as many sources as possible.

Today, field notes, recordings, and other linguistic materials can be reformatted by institutional staff and made available to researchers. For instance, a previously inaccessible collection of field notes were made available to me electronically whereas before I could not even touch the original notes due to their delicate nature. Another example, Baldwin (2003), shares a story about a "17th -century Illinois manuscript" that had been "sitting in a tin box in a Canadian Jesuit archive for nearly three hundred years." The collection was located in 1999 and made available to researchers (p. 9).

From time to time, it may prove fruitful to recheck archives you had previously searched. Once lost documents are sometimes found and made available. Other times technology may aid in accessing materials.

5.2 Goals and Objectives Overview

Graves (2000) states that goals "are a way of putting into words the main purposes and intended outcomes of your course" and likens this thought to taking a journey where the destination is the goal. She describes objectives as "the different points you pass through on the journey to the destination" (p. 75). By setting goals the learner-teacher can move more easily

from one language skill to another. True, there may be difficulties in acquiring a specific skill and finishing a particular objective, but without setting some type of structure in place the learner-teacher may have difficulty acquiring the language ability that they aspire to achieve.

In its most basic form, Brown (1995) describes goals and objectives as what the program (in this case the indigenous language learner-teacher) wishes to accomplish "and particularly on what the students should be able to do" (p. 71). The learner-teacher should plan what they want to accomplish overall, but always keep focus on the language skills they want to be able to achieve at the end of each task.

5.2.1 Goals and Objectives Description

By listing goals and objectives, the learner-teacher will be more likely to keep herself/himself organized, motivated, and moving toward their identified language learning and speaking goals.

For the purposes of the Sulótalak Self-Apprentice Program, I have identified the following Goals:

1) To conduct myself in a culturally appropriate manner which includes traditionally introducing myself by stating my home community or ancestral village/town site (place names) and my family ancestry (familial terms);
2) Language use in daily activities that can be said in place of English words or phrases relating to eating, counting, colors, and animal terms; and
3) Fulfillment of spiritual beliefs and practices by learning to pray and make/learn a song.

For Goal #1, in the Wiyot community, and the neighboring tribal communities, it is an important cultural norm to be able to introduce oneself by stating your name, the names of your ancestors and how you are related to them, and the village/town site you are descended from. It is a norm to do this introduction when standing up to speak in front of people so that the Elders and cultural bearers in the group know who you are, who you are related to, and where you come from. This information may reflect the way people will listen to the words you speak or even inform someone about a potential relationship match between a family member and the speaker.

Addressing Goal #2, the replacement of common words and phrases used in daily activities with the ancestral language is important because it is one of the first steps a learner-teacher can take to reclaim their ancestral language in daily speech. This will not only help to motivate the learner-teacher, but the words and phrases will be learned more quickly because of everyday practice and use. By introducing eating utensils, counting, animals, and colors, the Sulótalak learner-teacher will be able to incorporate the new vocabulary immediately into everyday life.

Goal #3, the inclusion of a sacred and ceremonial lesson, took careful consideration. This type of lesson may not be appropriate in all tribal communities; however, it is one that is desired in the Wiyot tribal community. To have the ability to pray, sing a song, or conduct a ceremony in Sulótalak is very important to many Wiyot tribal citizens. When a survey of the Wiyot community was conducted several years ago, many people stated that learning to pray and sing a song in Sulótalak was an important piece of the language to learn and would, therefore, motivate many people to learn the Wiyot language and attend language classes. Conducting ceremonies in Sulótalak is due to several Wiyot and neighboring tribal communities who are

working together to revitalize some ceremonial dances together. Speaking in Sulótalak is vital to conducting these important ceremonies for the Wiyot People.

The Goals and Objectives below (see also Appendices 4 for complete Goals and

Goals and Objectives

Goals: Month Four

Activities:

Begin learning Activity Plan 3 and review Activity Plans 1and 2

Begin learning Activity Plan 4 and review Activity Plans 1, 2, and 3

Write a paper on the experiences over the last four months

Post to online blog

Begin learning Activity Plan 3 and review Activity Plan 1 and 2

Objective 1: Month 4

Learner-teacher will self-teach language Activity Plan 3 (place names) and be able to name at least 10 place names in their ancestral lands 100% of the time. Learner-teacher will continue to review and use the language learned correctly on a daily basis.

Begin learning Activity Plan 4 and review Activity Plan 1, 2, and 3

Objective 2: Month 4

Learner-teacher will self-teach Activity Plan 4 (eating utensils) and be able to say the names 100% of the time during all meals. Learner-teacher will continue to review and correctly use the language taught in Activity Plans 1, 2, and 3 100% of the time.

Write a paper on the experiences over the last four months

Objective 3: Month 4

Learner-teacher will write a reflection paper on the past four months of language work she/he completed and will have at least two people review and comment on the paper so that they can offer feedback and advice.

Post to online blog

Objective 4: Month 4

Learner-teacher will continue to post a journal entry on their blog at least two times per week.

Figure 2. Goals & Objectives

Objectives) show how a learner-teacher can create them to meet language learning goals. Language functions which can be quickly implemented to reclaim domains from English by using the Activity Plan, which will be discussed later, as a guide are: "Getting ready in the morning" and "Preparing breakfast." In these two activities, entire language chunks of Sulótalak can be used to replace English when washing ones face, brushing ones teeth or hair, getting dressed, cooking, and drinking, for example. These types of lessons will aid the learner-teacher in speaking in the ancestral language swiftly and proficiently because the activities are daily and the success of speaking daily will motivate their language learning.

5.2.2 Goals and Objectives in the Self-Apprentice Program

The Goals and Objectives I identified for my Self-Apprentice Program consider those of other Wiyot tribal citizens. It is my sincere hope that more people in my tribal community will want to speak Sulótalak, so I try to incorporate their goals and objectives in my SAP. I suggest starting with your own language learning goals and objectives and as you get better at creating them you will begin to see that your goals and objectives reflect other people's in your tribal community. If someone shows interest in learning and teaching your shared ancestral language, be sure to recruit them to help with planning and implementing more language learning classes.

5.3 Conceptual Syllabus Overview

Graves (2000) states, "conceptualizing content is a kind of syllabus in that it delineates what you will teach" and the syllabus can take many forms. For some people, the form can be a mind map, grid, list, or flow-chart." Graves continues, "Such a process can give you tools to manage and adapt the syllabus as a resource rather than be governed by it" (p. 38). Graves is

instructing language teachers on how to conceptualize a traditional classroom syllabus into a "mind map, grid, list, or flow-chart," and as an indigenous learner-teacher this concept should be taken one step further. Incorporating a culturally appropriate conceptual syllabus to guide language learning goals can help motivate learning. The Conceptual Syllabus took the form of a salmon and its lifecycle in this Project.

5.3.1 Conceptual Syllabus

I have chosen the salmon as the symbol of Sulótalak because it has been culturally important to the Wiyot People since time immemorial. The lifecycle of a salmon not only shows how salmon live and spawn, but the cycle can also inspire the story of how Sulótalak can be brought back to the Wiyot People (see full size Conceptual Syllabus in Appendices 5).

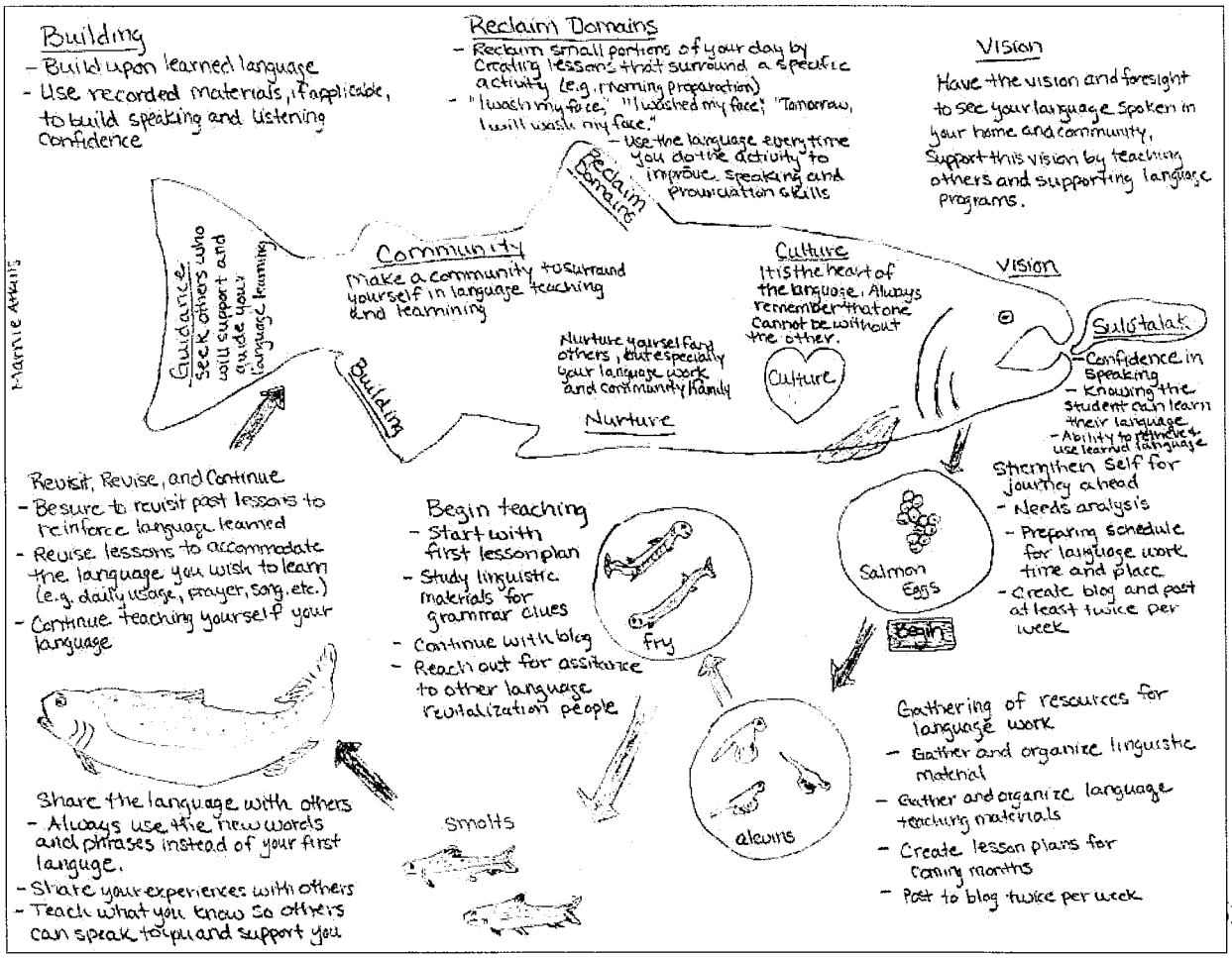

Figure 3. Conceptual Syllabus

In Figure 3, the Conceptual Syllabus begins at the head of the salmon with "vision." Vision represents confidence and strength for the long journey ahead, preparing a needs assessment to identify our strengths, weaknesses, partners, and resources that will aid us during our journey. As we gather our linguistic resources and organize them, we are laying the "eggs" that will turn into a salmon one day and nourish our language learning. During the alevin and fry stages, we begin teaching our ancestral language to ourselves, studying and learning as much as possible from the linguistic materials, we continue to write about our experiences in a journal or blog, and reach out for assistance when the path gets hard. As we enter the smolt stage of our journey we need to begin to share the language that we have learned with others so that they can support our own language learning, but also so that they can speak to us in the language, too. We must continually share what we know with family and friends or with a video blog speaking to ourselves, so that we can grow stronger in speaking our ancestral language daily. Finally, as in an adult salmon's life, we must revisit the places that we frequented in our early stages of language learning. Remember to revisit, revise, and continue working with the needs assessments, goals and objectives, benchmarks, and language activities. Create more of these to meet the next steps in your language learning process.

Above all, have the vision of your ancestral language being spoken in your home and, eventually, in your community. Support this vision by teaching others who wish to learn and encourage our community to join you or work to create a language program everyone can participate in. Remember, even reclaiming small portions of your daily activities or conversations from English, or other dominant language in your community, is something more than you had. "I wash my face," "I washed my face yesterday" can be reclaimed from English.

By speaking your ancestral language every time you do these activities you reinforce the learning. Before long, it will become natural to speak in the ancestral language before English. Build upon what you have learned and create materials for others. Build and share your library of language learning materials so that other learner-teachers have resources to learn from. Seek out others who can help guide and support you on your journey. These people can be other indigenous language learners and teachers, linguists, indigenous language advocates, and members of your tribal community.

5.3.2 Conceptual Syllabus in the Self-Apprentice Program

Creating the salmon and its lifecycle for my Conceptual Syllabus helped me in identifying the steps I need to take to continue my own learning of Sulótalak. I encourage other indigenous language learner-teachers to create their own conceptual syllabus that has cultural significance and value so that there is a culturally relevant context in which to situate the start of learning their ancestral language. By thoughtfully drawing and filling in the parts of the salmon and thinking about how the lifecycle of the salmon is tied to how I wish to learn and teach the Wiyot language, it brought a deeper understanding of the steps I need to take in order to reach my own language learning and teaching goals. The salmon not only nourishes me, but it helped me to find a way to make my ancestral language part of my daily life.

5.4 Syllabus Overview

A syllabus is used to keep a class on track for an allotted amount of time (e.g., weeks, months, terms, quarters) and provides a simple guide for students to adhere to what the teacher strives to accomplish in the set time limit. This is the same for the Self-Apprentice Program. In

this case, the Syllabus I include covers 17 weeks or roughly 4 months of learning. It is designed to be flexible and if the learner-teacher needs extra time on a particular task, then other tasks can be moved back and the syllabus can be revised to reflect these changes.

5.4.1 Self-Apprentice Program Syllabus

Of note, some learner-teachers may take longer to learn lessons while others may take a shorter time. The length of the Self-Apprentice Program depends on the learner-teacher's motivation, access to linguistic resources, ability to understand and learn from the linguistic materials, ability to form a support network, and many other factors.

Although the following Syllabus (see Figure 4) is designed and organized for learning Sulótalak, in other indigenous cultures it might be more appropriate to learn the basics (i.e., counting, animals, colors) before learning prayers, songs, and ceremonial names. This Syllabus is designed to be fluid and easily rearranged by the learner-teacher to accommodate their particular learning goals and objectives. (The complete Syllabus can be found in Appendices 6.)

Self-Apprentice Program Syllabus

Texts:

Wiyot Grammar by Gladys Reichard
The Wiyot Language by Karl V. Teeter
Wiyot Handbook I and Wiyot Handbook II by Karl V. Teeter and John D. Nichols

Week #	Task
1	• Complete questionnaire for Needs Assessment. • Research and connect with resources that the tribe and/or language revitalization community may offer.
2 - ongoing	• Research and gather language materials (written, recorded, videotaped).
3 - ongoing	• Organize all language materials for quick and easy access. • Use Audacity/Transcriber to organize the recorded materials; use as many identifying markers as possible for easy future retrieval (e.g., Tape/CD#, date of recording, speaker).
4	• Create blog and invite other people who work to revitalize languages to view and comment on it. • Post to online blog and discuss the challenges and successes of the past few weeks of researching. • Research potential language revitalization institutes that you can attend for further training. Suggested places to start: Advocates for Indigenous California Language Survival, American Indian Language Development Institute, and Northwest Indian Language Institute.
5	• Create Activity Plans for: greetings/partings, introduction of self, and place names. • Post to online blog and discuss the challenges and successes of the past week.

Figure 4. Self-Apprentice Program Syllabus

The SAP Syllabus is designed to organize language learning like traditional language course syllabi. Additionally, it is designed to support motivation of the independent student. In choosing to design a syllabus that is based on the learner's motivations, steady learning is anticipated to take place. The Syllabus organizes the indigenous language learner-teacher by tasks to complete. These tasks include organizing linguistic materials for easy retrieval, listening to recordings (if applicable), designing Activity Plans to teach from, writing in a journal/online blog, to teaching someone else what is learned. The organization is meant to guide the learner-teacher through the various duties they have to do to both learn and teach their language to herself/himself, while offering step-by-step suggestions on how one might organize their language learning goals and objectives.

5.4.2 Syllabus in the Self-Apprentice Program

In summary, the syllabus is a fundamental component to the SAP because it outlines, step-by-step, what the learner-teacher needs to accomplish. Where the Goals and Objectives give me a general overview of what I wish to accomplish, the Syllabus leads me through the steps to accomplish the identified Goals and Objectives.

5.5 Activities and Materials Overview

As mentioned earlier, Activity Plans and Materials support language learning. Instead of traditional lesson plans, I have chosen to reframe them as Activity Plans because activity suggests an emphasis on doing things and communicating in the language. By engaging the learner-teacher, who will be creating their own Activity Plans and Materials, in an activity, there will be a stronger connection to speaking, communicating the language to others, and retention.

Learning a grammar point can also be helpful, but when combined with more communicative language learning activities, the learner-teacher will have more opportunities to use the language.

5.5.1 Activities and Materials

In *Language Teaching Materials: Theory and Practice* (2010), Tomlinson states that "materials should:

- Expose the learners to language in authentic use.
- Help learners pay attention to features of authentic input.
- Provide learners with opportunities to use the target language to achieve communicative purposes.
- Provide opportunities for outcome feedback.
- Achieve impact in the sense that they arouse and sustain the learners' curiosity and attention.
- Stimulate intellectual, aesthetic, and emotional involvement" (p. 83).

When designing the Activity Plans and Materials, I attempted to meet each of the Tomlison's guidelines. In the first Activity Plan and Materials, I created a lesson that would "stimulate intellectual, aesthetic, and emotional involvement" (p. 83) by creating an Activity Plan to learn indigenous place names. The plan for this Activity is for the language learner to learn the place names at home and then with a map of the locations, visit the places, saying the names, and familiarizing herself/himself with where her/his ancestors lived. Not only does the learner-teacher re/connect to their ancestral homelands, but it also provides an opportunity - the important component of community building. By visiting their tribal government offices,

learners could do more research in the tribal archives or library; leave their contact information with a language program director or tribal administrator in case more language resources are found; or a language program is established. Connecting with community and land are key components in this Activity.

The Materials associated with this Activity, a map, is specific to each language learner's ancestral lands. Some maps mark sacred or sensitive areas and I would not want such a sensitive document made public (see Figure 5). Further, if you do not have access to a more detailed ancestral land map, a county map could be used to locate and associate place names for rivers, mountains, trails, and gathering places, for example.

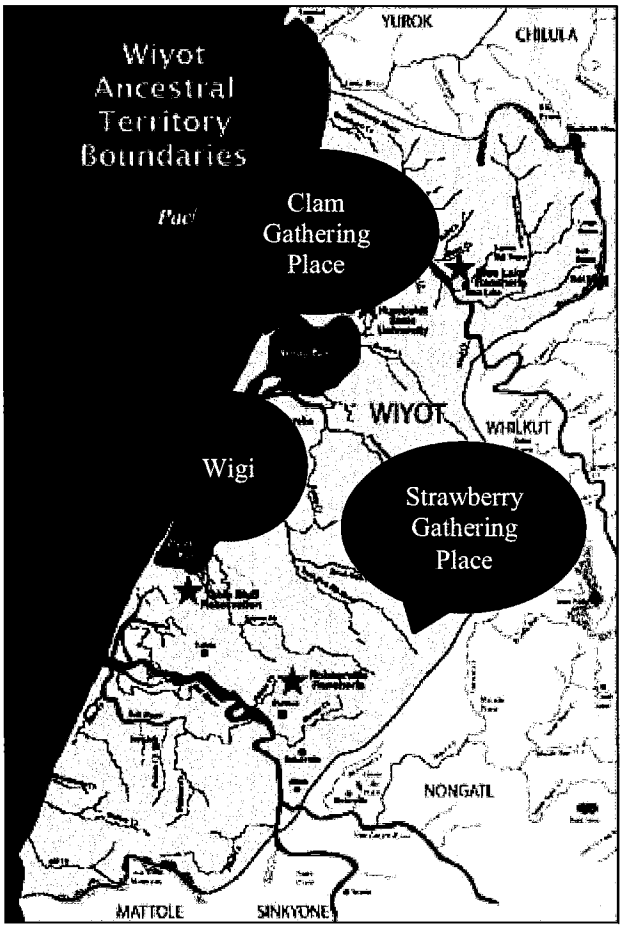

Figure 5. Map for Activity Plan 1

The second Activity Plan and Materials is formed around the domain of eating breakfast. When you think of eating breakfast there are many different themes that can be taught on this one subject. Are you preparing or are you eating breakfast? What food items are included in your breakfast? What utensils do you use when eating? For the Activity Plan, I chose to focus on eating utensils that could be used during breakfast for two reasons:

1) More than likely, I can use these same utensils during lunch and dinner, which will increase the usage of the terms which gives more opportunity for language production; and
2) I do not have some of the words (e.g., bacon or cereal) in my language, so I will need to find or create the words in order to design the next step of my Activity Plan.

Each day, time is allotted to review previous lessons in the Activity Plan to reinforce what was learned before introducing new topics and terms. I include prompt questions that are meant for a learner-teacher to "check-in" with herself/himself about how the lesson went, what worked, and what could be improved. Answers can be recorded in a learning reflection journal or online blog.

Other examples of activity plan topics could include: Greetings/Partings, Introduction of self, Counting to 10, Counting of Different Shapes and Sizes (in the Wiyot language, we count items differently if they are shaped round and flat or long and cylindrical), Animals, Colors, Getting ready in the morning, Preparing a meal, Names of ceremonies, and Prayers and Songs. Additionally, an SAP learner-teacher will need to develop activity plans that address how to work with and learn from linguistic materials (two examples are found in the Appendices). It is important to remember that the language learner-teacher is in charge of his own language topics

and how he wishes to learn them. As an active participant in designing her/his own Self-Apprentice Program, the indigenous language learner-teacher will have better success in learning their ancestral language.

5.5.2 Activities and Materials in the Self-Apprentice Program

An ongoing component of the Self-Apprentice Program will be keeping a language learning reflection journal and an online blog. These tools will help the learner-teacher stay on track and motivated because they will discuss their progress, or lack of, during the week. The journal should be written in daily after one to two hours of language work as suggested in the Syllabus. The online blog could be written in daily, if the learner wishes, but should be written weekly at a minimum. Further, the people identified as a support network by the learner-teacher should be invited to read and comment on the online blog on a regular basis. By reading and commenting on the online blog, the Native revitalization language workers, advocates, and teachers will be able to provide valuable input and support to the learner-teacher as they move through their language learning struggles and successes.

Every week, at a minimum, the learner-teacher should review their journal to see if there is a grammar point or language skill that gave them trouble. If there are any problem areas, the learner-teacher should work to correct them in the next cycle of lessons or in review lessons. Daily reflection or every time an activity or task is completed, provides an advantage to the learner-teacher in that, by reviewing their journal at a later time, they can identify problem areas and find strategies to correct or overcome the trouble areas. The journal is also used for writing the learners personal feelings and ideas about the lessons they are working through. At least once per month, the learner-teacher should reflect on the entirety of the progress that has been

made. Sometimes, when one looks back on a time where they had a particular frustration or problem and see that they made it through, they can appreciate the progress they have made, thereby reinforcing motivation.

The Activity Plan and Materials created for this Project were created with the idea that communicative language learning situated in a culture and place-based environment would be more appropriate for the indigenous learner-teacher (see Appendices 7 & 8). The first Activity Plan has the learner-teacher study and learn place names within their ancestral lands and culminates with a drive, walk, hike or bike in those areas or as many as can be reached, dependent upon the learner-teacher's ability and access. The second Activity Plan shows the learner-teacher how to learn and speak the words for eating utensils.

5.6 Language Learning Proficiency Benchmarks Overview

The Northwest Indian Language Institute (NILI) website states, "Benchmarks are a statement to students, teachers and parents of what students of NW Indian languages need to know and do in order to make progress toward proficiency in their languages" (NILI, 2012). One could think of benchmarks as a staircase - benchmarks get you to the top (your language goals) one step at a time by meeting each identified skill. Benchmarks can be used to gauge what speaking abilities should be at each level and aid in organizing the learner-teacher on how to reach the language goals they have set for herself/himself. These Benchmarks can be tailored to reach new proficiency goals as the learner-teacher progresses in their speaking ability.

5.6.1 Language Learning Proficiency Benchmarks

For this Project, I have adapted the language learning proficiency benchmarks from the Northwest Indian Language Institute, adapted them, and used them as an outline to guide the beginning indigenous learner-teacher to create their own Benchmarks (see Appendices 9). The other levels in the Benchmarks can be easily adapted for beginning, mid-level, and high level language speakers.

Beginning Speaker Skills in Level I of the Benchmarks that would describe a beginning student of Sulótalak are:

- **Listening Skills:** A Beginning student of Sulótalak will have stronger listening skills than speaking skills, and will be able to identify certain words, making inferences about what is being said (rather than more fully comprehending what is being said).
- **Oral Skills:** A Beginning student of Sulótalak will be able to introduce herself/himself, identify places and names on ancestral lands, identify common eating utensils, identify common animals, name the season/time of year and the ceremony(s) associated with the season/time of year, identify colors, and count to 10. (Because Sulótalak is a classifier language, the counting system reflects this by counting short, round things differently than tall, thin things; therefore, it may take a Sulótalak learner a little longer to learn to count.)
- **Culture Skills:** A Beginning student of Sulótalak learning their culture and language will be able to reflect through their own daily actions the values and beliefs of their tribal community; their sense of identity and self-esteem will be strengthened through speaking their language; and they will, through their language and culture, better understand and

relate to the world around them. Culturally knowledgeable students are rooted in the cultural heritage and traditions of their tribal community.

- **Literacy Skills:** It is important to note that reading and writing are literacy skills, not language skills. At the beginning level, reading and writing are deemphasized for some learners and emphasis on literacy will not be as important as other language skills. For a sleeping language like Sulótalak that uses linguistic archival materials to learn from, reading the language is a vital skill in language learning.
- **Reading Skills:** A Beginning student of Sulótalak will be able to recognize and identify letters of the alphabet, words, and phrases.
- **Writing Skills:** A Beginning student of Sulótalak will be able to use the alphabet to write their own language learning materials for use in class and at home.

There are six levels identified in the NILI Benchmarks so that the indigenous learner-teacher can have a guide to work from as their language proficiency increases and new skills need to be developed. These levels, (levels 1-5 in all), are: Beginning Speaker, Experienced-Beginner Speaker, Beginning Conversational Speaker, Good-Conversational Speaker, and Advanced Speaker. The Master Speaker level can "perform all language tasks" in the ancestral language "with ease and knowledge of a first or native language speaker" (NILI, 2010).

5.6.2 Language Learning Proficiency Benchmarks in the Self-Apprentice Program

Currently, I am a beginning level speaker. I know I am this level because I use words and phrases in Sulótalak. However, by using Benchmarks, I can create guiding steps to reach my language goals and evaluate my skill level accordingly at each step of the way. This ongoing

goal setting and skill assessment encourages both my language proficiency and motivation as a learner-teacher. In my own language learning and speaking goals, I aim to learn more Wiyot words and phrases, use them in place of English words and phrases, and teach what I know to my family members. However, with the Activity Plans I have created, I want to move from words and phrases to reclaiming a domain from English, as exemplified with the eating a meal Activity Plan. By speaking as much in Sulótalak as possible while eating breakfast, I have reclaimed the domain of eating breakfast from English, bit by bit. Tasks in this activity include language functions from Benchmarks 1 and 2 moving up towards Benchmark 3 - including simple conversation. It will take more work and thought in setting goals and objectives to reach this type of fluency. This challenge motivates me to meet the tasks needed to increase my language proficiency.

To summarize, a Self-Apprentice Program model supports language learners who will be teaching themselves their ancestral language. I have attempted to provide an outline for the SAP learner in this Chapter, with learning strategies and descriptions of how to implement the Needs Assessment; Goals and Objectives; Conceptual Syllabus; Syllabus; culturally appropriate and place-based Activities and Materials; and Language Learning Proficiency Benchmarks.

CHAPTER 6: CONCLUSION

6.0 Conclusion

In *When Is an "Extinct Language" Not Extinct?* (2008), Leonard defines "sleeping languages" as "those that are not currently known but that are documented, claimed as part of one's heritage, and thus may be used again." By no fault of their own, many indigenous people have lost the ability to speak in their ancestral languages. The usual and accustomed practice of passing language from one generation to the next has been interrupted by massacres, colonization, influences of a dominant language, and many other circumstances. However, some of these languages have written and recorded materials in archives, libraries, and museums around the world and it is from these documents and recordings that indigenous people yearn to reclaim their sleeping languages. If there is living descendants interested in speaking their ancestral language and they have the motivation to gather materials, create activities/lessons to learn from, and then teach what they know to others, they should be encouraged for their efforts. We should be supporting their work and providing opportunities for training in teaching methods, materials development, motivational strategies, and other pedagogical topics.

6.1 Summary of Project

The *Strategies for an Indigenous Self-Apprenticeship Language Learning Program* has been designed with the solitary indigenous language learner-teacher in mind. This learner-teacher has no living first language or fluent speakers and they are working to reclaim their sleeping languages from written and recorded materials. More often than not, these same learner-teachers face other challenges such as how to plan for their language learning, set goals

and objectives, develop curriculum, and assessing their language proficiency. The goal of this Project is to provide a model complete with sample documents and resources that the learner-teacher can use to begin the learning and reach their language speaking goals.

6.2 Limitations of Project

After reviewing Survey results, more detailed questions about language activities and materials used by respondents would have better informed the development of the Self-Apprentice Program, especially in the area of Activities and Materials. Several additional questions would have been useful to have, for example: 1) is your ancestral language a sleeping language; 2) are there Elder or master speakers of the language; and 3) are there any known living speakers, at any language proficiency level.

A final component that I wish would have been part of this Project is conducting a survey of indigenous language revitalization institutes, organizations, and programs to find out the resources and trainings they have available, specifically for the indigenous learner-teacher who is working from written and recorded linguistic materials. This is a very specific group of language revitalization workers, their needs are unique, and the tools and resources to aid in language reclamation could be quite specific and uncommon.

6.3 Suggested Future Research and Development

Addressing the items that have been identified in *6.2 Limitations of Project* would be a start towards future research and development of the Self-Apprentice Program. A survey of indigenous language revitalization institutes, organizations, and programs could be a beginning to identifying what services and tools they have available for indigenous learner-teachers.

In closing, I hope this Project will motivate other learner-teachers embarking upon the path of revitalizing a sleeping language. I encourage them to provide feedback as to how well the SAP worked for them. Receiving input will lead to a better developed SAP that could eventually meet the unique needs and challenges of the indigenous leaner-teacher community.

My own experiences with attempting to teach and learn Sulótalak have guided me in designing the SAP. I understand firsthand the challenges and gratification of being a learner-teacher and it is with this understanding that I respectfully present this Project. Hu'.

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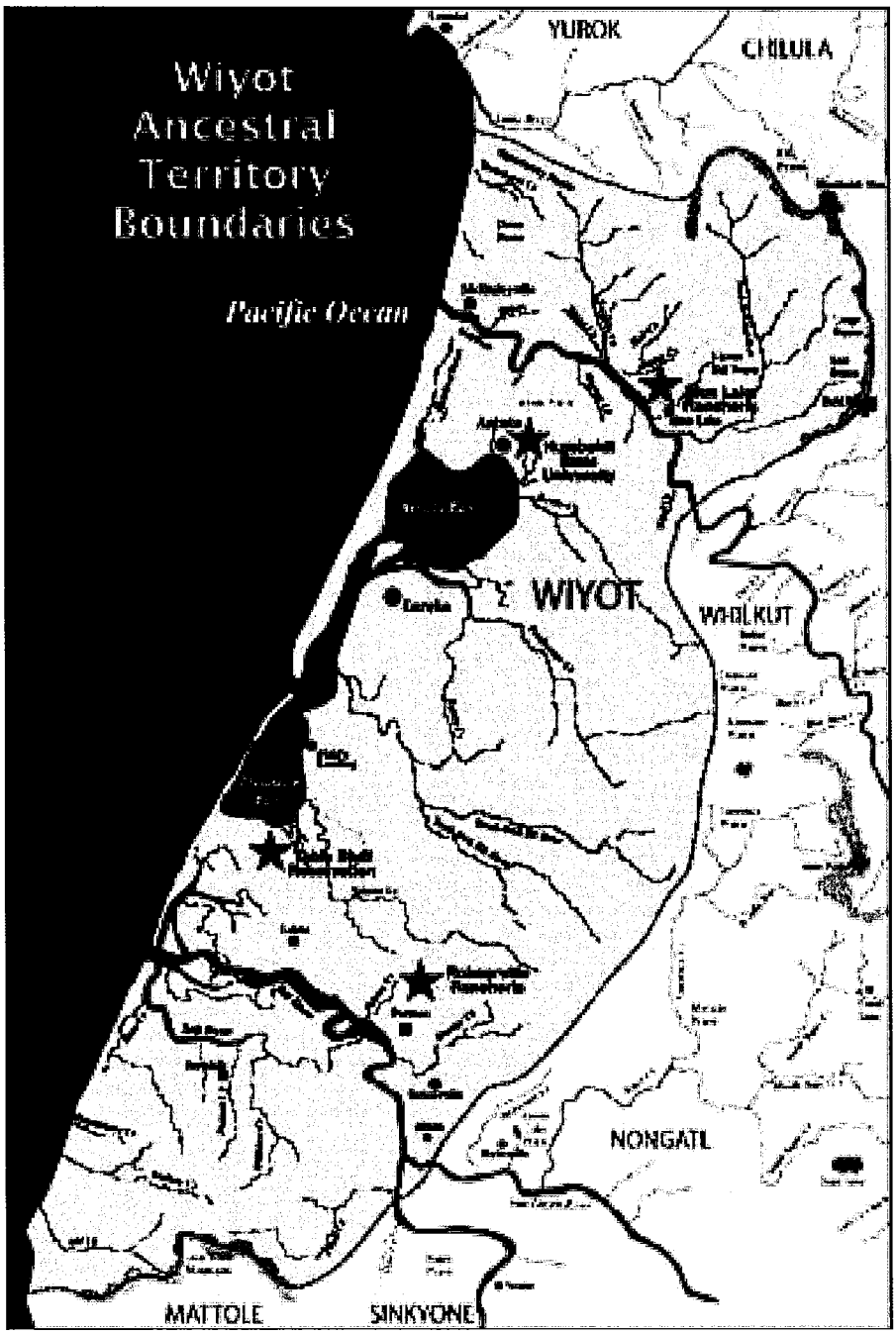
Appendices

Appendix 1: Map of Wiyot Ancestral Lands



Map courtesy of Honortax.org.

Native American Language Learning and Revitalization/Reclamation Methods Survey

You are invited to participate in a research study conducted by Mamie Atkins (matkins@uoregon.edu), a graduate student in the Native Language Teaching Specialization Program at the University of Oregon. The study is part of the project I am completing for my Master's degree. The research will help me understand how we could improve teaching and learning of Native American for people who are teaching themselves their ancestral language. This study hopes to address indigenous language revitalization teaching and learning methods and curriculum and materials development.

If you decide to participate, all you need to do is complete this short survey which should take approximately 20-30 minutes. Your participation is voluntary. If you do not wish to participate, please close the window now or return the survey to Mamie Atkins. Responses will be completely anonymous; your name will not appear anywhere on the survey. If you are filling out a paper survey, please do not put your name anywhere on the survey. Completing this survey, whether on paper or online, constitutes your consent to participate.

If you have any questions, please feel free to contact my faculty adviser Keli Yerian (541-346-8129). If you have questions regarding your rights as a research subject, contact the Office for Protection of Human Subjects, University of Oregon, Eugene, OR 97403, (541) 346-2510. This Office oversees the review of the research to protect your rights and is not involved with this study.

Thank you for your help!

With Respect,
Mamie

Language Learning Experience

1. What is your gender?

- ○ Female
- ○ Male
- ○ Other
- ○ Decline to state

2. What is your age range?

- ○ 18 - 25
- ○ 26 - 33
- ○ 34 - 41
- ○ 42 - 49
- ○ 50 - 57
- ○ 58 - 65
- ○ 66 - 73
- ○ 74 - 81

- ○ 82 - 89
- ○ 90 - 97
- ○ 98 - 105

3. Do you speak your ancestral language?

- ○ Yes
- ○ No

4. Do you speak other languages other than your ancestral language and English?

- ○ Yes
- ○ No

5. If yes, please list all the languages you speak.

6. What time in your life did you learn your ancestral language?

- ○ A child growing up (birth to 12)
- ○ A young adult (13 to 20)
- ○ An adult (21 or older)

7. Where did you learn your language? Please check all that apply.

- ☐ In the home
- ☐ In a community language class
- ☐ In school
- ☐ Master-Apprentice
- ☐ Immersion setting
- ☐ Self-taught (Example: learning from written or recorded materials without a master speaker)
- ☐ Other:

8. In your opinion, how well do you know your language?

- ○ Extremely fluent
- ○ Mostly fluent
- ○ Fairly well
- ○ Basic level

- ○ Only a few words or phrases for specific purposes
- ○ Other:

Benchmarks

Benchmarks are ways to gauge your language learning. Think of a staircase - Benchmarks get you to the top (your language goals) one step at a time (the Benchmarks).

9. Have you ever used benchmarks (or another type of assessment tool) to assess your self-taught ancestral language learning?

- ○ Yes
- ○ No
- ○ Other:

10. If you learned your ancestral language in a community class or school, does your program use benchmarks (or another type of assessment tool)?
If the community class or school has used another assessment tool, please list it in the "Other" space, if known.

- ○ Yes
- ○ No
- ○ I don't know
- ○ Other:

11. If you or your school/community class have used benchmarks (or other assessment tool) do you know what level you speak at?

- ○ Beginner (novice low)
- ○ Experienced beginner (novice mid)
- ○ Beginning conversational (novice high to intermediate low)
- ○ Good conversational (intermediate low to intermediate mid)
- ○ Advanced speaker (intermediate mid to high)
- ○ Master speaker
- ○ Other:

12. Do you agree with the benchmark assessment? Why or why not? Please explain.

13. If you teach yourself your language, do you use benchmarks or other assessment tool(s) to keep track of your language learning? Please describe how you assess your language learning below.

Language Listening, Location, and Input Frequency

14. How often do you speak your language?

- ○ Daily
- ○ Weekly
- ○ Monthly
- ○ During ceremonies or tribal activities
- ○ Other:

15. How often do you speak or use your language at the following locations or activities?

	Daily	Weekly	Monthly	Seasonally	Rarely or never
At home	○	○	○	○	○
At work	○	○	○	○	○
At ceremonies	○	○	○	○	○
Gathering, fishing, hunting	○	○	○	○	○
Tribal community activities	○	○	○	○	○
Other cultural activities, please indicate below	○	○	○	○	○
On the phone	○	○	○	○	○
Email	○	○	○	○	○
Texting	○	○	○	○	○
Facebook/MySpace /Other Social Media, please indicate below	○	○	○	○	○
Other, please indicate below	○	○	○	○	○

15a. Please indicate "other cultural activities" answer here.

15b. Please indicate "other social media" answer here.

15c. Please indicate any "other" answers here.

16. How often do you hear your language spoken?

- ○ Daily
- ○ Weekly
- ○ Monthly
- ○ During ceremonies or tribal activities
- ○ Other:

17. How often do you hear your language spoken in the following places?

	Daily	Weekly	Monthly	Seasonally	Rarely or never
At home	○	○	○	○	○
At work	○	○	○	○	○
At ceremonies	○	○	○	○	○
Gathering, fishing, hunting	○	○	○	○	○
Tribal community activities	○	○	○	○	○

	Daily	Weekly	Monthly	Seasonally	Rarely or never
Other cultural activities, please indicate below	○	○	○	○	○
On the phone	○	○	○	○	○
Other, please indicate below	○	○	○	○	○

17a. Please indicate "other cultural activities" here

17b. Please indicate "other" answer(s) here

Language Learning Materials/Textbooks

18. If you learn your language in a community class or school, does your class use a textbook to teach the language?

- ○ Yes
- ○ No
- ○ Other:

18a. Please describe the textbook, if applicable.

19. If you learn your language in a community class or school, does your class use other materials than a textbook?
For example, the teacher creates original materials to teach students.

- ○ Yes
- ○ No
- ○ Other:

19a. Please describe the materials, if applicable.

20. Is your textbook or materials culture-based or place-based?
For example, do you learn your language based around a specific cultural activity (weaving, ceremony, etc.) or place-based activity (gathering, fishing, etc.)?

21. What are your favorite or most helpful parts of the textbook/materials you use in class?

22. Do you have suggestions for improvement of the textbook/materials? If so, please explain.

23. If you learn your language on your own and/or teach yourself or your family and friends,

do you use a textbook to teach/learn your language? Please describe.

24. If you learn your language on your own and/or teach yourself or your family and friends, do you use materials to teach/learn your language? Please describe.

25. If you create your own materials to teach/learn your language are they culture-based and/or place-based in nature? Please describe.

This is the end of the survey.

Thank you for taking the time to complete this survey. I appreciate your thoughtful responses and time. Without your participation, I would not be able to continue the writing for my Project. Thank you!

Submit

Appendix 3: Needs Assessment

Name	Marnie Atkins
Language(s) spoken	English
Length of time studying Native language	Approximately 5 years (not full time).
Educational background	Bachelor's degree; Master's degree in progress.
Do you go to school or work?	Yes, both.
Are you married or single?	Single.
Do you have children or others you care for?	Yes.
Do you have a tribal language program you can work with?	Yes, the Wiyot Tribal Language Program.
Are you in close proximity or do you have easy access to a language teacher?	No, the tribe is in California. I could work via email or phone calls with the current Language Program Coordinator.
Are there other language revitalization organizations that you could receive support or assistance from?	Yes, the Northwest Indian Language Institute and the Advocates for Indigenous California Languages Survival. Maybe the Live Your Language Alliance.
Are there currently linguistic materials available on your language? If yes, list.	Wiyot Grammar by Gladys Reichard Wiyot Grammar by Karl Teeter Wiyot Concordance I & II by Karl Teeter Various word lists gathered by various linguists, ethnographers, anthropologists (unsure of linguistic applicability at this time).
What types of experience do you have with technology (hardware and software)?	Fair to good. Microsoft Word, PP, Excel; Audacity; some Miromaa; some Transcriber; web design/maintenance; video and audio editing.
Based on the language learning levels, what level of language learning do you consider yourself at?	Beginner.
Do you have access to language lesson plans?	No, they must be created.
Do you have access to text or grammar books about your language?	Sort of. There are grammars written for linguistic study, but are not easily accessible for people who don't have a lot of experience working with linguistic materials.
Do you know other language revitalization workers? If so, who and are they willing to offer support?	Yes, people who also work on their revitalizing their ancestral languages and language advocates like people who work at AICLS, LYLA, or NILI.
How will you reach out to the people you listed and what kind of information would you ask of them?	Via email and phone calls. I would ask them if I could call or email them periodically to ask for insight into a particular grammar or lesson issue that may arise.
Why do you want to learn your language?	I want to learn my language so that I can think and speak in Wiyot. I want to be able to teach others and then talk with them in our ancestral language. I think it is important for me to learn my language because it is will be satisfying spiritually and I will be able to understand my place in the world and conduct myself in a respectful way.
In priority order, list the language skills you would like to learn.	Greetings/partings; Introducing self; Prayer(s); Requests (e.g., Hand me the glass, Go there)
In priority order, list the grammar points you wish to learn.	None really. I just want to be able to ***use*** Wiyot to communicate. I presume I'll learn grammar points as I learn the different language skills.

Appendix 4: Goals and Objectives

Length of Sulótalak Program: 4 months

Objectives of Sulótalak Program: 1) Collect linguistic materials and organize; and
2) To meet or exceed the Sulótalak Program Benchmarks for a beginning language learner

Goals, organized by month: One each month

Goals: Month 1

Activities:

Create an online blog

Conduct Needs Assessment on self and/or participant(s)

Begin collecting linguistic materials

Post to online blog

Create an online blog

Objective 1: Month 1

Learner-teacher will create an online blog and invite other language revitalization teachers, learners, and advocates in order to receive periodic feedback, advice, guidance, and moral support to the learner-teacher. Posts about language/research questions, request for advice, writings about interesting or difficult language learning situations, and other experiences the learner-teacher has had they learn their language.

Conduct Needs Assessment on participant(s)

Objective 2: Month 1

Learner-teacher will complete the Needs Assessment to gain knowledge about their language situation and needs.

Begin collecting linguistic materials

Objective 3: Month 1

Learner-teacher will begin collecting all linguistic materials that can be found and organize them in a way that is affordable and accessible for future language Activity Plans.

Read linguistic materials

Objective 4: Month 1

Learner-teacher will begin to familiarize herself/himself with the linguistic materials by reading them to see if they can understand the content and, in instances when the content is difficult, the student will reach out to her/his language revitalization support network.

Analyze linguistic materials and correct, if needed

Objective 5: Month 1

Learner-teacher will analyze the linguistic materials for problem areas or incomplete information to ensure that there is enough material to begin language learning activities.

Post to online blog

Objective 6: Month 1

Learner-teacher will post a journal entry on their blog at least two times per week.

Goals: Month Two

Create Activity Plans and Materials to self-teach the following topics:

1) Greetings/Partings
2) Introduction of self
3) Place names
4) Eating utensils
5) Counting to 10
6) Animals
7) Colors
8) Getting ready in the morning
9) Preparing breakfast
10) Names of ceremonies
11) Prayers and Songs

Post to online blog

Create materials and lessons to self-teach the listed topics

Objective 1: Month 2

Learner-teacher will gather materials (photos, drawings, actual items) applicable to each Activity Plan and use the Activity Plan template to create language learning activities based on the listed topics or their own identified topics.

Post to online blog

Objective 2: Month 2

Learner-teacher will continue to post a journal entry on their blog at least two times per week.

Goals: Month Three

Activities:

Begin learning Activity Plan 1

Begin learning Activity Plan 2 and review Activity Plan 1

Post to online blog

Begin learning Activity Plan 1

Objective 1: Month 3

Learner-teacher will self-teach language Activity Plan 1 (Greetings/Partings) and be able to greet others in her/his language 100% of the time.

Begin learning Activity Plan 2 and review Activity Plan 1

Objective 2: Month 3

Learner-teacher will self-teach language Activity Plan 2 (Introduction of Self) and be able to introduce herself/himself in the language 100% of the time. Learner-teacher will continue to review and use the language learned daily.

Post to online blog

Objective 3: Month 3

Learner-teacher will continue to post a journal entry on their blog at least two times per week.

Goals: Month Four

Activities:

Begin learning Activity Plan 3 and review Activity Plans 1and 2

Begin learning Activity Plan 4 and review Activity Plans 1, 2, and 3

Write a paper on the experiences over the last four months

Post to online blog

Begin learning Activity Plan 3 and review Activity Plan 1 and 2

Objective 1: Month 4

Learner-teacher will self-teach language Activity Plan 3 (Place Names) and be able to name at least 10 place names in their ancestral lands 100% of the time. Learner-teacher will continue to review and use the language learned correctly on a daily basis.

Begin learning Activity Plan 4 and review Activity Plan 1, 2, and 3

Objective 2: Month 4

Learner-teacher will self-teach Activity Plan 4 (Eating Utensils) and be able to say the names 100% of the time during all meals. Learner-teacher will continue to review and correctly use the language taught in Activity Plans 1, 2, and 3 100% of the time.

Write a paper on the experiences over the last four months

Objective 3: Month 4

Learner-teacher will write a reflection paper on the past four months of language work she/he completed and will have at least two people review and comment on the paper so that they can offer feedback and advice.

Post to online blog

Objective 4: Month 4

Learner-teacher will continue to post a journal entry on their blog at least two times per week.

Appendix 5: Conceptual Syllabus

Appendix 6: Syllabus

Texts:

Wiyot Grammar by Gladys Reichard

The Wiyot Language by Karl V. Teeter

Wiyot Handbook I and Wiyot Handbook II by Karl V. Teeter and John D. Nichols

Week #	Task
1	• Complete Needs Assessment. • Research and connect with resources that the tribe and/or language revitalization community may offer.
2 - ongoing	• Research and gather language materials (written, recorded, videotaped).
3 - ongoing	• Organize all language materials for quick and easy access. • Use Audacity/Transcriber to organize the recorded materials; use as many identifying markers as possible for easy future retrieval (e.g., Tape/CD#, date of recording, speaker).
4	• Create blog and invite other people who work to revitalize languages to view and comment on it. • Post to online blog and discuss the challenges and successes of the past few weeks of researching. • Research potential language revitalization institutes that you can attend for further training. Suggested places to start: Advocates for Indigenous California Language Survival, American Indian Language Development Institute, and Northwest Indian Language Institute.
5	• Create Activity Plans for: Greetings/Partings, Introduction of Self, and Place Names. • Post to online blog and discuss the challenges and successes of the past week.
6	• Create Activity Plans for: Eating Utensils, Counting to 10, and Animals. • Post to online blog and discuss the challenges and successes of the past week.

7	• Create Activity Plans for: Colors, Getting Ready in the Morning, and Preparing Breakfast. • Post to online blog and discuss the challenges and successes of the past week.
8	• Create Activity Plans for: Names of Ceremonies and Prayers and Songs. • Post to online blog and discuss the challenges and successes of the past week.
9	• Begin Activity Plan 1: Greetings/Partings. • Begin Activity Plan 2: Introduction of Self. • Review Activity Plan 1. • Post to online blog and discuss the challenges and successes of the past week. • Conduct a mini Needs Assessment to inform what you have accomplished so far, what may need changing or correction, and how the changes/corrections will reflect on the next steps.
10	• Begin Activity Plan 3: Place Names. • Review Activity Plans 1 and 2. • Begin Activity Plan 4: Eating Utensils. • Review Activity Plans 1, 2, and 3. • Post to online blog and discuss the challenges and successes of the past week.
11	• Begin Activity Plan 5: Counting to 10. • Review Activity Plans 1 and 2. • Begin Activity Plan 6: Animals. • Review Activity Plans 3 and 4. • Post to online blog and discuss the challenges and successes of the past week.
12	• Begin Activity Plan 7: Colors. • Review Activity Plans 1, 2, 3, 4, 5, 6, and 7. • Post to online blog and discuss the challenges and successes of the past week.

13	• Begin Activity Plan 8: Getting Ready in the Morning. • Review Activity Plans 4 and 5. • Begin Activity Plan 9: Preparing Breakfast. • Review Activity Plan 6 and 7. • Post to online blog and discuss the challenges and successes of the past week. • Conduct a mini Needs Assessment to inform what you have accomplished so far, what may need changing or correction, and how the changes/corrections will reflect on the next steps.
14	• Begin Activity Plan 10: Names of Ceremonies. • Review Activity Plans 8 and 9. • Post to online blog and discuss the challenges and successes of the past week.
15	• Begin Activity Plan Eleven: Prayers and Songs. • Review Activity Plans 8, 9, 10, and 11. • Post to online blog and discuss the challenges and successes of the past week.
16	• Review all 11 Activity Plans. • Post to online blog and discuss the challenges and successes of the past week. • Travel around your ancestral lands, especially where you know place names, gathering areas, and ceremonial places (if appropriate); if you don't live in your ancestral lands, plan a visit and meet with someone at your tribe to talk about cultural issues and your language work.
17	• Conduct a new Needs Assessment to help guide you on your next steps. What changes or corrections can be made? What worked? What didn't work? Have your language learning goals and objectives changed? How will you address these changes, if applicable? Are there other people who you can reach out to in order to support your language learning needs?

Sample Activity Plan 1

Sulótalak Self-Apprentice Language Lesson
Activity Plan 3: Place Names

Materials: Flash cards with place names written on them; Map marked with place names.

Time	Activities	Materials
7 min	Review of Sulótalak sound system/orthography • The learner will pronounce each sound and refer to recordings for clarification	Orthography
7 min	Review of Plan 1: Greetings/Partings • The learner will practice the greetings/partings phrases	Greetings/Partings vocabulary/phrases
7 min	Review of Plan 2: Introduction of Self • The learner will practice the introduction phrases	Introduction vocabulary/phrases
5 min	Break	
15 min	Begin Activity Plan 3: Place Names • While pointing at the map, learner will pronounce the name of each place on the map • If known, learner will create a flash card with a picture of the place on it to quiz herself	Place names vocabulary
10 min	Update online blog • Use prompt questions, if necessary	Blog, prompt questions
51 min	Total time of Activity 3: Place Names	

Optional Directions 1:
If learner-teacher has the means and ability, they should walk, hike, bike, or drive to the places on the map in order to re/connect with their ancestral homelands. If appropriate, learner should also connect with their tribal government offices, tribal administrator, or language program manager to build a language learning support network.

Optional Directions 2:
If the learner-teacher knows of other language learners who share the same ancestral language, the learner-teacher could call or video chat with the other learner. The learner-teacher should share the map with the other learner via email prior to the phone call or video chat session. During the call/video chat session, each person takes turns naming the place names. After discussing and reviewing the language, each learner can take turns quizzing each other by turning the map over while one person quizzes the other.

Optional, Resource Considerations: The trip to the ancestral homelands and/or tribal community could be quite expensive. This part of the Activity Plan should be considered optional for the learner. However, if the learner-teacher knows of other tribal citizens who wish to learn their ancestral language, they can contact them and complete *Optional Directions 2* (see above) with the other learner.

Optional, Time Considerations: Time on this Activity could significantly increase and depends on how far the learner lives from their tribal community.

Prompt Questions:

1. Describe the activity you completed today. Was it easy or difficult? Explain.
2. Will you find real application for the words and phrases you learned in this activity? Explain.
3. What would you change about this activity? Explain.
4. If you worked with another language learner over the phone or video chat, what worked and what did not work? How could the session be improved for the next time?
5. Did it help to work with another person on this activity? Explain.

Sample Activity Plan 2

Sulótalak Self-Apprentice Language Lesson
Activity Plan 4: Eating Utensils

Materials: Flash cards for vocabulary (spoon, fork, knife, plate, cup) and a table with a spoon, fork, knife, plate, and cup on it.

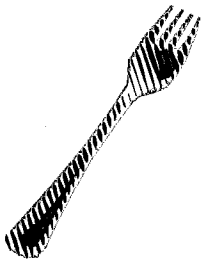
Time	Activities	Materials
7 min	Review of Sulótalak sound system/orthography • The learner will pronounce each sound and refer to recordings for clarification	Orthography
7 min	Review of Plan 1: Greetings/Partings • The learner will practice the greetings/partings phrases	Greetings/Partings vocabulary/phrases
7 min	Review of Plan 2: Introduction of Self • The learner will practice the introduction phrases	Introduction vocabulary/phrases
7 min	Break	
7 min	Review of Plan 3: Place Names • The learner will practice pronouncing place names	Place names vocabulary
15 min	Begin Activity Plan 4: Eating Utensils • The learner will pronounce the names of each eating utensil while they pick each utensil up and hold it • As the learner eats their meal each utensil should be used and the Sulótalak word spoken • By holding the utensils and using them, it will help the learner have a real connection with the item and the word	Eating utensils vocabulary and pictures and actual items set on table and a meal of choice
10 min	Update online blog • Use prompt questions, if necessary	Blog, prompt questions
60 min	Total time of Lesson 4: Eating Utensils	

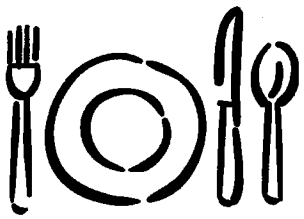
Optional Directions 1:
Teach what you know. Invite a person who has been supportive of your language learning efforts over to your house for a meal. During the meal, teach them the words for spoon, fork, knife, plate, and cup. If applicable, also teach them phrases such as "pass me the/your plate," "this is your/my cup," "where is the fork" and other useful phrases. Use the words and phrases throughout the meal to support your language learning.

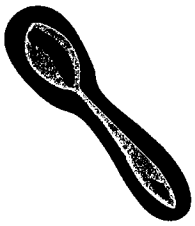
Prompt Questions:
1. Describe the lesson you learned today. Was it easy or difficult? Explain.
2. How and when will you use the words and phrases you learned in this activity? Explain.
3. What would you change about this activity? Explain.
4. If you invited someone over for a meal, what worked and what did not work? How could the teaching/learning meal be improved for the next time?
5. Did it help to have another person participate in this activity? Explain.

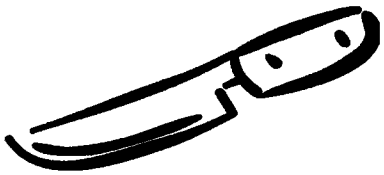
Appendix 8: Activity Plan Materials

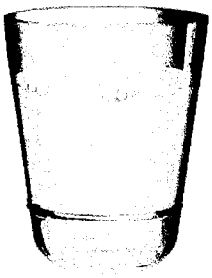
Sample Activity Plan 2: Materials - Breakfast Eating Utensils

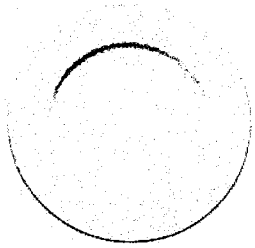












Sample Activity Plan 3: Collate and match audio files with texts

Sulótalak Syllabus
Working with Linguistic Materials

Text: *Wiyot Handbook I* and *Wiyot Handbook II* by Karl V. Teeter and John D. Nichols

Goal: Organize, collate, and match audio files with texts in Wiyot Handbooks I and II.

Week #	**Task**
Week 1 8/19 - 8/25	**Find and organize recorded texts** Find as many recorded texts as can be identified on recordings. Use Audacity and/or Transcriber to organize the recordings by title of text and as many identifying markers as possible (e.g., CD #, date of CD, speaker, etc.).
Week 2 8/26 - 9/1	**Text 1 analysis** Pick one of the organized recorded texts and begin analyzing. Analysis of the text should be a line-by-line write up in Sulótalak and English.
Week 3 9/2 - 9/8	**Text 2 analysis** Pick one of the organized recorded texts and begin analyzing. Analysis of the text should be a line-by-line write up in Sulótalak and English.
Week 4 9/9 - 9/15	**Text 3 analysis** Pick one of the organized recorded texts and begin analyzing. Analysis of the text should be a line-by-line write up in Sulótalak and English.
Week 5 9/16 - 9/22	**Text 4 analysis** Pick one of the organized recorded texts and begin analyzing. Analysis of the text should be a line-by-line write up in Sulótalak and English.
Week 6 9/23 - 9/29	**Text 5 analysis** Pick one of the organized recorded texts and begin analyzing. Analysis of the text should be a line-by-line write up in Sulótalak and English.
Week 7 9/30 - 10/06	**Text 6 analysis** Pick one of the organized recorded texts and begin analyzing. Analysis of the text should be a line-by-line write up in Sulótalak and English.

Week 8 10/07 - 10/13	**Text 7 analysis** Pick one of the organized recorded texts and begin analyzing. Analysis of the text should be a line-by-line write up in Sulótalak and English.
Week 9 10/14 - 10/20	**Analyze texts 1 through 7** Analyze texts 1 through 7 and create a word and phrase list of 20 common words/phrases.
Week 10 10/21 - 10/27	**Analyze texts 1 through 7** Analyze texts 1 through 7 and create a word and phrase list of 20 more common words/phrases.
Week 11 10/28 - 11/03	**Final project** Using the created word/phrase list create a short story of at least 5 sentences.

Sample Activity Plan 4: Text Analysis

Sulótalak Activity Plan
Text Analysis

Topic 1: Find and organize at least seven Sulótalak texts recorded by Karl V. Teeter

Topic 2: Analyze one of the organized texts and write line-by-line the meaning in Sulótalak and English

Class Level:
Listening Skills - Level 1, Beginner
Oral Skills - Level 1, Beginner
Culture Skills - Level 1, Beginner

Number of Learners: 1 or more

Content Objectives:
Topic 1 - Organize at least seven (7) Sulótalak texts previously recorded by Karl V. Teeter of the last Sulótalak speaker, Della Prince.

Topic 2 - Choose one of the texts and analyze the text by writing line-by-line the meaning of the words in Sulótalak and then an English translation.

Language Activity Plan Objectives:
Topic 1 - Organization of as many recordings as possible. Karl Teeter did not organize the story/texts in any particular order. Organization of these materials will aid the current and future Sulótalak learners when they wish to work with the recorded texts.

Topic 2 - The analysis of the text will help language learners to understand the structure of stories and narratives while introducing new Sulótalak vocabulary and phrases.

Language Activity Plan Goals:
Topic 1 - Organization of Sulótalak recordings for current and future language learners.

Topic 2 - Learner-teacher will understand new Sulótalak vocabulary, phrases, and story/narration structure.

Key Vocabulary:
The number or actual vocabulary is unknown at this time, but will most likely be in the hundreds.

Materials/Equipment:
CD recordings of stories
Wiyot Handbook I and *Wiyot Handbook II* by Karl V. Teeter and John D. Nichols
Audacity and/or Transcriber software programs
Word and Excel software programs
Headphones
External hard drive
Personal listening device such as an iPod or other MP3 player

Topic 1	**Activities**
	Learner-teacher will listen to CDs and find corresponding texts in *Wiyot Handbook II*. Repeat this task until at least seven texts have been identified and verified by listening to the story on the CD and compared with the story in the *Wiyot Handbook II*.
	Learner-teacher will review stories and recordings for accuracy and to be sure that the recorded story and text of story are the same. If available, have another language learner, teacher, advocate, or linguistic supporter review for accuracy, too.
Topic 2	**Activities**
	Learner-teacher will analyze the text of the stories and write the meaning of each word/phrase in each sentence in Sulótalak and then English.
	Learner-teacher will review stories and recordings for accuracy of the recorded story compared to the line-by-line Sulótalak and English translations. If available, have another language learner, teacher, advocate, or linguistic supporter review for accuracy, too.

Sulótalak Program
Benchmarks for Beginning Speaker Skills (Level I)

Listening Skills: A **Beginning** student of Sulótalak will have stronger listening skills than speaking skills, and will be able to identify certain words, making inferences about what is being said (rather than more fully comprehending what is being said).

Beginning Sulótalak Speaker		
Goals	*Topics*	*Accuracy (for assessment purposes)*
Students will be able to comprehend words and familiar phrases about the topics.	Introduction of Self, Place Names, Eating Utensils, Animals, Times of the Year, Names of Ceremonies, Count to 10, Identify Colors	Students will be able to demonstrate their language understanding when asked questions about learned topics by the teacher during the weekly review of the language learned in the previous week.

Oral Skills: A **Beginning** student of Sulótalak will be able to introduce herself/himself, identify places and names on ancestral lands, identify common eating utensils, identify common animals, name the season/time of year and the ceremony(s) associated with the season/time of year, count to 10, and identify colors.

Beginning Sulótalak Speaker		
Goals	*Topics*	*Accuracy (for assessment purposes)*
Students will be able to use memorized words and phrases, everyday expressions and identify familiar objects.	Introduction of Self, Place Names, Eating Utensils, Animals, Times of the Year, Names of Ceremonies, Count to 10, Identify Colors	Students will demonstrate adequate speaking ability by: 1. Responding to questions without asking for more than 2 repetitions for clarification/comprehension. 2. Showing some conformity to the pronunciation system.* 3. Conveying a message which is generally understandable to the person asking the question (there may be hesitations and pauses which interfere with comprehension).
* Pronunciation Students will begin to: 1. Develop ability to produce sounds 2. Develop confidence in producing sounds 3. Develop skills to make routine the production of sounds as they become natural	Targets (for example): 1. Ejectives 2. Complex consonants 3. Vowel length distinction 4. Emphatic phrases	Students will demonstrate adequate speaking ability by: 1. Showing growing conformity to the pronunciation system. 2. Pronouncing words with accuracy 25% of the time.

Culture Skills: A **Beginning** student of Sulótalak learning their culture and language will be able to reflect through their own daily actions the values and beliefs of their tribal community; their sense of identity and self-esteem will be strengthened through speaking their language; and they will, through their language and culture, better understand and relate to the world around them. Culturally knowledgeable students are rooted in the cultural heritage and traditions of their tribal community.

Beginning Sulótalak Speaker		
Goals	*Topics*	*Accuracy (for assessment purposes)*
Students will know: 1. Learned words and phrases 2. Songs 3. Dances 4. Gestures	Introduction of Self, Place Names, Eating Utensils, Animals, Times of the Year, Names of Ceremonies, Count to 10, Identify Colors	1. Students will be able to demonstrate their cultural understanding when asked questions about topics by Elders and teachers 2. Students will be able to demonstrate their cultural understanding in various places within the community.

Literacy Skills: It is important to note that reading and writing are literacy skills, not language skills.

Reading Skills: A Beginning student of Sulótalak will be able to recognize and identify letters of the alphabet.

Beginning Sulótalak Speaker		
Goals	*Topics*	*Accuracy (for assessment purposes)*
Students will be able to recognize letters, special symbols, words, and familiar phrases about the topics.	Introduction of Self, Place Names, Eating Utensils, Animals, Times of the Year, Names of Ceremonies, Count to 10, Identify Colors	Students will be able to demonstrate their language understanding when reading words or simple phrases and questions about topics.

Writing Skills: A Beginning student of Sulótalak will be able to use the alphabet to write their own flashcards or Talking Cards for use in class and at home.

Beginning Sulótalak Speaker		
Goals	*Topics*	*Accuracy (for assessment purposes)*
Write letters and special symbols of the alphabet. Write memorized words and basic phrases.	Introduction of Self, Place Names, Eating Utensils, Animals, Times of the Year, Names of Ceremonies, Count to 10, Identify Colors	Students will be able to use letters and special symbols of the alphabet to create flashcards or Talking Cards for use in class and at home.

Appendix 10: Indigenous Language Learning Organizations, Programs, and Resources

*Not a complete list.

[AC]quisition [O]f [R]estored [N]ative [S]peech (ACORNS) - Software package that allows language instructors and students easily to prepare and execute files containing language lessons.
http://cs.sou.edu/~harveyd/acorns/index.php

Advocates for Indigenous California Language Survival (AICLS) - Fosters the restoration and revival of indigenous California languages so that they may be retained as a permanent part of the living cultures of native California.
http://www.aicls.org/

American Indian Language Development Institute (AILDI) - Provides critical training to strengthen efforts to revitalize and promote the use of Indigenous languages across generations.
http://aildi.arizona.edu/

Administration for Native Americans (ANA) - Promotes self-sufficiency for Native Americans by providing discretionary grant funding for community based projects, and training and technical assistance to eligible tribes and native organizations.
http://www.acf.hhs.gov/programs/ana/index.html

Audacity - A free, easy-to-use and multilingual audio editor and recorder for Windows, Mac OS X, GNU/Linux and other operating systems. You can use Audacity to: record live audio; convert tapes and records into digital recordings or CDs; edit Ogg Vorbis, MP3, WAV or AIFF sound files; cut, copy, splice or mix sounds together; change the speed or pitch of a recording; and more.
http://audacity.sourceforge.net/

Boardmaker - Lets you create valuable printed materials, like communication boards, sequences and schedules. Easy-to-use features let you design your own materials, with symbols supported in 44 languages, and choose the topics, symbols, labels, colors borders, languages and more.
http://www.mayer-johnson.com/boardmaker-software/

Comic Life - Lets you create comics, teaching materials, flash cards, and other materials that can be used to teach language and is easy to use. It has a free 30-day trial.
http://comiclife.com/

Endangered Language Fund (ELF) - Founded in 1996 with the goal of supporting endangered language preservation and documentation projects by supporting work on endangered languages through funding grants to individuals, tribes, and museums.
http://www.endangeredlanguagefund.org/

Indigenous Languages and Technology (ILAT) - A discussion list is an open forum for community language specialists, linguists, scholars, and students to discuss issues relating to the uses of technology in language revitalization efforts.
http://www.u.arizona.edu/~cashcash/ILAT.html

Indigenous Language Institute (ILI) - Provides vital language related services to Native communities so that their individual identities, traditional wisdom and values are passed on to future generations in their original languages.
http://www.indigenous-language.org/

Live Your Language Alliance (LYLA) - Located in northern California along the Pacific Coast, the organization was formed by local Native language workers, advocates, and tribal language program representatives to support the language revitalization efforts of the Tolowa, Karuk, Yurok, Hupa, Tsnungwe, Wiyot, Mattole, and Wailaki peoples.
http://liveyourlanguagealliance.org/

Miromaa - A software program which was developed to aid in language preservation, reclamation and dissemination work that is an easy to use, user friendly database to help you gather, organise, analyse, and produce outcomes for your language work.
http://www.miromaa.org.au/

Mogwi Dhan Indigenous Linguists Network - Mogwi Dhan Indigenous Linguists Network is a newly launched informal network comprised of people from Indigenous nations all over.
http://www.fliln.net.au/

Northwest Indian Language Institute (NILI) - Provides Native language teachers and community members with training in language teaching, materials and curriculum development, benchmarks creation, and linguistics.
http://pages.uoregon.edu/nwili/

Resource Network for Linguistic Diversity (RNLD) - Aims to advance the sustainability of indigenous languages and to increase the participation of Indigenous peoples in all aspects of language documentation and revitalisation through training, resource sharing, networking, and advocacy.
http://www.rnld.org/

Transcriber - A tool for assisting the manual annotation of speech signals. It provides a user-friendly graphical user interface for segmenting long duration speech recordings, transcribing them, and labeling speech turns, topic changes and acoustic conditions.
http://trans.sourceforge.net/en/presentation.php

Language Vitality and Endangerment - Document by UNESCO describing the state of indigenous languages and discusses "an urgent need in almost all countries for more reliable information about the situation of the minority languages as a basis for language support efforts at all levels."
http://www.unesco.org/culture/ich/doc/src/00120-EN.pdf

[W]ord [O]riented [L]inguistic [F]ramework (WOLF) - Provides an easy to use framework where linguists can create indigenous dictionaries with a user friendly interface.
http://cs.sou.edu/~harveyd/wolf/index.php