



STRATEGIC PLAN For Dakota and Ojibwe Language Revitalization in Minnesota

VOLUNTEER WORKING GROUP ON DAKOTA AND OJIBWE LANGUAGE REVITALIZATION AND PRESERVATION

**February 15, 2013
Report to the Legislature**

As required by MN Law

Presented by representatives from

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Mdewakanton - *Shakopee Mdewakanton Sioux Community*
Pezihutazizi Oyate - *Upper Sioux Community*
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Asabiikone-zaaga'igan - *Bois Forte Band of Chippewa*
Gaa-waabaabiganikaag - *White Earth Band of Ojibwe*
Gaa-zagaskwaajimekaag - *Leech Lake Band of Ojibwe*
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Misi-zaaga'iganiing- *Mille Lacs Band of Ojibwe*
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Nah-gah-chi-wa-nong - *Fond du Lac Band of Lake Superior Chippewa*

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Thanks and Introduction

Ojibwe: *Niwii-miigwechiwi'aanaanig gakina netaa-anishinaabemojig, gekinoo'amaagejig, ogimaag, miinawaa abinoojiinyag gaa-naadamaagewaad gii-ozhibii'amowaad gaa-inendamowaad dawaaj ge-izhichigeyang ji-bimaadiziiwinagak gidinwewininaan. Miinawaa sa go gaye niminwaabandaamin gakina gegoo ezhichigewaad anishinaabeg aazhaa endazhiikangig anooj igo gegoo weweni sa go ji-ayaamang inwewin gaa-in'anoonigooyang ji-bimiwidooyang. Miziwekamig manidoog ogii-ina'oonaawaan bemaadizinijin bebakaan inwewinan. Mii onow gaa-izhi-miinigoziyang wenji-apiitendamang apane.*

We want to thank all of the fluent speakers, teachers, leaders, and youth who helped by writing their thoughts about the best course of action to keep our languages alive. We are grateful for everything the indigenous people have already done in the past—so much work so that we would have our languages that we were given to carry.

Across the globe, the spirits gave different people different ways of speaking. And these are the ones we were given, why we always hold them in such high regard.

Dakota: *Ate Wakan Tanka, tokedked unnipi kte he unkokiyakapi. Taku untapi kte he unkipazopi. Toked waceunkiyapi kte he unkokiyakapi. Nakun toked wounhdakapi kte he unkokiyakapi. Ini ti wan unk'upi. Tokedked unpi kte he unkokiyakapi. Canunpa wan unk'upi. Tokedked unk'unpi kte he unkipazopi. Hena owas hnuh wiyaye yanke do. Hena un wopida do. Wambdi Wapaha*

The Creator gave us a recipe to live by and told us how to use it. We were shown what to eat. We were told how to pray to Him. Also we were told how to speak in Dakota: from the heart and with humbleness. We were given a church. We were told how to use that church. We were given a pipe synonymous with a bible and told how to use it well. These are all alive and there. For those, we are thankful.

In reading this strategic plan it may be beneficial to note not only that American Indian language is critically important to the people, but to also acknowledge that the language has never been fully appreciated by mainstream society.

According to American Indian oral history, language was a gift from the Great Spirit, the Creator. Most Indian people believe that, since the language came from the Great Spirit, and since they have cared for it, preserved and protected it over the ages, it belongs to them. Even though Indians had no written history, they survived because they relied on the information contained in the language established by earlier generations. The language then, helped keep an account of events and experiences to form an oral history -- the **true history** of American Indians, passed down from generation to generation by the people. The retention of this history is so important to the people that many regard it as a “sacred history” because it contains legends and creation stories; specific language for ceremonials, sacred songs and information for rituals that are still used to this day, the same as they were long ago.

The true essence of Indian language is scantily evident in the literature, thus it lacks legitimacy in the contemporary peer-review process; never making it to the literature. Unless change occurs, the future for American Indian ways of life and ways of knowing will remain outside the knowledge of America’s social institutions and without meaning within the confines of contemporary ways of thinking. American Indian language defines the origin of the people; thus it defines who they are not only in terms of personal identity, but as tribal identities as well. Much of the meaning of Indian language is lost in attempts at translation or interpretation. As a result, much of the American Indians reality and oral history is misunderstood by mainstream society. Indian language forms the crucible of how American Indians see the world; in essence it forms their worldview and philosophy.

At the center of rescuing and preserving Indian language is the important task of **honoring its integrity**. Indian language loses much of its meaning in translation to English. Moreover, the language learning and teaching must be understood in the manner where it is not distorted through trying to wedge it into public institutions and many of their rigorous rules, regulations and policies. To appreciate and gain further recognition of how important American Indian language is to the Indian people, the very soul of the language must be acknowledged. This requires listening and appreciation for the testimony and effort given to and by the Dakota and Ojibwe Language Workgroup.

**STRATEGIC PLAN
For Dakota and Ojibwe Language Revitalization in Minnesota**

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Overview: The History of Language Loss

Land, culture, and language are inextricably-connected components of Dakota and Ojibwe identity.

To us, **land is not real estate**. We are surrounded by a system based on property, but for American Indians, land is something else – something more. It is **a universe of connections among a particular people and a specific place on earth**.

Our rich, complex relationships with the natural world form the basis of our unique **cultural identity**. And those relationships are preserved and embodied most fully in our **languages**.

Language defines who we are as Dakota and Ojibwe people. Everything that makes up our distinctive cultural identities – our family and political structures, the way we move through the natural world, our historical connections to the past and collective aspirations for the future – are reflected in our languages. Language is not merely one of many Dakota or Ojibwe cultural assets; language embodies our cultures. Our languages offer distinctive, irreplaceable, ultimately untranslatable ways of knowing the world.

For hundreds of years, the history of our land, our culture and our language was an experience of loss. Most Americans know something about our land loss: as our homeland was transformed into U.S. **property** – a single, narrow relationship between people and place – a lot of material wealth was generated.

But our relationship to the natural world, more than territory, was the true target of destructive policies pursued by the U.S. – taking our homelands through debt payments, fraud and military force; assigning our communally-held land to the ownership of individual tribal members; removing our children to boarding schools where our languages were forbidden; forced dependence on the U.S. government and repeated attacks on our own sovereignty. These were coordinated elements of an attempt to break our cultural relationships, to destroy ways of knowing. So our land, our culture and our languages have been endangered.

During the 19th Century, in exchange for territory, the

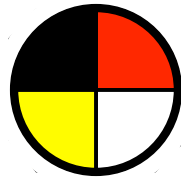
U.S. ominously assumed a trust responsibility for the education and welfare of American Indian people. For more than 100 years, this responsibility was transgressed by policies intended to destroy our identities. In fact, obliterating our cultures and languages was considered for decades to be the *enlightened alternative* to more brutal measures. The motto of the Carlisle Indian Industrial School (the first government run boarding school for American Indian children, 1879) was “Kill the Indian, save the man;” it was not a metaphor.

By 1900, Carlisle founder R. H. Pratt could report of his students that “they have been systematically taught self-repression.” This system of shame contributed significantly to creating the crisis point at which our languages now stand. Generations of American Indians, as a means of protecting their children, replaced their Indigenous language with English. Generation by generation, our languages have become ever more endangered, a development accelerated by the insistence

of a mass-media, consumer driven American culture on English as a requirement for participating in the economic, social, and political life of the country.

Yet after more than a century of these policies, our languages survive.

This hemisphere was once enriched by the presence of many indigenous languages, each based on deep connections to place. Many of these languages are already gone, and it is now up to us to ensure that the world is not impoverished further by the loss of Dakota and Ojibwe ways of knowing the world.



It is impossible to understand American Indians in their contemporary setting without first gaining some knowledge of their history as it has been formed and shaped by the Indian experience with Western civilization. Many of the customs and traditions of the past persist in the minds and lives of Indians today and have been jealously preserved over the several centuries of contact with non-Indians as the last remaining values that distinguish Indians from people around them.

-- Vine Deloria, Jr.

Overview: Recent History of Language Revitalization

Over the past several decades, advocates from tribal and urban American Indian communities within the borders of Minnesota have spearheaded a resurgence in interest and activity surrounding the revitalization of Dakota and Ojibwe languages. Recognizing the centrality of language to the survival of their cultures and the health of their communities, Dakota and Ojibwe people and their allies have worked tirelessly to keep these languages alive.

They have faced imposing challenges: isolation; lack of material and emotional support; complex and vacillating government policies; frustrations and disappointments. But the actions outlined in this Strategic Plan are conceivable because of successes that advocates have willed into being. Because of their dedication, we have workable models for immersion programming, curriculum development, master apprentice programs, teacher training.

The federal policies that assaulted our languages were officially repudiated by the government in 1990, with the passage of the Native American Languages Act. Not long after this development, the Dakota Ojibwe Language Revitalization Alliance (DOLRA) was formed under the auspices of the Alliance of Early Childhood Professionals. This group has worked to protect local languages and overcome the isolation that has typically beset language revitalization efforts. Members of the group have been active also in shaping public policy related to language revitalization.

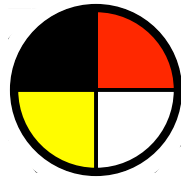
In 2006, the importance of saving Indigenous languages was recognized in the passage of the federal Esther Martinez Native American Preservations Act, which funds immersion programming. State policies educational standards have also increasingly recognized the value of Dakota and Ojibwe language and culture to the heritage of Minnesota.

In 2009, DOLRA successfully secured a commitment from the Minnesota Legislature for support of language revitalization. The State provided funding for two immersion schools, a pool of funds for distribution to local language revitalization projects, and a Work Group of representatives from Dakota and Ojibwe communities and state institutions. The Minnesota Indian Affairs Council, comprised of leaders from tribal governments, stepped up to ensure accountability in the use of state funds, and to provide staff for the Work Group and grant program.

State funding has supported language learning in community settings, in immersion schools and other educational organizations from pre-school to university. These projects have been invaluable, both in terms of their impact on community life and for the lessons gained from the implementation of such diverse programming. A list of grantees is provided in an appendix.

The Work Group was charged with studying the condition of Dakota and Ojibwe languages and the climate in which they are maintained. Over two years, the Work Group surveyed community members, collected information on successful revitalization efforts around the world, and gauged support for language revitalization. The resulting report to the legislature, entitled *Dakota and Ojibwe Language Revitalization and Preservation in the State of Minnesota*, was submitted in 2011.

Subsequently, state funding for immersion schools and grassroots projects was renewed, and the Work Group was charged with creating a long-range plan for language revitalization. This Strategic Plan is the result.



The plan is built on the foundation of:

- The work of advocates such as DOLRA members.
- The lessons learned from scores of projects funded during the past three years.
- The 2001 report to the legislature, which serves as a SWOT analysis for the plan.
- Extensive familiarity with language instruction, public policy, and community life provided by members of the Work Group and presenters to the Group.

Continued planning, and the implementation of the actions outlined here, will require even broader knowledge and more diverse perspectives, from groups such as DOLRA, the Tribal Nations Education Committee, and the Work Group --- and most fundamentally through the involvement of as many fluent speakers of Dakota and Ojibwe as possible.

Overview: Strategic Plan Summary

The Work Group has identified several requirements for language revitalization:

- **Partnership building.** We intend to activate and broaden the relationships needed to relocate our languages at the center of community life, and to demonstrate the broad benefits of revitalizing our languages.
- **Funding.** The actual work of language revitalization is undertaken on a local level; while funding is not the only -- or even primary -- factor in success, activists need financial support. This plan calls for raising funds for specific activities, and distributing funds widely.
- **Technical assistance.** Ojibwe and Dakota community members and the institutions that interact with language revitalization can benefit from two-way information sharing.
- **Advocacy.** Our languages -- and the people who speak them -- are undervalued throughout society, even within our own communities. Languages are living things in need of nurturing; our plan calls for advancing the position of our languages in public life, and for supporting those individuals who take up the challenging work of language revitalization.
- Most importantly, we need **culturally-grounded methods** for leadership, evaluation and planning that keep language revitalization within the context of ***Dakota and Ojibwe ways of knowing the world.***

A vision for language revitalization

“Dakota and Ojibwe are spoken and valued as vibrant, living and thriving languages throughout Minnesota.”

Goals and Objectives

Goal: Improve opportunities to learn Dakota and Ojibwe languages

- **Objective:** Improve immersion programs
- **Objective:** Improve language instruction in non-immersion school settings
- **Objective:** Broaden family and community-based language learning

Goal: Create more teachers.

- **Objective:** Create master-apprentice programs
- **Objective:** Improve teacher training
- **Objective:** Engage community members in teaching and teacher training

Goal: Create and improve access to language materials

- **Objective:** Record first speakers
- **Objective:** Support the development and use of “free choice” learning options
- **Objective:** Establish a clearinghouse for access to language materials

Goal: Make Dakota and Ojibwe languages more important in public life

- **Objective:** Create a greater presence for Dakota and Ojibwe languages in tribal and mass market media.
- **Objective:** Promote the use of Dakota and Ojibwe language signage.
- **Objective:** Educate funders and other decision makers about the importance of Dakota/Ojibwe language revitalization.
- **Objective:** Work with tribal governments to articulate the need, and to secure support, for language revitalization.

Goal: Sustain language revitalization

- **Objective:** Improve funding for immersion schools and grassroots projects.
- **Objective:** Develop an independent language institute to plan, implement, assess and advocate for language revitalization efforts.
- **Objective:** Place language in a culturally-grounded context of community well-being.

Section Two:

Goals Objectives Summary of Work Group Discussion Action Steps

Preface: Cultural Context for Strategic Plan

- Language learning – and teaching -- need to be evaluated using culturally-specific standards. These standards have yet to be identified and formalized.
- Language revitalization must be guided by culturally grounded models for leadership and community involvement. These models are not in operation.
- Language must be integrated into all areas of community life to build cohesion and carry our people through the next generation with strength and grace. These connections among different aspects of community life have been broken.

Saving our languages is the same as preserving our identity as Dakota and Ojibwe people. It requires the restoration of traditional relationships, shaped for a contemporary world, that have always been central to healthy community life. Fortunately, we still have access to knowledge about those traditions. But time is short.

We have the expertise to develop culturally grounded standards and assessment models that can be used to evaluate the effectiveness of our efforts. This expertise must be combined with cultural values and traditions to ensure that our efforts are realizing their fullest potential to restore the wellbeing of Dakota and Ojibwe communities.

The Strategic Plan calls for a focused effort to develop and apply cultural grounded standards and leadership models to all aspects of language revitalization.

Goal:
Improve opportunities to learn Dakota and Ojibwe languages

Healthy, living languages are learned initially from family members and peers. This learning takes place conversationally in the home, and is reinforced throughout the wider community.

For Dakota and Ojibwe people, however, the transmission of our languages from generation to generation in the home is at the breaking point. For the time being, most language learning –especially for young people – are focused take place in schools and other formal instructional settings; the restoration of the home as the place where languages are learned is a longer-term goal.

Hundreds of schools within the borders of Minnesota offer introduce students to a few words of Dakota or Ojibwe language, often as part of more general classes on American Indian cultures. While all opportunities to learn about our cultures are important, these “exposure” activities – which total a few hours over the course of a year -- are not part of language revitalization, which must focus on continual increases in language proficiency among learners.

Less common are Dakota and Ojibwe classes that treat these subjects as world languages. Such classes, which include degree programs at the University of Minnesota Duluth and at Fond du Lac Tribal and Community College, start learners on their path toward language proficiency. The Strategic Plan recognizes the need to support those teachers who are laboring in isolation in schools that often undervalue their work, and who have limited access to teaching materials.

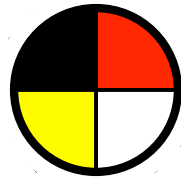
The crisis in Dakota and Ojibwe languages also requires more intensive learning. No endangered language has been successfully revitalized without ***immersion programming***. Immersion gives students the opportunity to engage in language learning for extended periods of time in which only the target language is spoken. Immersion offers the possibility that students will not only learn the words of a language, but will gain the world view that a language embodies.

Immersion ***schools*** conduct formal classroom instruction across the curriculum in the target language. Such schools require long-term commitments from families to generate the full benefits of language learning, and are challenged by state and federal teacher

licensure requirements. (See Appendix.) But there is no short cut to gaining language proficiency, and immersion schools are currently the most direct opportunity to engage school-age children in language learning for enough time to gain basic language proficiency. The Strategic Plan calls for additional support for four immersion schools, including steps to overcome the isolation and share the workload that immersion school instructors face day after day, year after year.

Immersion schools are important at this time, as one way that our communities can express their commitment to language. The goal remains to restore language learning to all areas of community life.

--Work Group member



Language camps such as Concordia Language Village and other programs at institutions of higher learning offer shorter-term immersion experiences for language learners, and merit financial support to augment the income they earn from student registration.

Beyond the classroom, language revitalization requires the engagement of families and community members in language learning – both for their own benefit as individuals and members of tribal nations, and to support their young family members who are enrolled in language classes. More informal ways to engage families and community members in learning Dakota and Ojibwe – e.g. language tables that encourage conversation, technology that allows students to share their lessons with families – are an important step to restoring language learning to its proper place: the family, and other settings where people live, play and work.

OBJECTIVES:

Improve immersion programs.

Improve language instruction in non-immersion school settings.

Broaden family and community-based language learning.

Goal: Improve opportunities to learn Dakota and Ojibwe languages

Objective: Improve immersion programs

The most fundamental factor in the success of language revitalization is community engagement. At the current time, ***immersion schools*** offer a promising focus for the aspirations of those community members who want our cultures to survive into the future. These schools operate at the intersection of two vital concerns – the health of our languages, and the well being of our children as cherished Dakota and Ojibwe community members.

Immersion schools ***today*** provide the primary opportunity for new generations of Dakota and Ojibwe children to develop the level of proficiency that will save our languages over the long haul. Everyone involved in this effort recognizes that immersion schools are not an end in themselves, but a necessary step toward moving languages to their rightful place at the center of community life ***over the next generation***.

In one sense, successful language immersion programming is relatively expensive. It requires low student-to-teacher ratios; immersion schools must meet teaching requirements that are antithetical to indigenous world views and often require two teachers to provide adequate instruction in a single subject; infrastructure – transportation, meals, etc. – must be created from scratch.

In another sense, however, immersion programming is relatively inexpensive, because it addresses the consequences of a large scale, long-term assault on indigenous languages– and we know that wasn’t cheap. It costs more to fix something than to break it, and the U.S. devoted significant resources over generations to the goal of destroying our languages. Immersion programs are the lynch pin of an effort to save both Dakota and Ojibwe – and they cost less in total per year

than a pro baseball player makes. In addition, second-language “acquisition” of the kind produced in immersion schools has been closely tied to increased academic achievement.

Two Ojibwe-language immersion grade schools currently operate within the borders of Minnesota. Charter school funding has been secured to plan a Dakota-language immersion grade school in the Twin Cities. Southwestern Minnesota, where most first speakers of Dakota live, has been the site of past efforts to create an immersion school, and offers a promising venue for immersion programming given adequate funding and community support.

Immersion school teachers are the warriors on the front line of language revitalization. They tailor their teaching to the needs of specific students, creating teaching materials on the run. They fill all the roles needed to run a school in addition to teaching their classes – while working continually to increase their own language proficiency. Their day-to-day work is a prayer that language, the foundation of their community, can be saved in the face of overwhelming odds. Supporting immersion programs is a cornerstone of this Strategic Plan.

Shorter-term immersion programs ranging from pre-schools to summer camps also are ready to provide language instruction if stable funding can be secured. The Strategic Plan calls for the creation of funding pools to which immersion programs can apply for support.

“The time I spend learning the language takes away from time I spend teaching the language.”
--Immersion school teacher

Action: Promote information sharing among immersion programs by:

- Establishing a fund of \$150,000 per year to support development and sharing of immersion curricula.
- Creating a network of personnel from immersion programs and grantees who work in immersion settings.
- Creating handbooks for starting, maintaining and growing successful immersion programs.

Action: Adequately fund immersion schools by:

- Doubling public funding of immersion schools.
- Creating a pool of \$3,000,000 per year to plan, stabilize and expand immersion school programming in both Ojibwe and Dakota languages.

Action: Support other immersion programs by establishing a fund of \$300,000 per year to support language camps and other immersion activities.

Goal: Improve opportunities to learn Dakota and Ojibwe languages

Objective: Improve language instruction in non-immersion school settings

In scores of sites within the borders of Minnesota, language instructors are teaching Dakota and (more frequently) Ojibwe as world languages. These classes are focused on increasing language proficiency among students – the primary aim of language revitalization. But several important issues impinge on the potential impact of these classes.

Unlike the case with other languages, *no preK-12 “scope and sequence” standards* inform the instruction of Dakota and Ojibwe. This situation perhaps reflects a general perception in the educational system that our languages are somehow less important than Chinese or Spanish. But addressing the situation is not simple: the “standards” for how our languages are learned cannot be imposed from outside our community; and those few skilled, credentialed Dakota and Ojibwe-speaking professionals who could contribute to developing culturally-grounded standards that are recognizable to the educational establishment are already stretched thin by the daily demands of teaching our languages.

The *absence of standardized curricula* for Dakota and Ojibwe classroom instruction is not necessarily a shortcoming: one size does not fit all; classroom exercises should be tailored to the needs of diverse communities of learners. But as a result, instructors currently must develop their own teaching materials or pay for such materials out of their own pockets, an extra burden for professionals who are often isolated in settings where their work is undervalued.

The convoluted history of Dakota and Ojibwe relations with the U.S. and the State of Minnesota has given rise to a spider’s nest of regulations concerning “Indian education.” Some of these regulations mandate that

districts with a minimum number of American Indian students must offer Indigenous languages if community members request it. But the number of Dakota and Ojibwe speakers with state teaching credentials is limited, and community members often aren’t aware that classes should be available. Training and technical assistance would help Dakota and Ojibwe communities make better use of existing opportunities by assisting them in navigating educational bureaucracies.

Successful language classes at times depend on fluent speakers who don’t have four-year teaching credentials, either as guests in the classroom, or as people with eminence licensure or community expert status. In some cases these individuals, who are the treasures of their community, aren’t treated with the respect they deserve. So the plan calls for assisting schools and school districts in developing protocols for how to treat elders and other Dakota and Ojibwe speakers.

Classroom instruction would also benefit from action steps listed elsewhere in this report. Two of the most important are:

- Creating greater opportunities for teachers to continually increase their own language proficiency.
- Careful development of culturally-grounded standards to guide the teaching and assessment of student progress in Dakota and Ojibwe language classes.

Action: Deliver technical support to teachers, community members and speakers who work in schools, by:

- Facilitating communication among all Dakota/Ojibwe language instructors within the borders of Minnesota.
- Providing advocacy and training to activists/community members who want to establish local Dakota/Ojibwe language classes.
- Developing protocols for respectful treatment of first speakers in schools.

Action: Establish a fund of \$50,000 per year to which language teachers can apply to cover costs of material needs for classes.

Goal: Improve opportunities to learn Dakota and Ojibwe languages

Objective: Broaden family and community-based language learning

Language revitalization is the process of returning language to its rightful place at the center of community life. Behind all of the goals in this Strategic Plan is the necessity to reintroduce the home as the place where languages are transmitted from generation to generation. This is the hallmark of living, vibrant languages, and the starting place from which our languages can reach their fullest potential to strengthen cohesive, healthy communities.

At the current time of crisis, schools have taken the lead in teaching languages and training new language teachers. Schools are complex systems that require attention and resources for the time being, but if in another generation the only place to learn Dakota or Ojibwe is a classroom, language revitalization will be stalled.

Every goal in this Strategic Plan includes some measure to engage families and community members in language revitalization, of support for families and communities. The action steps listed below focus on extending the impact of student enrollment in language classes to their family members, and creating opportunities such as language tables where Dakota and Ojibwe people can practice their language skills.

A wide variety of learning resources are already available to families, but are underutilized. Some families can benefit from greater awareness of these resources, from simple lists and labels with practical words and phrases to more sophisticated learning materials. Technology offers opportunities for students to bring lessons into the home, where other family members can support their children's learning and learn themselves. It also enables instructors with language proficiency to help pre-schools, health clinics and other community settings benefit from distance learning.

**My grandson came to the language so he could understand what was happening in ceremonies
--Dakota elder**

Traditional cultural practices go hand in hand with language revitalization. Learning Dakota or Ojibwe and the ways of knowing the world that these languages embody deepens communal understanding of ceremonies and other activities that give us our unique collective identities. Part of language revitalization, therefore, involves recognizing all traditional practices – but especially those that incorporate our languages – as important components of language revitalization.

Action: Support language instruction in community settings by:

- Advocating for language instruction in pre-schools with Ojibwe and Dakota students.
- Using Skype and other technologies to support pre-school teachers who incorporate Dakota and Ojibwe language into their work with children.
- Establishing a fund of \$150,000 per year to support use of Dakota and Ojibwe languages in pre-schools.
- Establishing protocols for successful language tables, and a fund of \$50,000 per year to support new language tables.
- Promoting use of “free choice” learning options in homes and community settings.
- Supporting language learning in health clinics and other settings where the well being of individuals and our communities can benefit from the strengthening of our ways of knowing the world.

Action: Provide advocacy, technical support and recognition for community engagement in language revitalization by:

- Publicly recognizing ceremonies and cultural practices that use Dakota and Ojibwe languages as vital elements of language revitalization.
- Conducting a biennial survey of Dakota and Ojibwe community members, and holding annual community discussions, to gather community perspectives on strategic planning, local definitions of success in language revitalization, and avenues for further activities.
- Distributing technology to families to support and learn from members who participate in language programs.

Goal: **Create more teachers**

More teachers are needed to revitalize Dakota and Ojibwe languages. As with other world languages, training teachers for classroom instruction is, in itself, a daunting challenge that will take years to address. But for endangered languages creating teachers requires even more than formal training.

The federal government has designated American Indian Language and Culture as a “teacher shortage area” for Minnesota. Addressing this shortage is more than a simple matter of recruiting college students; few degree programs exist for teaching Dakota and Ojibwe, and there are no degree programs at all for language teachers at levels beyond grade school. Developing more training programs, setting standards for language instruction, and establishing continuing education opportunities for degreed teachers will take years of effort and changes to the Minnesota educational system.

In addition, the successful recruitment of teachers requires economic incentives: jobs for Dakota and Ojibwe language teachers must be grown while the degree programs that produce them are developed.

Fortunately, models are in place for improving teacher training and getting more teachers into classrooms. Universities in Minnesota are responding to the need for teachers with “fast track” training programs. The Minnesota Department of Education has responded to federal mandates to support indigenous language instruction by offering “work-arounds” to administrative challenges that would otherwise limit the number of teachers. And partners are available to develop continuing education classes that help degreed professionals advance in their own language proficiency. This Plan identifies options for removing barriers that limit the effectiveness of these models.

But formal teacher training, and more classroom instruction, by themselves will not revitalize endangered languages. Dakota and Ojibwe, unlike other world languages that are taught in schools, do not enjoy the basic resource of millions of native speakers. This is the immediate crisis in language revitalization: within the lifetimes of those few people who know our languages best, new speakers must be brought to a high level of proficiency.

Master-apprentice programs are one of the few proven

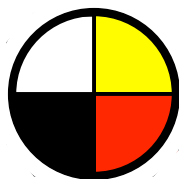
methods for addressing this crisis. In these activities, our most proficient speakers are placed in extended contact with adults who already have a relationship to the language, and who can most quickly advance toward fluency. Master-apprentice programs have worked here and throughout the world to the benefit of endangered languages, and must be expanded for Dakota and Ojibwe.

Please do not forget how to activate our Elders in a role that has been meant for them since time began.

-- Ojibwe community member

Until the home and local community are restored as places for seamless, continual advancement in language skills, we are required to concentrate first on the master and beginner ends of the language spectrum, and work to bridge the gap between. In the meantime, it is important to take advantage of every opportunity to initiate language classes.

Federal and State regulations mandate that school districts provide Dakota and Ojibwe language instruction in certain cases, and engage community members as instructors where needed. Our community members must initiate communication with school districts in order to take advantage of these opportunities, and they need help in navigating local educational bureaucracies that are not always supportive of their efforts. Personal and technical support for families and new language activists are needed. In creating more teachers -- as in every aspect of language revitalization -- the involvement of community members is the most important key to success.



OBJECTIVES:

Create master-apprentice programs.

Improve teacher training.

Engage community members in teaching and teacher training.

Goal: Create more teachers

Objective: Create master-apprentice programs

One crisis point in Dakota and Ojibwe language revitalization lies at the high end of language proficiency. Native speakers – people born to the languages and shaped by the ways of knowing the world that these languages embody – are a dwindling resource. The time frame is very small for transmitting as much of their knowledge as possible to individuals who can keep the language alive while future generations move from beginning speaker status.

Master-apprentice programs are the most direct means of addressing this goal. In such programs, fluent speakers spend time directly with apprentices, speaking only in the target language. Participants in master-apprentice programs are Dakota and Ojibwe adult learners who already have a relationship to the language: people who were born in families where Dakota or Ojibwe was spoken at home, and can reactivate their language skills after years of disuse; or people who have already demonstrated a commitment to learning the language.

Master-apprentice programs are intensive, immersive and intimate, creating one-on-one or small group relationships among our most highly proficient speakers and our highest-level students. These programs require full-time commitments from all participants. It is important for participants to use the language in a variety of domains, from ceremonies to the grocery store, moving beyond vocabulary and grammar to operating in Dakota and Ojibwe world views. They are the most direct, fastest way to bring more individuals to high language proficiency in the limited time frame available.

These programs are also relatively expensive. Masters and apprentices must devote full time attention to language skill development in order for these programs to work. All participants, then, need full-time compensation. So it is important to take stock of what

has worked in the past to ensure the success of master apprentice programs, and direct resources toward our most committed, accomplished and promising language learners.

And successful models for master apprentice programs do exist. Many of the individuals who teach Dakota and Ojibwe in universities within the borders of Minnesota and beyond are the products of these relationships. But there is no end point for language learning. Even university professors of our languages can benefit from ongoing, intensive interactions with master speakers; we need to engage new apprentices in short-term, intensive experiences while ensuring ongoing contact among first speakers after these experiences end.

I know that by working with an elder who speaks the language, one on one, I can become proficient. But I need the time. Please create opportunities for master apprentice programs.

--Dakota community member

In addition to transmitting language skills to new speakers, master-apprentice programs provide the benefit of supporting those few native speakers who are called up constantly to provide language expertise. These programs give them material sustenance and assistance to help them share the load of responding to requests for language and cultural information.

Because of the shortage of fluent speakers, especially among the Dakota within the borders of Minnesota, it may be necessary to develop partnerships that enable apprentices to work with masters who live elsewhere, including Canada.

Action: Establish a fund of \$1,500,000 per year for creation of master-apprentice language programs.

Action: Create a manual for master-apprentice programs to guide funding and improve chances of success.

Goal: Create more teachers

Objective: Improve teacher training

On a practical level, engaging younger generations in learning Dakota and Ojibwe languages requires classroom instruction. In this area, one of the greatest challenges to language revitalization is the development of classroom teachers who have both language proficiency and the government-mandated credentials required to work in schools.

Currently, immersion school teachers at the K-8 levels are in short supply. These positions require credentials for teaching language, and other credentials for teaching subjects such as math. Successful fast track training programs in place; they need to be promoted and replicated. In the meantime, immersion programming often requires two teachers for a single subject – a credentialed teacher, and a proficient speaker who can guide the teacher in developing the vocabulary to teach in the target language. This increases the cost of immersion schools, which are run on extremely tight budgets in the best case.

For Dakota and Ojibwe teachers in any setting beyond 8th grade, no training programs exist at present within the borders of Minnesota. Developing teacher training programs takes years, and universities must develop classes in sequence without knowing if enrollment will justify the cost. So the Strategic Plan calls for making short-term, limited funding available to help colleges address gaps in licensure programs through the development of new courses.

Improving the training of Dakota and Ojibwe language teachers must address other challenges, as well:

- There are no unified Second Language Acquisition (SLA) standards and fluency requirements for Dakota and Ojibwe language teachers. Credentials for teaching our languages do not guarantee any particular proficiency level in speaking our

languages. Such standards are necessary to ensure the quality of language instruction, but must be developed with the involvement of current teachers and, most importantly, our most proficient speakers.

- There are no tracks for ongoing professional development of Dakota and Ojibwe teachers. There is no end point for learning our languages, and if there were, most current teachers would be far from reaching it. Models must be developed to help Dakota and Ojibwe language instructors improve their own proficiency throughout their teaching careers.
- Special credentials are available to proficient speakers who have no teaching degree. These credentials – eminence licensure and “community expert” status – are important avenues for getting people who actually *know* our languages involved in *teaching* our languages. But such credentials are at times disrespected by other teachers. We need to promote respect for our languages, and for the speakers of our languages, throughout the educational system.

To address these challenges, we need productive relationships with local, state and federal educational bureaucracies. We also need wide-spread involvement of our own community members in teacher training, and culturally-grounded standards for evaluating language revitalization activities aimed at creating more teachers. (See *Objective: engage community members in teaching and teacher training* on the next page, and *Objective: develop an independent language institute* under *Goal: Sustain language revitalization*.)

Action: Promote the use and replication of the successful “cohort model” for fast track teacher training.

Action: Establish a fund of \$100,000 to support activities that address gaps in licensure programming/planning.

Action: Partner with educational institutions to address licensure and training issues.

Action: Partner with Minnesota Humanities Center to offer continuing education credits for teachers of Dakota and Ojibwe languages and cultures.

Action: Promote respect among educators for eminence licensure and community expert status.

Goal: Create more teachers

Objective: Engage community members in teaching and teacher training

Few individuals have both proficiency in our languages and teaching credentials. Our community members can help address this shortage in two ways:

- Taking advantage of opportunities to get speakers (regardless of teaching credentials) into classrooms.
- Entering formal teacher training programs.

Proficient and fluent speakers who do not have four year teaching degrees can teach in schools with *eminence licensure* or *community expert status*.

Eminence licensure recognizes that personal proficiency is the fundamental requirement for teaching a language. Community members who speak our languages can gain this status for a limited time while enrolled in degree programs. And in some cases (e.g. where school districts are mandated to offer classes, but no teachers are available), speakers can be recognized as “community experts” who are qualified to meet an immediate, short-term need for a teacher. Gaining these credentials requires that speakers be judged by others – their peers, tribal governments, other teacher – and this can be a daunting process, especially for elders; we need to deliver personal support to individuals who are interested in taking on this important role.

While school districts are in some cases mandated to respond community requests for local language classes, nobody is mandated to inform our communities that

these opportunities exist. Workshops can help families and new language activists to navigate educational bureaucracies to demand language classes where a minimum number of students are available for enrollment.

On another level, young community members need encouragement to enter the teaching profession. Teaching demands a life-long commitment; job opportunities for language instructors are limited; and training can include unforeseen costs: the practicum (student teaching) phase of training, for instance, often requires students to relocate to sites where teachers are needed, which involves housing and living costs.

The Strategic Plan calls for developing networks that connect potential students with admissions programs, teaching opportunities, and scholarships; providing help with practicum expenses; and welcoming student teachers to reservations and other communities where they may be outsiders.

In all phases of teacher training – from setting proficiency standards for degree requirements to recruiting students to supporting individuals who are pursuing credentials of any kind – successful language revitalization requires widespread community involvement, and depends on a greater role for those individuals who speak our languages most proficiently. This will require relationship building among speakers, tribal communities, and the institutions that contribute to language revitalization.

Action: Advocate for a greater role for first and fluent speakers in teacher training.

Action: Establish a directory of fluent speakers available for leadership in language instruction.

Action: Facilitate the introduction of fluent speakers into classrooms by:

- Delivering personal support to speakers who pursue eminence and community expert credentials.
- Developing presentations and materials on creating “community expert” opportunities.

Action: Recruit and support community members in formal teacher training programs by:

- Encouraging scholarships for training of professionals who are critical to language revitalization.
- Partnering with Tribal Nations Education Committee to connect teachers in training with reservation practicum and job opportunities, and to welcome teachers to reservation schools.
- Developing indigenous models for recruiting teaching students.
- Establishing a fund of \$100,000 per year to support housing and other costs associated with practicum phase of teacher training, and relocation expenses for qualified teachers.
- Networking with admissions departments of colleges that offer teaching training for our languages.
- Exploiting past policy gains to promote a greater role for community members in state-mandated teaching of cultures.

Goal:
Create and improve access to language materials

We learn our first language without a curriculum or classroom instruction. We are surrounded by language from birth: we hear it spoken everywhere we go; we absorb its rhythms and internalize the way it organizes the world. As every parent knows, a typical five year old has already become a fluent speaker, without formal instruction.

Dakota and Ojibwe cultures do not have enough native speakers to embrace our children in a community-wide cradle of language. Until we arrive at our vision of restoring Dakota and Ojibwe as thriving languages, we must depend in part on objects in addition to living people to help preserve our traditional ways of knowing the world and transmit them to new generations.

Every native speaker of Dakota and Ojibwe holds a cultural treasure of knowledge. As our native speakers age and their numbers diminish, it becomes critical to record their use of Dakota and Ojibwe language.

As activists create materials to teach our languages to new generations, always expanding the available repertoire of effective lessons but often in isolation from one another, it becomes critical to enable them to share their experiences with other activists.

And as interest grows in Dakota and Ojibwe languages as the key to creating cohesive, thriving communities – in health care and politics, education and ceremonies, family life and philosophy -- it becomes critical to help people meet specific, immediate needs for words and ideas in Ojibwe and Dakota.



Many people are engaged in collecting, creating and sharing materials that express our traditional ways of knowing the world. The revitalization of our languages will require paying attention to how these artifacts are stored, and how they can be used appropriately.

OBJECTIVES:

Record first speakers.

Support the development and use of “free choice” learning options.

Establish a clearinghouse for access to language materials.

Goal: Create and improve access to language materials

Objective: Record first speakers

In learning a language, there is no substitute for hearing it spoken by proficient speakers.

The individuals who speak our languages most proficiently – having been raised in households where Dakota or Ojibwe was the first language and having used the language all of their lives -- are typically advanced in age. These few people each hold a treasure of cultural knowledge, and it is important to record their language use in the limited time in which they are with us.

This effort requires more than setting a microphone in front of a speaker. The use of our languages varies according to the age and gender of the speaker; as with all languages, ours have specialized vocabularies for different purposes; and people born to a language have broader choices for expression than people who learn it through formal instruction. Careful planning is needed to record our native speakers in a way that captures the diversity and depth of expression that only they can achieve.

Some level of fluency is needed even to produce recordings of native speakers. The effort requires familiarity with our languages among interviewers, translators and technical consultants.

Our native speakers are the curriculum.
--Work Group guest

This Strategic Plan calls for a focused effort to record as many native speakers as possible, in as many sites and situations as possible, over a two-year period. Some Minnesota institutions engage in this activity on a sporadic basis, and their efforts should be included in the project. In addition, the Plan calls for sudden-opportunity funding for local projects to record native speakers.

The recordings made through this effort – and past efforts – require careful attention. They need to be converted to new formats occasionally as technology advances, and stored effectively. In addition, recordings may include specialized content that is not appropriate for a general audience, intended only for seasonal use, or creates the need for other restrictions. The Strategic Plan calls for creating partnerships with appropriate (preferably tribal) institutions for the formatting and storage of recordings, and cooperative development of protocols for their use.

Action: Record master speakers using Dakota and Ojibwe languages in a variety of language domains by:

- Securing \$300,000 in one-time funding for a focused, multi-year effort to record first speakers.
- Establishing a fund of \$50,000 per year to support smaller-scale, local or sudden-opportunity recording of first speakers.
- Identifying, collecting or adding to clearinghouses past recordings of Dakota and Ojibwe language use.

Action: Ensure appropriate storage and availability of language recordings by:

- Building partnerships with appropriate institutions to house, maintain and update formats for recordings.
- Establishing protocols for sharing recordings, and making recordings accessible through clearinghouses when appropriate.

Goal: Create and improve access to language materials

Objective: Support the development and use of “free choice” learning options

In formal language instruction, content is delivered in an organized, sequenced, pre-determined fashion. Beyond the classroom, however, people come to use our languages from many directions, for many purposes, and in many situations. “Free choice” learning options allow people to pick and choose content to meet their specific, immediate needs. These materials range from simple lists and labels of common words and phrases to more sophisticated learning aids such as games, online dictionaries, and apps for mobile devices.

Families and community members at times are unaware of the many materials that already exist. Goals and objectives in this Strategic Plan – particularly creating a clearinghouse and raising the public profile of our languages (see subsequent pages) are meant in part to increase awareness and use of existing materials. In some cases, directly distributing materials to families and community members may be a simple, effective way to increase language use.

Some materials, however, require access to digital information, through computers, phones or other devices. Where internet access is limited (or, in the case of some reservations, non-existent), materials must be delivered through apps or DVDs. The Strategic Plan calls for distributing to families the most appropriate technology for using language materials in the home.

Greater access to materials not only will engage people in learning our languages outside of the classroom, but will widen the impact of classroom instruction: families will be able to more effectively support, and learn from, those members who are enrolled in language classes, by sharing materials that have been developed for classroom use.

New technology offers new resources for language revitalization. Corporations such as Google are offering technical support for the revitalization of indigenous languages, and publishers (private and corporate) are using new methods for digitally producing and distributing language materials. The Strategic Plan calls for supporting the use of new technology wherever possible to advance revitalization of our languages.

**“Western” technology is finally catching up to indigenous ways of thinking, and of story telling.”
-- Dakota Media Producer**

Simple free-choice learning materials (e.g. Dakota and Ojibwe language labels for household objects) can be easily incorporated into family and community life. More complex materials are being created at the intersection of modern technology with traditional indigenous ways of knowing the world. Our teaching methods are often non-linear; they deliver information that has been produced collectively; our stories can be entered from many directions; and learners can take away different lessons depending on where they are in life and what they need to know at any particular time. As contemporary technology approaches the effectiveness of our traditional storytelling techniques for delivering information, it has become a more useful tool for language revitalization – a tool that we need to use.

Action: Create a fund of \$100,000 per year to support individuals and organizations with promising plans for developing and distributing “free choice” learning materials.

Action: Create partnerships (e.g. with Google) that can employ new technologies for developing and delivering free-choice learning options.

Action: Distribute “free choice” learning materials and required technology (if necessary) to Dakota and Ojibwe families.

Goal: Create and improve access to language materials

Objective: Establish a clearinghouse for access to language materials

Recordings of native speakers of Dakota and Ojibwe have been made over the course of more than a century now. Curriculum materials have been created for decades, directed toward specific communities of learners but applicable to the needs of new instructors. Activities have created a wealth of learning aids, and dictionaries of Dakota and Ojibwe words with their translations are being revised and improved continually. Cultural artifacts that can be used for language revitalization are stored and cataloged by institutions throughout the U.S.

These materials are valuable only to the extent that people can find and use them. Online catalogs and clearinghouses of language-related materials exist, but none is comprehensive; many are narrowly focused; and all need to be updated regularly.

Language materials can be used for many purposes. Teachers, families, public officials, students, businesses and linguists have different interests that often don't overlap. Individuals currently need to wade through a lot irrelevant information to find materials that meet their immediate needs: educators need lesson plans, for instance, for tomorrow's class, and can't search the world wide web for what might work.

The need for a well-organized, current clearinghouse of Dakota and Ojibwe language materials is apparent. Various tribal governments and colleges currently work to fill this need, and with short-term funding can be developed as models for a single, unified clearinghouse to support language revitalization within the borders of Minnesota.

Creating a comprehensive clearinghouse, however, presents challenges on two fronts: technology and community organizing.

Collecting and arranging information from multiple sources for multiple purposes, and efficiently adding to this information on an ongoing basis, is a layman's technological nightmare. But expertise for the job does exist. The technical capacity to maintain a clearinghouse over the long haul also must be clearly assigned and adequately funded.

The real challenge is to create avenues of communication among the many diverse communities that hold language-related materials: museums and libraries, schools and tribal governments, etc. Each faces the challenge of maintaining an inventory of what they have; sharing this information creates an additional burden.

But the purpose of a clearinghouse is not to create a list of places that have lists; it is to provide access to information wherever it is housed. Just as importantly, a clearinghouse can help create a culturally-grounded access point for materials related to our languages. Dakota and Ojibwe people should hold the doorway to information on Dakota and Ojibwe languages.

Creating a centralized clearinghouse for language-related materials, then, will require a sustained, multi-year effort for planning and implementation.

Action: Support the maintenance and development of local Ojibwe / Dakota clearinghouse activities by:

- Securing and distributing one-time funding of \$50,000 to improve/maintain a clearinghouse of Ojibwe language resources.
- Securing and distributing one-time funding of \$100,000 to create a clearinghouse for Dakota language resources.

Action: Centralize clearinghouse activities by:

- Engaging local and national organizations that provide clearinghouse functions in a cooperative planning process.
- Identifying institutional partners who can help develop a centralized clearinghouse for Dakota and Ojibwe language materials.
- Securing funding for creating and maintaining a centralized clearinghouse.

Goal:
Make Dakota and Ojibwe languages more important in public life

Thriving languages are reinforced throughout community life. English speakers in Minnesota, for instance, can find their language spoken and written virtually everywhere they go. Their identities are continually re-confirmed, by private conversations and by the mass media, by signage on every street corner and print on every cereal box. Dakota and Ojibwe speakers do not enjoy this level of reinforcement anywhere.

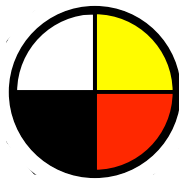
Progress is being made without it. Activists and educators are working hard to revitalize our languages. Successful models have been developed for all aspects of this effort: immersion schools, information clearinghouses, master-apprentice programs, teacher training. Legislation now recognizes the value of our languages, and mainstream institutions are offering help.

But language functions only as a communal activity, and *thriving languages are reflected throughout healthy communities*. It's a two-way relationship: the revitalization of our languages and the restoration of cohesive Dakota and Ojibwe communities are intimately connected.

In addition to increasing the incidence of language use in public, we need to deliver important information *about* Dakota and Ojibwe languages.

- *Connections* among language, cultural identity, community well-being, and sovereignty should be articulated more clearly for our own tribal members and for a larger audience.
- The *benefits* of Dakota and Ojibwe language use need to be demonstrated and publicized more effectively, even among our own people.

“If we’re going to have internal sovereignty, we’re going to have to bring back the majority of social traditions... If we don’t bring those traditions back, the problems those traditions solved are going to continue to grow.”
 --Vine Deloria, Jr.,
 cited by Work Group guest



- Individual community members face obstacles such as shame, distraction, and lack of confidence that keep them from starting on the road to language learning. We need powerful, positive messages about getting beyond shame and about the importance of speaking as Dakota and Ojibwe people.
- We need to join with allies from outside our communities to help articulate why everyone in Minnesota should support Dakota and Ojibwe language revitalization. It’s a matter of clear and simple justice for our people, but also benefits everyone. People in Onamia and Mankato, in Bemidji and Winona, in Minnesota generally use our languages every time they give their address. It’s an indication of how important the legacy of Dakota and Ojibwe languages is to life in this region.

Now as much as ever, the world needs diverse approaches to defining and solving issues that confront us all; Dakota and Ojibwe ways of knowing the world, as embodied in our languages, are *a source of solutions*.

(Suggested messages about the importance of Dakota and Ojibwe languages and their revitalization are provided in an appendix.)

OBJECTIVES:

Create a greater presence for Dakota and Ojibwe languages in tribal and mass market media.

Educate funders and other decision makers about the importance of Dakota/Ojibwe language revitalization.

Promote the use of Dakota and Ojibwe language signage.

Work with tribal governments to articulate the need, and to secure support, for language revitalization.

Goal: Make Dakota and Ojibwe languages a more important part of public life

Objective: Create a greater presence for Dakota and Ojibwe languages in tribal and mass market media

Making Dakota and Ojibwe languages a more important part of public life will require a focused, sustained effort. The Strategic Plan calls for a public awareness campaign to get our languages used more frequently in the media, and to increase awareness of how important the survival of our languages is to tribal members and to others. In addition to a public awareness campaign, we

need to promote a sense among language activities that sharing information about their work is important. We also know that the mainstream media is fascinated periodically with our culture, and there are opportunities to work with allies to create presentations about our languages in a variety of print, radio, television, and digital media.

Action: Work pro-actively to raise awareness – among Dakota and Ojibwe people, and in the general public -- of the importance of languages to individual and community well being by:

- Securing funds for, and conducting, a \$200,000, 2-year, state-wide public awareness campaign.
- Encouraging grantees and other language revitalization efforts to include greater public awareness in their program goals.
- Establishing a fund of \$100,000 per year to support local projects that raise public awareness of languages.

Action: Provide technical assistance and advocacy for the placement of language and language-related information in the media by

- Working with local and public TV stations and other outlets to identify program subjects and themes that relate to their missions and raise awareness of languages.
- Encouraging language activists, educators and speakers to share their knowledge and perspectives with media outlets.
- Encouraging tribal media to incorporate more use of Dakota and Ojibwe languages.

Objective: Educate funders and other decision makers about the importance of Dakota/Ojibwe language revitalization.

Revitalizing our languages will take the involvement of people from many walks of life: tribal leaders; state, federal and local governments; foundations and corporations. Their engagement is needed to secure the resources for language revitalization, and to create public policies that promote the learning and use of our languages.

Language learning can be a key factor in generating personal and community well-being for Dakota and Ojibwe people. Informing decision makers about the importance of language revitalization is so important to leave to chance. This function has to be assigned and carried out on an ongoing, long-term basis.

Action: Inform Natives in Philanthropy about Dakota/Ojibwe language revitalization, and enlist their support in presenting the case to their peers in the field.

Action: Conduct ongoing liaison/educational activities with governmental units.

Goal: Make Dakota and Ojibwe languages more important in public life

Objective: Promote the use of Dakota and Ojibwe language signage

Dakota and Ojibwe traditionally are not written languages, but in a world where print covers every surface, the absence of our languages in signage becomes a liability to language revitalization.

Efforts such as the Bemidji Project (which promotes the local use of Ojibwe-language signage) demonstrate that many schools, businesses and other organizations will incorporate our languages into their environments, with a little encouragement. Governments are creating

models for using Dakota and Ojibwe street signs. And historical societies, which are charged with providing on-site information about the legacy of specific places, can address their missions more effectively by including Dakota and Ojibwe cultural perspectives – in our languages.

Encouraging the use of Dakota and Ojibwe language signage is an important element in creating a context in which language learning is reinforced.

Action: Secure support of \$75,000 per year for two years to establish a model for including Dakota and/or Ojibwe signage in major public or private enterprises.

Action: Promote the “Bemidji Project” as a model for the introduction of signage into public settings.

Action: Create a CD of pronunciations for Ojibwe and Dakota words used in road signage, for the benefit of police, fire fighters and other “first responders.”

Action: Encourage tribal governments, county governments and the DOT to use Dakota and Ojibwe language street signage.

Action: Encourage Native-run non-profits throughout the state to use Dakota and Ojibwe language signage.

Objective: Work with tribal governments to articulate the need, and to secure support, for language revitalization.

Tribal governments have key roles to play in language revitalization. At times it may be appropriate for tribal governments to provide funding and other resources for specific purposes; by making language revitalization a priority, governments can help create economic incentives for learning our languages, incorporate language use into initiatives that build community well-being, and generate a greater presence for our languages

on our reservations. But just as importantly, it is vital that tribal governments help to articulate the importance of language revitalization for institutions that shape Minnesota’s philanthropy, education and public policy. Tribal governments should be provided with the information they need to provide this critical function in language revitalization.

Action: Keep tribal governments apprised of progress and issues in language revitalization.

Action: Work with tribal governments to articulate the connections among language, land, culture and sovereignty.

Action: Help tribal governments identify where governmental interests coincide with language revitalization efforts.

Action: Encourage tribal governments to create economic incentives for learning Dakota and Ojibwe languages, including staff positions and the use of Dakota and Ojibwe in tribal business.

Goal: Sustain language revitalization

Many pieces are in place to help revitalize Dakota and Ojibwe languages over the next generation.

Local community members are creating opportunities to learn the languages. Tribal governments have modeled master-apprentice programs. Universities are developing formal teacher training programs and language materials. Immersion schools and summer camps are up and running, and more are being planned. Tribal departments and colleges, and State universities are developing online language resources.

The State of Minnesota, also, has become an important partner in language revitalization. During the past four years, the State has directed millions of dollars toward:

- Grants for local language projects.
- Funding for immersion schools.
- A work group to assess the state of the languages, and plan ongoing language revitalization.

This Strategic Plan calls for continuing financial support for immersion schools and local language revitalization projects, with improvements: funding is inadequate at the moment, and projects operate in isolation from one another. The people who are involved every day in saving Dakota and Ojibwe are too stretched to create a network in which information, expertise and inspiration can be shared. Immersion schools also could benefit from centralized help in designing curricula.

To sustain language revitalization over the long haul, an independent organization or institute is needed. Such an organization would provide advocacy, public education about language revitalization, and democratic decision making in guiding activities over the next generation.

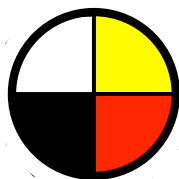
Developing an independent language institute must be done carefully, with broad community involvement. During the next biennium, organizational planning would be the focus of Work Group meetings. With adequate staffing, the Work Group could also contribute to community training, liaison activities with policy makers, and cooperative fundraising among immersion schools and grassroots projects.

“We can’t wait for permission to save our languages.”

**--Darrell Kipp
Director, Piegan Institute**

One important role for a language institute would be leadership in creating culturally grounded standards for learning and teaching Dakota and Ojibwe. Success in language revitalization and of all its components – from language tables held in local diners to formal teacher degree programs at universities – must be measured from Dakota and Ojibwe cultural perspectives. We need to create our own standards and assessment models, and take an active role in measuring the health of our languages.

At the same time, the leadership and operations of a language institute must be culturally grounded. If they are, language revitalization will be closely tied to community revitalization, integrated with other efforts to improve the well being of Dakota and Ojibwe people.



OBJECTIVES:

Improve funding for immersion schools and grassroots projects.

Develop an independent language institute to plan, implement, assess and advocate for language revitalization efforts.

Goal: Sustain language revitalization

Objective: Improve funding for immersion schools and grassroots projects

Scores of language projects throughout Minnesota have received Legacy funding during the past three years. The impact of these projects, for the most part, has been a local one – and that’s how it should be.

Language revitalization, however, has to become more of a community-building movement rather than a series of disjoint programs with a common funding source. Grantees have expressed the desire to communicate more regularly with each other, and share the experiences and inspiration that arise from successfully engaging people in language learning.

Project funding can be improved not only by the availability of more money, but also by adequate

staffing. Technical assistance to applicants will broaden the pool of knowledge by bringing new projects to light. Staffing is also needed to organize regular grantee meetings – and to shape a greater role for grantees in statewide planning.

Immersion schools are also in need of both additional funding and more networking. These schools are run close to the bone, and staff have few resources to move beyond the demands of daily teaching to benefit from the experience of their peers. Cooperative curriculum development and fundraising would improve their chances of success.

Action: Facilitate budget increases for immersion schools through increased public funds and cooperative fundraising.

Action: Improve funding mechanisms that support grassroots language revitalization efforts, by:

Developing separate, competitive funding programs for activities identified in this plan, including requests for proposals to conduct public awareness activities, record native speakers, and model use of signage.

Creating distribution committees for funding programs that represent appropriate knowledge of the topic at hand and grounding in language and culture.

Creating decision-making and distribution policies that balance the requirements of funding sources with culturally-grounded decision-making processes.

Creating a staff position to administer funding programs; provide technical assistance to applicants; and facilitate information sharing among grantees.

Goal: Sustain language revitalization

Objective: Develop an independent language institute to plan, implement, assess and advocate for language revitalization efforts.

State funding has been invaluable to scores of language projects, but it cannot remain the sole source of support for the expanded efforts needed to revitalize Dakota and Ojibwe.

Legacy funds – the current source of Minnesota State government support for language revitalization – are delivered primarily through competitive grant rounds. Many aspects of language revitalization are not appropriate to this kind of support. An independent institute could raise funds from additional sources, and undertake those ongoing, centralized activities that make language revitalization possible. These activities include the developing assessment models, creating a centralized clearinghouse for language materials, conducting community and teacher training, promoting cooperative fundraising among projects, and

educating policy makers about the important of Dakota and Ojibwe languages.

A language institute would need to meet mainstream standards for financial transparency and excellence in operations, but it would also be accountable to Dakota and Ojibwe communities. Starting the organization would require broad community involvement in all aspects of its operations, from planning and decision making to program assessment.

This effort would be the centerpiece of Work Group activity during the next biennium. In addition to the communities currently represented in the Work Group, DOLRA, the Tribal Native Education Committee and other Native groups with an interest in language revitalization must be actively engaged in the planning process.

Action: Create an expanded Work Group that:

- Includes representatives of populations and organizations as currently mandated by state funding.
- Includes representatives from Tribal Native Education Committee, Dakota Ojibwe Language Revitalization Alliance; existing and planned immersion schools; native speakers; educators; activists; and other “stakeholders.”

Action: Establish indigenous models and protocols for organizational governance and operations, by:

- Practicing language revitalization by incorporating languages into organizational activities and by hiring language speakers.
- Employing culturally-grounded methods for planning, communication, evaluation and other functions.
- Engaging community members in articulating local needs, defining success, conducting activities and evaluating progress.

Action: Lay the legal groundwork for establishing an independent language revitalization institute.

- Engaging MIAC, foundations and state agencies in determining the basic structure of a language institute with responsibility for implementing the strategic plan.
- Developing a plan to cover the legal, financial, programmatic and administrative functions of an independent organization.
- Appointing a committee to serve as the incorporators of an organization.

Action: Provide adequate staff support for liaison, networking, public relations, surveys, training and curriculum production.

Action: Place language in a culturally-grounded context of community well-being by:

- Promoting the development of indigenous models for teacher training.
- Enlisting contracted services and community involvement to develop culturally-grounded methods for assessing language revitalization activities, including teacher training programs.
- Assessing activities against culturally grounded standards for success.
- Securing up to \$500,000 per year to develop assessment methods, evaluate programs, and lay the groundwork for Dakota and Ojibwe infrastructures for language instruction.
- Fostering relationship building that connects families to language learning and language revitalization to community wellbeing.

Expenses and Results:

Language Revitalization Budget

This budget summarizes the potential cost only of activities identified in this Strategic Plan.

The full cost of language revitalization will be higher than this budget indicates. Tribal governments and tribal communities, the State Department of Education, institutions of higher learning, historical societies and other institutions conduct work on an ongoing basis that intersects with, and supports, language revitalization. The Work Group encourages these participants to continue and expand their involvement in this important cause, but of course is not responsible for their budgets.

These expenses, then, reflect activities to be undertaken under the auspices of the Minnesota Indian Affairs Council, including the Work Group jointly appointed by MIAC and the legislature, and an independent language institute to be created in the next biennium, with support from the State legislature and other private and public funders.

This does not mean that the work must be done under the auspices of MIAC. Other organization might undertake some of these activities independently. The important thing is not who “owns” the activities, but that the activities get done in a culturally-grounded, effective manner that truly improves community wellbeing for Dakota and Ojibwe people.

	Year One	Year Two
Organization		
Work Group / Board meetings	25,000	25,000
Programs (including staff)		
Curriculum design	100,000	100,000
Grants Management	75,000	75,000
Fundraising	75,000	75,000
Training	50,000	50,000
Liaison/Advocacy	75,000	75,000
Clearinghouse Development	150,000	150,000
Website	60,000	25,000
Administration (space, staff, etc.)	185,000	260,000
Regrant/RFP Funds	1,625,000	1,625,000
Immersion Schools		
Appropriation for 2 schools	500,000	500,000
Expanding immersion	3,000,000	3,000,000
Evaluation / Standards	500,000	500,000
Master-apprentice	1,500,000	1,500,000
TOTALS	7,920,000	7,960,000

Expenses and Results:

Progress, Outcomes and Success for Language Revitalization

The implementation of this Strategic Plan will make a measurable impact on the use of Dakota and Ojibwe languages. The greatest impact of language revitalization, however, lies in the ***intersection of language and community well-being***, a relationship that can be assessed only over generations.

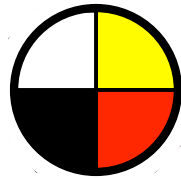
The master apprentice programs mentioned in this Plan will engage 30 apprentices per year in increasing their language proficiency at the highest possible level. Hundreds of young people each year will begin a life-long commitment to language use through their attendance at immersion schools – and improved academic achievement that accompanies language “acquisition” can be measured over time. Enrollment in teacher training programs, visits to online clearinghouses, mentions of Dakota and Ojibwe language in the media, hours of recordings of native speakers – ***each of the elements of this Plan offers opportunities to track the progress of specific revitalization efforts.***

We recognize that measurable outcomes are necessary to focus our limited resources on what works best, and also to enlist others in our cause. In a legislatively-guided planning process, the Work Group has considered how our languages fit into contemporary educational, political and cultural systems. This plan articulates how resources from anywhere can be directed best to help save our languages, and measurable outcomes are needed to keep important partnerships viable over the long haul.

Accountability, however, must extend beyond the short-term measurements tied to funding that are most readily recognizable in the non-tribal society we live among. Historically, partnerships among Dakota people, Ojibwe people and our other neighbors have taken many forms -- family relations; trade; political, economic and cultural horse trading – and accountability has seldom been a two-way street. As the heirs of Minnesota’s oldest cultures, we have to develop and adhere to our ***own culturally grounded standards*** for success in revitalizing our languages, rather than relying on standards set by systems that do not support traditional Dakota or Ojibwe world views.

While nothing is so intrinsically Dakota or Ojibwe as

our language, few things are less traditional to us than a Strategic Plan (especially one written in English). Strategic planning in this case requires us first to think of endangered languages as a single priority, distinct from other issues. In reality, our languages are intimately connected to every issue that affects the well-being of Dakota and Ojibwe people. Language revitalization is inseparable from revitalizing a powerful, positive sense of who we are as Dakota and Ojibwe people. Our languages define who are. Everything that makes up our distinctive cultural identities – our family and political structures, the way we move through the natural world, our historical connections to the past and collective aspirations for the future, and so much more – are reflected in our languages.



Language is not merely one of many Dakota or Ojibwe cultural assets; language embodies all of our traditional cultures, our enduring values, our effective social and environmental relationships. ***Learning Dakota and Ojibwe languages produces built-in accountability to something larger than the individual; our languages themselves teach accountability to community wellbeing.***

Ultimately, language revitalization restores what is sacred to us as Dakota and Ojibwe people -- and sacredness cannot be measured. Along the way, our standards for success will reflect the contribution of language learning -- not to vocabulary building and proper grammar as other language instruction is measured – but to the expression of traditional values in a modern world.

Our cultural standards need to be strengthened and articulated for the lives we live today, but they have endured as long as our languages have endured. It might be best, then, to think of this narrow Strategic Plan – including measurable activities presented for audiences of English speakers -- as something gleaned by eavesdropping for a moment on a conversation that has taken place for centuries, a larger conversation around fires and kitchen tables about what it means to be Dakota and Ojibwe people, and how to keep our people strong.

APPENDIX: VISION, GOALS, OBJECTIVES, ACTION STEPS

A vision for language revitalization

“Dakota and Ojibwe are spoken and valued as vibrant, living and thriving languages throughout Minnesota.”

GOAL: IMPROVE OPPORTUNITIES TO LEARN DAKOTA AND OJIBWE LANUAGES

OBJECTIVE: Improve immersion programs.

Action: Promote information sharing among immersion programs by:

- Establishing a fund of \$150,000 per year to support development and sharing of immersion curricula.
- Creating a network of personnel from immersion programs and grantees who work in immersion settings.
- Creating handbooks for starting, maintaining and growing successful immersion programs.

Action: Adequately fund immersion schools by:

- Doubling public funding of immersion schools.
- Creating a pool of \$3,000,000 per year to plan, stabilize and expand immersion school programming in both Ojibwe and Dakota languages.

Action: Support other immersion programs by establishing a fund of \$300,000 per year to support language camps and other immersion activities.

OBJECTIVE: Improve language instruction in non-immersion school settings.

Action: Deliver technical support to teachers, community members and speakers who work in schools, by:

- Facilitating communication among all Dakota/Ojibwe language instructors within the borders of Minnesota.
- Providing advocacy and training to activists/community members who want to establish local Dakota/Ojibwe language classes.
- Developing protocols for respectful treatment of first speakers in schools.

Action: Establish a fund of \$50,000 per year to which language teachers can apply to cover costs of material needs for classes.

OBJECTIVE: Broaden family and community-based language learning.

Action: Provide advocacy, technical support and recognition for community engagement in language revitalization by:

- Publicly recognizing ceremonies and cultural practices that use Dakota and Ojibwe languages as vital elements of language revitalization.
- Conducting a biennial survey of Dakota and Ojibwe community members, and holding annual community discussions, to gather community perspectives on strategic planning, local definitions of success in language revitalization, and avenues for further activities.
- Distributing technology to families to support and learn from members who participate in language programs.

APPENDIX: VISION, GOALS, OBJECTIVES, ACTION STEPS – P. 2

GOAL: CREATE MORE TEACHERS

OBJECTIVE: Create master-apprentice programs.

Action: Establish a fund of \$1,500,000 per year for creation of master-apprentice language programs.

Action: Create a manual for master-apprentice programs to guide funding and improve chances of success.

OBJECTIVE: Improve teacher training.

Action: Promote the use and replication of the successful “cohort model” for fast track teacher training.

Action: Establish a fund of \$100,000 to support activities that address gaps in licensure programming/planning.

Action: Partner with educational institutions to address licensure and training issues.

Action: Partner with Minnesota Humanities Center to offer continuing education credits for teachers of Dakota and Ojibwe languages and cultures.

Action: Promote respect among educators for eminence licensure and community expert status.

OBJECTIVE: Engage community members in teaching and teacher training.

Action: Advocate for a greater role for first and fluent speakers in teacher training.

Action: Establish a directory of fluent speakers available for leadership in language instruction.

Action: Facilitate the introduction of fluent speakers into classrooms by:

- Delivering personal support to speakers who pursue eminence and community expert credentials.
- Developing presentations and materials on creating “community expert” opportunities.

Action: Recruit and support community members in formal teacher training programs by:

- Encouraging scholarships for training of professionals who are critical to language revitalization.
- Partnering with Tribal Nations Education Committee to connect teachers in training with reservation practicum and job opportunities, and to welcome teachers to reservation schools.
- Developing indigenous models for recruiting teaching students.
- Establishing a fund of \$100,000 per year to support housing and other costs associated with practicum phase of teacher training, and relocation expenses for qualified teachers.
- Networking with admissions departments of colleges that offer teaching training for our languages.
- Exploiting past policy gains to promote a greater role for community members in state-mandated teaching of cultures.

GOAL: CREATE AND IMPROVE ACCESS TO LANGUAGE MATERIALS

OBJECTIVE: Record first speakers.

Action: Record master speakers using Dakota and Ojibwe languages in a variety of language domains by:

- Securing \$300,000 in one-time funding for a focused, multi-year effort to record first speakers.
- Establishing a fund of \$50,000 per year to support smaller-scale, local or sudden-opportunity recording of first speakers.
- Identifying, collecting or adding to clearinghouses past recordings of Dakota and Ojibwe language use.

Action: Ensure appropriate storage and availability of language recordings by:

- Building partnerships with appropriate institutions to house, maintain and update formats for recordings.
- Establishing protocols for sharing recordings, and making recordings accessible through clearinghouses when appropriate.

OBJECTIVE: Support the development and use of “free choice” learning options.

Action: Create a fund of \$100,000 per year to support individuals and organizations with promising plans for developing and distributing “free choice” learning materials.

Action: Create partnerships (e.g. with Google) that can employ new technologies for developing and delivering free-choice learning options.

Action: Distribute “free choice” learning materials and required technology (if necessary) to Dakota and Ojibwe families.

OBJECTIVE: Establish a clearinghouse for access to language materials.

Action: Support the maintenance and development of local Ojibwe / Dakota clearinghouse activities by:

- Securing and distributing one-time funding of \$50,000 to improve/maintain a clearinghouse of Ojibwe language resources.
- Securing and distributing one-time funding of \$100,000 to create a clearinghouse for Dakota language resources.

Action: Centralize clearinghouse activities by:

- Engaging local and national organizations that provide clearinghouse functions in a cooperative planning process.
- Identifying institutional partners who can help develop a centralized clearinghouse for Dakota and Ojibwe language materials.
- Securing funding for creating and maintaining a centralized clearinghouse.

GOAL: MAKE DAKOTA AND OJIBWE LANGUAGES A MORE IMPORTANT PART OF PUBLIC LIFE

OBJECTIVE: Create a greater presence for Dakota and Ojibwe languages in tribal and mass market media.

Action: Work pro-actively to raise awareness – among Dakota and Ojibwe people, and in the general public -- of the importance of languages to individual and community well being by:

- Securing funds for, and conducting, a \$200,000, 2-year, state-wide public awareness campaign.
- Encouraging grantees and other language revitalization efforts to include greater public awareness in their program goals.
- Establishing a fund of \$100,000 per year to support local projects that raise public awareness of languages.

Action: Provide technical assistance and advocacy for the placement of language and language-related information in the media by

- Working with local and public TV stations and other outlets to identify program subjects and themes that relate to their missions and raise awareness of languages.
- Encouraging language activists, educators and speakers to share their knowledge and perspectives with media outlets.
- Encouraging tribal media to incorporate more use of Dakota and Ojibwe languages.

OBJECTIVE: Educate funders and other decision makers about the importance of Dakota/Ojibwe language revitalization.

Action: Inform Natives in Philanthropy about Dakota/Ojibwe language revitalization, and enlist their support in presenting the case to their peers in the field.

Action: Conduct ongoing liaison/educational activities with governmental units.

OBJECTIVE: Promote the use of Dakota and Ojibwe language signage.

Action: Secure support of \$75,000 per year for two years to establish a model for including Dakota and/or Ojibwe signage in major public or private enterprises.

Action: Promote the “Bemidji Project” as a model for the introduction of signage into public settings.

Action: Create a CD of pronunciations for Ojibwe and Dakota words used in road signage, for the benefit of police, fire fighters and other “first responders.”

Action: Encourage tribal governments, county governments and the DOT to use Dakota and Ojibwe language street signage.

Action: Encourage Native-run non-profits throughout the state to use Dakota and Ojibwe language signage.

OBJECTIVE: Work with tribal governments to articulate the need, and to secure support, for language revitalization.

Action: Keep tribal governments apprised of progress and issues in language revitalization.

Action: Work with tribal governments to articulate the connections among language, land, culture and sovereignty.

Action: Help tribal governments identify where governmental interests coincide with language revitalization efforts.

Action: Encourage tribal governments to create economic incentives for learning Dakota and Ojibwe languages, including staff positions and the use of Dakota and Ojibwe in tribal business.

GOAL: SUSTAIN LANGUAGE REVITALIZATION

OBJECTIVE: Improve funding for immersion schools and grassroots projects.

Action: Facilitate budget increases for immersion schools through increased public funds and cooperative fundraising.

Action: Improve funding mechanisms that support grassroots language revitalization efforts, by:

- Developing separate, competitive funding programs for activities identified in this plan, including requests for proposals to conduct public awareness activities, record native speakers, and model use of signage.
- Creating distribution committees for funding programs that represent appropriate knowledge of the topic at hand and grounding in language and culture.
- Creating decision-making and distribution policies that balance the requirements of funding sources with culturally-grounded decision-making processes.
- Creating a staff position to administer funding programs; provide technical assistance to applicants; and facilitate information sharing among grantees.

OBJECTIVE: Develop an independent language institute to plan, implement, assess and advocate for language revitalization efforts.

Action: Create an expanded Work Group that:

- Includes representatives of populations and organizations as currently mandated by state funding.
- Includes representatives from Tribal Native Education Committee, Dakota Ojibwe Language Revitalization Alliance; existing and planned immersion schools; native speakers; educators; activists; and other “stakeholders.”

Action: Establish indigenous models and protocols for organizational governance and operations, by:

- Practicing language revitalization by incorporating languages into organizational activities and by hiring language speakers.
- Employing culturally-grounded methods for planning, communication, evaluation and other functions.
- Engaging community members in articulating local needs, defining success, conducting activities and evaluating progress.

Action: Lay the legal groundwork for establishing an independent language revitalization institute.

- Engaging MIAC, foundations and state agencies in determining the basic structure of a language institute with responsibility for implementing the strategic plan.
- Developing a plan to cover the legal, financial, programmatic and administrative functions of an independent organization.
- Appointing a committee to serve as the incorporators of an organization.

Action: Provide adequate staff support for liaison, networking, public relations, surveys, training and curriculum production.

Action: Place language in a culturally-grounded context of community well-being by:

- Promoting the development of indigenous models for teacher training.
- Enlisting contracted services and community involvement to develop culturally-grounded methods for assessing language revitalization activities, including teacher training programs.
- Assessing activities against culturally grounded standards for success.
- Securing up to \$500,000 per year to develop assessment methods, evaluate programs, and lay the groundwork for Dakota and Ojibwe infrastructures for language instruction.
- Fostering relationship building that connects families to language learning and language revitalization to community wellbeing.

APPENDIX: LANGUAGE REVITALIZATION GRANTEES

FY 2010

Department of Indian Studies-University of Minnesota-Twin Cities Campus

Grant Activities: Recruit and dedicate community members to take part in language instruction at the University level. Financially assist full-time committed language students in need. Train a qualified undergraduate student as an apprentice to assist instructors. Train three teacher student practicum's in immersion classrooms to assist fluent instructors. Instructors and students will plan activities for enrichment. **Amount: \$90,000**

Upper Sioux Indian Community

Grant Activities: Speaking, listening, and interacting in Dakota. Going on field trips; nature, culture, others. Preparing and eating meals. Participating in community services. Attending Dakota culture presentations. Mentoring children with Dakota play. Nurturing community garden. Playing games; moccasin, lacrosse, other. Learning and participating in Dakota singing and dancing, as appropriate. **Amount: \$35,000**

White Earth Reservation Tribal Council

Grant Activities: Recording of 1st speakers. Webmaster hired to maintain language website. Conduct 2 half day gatherings for 1st Generation speakers. **Amount: \$105, 536**

Dakota Wichohan

Grant Activities: Apprentices will enroll and attend certifications courses at the U of M. Dakota Wichohan will support students to ensure retention and academic success. Apprentices will attend and participate in trainings by the teacher in residence, staff trainings, and language conferences. Apprentices will implement a community language venue (tables, after-school programs, etc.). Apprentices will serve as language facilitators at youth camps. Apprentices will meet weekly with master speakers. Apprentices and families will attend monthly Tiwahe gatherings. **Amount: \$78, 623**

Prairie Island Indian Community

Grant Activities: Print 400 Early reader Dakota language readers. Print 400 comic books in Dakota. Create web page for Dakota language with a youth focus. Hire two Dakota language consultants to teach the language. **Dollar Amount Funded: \$15,000**

Rainy River Community College

Grant Activities: Ojibwe jeopardy knowledge bowls. Ojibwe knowledge competitions. Label college in Ojibwe signs. Ojibwe feasts. Drum socials. Ojibwe dance group. Elders to speak to students. Annual powwow. Immersion camps and classes. **Dollar Amount Funded: \$ 15,000**

ISD 318 American Indian Services

Grant Activities: Complement one on one teaching with technology. Create a new curriculum for two Ojibwe language classes. Introduce interactive online educational software to appeal to today's techno-savvy students, along with other online teaching aids. Base grammatical language instruction around Ojibwemowin texts. Continue Indian student quiz bowl team. With online activities, use Ojibwe literature and nonfiction books to build literary skills. Bring fluent Ojibwe speakers into the classroom and to the family language tables that will be established at existing family nights. Have language table participants create printable materials. Let students become teachers when they put together elementary school curriculum. **Amount: \$23, 841**

Concordia Language Villages

Grant Activities: Plan and implement a five-day immersion methodology training session for 20 Dakota participants, with a follow up weekend workshop. Create a thematic based immersion curriculum, along with assessment tools, for Dakota learners that will be available in print and via an interactive web page. Implement two successful intergenerational immersion sessions for a total of 80 participants, by hiring/training leaders and staff. **Amount: \$100,000**

APPENDIX: DAKOTA AND OJIBWE LANGUAGE REVITALIZATION GRANTEES – P. 2

Fond du Lac Tribal College

Grant Activities: Offer Fond du Lac Family language camp. Receive training for Ojibwe language immersion teaching. Develop Ojibwe immersion curriculum. Publish 2,000 copies of *Daga Anishinaabemodaa* with illustrations and audio CD. Establish feeder college and pre K-12 school network. Draft guidelines and establish elder-student apprenticeships. Set up and announce website. Accept students and pre K-12 teachers for Ottertail language camp for summer 2011 and promise financial support. Evaluate all grant activities. **Amount: \$75,000**

Anoka Hennepin ISD #11

Grant Activities: Establish implementation and evaluation timelines. Solicit participants for program design and secure elders support. Curriculum development and materials acquisition for Ojibwe language courses. Submission and approval by the district Curriculum Advisory council and approval by the Indian Education PAC. **Amount: \$12,000**

FY 2011

Department of Indian Studies-University of Minnesota-Twin Cities Campus

Grant Activities: The objective of the grant is to develop a strategy and responsive plan for wide-spread public engagement with the Ojibwe People's Dictionary during the first year it will be available on-line. Speakers of the Ojibwe language, beyond the group of Ojibwe elders in Minnesota with whom the University now collaborates with, may be encouraged to contact the University once the dictionary is online and wish to participate in the next stage of the dictionary's development. The University also expects that smaller historical societies and museums, tribal colleges, tribal and non-tribal organizations, and other institutions and even individuals may have collections—historic photographs, films, audio and visual materials, primary archival documents and other important secondary sources, and historic or contemporary language materials they will want to contribute to the OPD. This grant will provide the Department of American Indian Studies with funds to support appropriately trained graduate and undergraduate students to work with organizations, institutions, and members of the Ojibwe community throughout Minnesota and the region during the second year of the OPD, the first year of public response and reaction, which will contribute to the long-term success of the Ojibwe People's Dictionary, making it truly a "People's" dictionary. **Amount: \$100,000**

White Earth Reservation Tribal Council

Grant Activities: A collaboration between the Bois Forte Band of Chippewa and the White Earth Nation. The long term goal of this grant is to build whole families of first generation speakers. The short-term goals are to enable the partners to continue forward with their language revitalization efforts by providing digital media support, purchase digital high definition audio and video equipment. Additionally, they will host an elders and youth gathering. The primary strategy of this proposal is to engage the community and get broad involvement with the projects in order to spur more interest and excitement about learning the Ojibwe language in a consistent format. **Amount: \$68,750**

Dakota Wicohan

Grant Activities: Dakota Wicohan is a regional non-profit language support organization that seeks to revitalize the Dakota language in Minnesota to a living language. Dakota Wicohan's long range strategic plan includes building a strong teacher base, recording speakers, developing teaching tools from filming fluent speakers, developing additional learning opportunities, as well as, long term educational plans. Their grant requested money to provide an interactive Dakota language learning camp for a minimum of 40 Dakota youth. During the academic year, Dakota Wicohan and its community partners will provide leadership development activities integrating Dakota language and values to a minimum of 40 Dakota youth. **Amount: \$82,262**

Mille Lacs Band of Ojibwe

Grant Activities: The goals of this grant include the continued recording and the professional transference of existing elder stories. The purchase of a professional dictation kit will ensure that the continued recordings are of highest quality. Four certificate-eligible interns will who can transition into language instructor position at Nay AH Shing Tribal School and Mille Lacs Early Education will continue their education of the Ojibwe language. These interns will also be developing teaching materials that can be used in the future. **Amount: \$106,654**

APPENDIX: DAKOTA AND OJIBWE LANGUAGE REVITALIZATION GRANTEES – P. 3

American Indian Family Center

Grant Activities: The goal of the American Indian Family Center is to create an Early Childhood Montessori Language Immersion Program to offer to American Indian Families living in Saint Paul and the east metro area. This grant will recruit and select candidates for each training opportunity (both the Montessori Teacher and Assistant), train the candidates in both models (Montessori and language immersion), and ultimately place the candidates in programs that are committed to offering the model for early learners. The project will train these candidates to align the curriculum methods of both approaches, participating in Montessori Training and guided in the language immersion methods. Two teacher candidates will be expected to begin and complete Montessori training. **Amount: \$27,801**

ISD 318 American Indian Services

Grant Activities: The primary project of the Bagidinise Project is to add wood to the fire of learning and revitalization of the Ojibwe language sparked by the Ishkodeke Project. Short term goals are to continue to create high school level curriculum for two more Ojibwe language classes, Ojibwe III and IV, to expand the Ojibwe I offering by an additional section. Additional long-term goals are to align all Ojibwe language classes with the national standards for world language and to continue to develop preschool, elementary, and middle school curriculum that focus on Ojibwe language and culture and that meet state social studies standards. **Amount: \$20,746**

Little Earth of United Tribes

Grant Activities: The short term goal of the project is introduce the Ojibwe and Dakota Languages to the residents of Little Earth. Programs will be developed to help feel residents feel welcomed and have a basic understanding of the languages. Learning the language will also bring forth the culture of the American Indian community to the residents of Little Earth. **Amount: \$ 60,000**

Concordia Language Villages

Grant Activities: The purpose of this grant is to build on what was created with last year's grant funding by creating a Dakota Language and culture institute. The purpose of the institute is to offer multilevel teacher training seminars and Dakota language and culture immersion sessions for intergenerational groups. There will be teacher seminars to reinforce the learning from the first summer seminar and subsequent intergenerational immersion sessions, and to expand instructional repertoire of the participants, as well as, offer immersion weekends for Dakota language teachers to increase their own language proficiency and to build their experiential educational skills. The short term goals of the project are to design and to implement a five day summer session for 12 current Dakota teachers at the Concordia Language Village site near Bemidji, hold three language development workshops for twenty participants each. The long term goal of the Institute is to offer a multidimensional schedule of teacher trainings on an annual basis throughout the year that addresses the linguistic and pedagogical needs of Dakota teachers at all levels of experience. **Amount: \$100,000**

Fond du Lac Tribal College

Grant Activities: The Fond du Lac Tribal College will provide two-day language immersion weekends for students and teachers having intermediate level fluency. They will be offered one weekend each month for eight months from September 2011 through April 2012. The weekends will focus on participatory activities including individual and small group discussions, skits, meal preparation, games, and field trips to seasonal camps. A wing of the college dormitory will also be set aside for language students to speak Ojibwe together and participate in language enrichment programming. **Amount: \$108,787**

University of Minnesota-Duluth

Grant Activities: The short term goals are to create a constant and regular forum of Ojibwe language discourse between speakers. To record historical stories, anecdotes, and traditional lessons during appropriate times and in appropriate places, and to make documentation of local dialect forms. **Amount: \$25,000**

FY 2012

Fond du Lac Tribal College

Grant Activities: The Fond du Lac Tribal College will expand the dimensions of their immersion academy and follow up weekends by incorporating two new program goals and four new program objectives. They will incorporate language documentation and dissemination into the Ojibwe Immersion Academy by the recording, broadcasting, and publishing of elder's stories. Additionally, they will expand the follow up opportunities for graduates and develop a master-apprentice model, as well as, an internship opportunity at an immersion school for academy graduates. **Amount: \$125,000**

Oyate Nipi Kte

Grant Activities: The mission of Oyate Nipi Kte (The People Shall Live) is to support the recovery of Dakota traditional knowledge including language, spirituality, and life-ways; develop initiatives for sustainable living based on a Dakota environment ethic; facilitate an understanding of the harmful effects of colonization; and empower individuals and collective communities to more effectively resist colonization and strengthen Dakota Sovereignty. The Akicita Scouting Program, funded by the language grants has two phases; traditional and cultural teachings through language immersion and documenting this knowledge by publishing original resources for Dakota language programs. The Akicita Teca Summer Scouting Program will engage youth in activities of gardening, traditional games, canoeing, and monthly ceremonies, as well as activity camps. **Amount: \$109,000**

White Earth Reservation Tribal Council

Grant Activities: In a previous language grant awarded to the White Earth Tribal Council, the Before You Know It software was created for Ipod, I pads, and I phones. This grant will continue the Before You Know It software development to include a deluxe version that is geared towards youth. Additionally, a board game will be printed and distributed throughout White Earth to further engage members. This game was developed by tribal member, Merlin Williams and his partner Academic Thomas Vollum. It is based on facts and the history of Minnesota's reservations and includes a language component. Additionally, a community event will be held where youth will showcase their use and knowledge of the Ojibwe Language. **Amount: \$48,000**

Dakota Wicohan

Grant Activities: Dakota Wicohan is a regional non-profit language support organization that seeks to revitalize the Dakota language in Minnesota to a living language. In this grant, they will develop, digitize, and make available electronic and manual Dakota language learning resources to a minimum of 15 Dakota families and other learners broadly throughout the project year. The expected outcomes of this grant are to produce 40 sets of lists to be used in drafting of Dakota language software and to create an increased accessibility to Dakota language resources for Dakota families, as well as, create additional resources to teach and learn the Dakota language. **Amount: \$100,000**

Concordia Language Villages

Grant Activities: The purpose of this grant is to continue to positively impact all of the Dakota communities in Minnesota, where there are fewer than six first speakers. The Concordia Language Village's Dakota language and culture institute society will expand to include youth specific programming to engage and excite young people about learning the Dakota language by offering a language and cultural immersion session for middle and high school youth. This week long pilot session will occur in the summer of 2013. The first objective is to convene five society representatives to attend two days in the Language Villages to observe a full day of programming. Additionally, staff will be meeting for a full day of planning for this summer pilot program. The final project objective is that three Dakota Society members will attend the annual Village Leadership Council meeting in March of 2013. **Amount: \$80,000**

APPENDIX: DAKOTA AND OJIBWE LANGUAGE REVITALIZATION GRANTEES – P. 5

Oshki Ogimaag Community School (OOCs)

Grant Activities: The short term goals are to use language and traditional teachings as literacy tools through the development of an Anishinaabemowin Family Literacy program taking place throughout the 2012-2013 school years. The Anishinaabemowin Revitalization team will consist of school staff, elders, tribal government employees, parents, and community members. A written plan for revitalization will be concluded by June 2013. An increased capacity for immersion programming will result through the development of local speakers, materials, and an effective school based program. **Amount: \$88,000**

FY 2013

American Indian Family Center

Grant Activities: The language and cultural needs of the American Indian community in the Twin Cities urban area are high. Additionally, the urban area has Dakota and Ojibwe tribal members, as well as, other tribal members. The purpose of this grant is to develop web based Dakota and Ojibwe language resource directories that will provide an online and downloadable documentary compilation of the location of teaching tools currently available in North America including media, instructional materials, online programs, and academic programs, using a wiki platform to maximize accessibility and resource upload capability. This directory will also be used to support a comprehensive public awareness project emphasizing the cultural relevance of the Twin Cities and regional Dakota and Ojibwe place-names. **Amount: \$66,000**

White Earth Reservation Tribal Council

Grant Activities: This grant money will be used to further develop and identify a scope and sequence for Ojibwe Language instruction for preschool and early childhood, (K-3). Additionally, the Tribe will continue to develop and update their Ojibwe language website, Anishinaabemodaa and to collaborate with the KKWE radio station to provide live programming to listen to and learn the Ojibwe language. The tribe will also create billboards and newspaper ads to generate public awareness of the language resources available. **Amount: \$48,160**

Rainy River Community College

Grant Activities: The objective of this grant is to prevent the Ojibwe language loss, to increase and enhance the understanding of the American Indian language, to ensure positive reinforcement of the self-image and sense of identity with the empowerment of American Indian children. This will be done by offering and participating Ojibwe language competitions with other colleges, as well as, by offering immersion camps, fluent speakers in the classrooms, and language tables. Additionally, the youth will visit maple sugar and wild rice camps. **Amount: \$46,000**

Dakota Wicohan

Grant Activities: Dakota Wicohan is a regional non-profit language support organization that seeks to revitalize the Dakota language in Minnesota to a living language. In this grant, they will create a Dakota Public Awareness Project to promote awareness and knowledge of the Dakota language and its history to Minnesotans in 2013. Dakota Wicohan created a Dakota language documentary film which will be shown in ten communities, along with an educational booklet. **Amount: \$52,469**

University of Minnesota Morris

Grant Activities: The purpose of this grant is to create a clear pathway for college students to achieve fluency in the Ojibwe language and to graduate prepared teachers of the Ojibwe language with Kindergarten through 12th Grade teaching certifications. This will be done by expanding the curriculum to expand the University's Ojibwe language offerings, building the University and K-12 Tribal/Immersion/Ojibwe-teaching schools partnerships for greater language fluency, and producing more fluent and well prepared graduates. **Amount: \$72,215**

Division of Indian Work

Grant Activities: The Division of Indian Work's First Language Project will service youth who attend Minneapolis Public Schools. The goal of this grant is that American Indian youth, ages 7-17 will increase their knowledge and practice of conversational Ojibwe language. Additionally, the goal is that these students will continue to study the language after the grant cycle is over. Measurement of these goals will be determined through periodic testing of the Ojibwe language acquisition. **Amount: \$102,785**

Grassroots Indigenous Multimedia

Grant Activities: Grassroots Indigenous Multimedia hopes to serve two broad populations with this project: collaboration among Dakota and Ojibwe people engaged in curriculum and documentation and give easy access to those who are looking for such resources. This will be accomplished by creating a web-based resource and a booklet that gathers, digitizes, organizes, and describes many of the curriculum materials and resources that are currently available. **Amount: \$37,523**

Migizi Communications

Grant Activities: The short term goal of this project is to develop a K-3rd grade Ojibwe language CORE curriculum and a K-3rd Dakota language CORE curriculum designed for use in an immersion setting. Additionally, thirty Ojibwe and Dakota Elders Speakers will be engaged in the development of the curriculum. **Amount: \$37,625**

Minneapolis Public Schools

Grant Activities: The goal of this grant is to support students' acquisition of the Ojibwe and Dakota language and culture which begins in early childhood immersion at Anishinabe Academy by providing a language and culture table for their families. The Mino-Bimaadiziai/Chante Luta Language and Culture Table will focus on words, place names, and serve to build a non-threatening environment where parents, community members, and schools professionals will grow and develop. **Amount: \$24,578**

Metro State University Foundation

Grant Activities: The overall purpose of this initiative is to welcome more American Indians into the University to increase the number of speakers of the Dakota and Ojibwe languages. This will be done by the enrollment of adults in the Dakota and Ojibwe language immersion model classes, as well as, enrolling youth into the youth classes. The University will offer immersion model 100-level courses in Dakota and Ojibwe languages and provide scholarships to ensure accessibility and participation. **Amount: \$64,645**

APPENDIX: VARIABLES IN LICENSURE AND SCHOOLS

Over the past 70 years, the intention of federal and state educational policies has shifted incrementally from destroying to supporting American Indian languages. The result is a bewilderingly complicated system of teaching credentials and types of schools. The system holds teachers accountable to conflicting standards that are imposed from outside Dakota and Ojibwe communities, and presents special challenges for immersion schools that teach all subjects in Dakota or Ojibwe language. The variables presented here indicate both the need for community training on the options available for teaching Dakota and Ojibwe, and the need to develop culturally grounded standards, social structures and institutions within American Indian communities to guide the transmission of language.

Options for Teaching Licensure

Elementary school license	Authorizes teaching across curriculum– except for specialty areas (i.e. language)
Middle/high school license	Authorizes teaching only in specific content areas; not available for Dakota/Ojib
World language/culture additional license	Requires K-8 or K-12 license and 2-years of additional training; applies only to teaching only language and culture as subjects, not teaching subjects in the language; teacher language proficiency varies by program; not available for Dakota.
K-12 language teacher license	Result of 4-year degree program; authorizes teaching of a language; not available for Dakota or Ojibwe.
Immersion certificate	Added to teaching license; focuses on pedagogy, not a specific language
Eminence license (K-12 American Indian Language and Culture license)	Recognizes lack of teachers with language proficiency; granted by State and administered by tribes with requirements that vary by tribe, including tribal letter of recommendation; not always seen as equal to other teaching credentials, though requires equitable compensation
Community expert status	Used only when licensed teachers are not available; language proficiency of the teacher is judged by peers; requires tribal letter of recommendation; granted by State; available as a (renewable) one-year variance from licensure requirements; authorizes teaching only of language or culture, so doesn't work in immersion; requires extra paperwork from school district and negatively affects district's Adequate Yearly Progress (AYP); does not require adequate teacher compensation
License from out-of-state	Important because many speakers live elsewhere; teacher must test into Minnesota system described above; J-1 visa allows temporary residence for Canadian teachers

Types of Schools

Public	Receives funding from state on a per-pupil basis; subject to state requirements
Private	Receives no funding from state; no teaching requirements beyond accreditation
Charter	Subset of public schools but decision making by stakeholders, rather than school board; focused vision must comply to public school AYP standards
Bureau of Indian Ed.	Chartered through trust responsibility of federal government; federally funded; can get reimbursed by state for non-tribally-enrolled students; must meet state teaching standards, but does not answer to MN DOE
Immersion	Can be any of the above; requires negotiation of system to produce combination of language proficiency, content knowledge, and licensure

APPENDIX: IMPORTANT MESSAGES ABOUT LANGUAGE

Both tribal members and the general public need more information about Dakota and Ojibwe languages and about the benefits of keeping these languages healthy. One of the goals identified in the Strategic Plan is to make our languages more important in public life, in part through the delivery of these messages.

TRIBAL MEMBERS NEED TO KNOW:

Language, culture, land, sovereignty, and spirituality are closely connected

- Language loss endangers sovereignty
- Language is embedded in cultural practices
- Without language, American Indians will remain an ignored statistic
- Language is our heritage

Be proud to be American Indian

- Kids want to speak these languages
- Language learning increases self esteem
- Language learning builds community
- What makes you Anishanabe? What does being Dakota mean?

We don't need permission to learn our language

Blame and shame over language loss and use do not help

- Don't be scared, just do it

Language revitalization needs leaders

Learning languages can be fun

- Parental/family involvement is vital

EVERYONE NEEDS TO KNOW:

Dakota and Ojibwe people are here.

Our languages are the introduction to our history and identity

American Indians didn't choose to lose language.

- Concerned about bullying? Learn about Indian boarding schools
- 1978 (when American Indian religious/cultural practices were against the law) was not that long ago

Language revitalization addresses social issues

- Language acquisition improves academic achievement.
- Language revitalization leads to improved self esteem and community cohesion
- Indigenous languages embody important environmental knowledge

Dakota and Ojibwe are Minnesota's original languages

- Everyone in Minnesota speaks Dakota and Ojibwe (though not always very well)
- The name of the State, towns and streets are examples of Dakota and Ojibwe language.

APPENDIX: WORK GROUP MEMBERSHIP

Work Group Members

Representing

Co-Chairs:

Merlin Williams
Leslie Harper
Jennifer Bendickson

White Earth Nation
Leech Lake
St. Paul

LaVon Lee	St. Paul (Grotto Foundation)
John Poupart	St. Paul
Mary Otto	White Earth Nation
Sharon Pazi	Dakota Wicohan
Michael Mouw	Minneapolis
Travis Zimmerman	Minnesota Historical Society
Sandee Geshick	Lower Sioux Indian Community
Sonya Zapata	Shakopee Mdewakanton Sioux Community
Brenda Cassellius	Minnesota Department of Education
Elia Bruggeman	Minnesota Department of Education
Dennis Olson	Minnesota Department of Education
Eileen Stand	Red Lake Band of Chippewa Indians
Brianna Oseland	Shakopee Mdewakanton Sioux Community, Ed. Dept.
Peggy Poitra	Shakopee Mdewakanton Sioux Community, Ed. Dept.
Veronica Smith	Fond du Lac Band
Lara Gerherdsen	Office of Higher Education
Joan LaVoy	White Earth Nation
Donald Chosa	Bois Forte Band of Chippewa
Karlene Chose	Bois Forte Band of Chippewa
Anna Deschampe	Grand Portage
John Morris	Grand Portage
Karen Balmer	Board of Teaching