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Indigenous Wisdom, Storytelling, and Language Renewal ᎠᏂᏍᎩᎩ, ᎠᏂᏴᏫᏯ ᎠᏫᏙᎥᏗᏍᏗ ᎤᏂᏁ, ᎠᎢᏍᎨᏗᏍᏊ ᏚᎾᏂᏗᏍᏗ

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INDIGENOUS WISDOM, STORYTELLING, AND LANGUAGE RENEWAL

BY

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Dedication ᔕᔕᓂᖅᐱᐃᔪᓐ

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To all of the ancestors and relatives who smuggled seeds while fleeing persecution, whether literally or figuratively, with us in their hearts and prayers, may knowing our languages help our communication.

To the future generations of Indigenous people who long to be outside and know the teachings of our ancestors, the spirits, the Creator, and the land. May this contribute in some way to getting our young people outside and enthralled with learning Indigenous science, wisdom, medicine, and languages.

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INDIGENOUS WISDOM, STORYTELLING, AND LANGUAGE RENEWAL

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Abstract ᎾᏃᏢᏍᎩ

Language, cultural immersion, and intergenerational land-based education have shown the potential to vastly improve dire health issues that Indigenous people face. What is the most effective way to produce a large number of second language learners who speak at a basic level in order to improve Indigenous health?

Relationship is a vital part of Indigenous cosmology. Rather than promoting the consumption of words as things, acquisition will be more readily integrated into relationship-based thought when also interacting with them in context through story, and cultural activities that are fun, understandable, and engage community. Many successful language immersion models advocate for completely avoiding grammatical analysis, but does this apply to structurally more complex Indigenous languages of the Americas? For transmission of thought to be successful, the teaching of terms must be done in a way that makes different understandings clear, otherwise the terms will become just different words for English concepts.

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Chapter 1. Introduction ᑕᒃᑲᓐᓇᐃE

"The health of Tribal Nations rests on the reacquisition of Native languages and cultures."
-Vine Deloria Jr. (Deloria Jr., 1991, as cited in Klug, 2002, p. 89)

Education has been used as a weapon of colonization against Indigenous people at least since the 1500s when mission schools were built often using forced Native labor, and to indoctrinate Indigenous students with the ideals of the Roman Catholic church. It continued on through the boarding school era and still continues today. Most often the loss of Indigenous languages in the Americas is attributed to the strict punishment (indeed, often torture) that young children would receive for speaking their languages, and in fact it was frequently very successful in interrupting language transmission between generations.

There is a lot of trauma associated with education as a result of this, especially education that takes place in a classroom, and especially that which has anything to do with the speaking of Indigenous languages. Often times this trauma has passed down through the generations, or has meant that in many communities it was successful in eradicating Indigenous languages due to the interruption of their transmission, even if it wasn't immediately effective. Many now-grandparents or great-grandparents made the decision after attending boarding schools to not teach their languages or pass them on to their children because they didn't want their young ones to suffer the way that they had done. Others decided (as my adopted dad, ᏒᎵᏒR, did) that they didn't want to encourage their children to speak Indigenous languages because they didn't see the languages as having any economic value, or being something that would bring financial benefits or

prosperity. These things can seem like a number one priority when you have grown up in extreme poverty, unable to afford such basic necessities as food and clothing, and when you have been shamed and forced out of land based skills such as food and medicine gathering, farming and gardening, or had to give up those skills due to time constraints placed by working long hours for someone else. This has been the reality for many Indigenous people since the beginning of the reservation era and continuing up to the present day.

It is for this and many other reasons that land based education, especially that which includes language immersion, is considered to be "reconciliation in action," (Eneas, 2019). "Land-based education assumes an environmental approach to learning that recognizes the deep connection and relationship of Indigenous peoples to the land. It seeks to offer education pertaining to the Land that is grounded within Indigenous knowledge and pedagogy," (Boon, 2018). Outdoor education is defined as "education in, about, and for the environment," (Donaldson & Donaldson, 1958), this definition leaves out relationship, which is an important factor in discussions of Indigenous cultural values. A further distinction can be made as to Indigenous place based learning, which is considered to be "a starting point to localize, decolonize, and integrate Indigenous and non-Indigenous knowledges (the culturally-situated subjective and intersubjective ways of knowing and meaning-making) in mainstream environmental education," (Koty, 2014).

As Joseph Erb points out (personal communication, March, 2020), how do discussions of land-based education change for people who have been removed from their homelands such as nearly every tribe in Oklahoma? How does this change for

people who are living in urban areas or whose families left home for work or due to relocation policies? I have chosen to continue to use the term land based education because of the connotation of Indigenous cultural relationships with plants and ecologies that aren't necessarily tied to any particular place. This is not to say that places are not of particular importance or value, only to say that relationships, stories, respect and values can still be nurtured when we are unable to access particular places.

A study of 20,000 people demonstrated that as long as people feel safe, spending at least 2 hours per week in nature boosts the immune system, decreases anxiety, lowers blood pressure, increases cognitive functioning and boosts self esteem (Bratman, G.N., Anderson, C.B., Berman, M.G., et. al, 2019). Not only does land based education have the potential to help facilitate healing some of the colonial harm done by boarding schools, it can also be an effective method of breathing new life into endangered languages, re-learning and passing on morals, medicines, cosmology and what is referred to in Cherokee as SG̃ƟW, often translated as "ways of living right."

Indigenous people worldwide have disproportionately high rates of suicide, alcoholism, substance abuse, depression, heart disease, and illness. American Indians have the highest rates of alcohol use and related deaths of any population group. Of these deaths, 25% are related to "anxiety drinking", drinking alcohol as a way to cope with feeling ostracized and alienated from community and culture, (Walters, Simoni, & Evans-Campbell, (2002).

Suicide amongst Indigenous people worldwide is much higher than other population groups. In the U.S., it's about double the national average (CDC, 2013)[1]. In Australia, amongst the Aboriginal people, the rate is said to be the highest in the world, where in some communities it's about 3 per week (Fogarty, 2016). In Canada, amongst First Nations people, it's about 6 times the rate of non-Indigenous people, but Inuit people also stake claim on the highest rates in the world at 11 times their national average (Canada, 2019). In New Mexico, it's twice as common as other groups (Paskus & Furlow, 2015).

All of these statistics also contained caveats that despite their already high numbers, more likely than not they are underreported and therefore low. According to the most recent World Congress on Public Health:

"Suicide is a leading cause of death among young indigenous people worldwide, and efforts to solve the problem using methods developed in non-indigenous communities have not reversed the trend," (Hopkins, as cited in Wahlquist, 2017). The conclusion made at the conference was that so much focus on drug and alcohol abuse and attempts to solve the problems using non-Indigenous methods have not reversed or even stabilized the trend towards Indigenous people taking their own lives. On the contrary, the numbers have continued to rise steadily over the years.

There is a prevailing mythology in American Indian communities that the youth don't care about their language and culture. Yet, a 2011 study found that roughly 20% of American Indian adolescents aged 10-13, think about language loss at least once or more

[1] According to CDC data from 2012-13, the National rate of suicide is 12.8 per 100,000 and among Native Americans the reported rate goes up to 22.5 per 100,000.

every day (Whitbeck, et. al, 2009). The same study found that a similar number of youth reported thinking at least once every day about land loss. This and a great many other studies discuss linkages between the trauma of historical loss and suicidal ideation, depression, and addiction.

A First Nations woman from the Lenape Nation in Canada, Carol Hopkins believes that focusing on our Creation stories is absolutely necessary to create a strong foundation of identity and culture to work from. She said Indigenous knowledge systems and creation stories have been "discounted as philosophies" by modern western understandings of health and dismissed as "not meaningful as evidence for us today" (Hopkins as cited in Wahlquist, 2017).

"But, without a vision that's grounded in that foundation, then we make the mistake of talking about just our deficits, the things that take our life, the things that cause us hurt and pain. And while those stories are very important and very true "... if all we focus on is our deficits, if all of our systems of data focus on just the deficits, all of our indicators, our stories about what's wrong with us, then how do we ever know what's right with us? How do we ever know as a people when we achieve a sense of wellness?"

"We can't afford to just focus narrowly on the deficits. It's the deficits that actually cause suicide," (Hopkins as cited in Wahlquist, 2017).

And by focusing on lack, on poverty, on deficits as Hopkins said, how will we ever appreciate what we have? Especially for young people who are just learning to form their identities. If young people are growing up and only hearing that their languages are dying, their elders are dying, everyone has diabetes, everyone is poor, there's no use in learning the old ways because they're dying, or they are foolish mythologies and

superstitions, or that the languages that their families have spoken for centuries aren't worth learning because they are of no use in the marketplace and they're dying anyway, how can they feel good about themselves?

Indigenous education from an Indigenous perspective can be of tremendous importance not only as we seek to find solutions to growing suicide rates among Indigenous people, but also as the world is seeking urgent solutions to the climate crisis and even the Intergovernmental Panel on Climate Change has stated that Indigenous knowledge is "an invaluable basis for developing adaptation and natural resource management strategies in response to environmental and other forms of change (IPCC, 2018)."

A study in British Columbia found that despite suicide rates in Indigenous communities being 3-6 times higher than in non-Indigenous communities, and in some cases up to 800 times higher than their non-Indigenous neighbors (Chandler, Lalonde, 1998), in First Nations Bands where at least half of the young people spoke their language at least at a basic conversational level, that the suicide rate dropped to zero. *It was* ***nonexistent***. (Hallett, Chandler, LaLonde, 2007). The study found that those communities whose young people self report speaking their language at least at a basic conversational level, as well as several other "cultural continuity factors" such as familiarity with a handful or more traditional plants, and participation in their community's cultural methods of hunting or fishing for example, and corresponding non-existent rates of suicide. Since this research was published, many more studies have been undertaken by various researchers demonstrating lower rates of health issues such as

heart disease, diabetes, depression, and substance use among those with "traditional cultural involvement" (Carlson, et. al, 2017).

Cultural Revitalization

The movement for cultural revitalization as a means to combat mental, emotional, and spiritual illnesses among Native people became really popular in the 1970s with the rise of the Red Power Movement and the occupation of Alcatraz in San Francisco (which started in November 1969). It was around this time that the canoe movement also got started, according to Phil Red Eagle, one of the founders of Tribal Canoe Journeys in the Pacific Northwest, and also according to Native Hawaiian accounts of the Hōkūle'a, traditional Hawaiian voyaging canoe. The canoe movement laid the groundwork for much of the language revitalization efforts that have happened since the beginning, and have renewed interest in songs, language, dance, clothing, thought, foods, and ways of being. They have also stoked interest in Indigenous astronomy, geography, and plant relationships for foods, medicines, and crafts. According to Uncle Phil Red Eagle, much of this renewal also had to do in the Pacific Northwest with re-learning carving traditions.

In talking with people who have been involved since the beginning of the Canoe Movement in the Pacific Northwest, they notice a decline in substance abuse, PTSD, and mental health issues every year as they start practicing for the summer's Journey, and have also seen community members get into weaving and carving as a means to get well. An elder Haida man who has been involved for many years with Journey will touch his Canoe Family's hand carved yellow cedar dugout and tell you that that canoe has easily saved hundreds of lives (personal communication, Saaduuts, Robert Peele, July, 2018).

A study in Australia reported that Indigenous children whose parents promoted a strong sense of cultural identity experienced better health outcomes later in life, and their cultural involvement acted as a protective barrier to many of the challenges that Indigenous people tend to face later in life. This research corroborates much of what Indigenous elders have been saying for centuries. The study included plant knowledge, traditional foods, pride and respect in kinship knowledge and family histories, as well as ceremonial and language knowledge as elements of "a strong sense of cultural identity." It also showed that the parents who had the cultural knowledge to pass on had better health outcomes than their peers who did not (Dockery, 2019).

In Hawaii, at the Ke Kula ʻO Nāwahīokalaniʻōpuʻu immersion school, when the teachers were asked at the Hilo Field Study in March 2019 what the rates of suicide and substance use were in their communities, they looked to each other, almost as if they were confused by the question. Finally, one parent and staff member responded that it wasn't something that was a part of their reality there.

Given that substance abuse, diabetes, heart disease, trauma, and mental illness are the major issues facing Indigenous communities in the Americas, and getting people involved with their cultures and languages has the potential to eradicate, or at least greatly reduce these problems, then my thesis question is this:

What is the most effective way to create the largest number of individuals who speak their language at a basic conversational level in order to be able to vastly improve Indigenous health?

Other questions to be considered include;

What impact does utilizing both total immersion with some grammatical analysis and "pre-teaching" of vocabulary have on Indigenous language acquisition?

Does integrating different teaching methods that appeal to a variety of learning styles impede or improve acquisition?

Does allowing a healing space to focus on emotions and trauma related to language loss assist in retention of participants?

Does a land-based education environment contribute to successful language acquisition?

Does limiting the number of target words in a given day help with retention?

Does targeting the content for comprehension and usefulness help with retention?

Methodology

Methods used to find answers to these questions include an in depth review of literature and personal interviews with language workers in community and classroom contexts in Hawaii, Washington, California, New Mexico, Arizona, and Oklahoma. I also draw from my personal experiences, observations, and communication in my own work with the Cherokee language which spans nearly 20 years at the time of writing.

Overview

In chapter 2 I will examine the background behind many of these language issues, specifically as they relate to the Cherokee language, the language of my ancestors. Chapter 3 will be a review of the literature related to language acquisition methods, land-based education, and Indigenous language usage as it relates to health issues in Indigenous communities. Chapter 4 will consist of a prospectus and sample land based outdoor science curriculum based on traditional stories, appealing to a variety of learning

styles, and utilizing the ideas and conclusions drawn from research into successful Indigenous language acquisition, and Chapter 5 will take a look at possible implications and groundwork for future possibilities.

It is my hope to get to implement this curriculum in a 2-week summer immersion canoe camp on the river either in Oklahoma or North Carolina, in order to further research whether these approaches will help facilitate language acquisition. I do not claim to be a Cherokee speaker, or to have "The Answer" to solving long-standing problems. I do have a deep love for, and want to help in whatever way I can to insure that our profoundly beautiful Indigenous languages and cultures live on far into the future. I have been asked for suggestions by fluent speakers based off of what I have learned in my schooling and travels in order to help them with their teaching methods and so I hope that this can help in that regard.

I recognize that many committed groups and individuals have been working hard at creating successful approaches to language perpetuation for far longer than I, and it is my hope that this paper can help to disseminate their knowledge and make it more readily accessible to community members who are at "ground zero" of language perpetuation. I hope that the implementation of these ideas can be of great benefit not just to Cherokees, but to all Indigenous people with similarly structured languages, and the planet as a whole, as people once again recall the benefits of being outside, and having relationships with the land. As such, it is my intention to keep the wording of this thesis to a narrative or story format utilizing straightforward language, so that it can be more readily accessible to those outside of academia.

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Chapter 2. Background ᎣᎾᏗᏝ

The Cherokee language, like many Indigenous languages, is currently disappearing at a much faster rate than new speakers are being produced. Contrary to popular belief, this is not for a lack of desire or dedication on the part of learners, or funding on the part of Cherokee Nation or Eastern Band of Cherokee Indians (EBCI), but for the fact that no one is quite sure how to teach it, and no one is quite sure how to learn it. This is what I was told by one of my language teachers when I was a student in the Cherokee Education program at Northeastern State University in Tahlequah in 2008, and personally, in talking to many language workers throughout the Americas, we are not alone in this experience.

At that point in 2008, Cherokee was estimated to have 10,000 speakers in Oklahoma, and about 3,000 in North Carolina. The online courses through Cherokee Nation taught by Ed Fields had been offered for about 5 years since 2003, according to Ed Fields. The immersion school had been around for 7 (Yamamoto, 2002), and there were a variety of classes being offered in community settings. Northeastern State University in Tahlequah, the capital of Cherokee Nation, began offering courses in Cherokee Education in 2005, and those who completed it would graduate with a combined Bachelor of Arts degree and teaching credential allowing them to then be licensed to teach elementary school entirely in the Cherokee language. There was a lot of excitement around the program, and a lot of community support. However, when I entered the program, the first cohort was getting ready to finish and most of my classmates that I spoke with felt wholly unprepared to be able to speak and teach at the

level that would be necessary to teach beyond perhaps 2nd grade, if full immersion wasn't required.

The majority of the college level courses that I was taking consisted of memorizing lists of nouns, aside from Cherokee Linguistics (which was taught by a non-speaker and was very difficult for speakers to get on board with as well as for non-speakers with no training in linguistics to follow), and two other courses that were quite helpful in developing the ability to describe what was happening in pictures, which is the majority of what happens in the immersion preschool and kindergarten programs (in other words, storytelling).

At this time in 2008, the Total Physical Response method of language immersion came into popularity to try with adult Cherokee language learners, and other Indigenous languages. A teacher in Cherokee, North Carolina began offering a week-long immersion course in the language and many who were working on the language through Cherokee Nation went to attend and see how well it worked. Everyone that I spoke with on their return was filled with excitement and new hope about the possibilities of implementing such a program. One friend remarked that he had learned 300 words in a week; for reference, that's roughly equivalent to a 3 year old's vocabulary (Gavin, M. L., 2019), which is different to apply conceptually to Indigenous languages because of the structural differences.

I was fortunate to be a part of the Strategic Work Team (SWT) for the future of the Cherokee language under then Chief Chad Smith, to assist in developing a 100-year plan for how to continue the language into the future for the next 100 years. We came up with strategies and ideas for language perpetuation including the Master Apprentice

Program, putting all of the signs at the Tribal government into the language, and other various goals for how prolifically we would like to see the language used. Most of the things that we brainstormed have since come to fruition, except that the number of speakers is still rapidly declining. The majority of the SWT was comprised of people over 50 whose first language was Cherokee, with the exception of myself and one other young learner.

At that time, the major desire of the tribal government was to recruit university trained linguists to assist with language efforts, and I got to be part of a pilot class for Cherokee Linguistics, along with mostly first language Cherokee speakers over the age of 50. Very quickly the speakers became frustrated with the language being broken up into parts and analyzed, and several mentioned feeling that it was harmful not just to the language, which is sacred, but also to second language learners who they felt would be more harmed than helped by the tone marks and analytical morphology. Culturally, to Indigenous people, elders are to be revered, listened to, and respected for their knowledge and life experience, in stark contrast to colonial society's norms of thinking of them as outdated and irrelevant.

The first language speakers (not necessarily those in that class, but predominantly in community) insisted that we just needed to memorize lists of vocabulary and eventually we would become fluent. "If you really want to learn Cherokee, first memorize all the plants and animals, all the trees and everything like that, then start learning how to talk about what they're doing. Simple as that." This was advice I was given by my adopted dad (ᏱᎵᏒ) who was a speaker, and it makes perfect sense, because

that is in large part how I learned Spanish, and how I got to a beginning level of Cherokee.

What this doesn't take into consideration however, is that *structurally,* Cherokee, and many other Indigenous languages are *action* based, and therefore very different from *thing* based languages like Spanish and English. This also illustrates the fact that there are vast ideological differences that are reflected in the languages. While in English and Spanish things are just things, in Cherokee, and many Indigenous languages of the Americas, "things" have to be talked about in their relationship to others. This is the case in Cherokee perhaps especially with proper nouns. In English you can say "head", and that's that, but in Cherokee you have to say "my head" or "your head" or "his/her/it's head" and so on. To ask a speaker to say just "head" they often reply that it just doesn't work like that, you can say it, but it just seems wrong. Relationship is a vital part of Indigenous cosmology and in creating language curriculum, it is important to keep this in mind. Rather than developing lessons and curriculum that promote the consumption of words as "things" to be memorized, acquisition will be more readily assimilated into relationship-based thought by promoting the understanding of concepts in context and connections.

"The primary difference between the Western and Indigenous ways of life is that Indians experience and relate to a living universe, whereas Western people-especially scientists-reduce all things, living or not to objects." (Deloria Jr. as cited in Wilkins, 2018). This is especially true when we consider the grammatical structures of most Indigenous languages in the Americas.

Cherokee, (and many North American Indigenous languages), is verb centered and relationship based, rather than noun centered and thing based, like most European languages. This is part of what makes it so difficult to learn, it is very precise and changes in complex ways that are quickly discouraging and overwhelming to second language learners. Many Indigenous languages of the Americas are "polysynthetic" or "agglutinating" languages, which basically means that one word can make an entire sentence, and the meaning changes depending on the prefixes and suffixes added to the root of the word, rather than adding other simple words together to make sentences.

In languages like English and Spanish, the typical sentence format is that you have things and actions. You can also have descriptors and other more exciting terms, but these are the basics, and typically you just string various words together to make meaning with comparatively little conjugation-do becomes doing, cat becomes cats, etc. In Cherokee, everything changes. If you are saying something at a distance, you must add a prefix. If you are talking about something that is long, rigid, flexible, liquid, or alive, it changes depending on each of these. If something happened and you personally experienced it, you talk about it differently than if it was just hearsay. And things happen differently word-wise depending on whether you are talking to one other person, 2 other people, or 3 or more people, or whether you're including the person you're talking to, or telling them about plans with friends.

In English or Spanish, walking, or caminando suffices for past, present, and future (I was walking, we are walking, she will be walking). In Cherokee, this changes again depending not just on who or what is participating on the action but also when and how. Did it happen repeatedly or just once? Was it experienced or just hearsay? Will it be

nearby or at a distance? These are some of the issues that make rote memorization of lists very difficult for language acquisition when someone is learning as a second language and English is their first language. To first language speakers, sure, it seems simple and intuitive to make each of these changes seamlessly and fluidly. To nearly all second language learners coming from an English foundation, this has been such a struggle in learning, that many give up early on in their attempts, or never make it beyond simple sentences despite years of working at it. This is, after all, the goal for language learners; to be able to communicate effectively what is going on, what happened, or what will happen, all elements of story, but also elements of communication.

More recently, after several years of failed attempts by others to get it off the ground, the Cherokee Language Master Apprentice program finally began in 2016. For 2 years, students commit to spending 8 hours per day in an immersion setting with a team of fluent speakers learning language. The third group graduated in 2019 bringing a total of 16 graduates (at various levels of fluency) having made it through the program (Baker, 2018).

All of this hard work and dedication has still not created the masses of fluent speakers that are currently needed to push the language out of its steady decline towards sleep[2]. In October 2018 the Cherokee Phoenix tribal paper published an article citing 1,445 known speakers who are considered fluent in Oklahoma (Bark, 2018). A few days later, a program came out from a university radio show in North Carolina interviewing

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[2] Many Indigenous language workers and advocates prefer not to use terms such as "extinct" or "moribund" that are often used by linguists, in part because of the incredible tales of resurgence that we have seen with languages such as Wampanoag, which wasn't spoken for nearly 200 years and now has after school immersion programs and young people speaking the language.

brothers who are working on teaching the language who say that there are 226 speakers remaining in Cherokee, on the Qualla Boundary (Schlemmer, 2018).

In 2018 the first class of students who started at the immersion school in 2001 graduated, however, only 9 of the original students completed immersion remaining in it until the end (Overall, 2018). Reasons cited for pulling kids out of the immersion school were that parents are concerned that it was too hard, or that they were concerned that their kids wouldn't be able to catch up in learning English (Overall, 2018). This is a very common concern amongst parents, and one of the most common reasons why the decision is made to take children out of immersion classrooms and put them instead into English language only classrooms.

There are currently (in 2020), a large number of Cherokee language workers, teachers and learners such as the Cherokee Language Master Apprentice Program, Tsalagi Tsunadeloquasdi the K-8 Cherokee immersion charter school, the Cherokee Voices Cherokee Sounds radio program, a Cherokee Education program at Northeastern State University in Tahlequah, a team of community language teachers who teach Cherokee in various Cherokee communities, the Cherokee online language program, teams of translators and educators who work tirelessly to perpetuate the language, and several teams of Native and non-Native university linguists who have invested years, sometimes decades into revitalizing the Cherokee language. In September of 2019, newly elected Cherokee Nation Chief Chuck Hoskin announced a $16 million investment in the Cherokee language and to expand already existing language programs.

Estimates put 12 per month as the rate at which speakers are currently passing away in Oklahoma (Ravikumar, 2018). Eastern Band of Cherokee Indians estimate that

the efforts there have not yet been successful in creating a fluent speaker (Schlemmer, 2018). This means that with all of the efforts that are going into Cherokee language revitalization combined, the total number of new speakers being generated per year is less than are being lost every two months.

Successful Language Revitalization Projects

A lot of very dedicated groups, organizations, and individuals are working on Indigenous language revitalization, and it can be very difficult to discern the most effective ways to teach and learn these languages. The most successful language revitalization projects across the world-Akwesasne Mohawk, Hawaiian, Te Reo Maori, and Hebrew for example, have several components in common; they are culturally relevant, they have community buy in, and they all started with a goal of developing a kindergarten level curriculum so that they could start their children right away speaking their language in the classroom.

Hebrew wasn't spoken for 200 years, and now has 9 million speakers, 7 million of which are considered fluent. In reading a speech from Joshua Fishman, who wrote quite a bit about language shift and renewal internationally, he said that the way that this small group of people accomplished this was to focus vocabulary on 2 things: kindergarten and carpentry, and go from there (Fishman, 1996). In this way, the small group was able to create an immersion environment both in the classroom and in the home. This model was also very useful in Hawaiian, and Te Reo Maori.

A kindergarten class would serve as a building block and allow for development of a first grade curriculum, then second grade, and so on as time went on. In all cases,

parents and community members were all heavily involved with language learning and usage in the home.

While on the surface this seems a simple task, it is actually quite complex. Kindergarteners who use English or similarly structured languages have a vocabulary of about 2,400 words that they can speak, with roughly another 10,000 that they can understand (Law II, et. al, 2017). Three year olds have an average spoken vocabulary of about 300 words, and a receptive vocabulary of an additional 1,000 words-all of this information is focused on English language development as a first language (Gavin, 2019).

The premise of the most successful models of language immersion programs such as Hawaiian or Mohawk, is that English is everywhere, and the young people are going to pick it up because they can't escape it. What is lacking, is the opportunity to enter into a full immersion environment with endangered heritage languages. Any language acquisition expert will recommend total immersion as the most effective way to learn a language-travel to the place where it is spoken, live with a family who uses it in the home, hear it on the tv and radio, etc. Thanks to colonization, this is all but impossible with most Indigenous languages, and so it is important to make as many attempts as possible to create a total immersion environment, in school, in the home, in community.

In Cherokee, as in many other Indigenous languages, the parental generation is currently the one that is the most lacking in heritage language fluency. This means that even if the children are immersed in their target language all day, the majority of the time when they get home, it is English that will be spoken at home. Most successful immersion programs, such as Hawaiian, strive to minimize this exposure to English

during the day up until around the 5th grade where they begin to introduce English. The Hawaiian programs also require parents to attend a certain number of language class hours per month in order to keep their children in the program, and ask parents to agree to put forth their best efforts to make Hawaiian the language of the home.

In the case of Hawaiian, testing has shown that while immersion students obviously fall behind their peers in English language testing from grades K-6, by the time they reach high school they are fluent in both Hawaiian and English simultaneously, and tend to have higher overall test scores on college entrance exams than do their peers who did not attend immersion schools (Wilson, 2012; Wilson & Kamanā, 2009; Wilson & Kamanā, 2001).

What Do Language Teachers Think?

Most other Indigenous languages are in a similar to, or even more dire situation than Cherokee, and again there is a lot of debate as to how is the most effective way to approach the teaching and learning. To gain some insight into how to answer this question of how is best to teach and learn Cherokee and other Indigenous languages, I conducted an informal survey amongst Indigenous language teachers and learners (of varying levels of fluency), as to which methods and philosophies they feel have been the most successful for them and their languages[3]. The survey was circulated via email and facebook to friends and language teachers that I have met over the years at various conferences and language gatherings. Friends circulated it to their friends and colleagues, and asked Indigenous language speakers and learners-who are on the frontlines of

[3] The survey and responses can be found in the appendix.

language work-a variety of questions including “what methods have you tried in teaching or learning your language that has worked and why do you feel that it was successful?”

Out of 31 responses from teachers and learners of 12 different Indigenous languages of North America (Cherokee, Keres, Zuni, Diné, Wendat, Tiwa, Cheyenne, Yupik, Inupiaq, Tongva, Ajachmen, and Karuk), only one response said that they felt that linguistic methods were helpful to their teaching and learning methods (this came from someone with a PhD in linguistics who has been working on revitalizing a language that hadn’t previously had speakers for about 50 years). While the majority of respondees said that they felt like personally they would benefit from studying and furthering their understanding of linguistics, the majority also said they didn’t feel that it was helpful in furthering acquisition when asked, “what have you tried in teaching or learning your language that you didn’t feel was successful and why not?”

The majority said that some variation of the Natural Method, TPR, TPRS, i+1, is the most effective, however, many also said that they think it is impossible to learn grammatically and linguistically complex Indigenous languages without at least a little bit of structural analysis for understanding. This tends to be a common sentiment among second language learners, while fluent speakers tend to advocate for a strict one way immersion approach (It can be difficult to comprehend the differences in the structures of Indigenous languages without having been exposed to them. I think it would have taken a long time for an English speaker to guess for example, that to make living things plural in a list in Cherokee, that you add the suffix –no or –hno to the end of the last word in the list).

70% of respondents said that they felt like either comprehensible input, immersion, total physical response (TPR) immersion, or a combination of storytelling and immersion were the most effective teaching and learning methods of these languages. One person who responded to the survey said "story listening" and "story asking" are other ways of using story in learning language, and another person said that it helped them to learn enough to teach by picking one story in the language and listening to it over and over again.

Another question that was asked was "What language teaching and learning strategies do you feel are the most effective for action (verb) centered languages and why?" Respondents said that they felt that getting away from a focus on nouns was important, and also getting away from focusing on literacy. One first language Cherokee speaking respondent said, "As they say, actions speak louder than words," which I interpreted as a clever way to advocate for TPR and movement based education rather than book learning. Of those who responded, 92% said either comprehensible input, immersion, TPR, or games and activities. Several people stressed that having fun and being patient and nice are far more important than what they called "drill and kill" methods, referring to rote memorization of lists, or teachers who "scold and correct harshly all the time."

Unfortunately, as a great many speakers of Indigenous languages are survivors of English language boarding schools, or are direct descendants of survivors of boarding schools, it is not uncommon to want to utilize the same, or similar methodologies for revitalizing Indigenous languages as those that contributed to their endangerment. Often times in referring to Indigenous language immersion programs, teachers and community

members remark that preventing people from speaking their language was how they learned English, so preventing their students from speaking English is how they are going to relearn their language, or some variant on the concept (Overall, 2018). While research has shown that total immersion for several years has potential to be a more effective method of learning a new language if done in a good way (Alanís & Rodríguez, 2008; Li, Steele, Slater, et. al, 2016), it is the immersion that is important, not re-inflicting trauma and associating it with a student's first language-it is possible to create a positive one-way immersion environment without having to scold, punish, or belittle students for speaking a language other than the target language.

Evaluation

So if the majority of the respondents feel that these immersion methods are useful, why aren't we more successful at creating more speakers? To answer this, first we must look at evaluation, how we gauge what learners are learning. One of the main issues with language revitalization in public schools is that there is a heavy focus on testing and adherence to standards in order to obtain and keep state and federal funding for programs. Indigenous and Tribally run schools however, as sovereign nations, do not have to adhere to United States educational standards, although in some cases, it has taken a bit of a fight to get out of it.[4] In the case of Cherokee it doesn't need to be much of an issue because North Carolina is one of few states that don't adhere to the standards, and in Cherokee

[4] For example, the Navajo Nation had to file a petition to be exempt so that they could better adhere to their own cultural standards, and at an immersion school in Hawaii, Nawahi, parents formed a boycott of testing when there was a fight between being able to maintain language immersion, or cutting immersion in order to adhere to state standards. Both cases were successful. For more information on Nawahi, see Wilson, 2012.

Nation, the state schools actually receive funding and assistance from the Cherokees[5], rather than the other way around. However, many parents and community members have been grossly misled by English-only legislation and media, rather than by research that demonstrates the advantages and benefits of multilingual brain development (McCabe, et. al, 2013; Padilla & Liebman, 1975). This can lead to feeling concerned that without a strict focus on English language standards and competency in immersion schools that their children will never catch up to their English speaking peers, which (as we will see in the literature review) is not the case.

In other ways assessments can be problematic as well. Many Indigenous languages do not have a writing system for example, and so using written testing to evaluate how successful learning has been sure wouldn't be very helpful. In the case of Cherokee, there are several different writing systems, and not all learners and speakers are proficient in all of them. There is the syllabary, which many first language speakers don't actually read and write, which makes evaluation of what is being written difficult to assess if those who can read and write it don't speak and understand the language fluently, and those who speak and understand fluently don't always read and write it. There are several different phonetic systems which utilize different English characters at different times, such as sometimes using j-, ch-, or ts- for the same sound. Take for example the term for "today". In the syllabary, it is written, **ᎠᎯᏍᏕ**. In phonetics, it can be written as kohi iga, kohiig, kohiiga, kohiig', gohi iga, go-hee ee-ga, ko-hee ee-ga, goh-hee-ee-kah, kohi'ig', gohi'ig', and still a few more variations, and depending who you

[5] For a number of years, the Cherokee immersion school did choose to accept state funding and adhere to state standards, but this changed several years ago.

asked, each could be considered correct, or each could be considered incorrect, even while the same person may pronounce it perfectly so as to be understood.

Culturally Relevant Assessments

Community members and culture bearers can be fantastic resources for developing culturally relevant language assessment. While the State of Oklahoma has a written language assessment for example, Cherokee Nation has an oral interview to determine proficiency which is conducted by a fluent speaker. Performing a demonstration of a cultural activity while narrating it in the target language, telling a short story, or explaining how to do a craft could all be effective ways to assess language proficiency.

Linguistics and Culture

This is one reason why linguistics can be seen as offensive to many first language speakers. In the case of Cherokee, words and thoughts are extremely powerful, and it is of utmost importance to be mindful of how we use them. Several speakers told me that how they learned to read and write the Cherokee syllabary was to get a copy of the Cherokee New Testament, fast and pray and try and read the first line over and over again, and at the end of their fast, they could read and write it. This is also why so many speakers are gravely offended by linguistic methodology that consists of chopping the words into pieces, or "parsing" them. While as a learner I understand that this can help to see patterns and grammar, as someone who has spent enough time immersed in the culture, I also understand how horrific and terrifying and sacrilegious this can feel. Language is sacred. It isn't that we worship words the way that anthropologists might seek to make sense of this, it is that words and thoughts hold extreme power, and by

chopping them up, it can feel like a brutalization, reminiscent of many of the other atrocities Indigenous people have survived at the hands of the colonizer. It is of utmost importance then, that language learning is approached in a culturally relevant and appropriate manner. Especially as some people say that the whole point of learning the languages is to continue perpetuating the culture, which is what makes us who we are.

In talking with Native Hawaiians who have been involved with the language revitalization and canoe movements there, I was told that while linguistics was an important part at the beginning-when the Hawaiian language was at its lowest point of fluency after years of being illegal, it was cultural approaches that the people consider responsible for their huge successes in revitalization. Some estimates say that the Hawaiian language got down to as few as 50 speakers in the 1980's (Neason, 2016).

The Canoe Movement

By any estimate, it was clear that very few children were speaking the language, and traditionalists and cultural practitioners agreed that something had to be done. It was in this context that the Canoe Movement was born in Hawaii. There was already beginning to be a strong cultural revival with hula, dance, and music making a comeback, but when a group in the 1970's began to build the Hōkūle'a to demonstrate the truth in the Hawaiian origin stories, language was a major part of it. I was told in private conversation that one of the first things that their movement focused on learning was an opening chant, a prayer to ask to be able to seek and receive knowledge, and to open doors into learning. I was told that this is often credited for being one of the reasons why their language movement is so successful, because it began with prayers, traditional wisdom, and good intentions. Today it is estimated that there are over 24,000 speakers of

the Hawaiian language, according to the 2011 US Census, and personal conversations with Hawaiian language teachers.

It is significant also that the Hawaiian creation story was an important part of their revitalization movement. Hawaiians have long said that they came to Hawaii from Tahiti on their double-hulled sea voyaging canoes, navigating by way of the stars to find their way, and bringing a variety of culturally important plants with them. Anthropologists attempted to discredit these theories as myths, and impossible to accomplish. It had been nearly 600 years since a voyaging canoe had been utilized in the region, and no traditional wayfinders were known of in Hawaii or Tahiti. It was then that one was located in Micronesia, Mau Piailug, and he agreed to come and teach others in Hawaii, so that they could make their journey. And with this, the Hōkūle'a successfully sailed to Tahiti and back using only the stars and traditional wayfinding methods. They have now added two more traditional voyaging canoes to the fleet and have completed trips around the world proving the validity and brilliance of their ancestral methods most importantly to their children, who now have whole language and culture immersion schools whose curriculum is centered on the wisdom of their people.

Similarly, when the Canoe Movement started with the Coast Salish people, it was important that song, dance, clothing, language, canoes, Indigenous science, navigation methods and astronomy were a part of things because they were also a part of their Creation. It is quite literally *vital* then that these elements play a major role in their rebirth, so that they are thriving as individuals, and as intact peoples. As a young man in Hawaii at a language conference in Hilo said, "if you want your people to live, then you want your language to live…if you are not able to communicate with your ancestors and

if you're not able to communicate with each other, then you are not able to live," (Said to the audience by a 15 year old student at Ke Kula ʻO Nāwahīokalaniʼōpuʼu immersion school, at the Hilo Field Study hosted by ʻAha Pūnana Leo in March, 2019).

Tribal Canoe Journey is a ceremony, in many ways a ceremony also of rebirth. In talking with Phil Red Eagle, he talks about the experience of Post Traumatic Stress Disorder as having stood in the face of death and allowing his spirit to die. This is the most accurate description that I can think of for what Edward and Bonnie Duran call "the soul wound". He then went on to talk about his own spiritual reawakening that led him to become sober and fill himself with language and culture through the ceremony that is Canoe Journey. Truly, this journey is a soul retrieval and part of why it is so effective in combatting mental and behavioral health problems. At each landing place where people come to spend the night and feast together and share traditional songs and stories with families, the people ask permission in their languages to come ashore and share. They recognize their sovereignty, languages, and existence and it is profound the generations of ancestral memory that are affected and healed by these acts.

It is healing to the spirit to see hundreds of canoes on the water traveling the maritime highways, just as it is healing to the spirit to see Native names and designs on bridges in Pueblo territories acknowledging the fact that they once were Indigenous trade routes (Cajete, 2000), traveled for thousands of years before they became paved.

Language and Decolonizing Mental Health

Embarking on a journey to learn a language that has been narrowly escaping genocide for hundreds of years is a very emotional process. Learners become frustrated that family members decided, or had the decision taken away from them to perpetuate the

language in the home. For this reason, Indigenous teachers and students in communities in Peru and Ecuador make support groups a mandatory part of the learning process-a lot of emotions come up when embarking on this journey. I know that I am not the only language student who has sat patiently through whole class periods that are being dedicated to hearing out one person process the reasons why their parents didn't teach them their language, rather than taking that time for the whole group to move forward and focus on learning. I also know that these are important processes for people to be able to work through in order to be able to learn and move forward.

Mental health services that are culturally appropriate are often severely lacking. Often the standard approach to counseling is very individual based, focused on steps that an individual can take to try and help themselves, and often doesn't take things like racism, lateral violence, and historical trauma into account (Lewis, Hartwell & Myhra, 2018). Entering into a language learning setting where people are confronted with the loss of languages in our families and communities and the reasons that they have happened will likely bring up a great deal of emotions and trauma for people that they may not have had the opportunities to express very much. Creating intentional group spaces where people can have the time and support and shared experiences to be able to discuss these things can be a powerful tool for healing. It is also important that they don't become the primary focus of time that is meant to be spent learning our languages, and also that we don't remain stuck there when healing and moving forward towards thriving resilient communities is the ultimate goal.

It can also be very emotional for all those involved to keep an ongoing count of fluent speakers. I know for myself, and many of my friends, family, and teachers, we

feel this acutely. There is a sense of urgency, overwhelm, fear, grief, panic, pressure, sadness, frustration, sorrow, despair, and sometimes anger. I know many who pour their hearts into their languages only to feel like despite our best efforts, they aren't enough. It is hard enough in any community to lose a community member, a teacher, or a friend or family member, or someone who is all of these things. But when you combine that loss with a sense that your existence as a people and culture are rapidly facing extinction, the sensation can be all encompassing, and at times, unbearable. It is important that we find ways to rely on each other for support and healing, to get through it together.

It may also be beneficial to create these types of support circles in the learning environment that is being proposed here, one that is focused on the wisdom of Indigenous science. It is important that as we are going through a sort of rebirth, to determine for ourselves the ways that will serve us going forward, and those that perpetuate trauma responses, lateral violence, and while may have once been necessary for survival, no longer benefits a hoped for future.

Finally, in approaching any type of learning, it is important to recognize that there is no model that works best 100% of the time, in all situations, for every Tribe or person. To learn our languages, we must understand that there are different styles of learning and that not everyone learns the same way. There are those who learn best through analysis, those who learn best through hands on, kinesthetic processes, those for whom context provides the most clues, and those who are helped by reiterating what they've learned in order to assimilate it (McCarthy, 1990).

Creative thinking is very important to Indigenous culture, and creating culturally relevant learning environments. Up until recently, Indigenous education was largely

centered around observation of the natural world, learning through story, and direct mentor/apprenticeship. This is yet another reason that so often elders and first language speakers find linguistic, overly analytical, and void of context learning highly offensive, besides those already discussed. These are the same models that removed children from their homes in order to indoctrinate them with colonial values and strip them of their own heritage and culture.

Culture vs. Language

In many language acquisition conversations that I've had with various cultural and language practitioners in many different Indigenous communities, another argument arose as to which was more important, culture or language. I found this argument especially in talking with some Native Hawaiians, one who told me that he and his wife pulled their kids out of their local language immersion school because they felt that the kids were getting plenty of language and had the language part down, but that they weren't getting enough culture, and to them, the culture is the whole point.

This is similar to something that a friend who has children in the Cherokee immersion school said to me in private conversation years ago about what he observed as an issue for the children there. To paraphrase, he said the kids can describe the composition of the earth's crust in Cherokee, but they can't play in it. So how is it then going to become their language of choice, or the language of their hearts and homes, if they just associate it with concepts that they find abstract, boring, and forced, and not something fun that ignites their spirits?

Indigenous Science

Igniting the Sparkle, Gregory Cajete's doctoral dissertation begins by summarizing what is often Indigenous students', and indeed the majority of non-white students' experiences in (especially science) classrooms: feelings of alienation, boredom, resentment, and often times disdain. To understand this, first Cajete takes us through a brief history of the relationships between Native Americans and schooling in general, one of domination, abuse, assimilation, removing children from their families and homes, and the role this has played in Native students' relationships to colonial schooling as a whole, not just in regards to science.

Cajete illustrates that: science is not solely the domain of Europeans, in fact, the very basis of the majority of Indigenous cultures are centered around very deep traditions of science, many, if not all of which actually delve deeper into scientific thought than many European sciences do. He also makes an argument that in fact, Indigenous peoples are scientists and scientific minded by cultural orientation and that if through educators we can stoke the flames of excitement for Indigenous students rather than alienating them, that not only will the world be better for those students, we will all also benefit from having deepened layers of scientific knowledge, inquisition and ponderance applied to solving the worlds' problems, as well as bringing forth more beauty in the world.

Cajete then examines the learning styles of Native American students and how this works in a typical classroom setting. This study came from his observation of teaching biology at the Institute of American Indian Arts High School in Santa Fe from 1974-1988, where he was asked to develop a culturally relevant curriculum for the students there. Not surprisingly, the very idea of even having to take science class was

met with disdain and protest from students who argued that science is not relevant, culturally or artistically. They argued that they wouldn't need biology or other sciences because they were there to create art, and also that it was yet another infliction of colonial dominance and hegemony being waged as further warfare on their minds and spirits. Many Native students have had negative experiences when it comes to math and science, often having been treated as though they are less intelligent than white students, or having been told that cultural and religious beliefs are foolish superstitions and myths.

However, Cajete sought to create a curriculum that not only was inclusive of cultural, spiritual and intellectual differences in learning, but to create a curriculum which demonstrated that Indigenous people have ancient and vibrant and profound traditions of science which include art, spirit, and brilliance. To do this, first he observed the learning styles of his students and then worked to create curriculum better suited to these learning styles, which also was rooted from strong cultural orientation. The remainder of the text focuses on laying out a map so that future educators, whether in school or community settings can create similarly effective, culturally responsive curriculums for Indigenous education.

To paraphrase, we are all capable of having more than one viewpoint concerning the natural world and our environment, even though "western"[6] science would make it seem otherwise (Cajete, 1999, p. 140). "Western" science posits that there is a linear, methodological approach to all aspects of the world with one correct answer for any question that may be asked, i.e. the scientific method (Cajete, 1999, p. 37-38).

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[6] I put the term "western" in quotes when referring to thought originating in the Americas, or referring to European thought, because it places the center of the world in the Greco-Roman empire, which I disagree with placing as the center of "civilization."

This is very different from the way that most Indigenous cultures approach scientific inquiry and problem solving. For example, in part of the Cherokee Creation story, we are taught that if we are to ask a question, and patiently wait for 7 days through prayer and fasting, the question will be answered. This answer may come from a myriad of sources, but one of the clearest forms in which it may manifest is through a dream. While this may seem laughable and superstitious from a "western" scientific perspective, it is not isolated to just Cherokees, or for that matter, any one Tribe. "Almost without exception American Indian societies valued dreams, dreaming and imagination as very unique and powerful ways of learning, understanding, teaching, and creating" (Cajete, p. 58).

Similarly, storytelling and traditional knowledge are considered to be invalid, uncivilized, childish, and superstitious from a settler colonial viewpoint, almost unquestioningly. Conversely, storytelling is one of the primary formats of conveying information in Indigenous cultures and is rich with hundreds or thousands of centuries of data and story has been found to be the wisest and most successful method of passing it forward. This idea of removing and separating art and creativity from science is not common in all parts of the world. For instance in Classical Chinese medicine, as in much of traditional medicine, the majority of information is analyzed through story. In fact, every illness and method of healing it can be summarized and taught by looking at it through the lens of one of several stories. For example, many who practice Classical Chinese acupuncture look at the world through what is called the five elements. These are Fire, Earth, Metal, Water, and Wood. Each of these have relationships with each other which help to explain disease. In the Creation cycle, fire generates earth, earth generates

metal, metal generates water, water generates wood, and wood generates fire. We can clearly see each of these things reflected in the natural world, using wood, we make a fire, which burns and creates ash which is full of minerals which become rocks. Mineral rich rocks are always at the heads of springs where rivers and lakes emerge. Water is necessary for trees to grow into wood where the cycle then begins again. Each of these elements pertains to a particular organ system, for example, the liver and gallbladder pertain to wood, heart and small intestine pertain to fire and so forth. Each of these organ systems has a particular relationship with each other to remain in balance, and each disease is caused by an imbalance between particular organs. We can utilize various aspects of each of these relationships to assist the patient's body in putting itself back into balance, or we can refer to what we know of these systems through story to choose which herbs are needed to remedy the illness. This is frequently disregarded as invalid by "western" medicine, even as it continues to prove time and time again that it is typically far more successful in treating a myriad of illnesses for which "western" medicine has no cure.

Much of this ancient wisdom is being corroborated recently in "western" scientific writing and research, even while the systems of poetry and story used for thousands of unbroken years to pass along this wisdom are scoffed at as superstition. A relevant example of this is the current global pandemic we are facing, COVID19. In a traditional Cherokee story, we are taught that we must respect plants, animals, food, and the earth and not take too much. In the story, the people begin to disregard these teachings and become greedy, overzealous and wasteful. When they do, the animals get together and decide that they will come up with ways to teach the people a lesson and

each animal creates an illness that they will send to the humans who act in ways that throw things out of balance. A leading infectious disease doctor at Stanford University recently corroborated much of what this story is teaching, although I doubt that she is familiar with the story. In a recent interview, she said that "we have changed the ecology of how we live with animals, so that if you look at most of the emerging viruses and the emerging diseases that have happened over the last hundred years, they've been what we call zoonoses. And zoonoses are spillover from animals." She continues on to explain how deforestation, climate change, and changing ecology have played a major role in many large disease outbreaks in recent history such as the Zika virus, Nipah virus, and SARS1 (Interview with Dr. Michelle Barry, Democracy Now!, March 20, 2020).

Another example is a recent study in astronomy that found that "there is growing evidence that the universe is connected by giant structures" that "take the form of filaments, sheets, and knots," (Ferreira, 2019). In Chapter 4 when we look at sample curriculum, we will see that another traditional Cherokee story talks about how the universe is held up by giant ropes in each of the 4 cardinal directions, that have been there for so long that no one remembers how they got there or who put them there. There are thousands of examples, but the point is that these stories may frequently be discounted at first glance, yet in time, turn out to be supported by more serious and rigorous inquiry.

Cajete demonstrates that "western" science is actually largely rife with metaphor and story itself. "In every culture, the thought process inherent in science attempts to relate derived symbols of phenomena to each other to develop a pattern of thought (Cajete, 2000, p. 142)." The difference is that Native American science is "high context"

whereas “western” science is “low context.” This means that typically in Native American cultures, like the above example in Classical Chinese Medical thought, everything is related to natural phenomena in our environments.

Conversely, in seeking to understand “western” scientific thought, we are expected to be able to grasp very abstract concepts with little to relate it to. For example, we are asked to be able to conceive of atoms, neutrons, protons and electrons and their actions as an undisputed basis of reality, intangible and abstract as they may be. As another example, xylem, phloem and sap are often viewed in Native American herbalism as the blood and vasculature of plants, yet these parallels are not typically drawn in settler colonial biology classes, and they certainly are not expected to have an effect on the corresponding systems in the human body that they look like in the plant, as is a common method to explore herbal remedies in many Indigenous herbal traditions around the world.

Cajete then puts forth an idea that through increasing the context of scientific learning, especially in Native American learning environments, students are more likely to thrive. He suggests that, “ ideally, both the home and school environments should offer many opportunities to practice and develop the application of the science process” (Cajete, 1999, p. 143) while recognizing that this is not often the case. He then recommends that educators strive to create these context rich environments through spending as much time outdoors as possible, or if that is not possible, by bringing the natural world into the classroom through choice of learning materials, and guest speakers which would benefit from including community members. This is another difference between “western” and Indigenous thought. “Western” systems prioritize and validate

those who have attained varying levels of formal schooling, while Indigenous systems recognize that learning occurs in a variety of settings, including mentorship with elders who are most likely to be the true masters of any skillset, as they have been doing it the longest, and have had the most opportunities to learn from their (and others') mistakes.

He then relates these examples to those of language learning (Cajete, p. 143-144). As educational theorist and linguist Stephen Krashen posits, the understanding of a second language requires input which is comprehensible, meaning, that it has to be recognizable, i.e. put into context. This makes a great deal of sense to any of us who have learned a second language, but Cajete takes it further to propose that science is actually also a language. He explains that in exploring effective teaching methods for his science classrooms, he relied a great deal on ESL and language teaching theory. There are two primary methods of learning a second language, he explains, one that is highly contextual, and the other which is highly analytical. This may be illustrated by thinking of the difference between taking a college linguistics course, and spending a semester in the region where the language is spoken. The likelihood of returning home at the end of the same time period having taken the course or being immersed in the high context environment where the language is spoken being able to hold a basic conversation for the majority of learners I would assume to be higher in the high context environment, but more research is needed to examine this theory.

Further, learning styles are not just limited to high and low context, but that a great deal of research has been done into various types of learning. The 4-MAT system was developed by Dr. Bernice McCarthy, to assist teachers in teaching with more inclusion to various learning styles rather than showing bias as we are all prone to do, for

teaching from and to each of our own personal learning styles. The four types are each more geared towards asking one of the questions: why, what, how, and what if? The majority of Native American learners tend to fall into the why and how categories, while the majority of science curriculum is taught from the perspective of what (Cajete, p. 167)? Which also tends to remove creative thinking from the classroom teaching equation. Again, science and creative expression are then seen as antithetical.

In order then to create a learning environment which is supportive of, and teaching for Native American students, Cajete developed the Creative Process Instruction Model, which views learning as a creative and culturally relevant referent through which we can move through the teaching methodologies that work best for each of the 4 learning types put forth in the 4 MAT model. The first insight is context, the why? In this component, we look at perceptions, paradigms and components such as encounters, traditional stories, metaphors, experiences, and cultural content. From here, content can move into preparation/immersion by comparing and contrasting Native and "western" perspectives, and looking more at the what, the analytical and classificatory content. Next is the creative, kinesthetic mode, which correlates with the learners who tend to affiliate with the question how? This content tends to contain more roleplay, hands-on, experimental, artistic content for creating and inventing. The fourth component relates to the "what if" learners, who learn through evaluation and presentation by reiterating and presenting what they have learned (Cajete, p. 171).

Through this model, Cajete suggests that not only can this help to encourage participation of Native and non-Native students and therefore improve the educational situation for Native learners, but that it can "allow students a greater opportunity to

develop an appreciation of science as a highly flexible and creative tool for understanding the natural world as well as their own relationship to that world" (Cajete, p. 182). Further, this has implications for far more than just biology classes, or any one specific course. If we define science as our relationship to the world around us, not forgetting that it is also influenced by our relationship to our own cultural constructs and guidance, then really, these methods can be applied to improving all of our relationship to the world around us, as individuals, and also as a whole.

By exploring Indigenous science, students' sense of self-confidence is built by understanding that our cultures and histories are not only valid, but extremely rich and vibrant. This helps to create a positive self-image for Indigenous students. It also infuses language curriculum with a cultural context for language learning that provides further dimensions through which to understand ancestral worldviews and critical cultural foundations. Indigenous science by nature helps students to understand our place in the universe and our relationship to all else in it. In this way, incorporating Indigenous science can be a vital framework for language and cultural immersion curriculum.

Chapter 3. Literature Review ᐃᑎᕐ ᕼᐱᖏᑦ ᐱᐱᖏᒋ

There is a prevailing thought in academia which begins very early on that puts forth the idea that because young students are coming from a different culture than the dominant one, that they are beginning at a disadvantage rather than an advantage. Until roughly the 1970's this thought hadn't been examined, challenged, or analyzed outside of small activist circles in any serious kind of way. As in language learning, the thought is that anything other than the dominant viewpoint cannot possibly have any value, and only serves to put students from other cultures at a disadvantage. Research has come to find that in actuality, people who speak more than one language tend to not only receive the psychosocial benefits of being able to have a wider understanding of the world, but also seem to have physically developed protective mechanisms in the brain which show lower rates of alzheimers, dementia and cognitive decline typically associated with aging (Diamond, 333). Further, recent research from Australia found that just as Indigenous elders have long said, Indigenous children who have been brought up with knowledge of their cultural plants, native foods, ceremonial and language knowledge, and a sense of pride in their kinship and family histories develop a protective barrier from many of the health and psycho-emotional problems that are common health factors for Indigenous individuals later on in life (Dockery, A. 2010; Dockery, A., 2012).

A paper by Jon Reyhner at Northern Arizona University makes a case that "immersion programs are vital to healing the negative effects of colonialism and assimilationist schooling that have disrupted many Indigenous homes and communities," and that these help "further United Nations policies supporting the rights of Indigenous

peoples," and "help build strong positive identities in Indigenous students and their communities," (Reyhner, p. 138).

A good deal of research has been done linking a sense of belonging (whether to a community, to a culture, to a place, to the Creator, to spirit, to ancestors, to the future, etc.) with a decrease in suicidal thought, depression, substance abuse, and other mental and behavioral health issues (Hill, 2009; Mohatt, NV et. al, 2011; Gone, 2009). A question that was brought up by Ozwalt, but unanswered, was whether the fact that there can be a lot of pressure to hurry and learn Indigenous languages due to their rapid rate of decline is a positive or negative motivator (Ozwalt, p. 94). This is another case for having culturally relevant support systems for language learners to be able to deal with mental health issues that come up around learning endangered languages in a positive manner.

These concepts need to be applied to Indigenous language acquisition for second language learners in order to contribute to the future of language revitalization until that day when we begin to again create first language speakers as is currently beginning to happen in Hawaii and New Zealand. Just as it is frustrating in the context of science education to know that there are not just two ways to approach the content: analytical and high context, there are not two ways to approach language learning. Each methodology has its own merit and benefit to individual different learning types. By centering language in the context of the culture in which it came to exist, we are already immersed in an environment which is more amicable to learners who feel an affiliation with asking the question why, but this cultural lens is not something which can (or should) be removed from the entire curriculum and process of language learning. To many, the culture, and connectedness, is the whole point.

A lot of very dedicated groups, organizations and individuals are working on Indigenous language revitalization, and it can be very difficult to discern the most effective ways to teach and learn these languages. Most of the published research and literature has to do with languages that are grammatically and situationally very different from Indigenous languages of the Americas. Most Indigenous languages of the Americas are also severely endangered which means that the creation of immersion settings often has to be undertaken by adult second language learners who are not fluent in the language in the same way that those who learned the language as their first language would be, and the opportunities for full immersion look very different from say, spending a semester in Italy to learn Italian. (Ozbolt, p. 94). Lily Wong-Fillmore argues that in second language acquisition where the target language is not spoken in the home, the classroom is in fact the only place where the target language can be successfully acquired (Wong-Fillmore as cited in Scarcella & Perkins, 1987).

There is an ongoing debate in regards to *Indigenous* language acquisition, is it best to learn through memorization, hard work studying lists and linguistics, or is it best learned through daily activities so that it is more usable? "Although school- and university-based language programs can help strengthen threatened Indigenous languages, language revitalization at its heart involves reestablishing traditional functions of language use in the context of everyday speaker interactions." (Sims, p. 104).

In the 1970's the trends in language acquisition were heavily focused on linguistic and grammar based approaches (Rosborough et. al, p. 428). This continued until the 1980's, when things shifted drastically towards absolutely no linguistic discussion with the release of Krashen's The Natural Approach in 1983. This divide has mostly continued

up until the present time where the majority of Native language immersion programs still strongly advocate for a strict target language only approach with no discussion of grammar or linguistics. Many learners, speakers and Tribal program directors feel that a strict linguistic approach is the only way to save Native languages, while it seems even more advocate for an immersion approach.

Immersion

Language immersion can refer to classroom, community, or home settings where the learner is immersed in the target language for at least some amount of time each day. Immersion camps have been an increasingly popular method of acquiring second language for Native people in part because of their similarity to Indigenous education methods, and in their relative ease in creating language learning environments and possibilities, but also because of an increased rate of effectiveness in language learning. When using the term "immersion" it can mean variously a classroom setting which spends a portion of each day in the target language; a classroom setting that only utilizes the target language every day; a community setting such as a camp that only uses the target language around the clock; etc. In other words, the term "immersion" does not specify the length of time or setting, only that for some length of time in some setting, the target language is all that is used. The instructional models typically used in schools are two-way, or bilingual immersion, which does a percentage of target language and dominant language, usually at a ratio of 50/50; or one-way immersion, which means using just the target language for formal instruction.

Immersion can be further broken down into several approaches, such as Total Physical Response immersion (TPR); Total Physical Response Storytelling (TPRS)

which is focused on literacy; or the Master-Apprentice Model. Elements of these are the language immersion approaches commonly used by many Indigenous language teacher training programs such as the Indigenous Language Institute (ILI), Native American Language Teachers Institute (NALTI), and American Indian Language Development Institute (AILDI).

The Natural Approach

The Natural Approach, which is said to recreate how children learn, is a foundational theory for many of these methodologies. Stephen Krashen and Tracy Terrell in their book, The Natural Approach, outline many important components that must be present in order for acquisition to take place. First, the language must be understandable. Learners must be able to understand what is being said without having to translate, use a dictionary, look up words, or rely on linguistic skills.

The theory is based off of how children acquire language, but also works well for Indigenous students because of their similarities to traditional Indigenous learning environments, meaning that the focus is on remaining in context, such as focusing on home language use. Comprehensible input is the theory that the key to understanding of a second language is a source of content that is familiar, easy to understand, interesting, and relevant to the learner (Krashen & Terrell, 1983). This language acquisition method has been popular in classroom settings especially in high school classrooms for languages such as French and Spanish.

Krashen and Terrell, Asher, Ray, Seely and Romijn all emphasized the importance of confidence building among students (Seely & Romijn, p. 6; Ray & Seely, p. 16; Asher, p. 1-31; Krashen & Terrell, p. 31). All of them cite that while thousands of

people decide each year to embark on a language learning journey, less than half make it through the first class (if approaching language learning through the classroom), and less than 14% actually make it to the point that they can communicate in the language (Asher, p. 3-111). They all attribute this to the high levels of frustration present in language learning, and some go into greater detail about what those frustrations consist of (see below; for example, the monitor hypothesis).

Some suggestions given to prevent frustration are: not having the learner speak until they are ready; not focusing at all on grammar or linguistics; not correcting pronunciation; and not giving materials beyond what the learner is ready for. This last one is an important concept that is referred to as i+1, where the "i" represents the level where the learner is at, and the +1 is moving to the next level, cautious not to bombard the learner with too much information. This is referred to as the Input Hypothesis (Krashen & Terrell, p. 32).

Next, the material presented must be interesting and useful to the learner, "so that the students' attention is focused on the material and not the form." (Krashen & Terrell, p. 97). In The Natural Approach, Krashen and Terrell discuss "the monitor hypothesis" which states that if learners are too focused on grammar and rules, it can be debilitating to the learner because they can become so self-policing and critical, that they can't produce responses or participate in even basic conversations in the target language. They argue that if the material is relevant and interesting enough, that they won't have the time or wherewithal to participate in these internal linguistic algebra hang-ups. Beyond not getting hung up, learners will crave the learning. This makes complete sense in any age

group. No one likes to do things that they don't find interesting, especially not if they also find them frustrating.

One of the most appealing things about The Natural Approach and Total Physical Response method is that they can fairly easily be learned and implemented by those with little to no teaching experience, which is the majority of those who are first language speakers of Native languages (Littlebear et. al., p. 234). Another is that its benefits can be seen fairly quickly (Cantoni, p. 53) through it's use of principles such as "scaffolding," where each area of vocabulary sets a base foundation for the next layer (Vygotsky as cited in Cantoni, p. 54); comprehensible input, where "language acquisition takes place when learners are exposed to input they can understand," (Ozbolt, p. 87); and lowering the affective filter, which theorizes that if a student can learn in a safe and supportive environment where they are not caught up in self policing their grammar, pronunciation and errors and know that it is ok to make mistakes, that their successes in learning will go up because they are not stuck doing mental linguistic algebra and fearing failing.

Total Physical Response Immersion (TPR)

The Total Physical Response Method was developed by James Asher, a psychology professor in the 1970s who studied children's language learning to come up with how he observed that they learn best. It is typically made up of interactions of giving commands while performing physical activities. The idea is that by adding movement to vocabulary, the new words are stored in the muscle memory as well as just in the brain. Activities also make lessons more engaging and fun than just rote memorization, which also helps the learning to be more successful (Asher, p. 1-31; Ray & Seely, p. 14-15).

The Total Physical Response (TPR) approach to learning another language is based on the theory that language acquisition happens more quickly and effectively when it focuses more on the right brain than the left (Asher, p. 1-13; Asher p. 2-25; Piaget as cited in Seely & Romijn, p. 6; Sperry as cited in Asher, p. 3-20). The theory is based in large part on child language acquisition since children are nearly always considered to be the most skilled language learners. When examining why this might be the case, Asher and colleagues found that children undergo first a period where no attempts at speaking are made, second, a period where they babble, or make imperfect attempts at speaking, and third, that their language is based mostly on play and physical activity, rather than merciless memorization drills that adults tend towards. What was found when trying to incorporate these components into a new language acquisition methodology, was nothing short of astonishing. Students were able to acquire language not just rapidly, but with a far longer retention period-even over a year after the first exposure in some cases. When Asher and colleagues decided to make a film and sent it to the US Government in search of funding for further research, they were given $50,000 by the US Navy to pursue their endeavors. This was in the 1960's by the way, so worth closer to $400,000 in 2020 prices.[7]

The findings of the research have continued ever since the beginning to be very impressive. One of the many fascinating conclusions that Asher reached is that the idea that children are better learners than adults, or that language acquisition somehow gets harder with age, is a myth. Not only did they find that adults are fantastic learners, but in

[7] www.inflationtool.com

their studies, they found that adults actually learned more vocabulary, and did so faster than children! (Asher, p. 1-32)

In TPR Asher recommends that students not attempt to speak for at least the first 10 hours of immersion. The theory is that TPR mimics the way that children learn language, and infants spend years just observing and integrating language before making any attempts to produce sounds. Asher says that any attempts for learners to produce sounds should be discouraged until about 10 hours into the lessons, when they will spontaneously begin to feel very confident in producing sounds, and the sounds will come very easily to them. He says that then at this point, no attempts to correct pronunciation should be made, because learners are still gaining confidence and the last thing that we want to do is to discourage them.

Over 50% of those who start a Level 1 language course will not continue on to Level 2. For those who do continue, only about 14% will make it to Level 3, and only about 4-5% will make it to a level of "basic fluency" (Asher, p. 3-111). This discouragement is something that is being written about more and more anecdotally with Native Languages, where a lot of learners talk about giving up on their attempts at learning because they don't want to be made fun of by their communities for errors they make. He says that learners will spontaneously begin to produce language 10-12 hours into TPR, and will also self correct when ready. He also says that students are incapable of processing any corrections from a teacher early on once they have started to produce language, and that the sole effect that correction will have is to damage the learner's confidence in learning, because all of their energy and efforts are going into processing information and coming up with a sound that is close to correct. No distinction is made as

to whether this is also true for tonal languages such as Cherokee, or if it is only accurate for those where tone doesn't matter as much, such as English.

According to Asher though, the learner will be able to self-correct with time and as they advance, and they are most likely to advance in a completely supportive environment where no corrections are made. In fact, he goes so far as to say that if a student doesn't pick up a word or a phrase on the first attempt that it is best to withdraw the information to reintroduce later (this is fascinating to me, also because it is a very old Cherokee thought when learning songs and medicine). Asher did a few studies to test his First Trial Learning Hypothesis which basically proved his theory that the less practice a learner required before acquiring a new term, the higher and longer term the retention of that term (Asher, p. 1-7 - 1-14).

Asher provides many sample curriculums, and I again wonder how well the approaches would apply to polysynthetic languages. At the same time, it made me appreciate how overcomplicated we may be making polysynthetic languages. For example, when I was trying to explain to a friend how the terms for my mouth, his/her mouth, or your mouth would be tsiholi, aholi, and hiholi respectively, I was thinking in my mind how very complicated this is with prefixes and all of that, yet when I heard myself say it and analyzed it next to English, I thought that it's actually no different in terms of complication, the only difference is how it's written-as one word or two. Getting further along grammatically it is different, Cherokee has far more we's than English-4 to be exact, a second you for you two, and then a "y'all". This made me wonder then how the demonstrations would be done in Cherokee without any prior grammatical analysis, as is also frowned upon in the TPR methodology. Asher says that

because the grammatical analysis gets students further from grasping the term on the first exposure it makes it less likely that students will be helped by grammatical analysis as opposed to a demonstration of the actions.

Storytelling

There are various methods of incorporating storytelling into language learning, such as TPR Storytelling (TPRS), developed by Blaine Ray and Contee Seely, which incorporates Comprehensible Input principles and TPR alongside reading and writing to assist with learning. Native American cultures all have a rich tradition of telling stories, and so there are also many ways that telling stories can be used to enhance language acquisition, such as by looking to stories to find examples of how particular words are used in context. However, since many Indigenous languages are not written, TPRS is not practical for these languages.

In regards to storytelling, Asher suggests that stories are used, but not until pretty far into the training. He says that grammar should not be taught, until a point is reached where (about 20 hours into the training on average) the students start asking for grammar to be taught on their own. In a sample curriculum given in the book, it is amazing to see the level at which students are able to understand and produce language by the end of a course. The sample curriculum in the book was a three-hour course, held 5 days per week that documented students' journeys from zero to basic fluency in just under 11 weeks.

Some of the critiques of TPR are that it is based primarily on command forms and on input rather than output, so doesn't allow for the more common conversational forms (that are more useful for learner production) until later in the learning process, which therefore "impedes creativity and agency on the part of the learners" (Cantoni, p. 54).

Master - Apprentice

"The tutor and the master-apprentice relationship was a widely utilized form of teaching and learning in Native American Society," (Cajete, 1994, p. 57). The Master Apprentice Model was developed by L Frank Manriquez and Advocates for Indigenous California Language Survival, and brought into popularity when Leanne Hinton published a book with tips on how to approach it called, *How to Keep Your Language Alive*, 2002. This became the handbook for many tribal groups to implement this methodology in community settings. Some of the critiques of Master Apprentice are that since the teachers are typically fluent speakers, they speak as they normally would, and so learners can quickly fall behind in learning. Put another way, since the input is not comprehensible or understandable, learners quickly tune out and become lost and overwhelmed and revert back to English (Krashen & Terrell, p. 35).

Language Acquisition Research

The majority of language acquisition studies focus on English, and other "isolating" languages, those on the opposite end of the spectrum from "polysynthetic" languages which most Indigenous languages are. (Kelly, Wigglesworth, Nordlinger, & Blythe, 2014) The distinction is in the way that words and sentences are formed. English strings groups of isolated words together to make sentences, whereas synthetic languages add suffixes and/or prefixes to root verb forms to make sentences. Many Indigenous languages such as Cherokee and Navajo are polysynthetic, which means that multiple prefixes and suffixes are attached to a root verb form such that one word can comprise a whole sentence worth of meaning.

Research is beginning to be conducted as to how children learning these synthetic languages as *first languages* assemble the pieces to make sense of them (Kelly, Wigglesworth, Nordlinger, & Blythe, 2014), in order to inform how best adult learners and *second language* learners can learn them, or to inform isolating language acquisition methods. Since the majority of these languages are in decline, they are now being learned as *second languages* (Peter, Hirata-Edds, & Montgomery-Anderson, 2008, p. 168). Even in immersion settings, it is important to take into consideration this fact, and find the most effective methods for creating proficiency among these young learners, as well as among adult learners.

In a 2014 review of literature (Kelly, Wigglesworth, Nordlinger, & Blythe, 2014), the authors state that, "in isolating languages, memorization and rote learning may play a substantial role, but the role of memorization may be less helpful in polysynthetic languages given the sheer magnitude of stems, affixes, and endings that combine in myriad ways" (Fortescue and Lennert Olsen 1992). This is an ongoing debate in Indigenous language learning classrooms and community settings: to memorize long lists of words, or learn linguistics and memorize lots of patterns and rules and the additional language of linguistics, as though these are the only two options for successful Indigenous language learning.

Another issue in attempting to use TPR or the Natural Method with Indigenous languages, is that due to their complex nature (where there are usually several different words to indicate who is doing something, for example), there can be an overwhelming number of possibilities to try and keep track of which can quickly overwhelm and discourage the learner (Green and Maracle, p. 150-152).

Another is that trying to infer complex meanings that don't exist in English can be all but impossible. This is brought up as a critique of the Natural Approach even in regards to European languages, and it is hypothesized that "pre-teaching" the target grammar would vastly increase comprehension and student success (Ray & Seely, p. 8), although it is recommended never to spend more than 10% of the time outside of the target language, and to spend a minimum of 90% of the time in immersion (Ray & Seely, p. 15). An article by Trish Rosborough, chuutsqa Layla Rorick, and Suzanne Urbanczyk, Beautiful Words: Enriching and Indigenizing Kwak'wala Revitalization through Understandings of Linguistic Structure, proposes the importance of integrating grammar and linguistic analysis into the approaches of learning Indigenous languages for entirely different reasons than I had previously considered. They say that without an in depth analysis of the structures of Indigenous languages, much of the meaning, intricacies and worldview can be lost because the learner is still functioning in an English, Spanish, Portugese or French *context*. They give the example of the term hayasąkola, for "married couple" (Rosborough et. al, p. 433), which without a grammatical analysis would just be understood as two people who are married. In Kwak'wala however, the term actually means "two who breathe as one." They give several more examples, such as, "ḵ̓wala'yu" which without an analysis will just be understood as a term of endearment for a child. With understanding of the linguistic structure, the term is understood to mean "my reason for living," (Rosborough et. al, p. 433).

Rosborough et. al further point out that the beauty and meaning in these terms and in Indigenous languages in general, can provide great motivation for learners to stick with their learning and not give up on the pursuit of the language. This is echoed by Anton

Treuer who says that the most important component of successful language learning is to fall in love with your language, and that the rest will get figured out along the way (Treuer, p. 46). This is also in line with one of the main tenets of the Natural Approach, that language learning has to be enjoyable, or no one will want to do it.

The Root Word Method

The Root Word Method has been in use by several Six Nations community language groups since the 1990's. They also utilize a lot of the principles of The Natural Approach and TPR, but as they say since their goal is to create speakers, they focus on getting people to speak starting on the first day (Green and Maracle, p. 151-152). This approach is very interesting in that they are very much grounded in the Natural Approach, but with significant differences. They strongly advocate remaining in total immersion (not using English at all), but they also teach and explain grammar and linguistic structures, only in decidedly non-linguistic terms to keep it user friendly and accessible to the learner (Green and Maracle, p. 152). They still utilize Vygotsky's scaffolding, but they have organized the prefixes, suffixes and root verbs of their language in such a way as to start with the easiest ones, to inspire confidence on the part of the learners as they rapidly accrue vocabulary.

The Cherokee language is classified as "severely endangered" by UNESCO, and is at risk of being considered "dead" within 2 decades (Peter, Hirata-Edds, Montgomery-Anderson, 2008, p. 167). Cherokee, like most Indigenous languages, is a verb-centered language, and as such, methods that work for teaching and learning noun-centered languages such as English don't work the same way for teaching and learning Cherokee. So what does work?

Assessment

To address some of these issues, the Cherokee Immersion team developed its own culturally responsive evaluation process at the beginning of the immersion project in 2001-2, called "ᎢᏗᎪᏩᏍᏉ ᏂᏓᏅᎾᎢ idigoliyahe nidadvnahu'i," which means, "let's take a look at what we are doing," (Peter, p. 11).

A paper by Lizette Peters, Tracy Hirata-Edds, and Brad Montgomery-Anderson is the first known assessment of kindergarten-aged children learning Cherokee as a second language. Papers such as those of children studying Mohawk (Mithun, 1989), Greenlandic (Peters, 1997, pp. 137–197), Inuktitut (Allen & Cargo, 1992), Navajo and Quechua (Courtney, Saville-Troike, 2000), all focus on first language acquisition of polysynthetic languages by preschool and kindergarten aged children. Much helpful information can be gleaned by this, as it is widely accepted that young children are the best language learners, and that adults and second language learners can gain a good deal of insight into language learning by observing their patterns, skills, and methods.

The breakdown of this culturally relevant evaluation model includes not just steps such as how much learning takes place, but also "how much enthusiasm and pride do they (immersion teachers) have in their work" (Peter, 14). Later, in 2006, when the kindergarten immersion was in its first year, the team created the C-KILA, the Cherokee Kindergarten Immersion Language Assessment, which is much more vocabulary specific than the original assessment. The C-KILA was guided by the question, "What should children be able to do in the language by the end of kindergarten, and after two or three years in immersion?" The team brainstormed a list of specific terms to be able to evaluate this question, and came up with a list of verb forms in specific tenses (Peters et. al, 180).

While a research study of dual language immersion in Mohawk in English (Mithun, 1989) showed that children could grasp complex language, the C-KILA showed that Cherokee children in immersion weren't meeting the target verb forms set by the immersion team. The evaluation found that while children were able to respond very well to the physical command forms, "sit down," "open your book to page 5," etc., they weren't able to produce the desired forms of words to describe pictures and instead showed a tendency to make all of the verbs into commands. For example, when asked what was happening in the context of a picture of an eagle flying, rather than saying "the eagle, he or she is flying", they would say "the eagle, you fly!" (Peter et al, p. 180).

The evaluation team found that this lack of familiarity with terms other than commands was likely due to a more prevalent usage of the command form rather than a purposeful incorporation of other verb forms which might help expose students to those forms, and therefore encourage their learning through demonstration. They were also careful to add that the recommendation wasn't to shift teaching into drilling and quizzing particular verb forms, but rather to offer a suggestion to find ways to incorporate various verb forms into lesson plans to boost student levels of familiarity and usage (Peter et al, p. 181).

In the studies of *first language* development (Courtney & Saville-Troike, 2002), the results showed that the rhythm and tone of language was very important in the children's acquisition of patterns (Kelly, Wigglesworth, Nordlinger, & Blythe, 2014), which is the crux of polysynthetic language learning: recognizing patterns. In the Cherokee acquisition study, where the language is being learned as a *second language,* many of the patterns were lacking or poorly understood by the children, and young

learners were more apt to utilize the command forms of the language, rather than the commonly used present tense verbs with third person singular and plural subjects, even after as many as three years in an immersion classroom The assessors suggest that this is due to a lack of focus on form and linguistic approaches to the language, as well as a lack of exposure to other forms (Peters et. al, 2008).

The data revealed by *first language* acquisition by young children should inform us that it is possible to teach these patterns correctly in a culturally appropriate manner without such a heavy focus on linguistic terminology, although for adult learners who have become accustomed to approaching life with greater analytical skills, a heavier focus on linguistic patterns and forms may be necessary (Krashen & Terrell, p. 26-27). As discussed in the background, many fluent speakers are quite offended at the idea of "parsing" and breaking up the words into parts to teach second language learners their "forms", and so a culturally appropriate approach to teaching grammar, it seems, needs to be sought out.

The paper by Peters et. Al (2008), calls for more professional development to support immersion school teachers in focusing on present tense forms in addition to command forms, in order to expose learners to them and therefore assist in their acquisition. They also state that there is a strong need for more research into polysynthetic language acquisition by *second language* learners.

Hebrew

When looking at successful examples of language revitalization worldwide such as Hebrew, it is more similar to English on the scale of noun-centered vs verb-centered. Nonetheless, it is useful to examine how this massive achievement of going from no

speakers to millions of speakers (Albee, 2017, p. 35) was attained. Hebrew revitalization started with a small group of dedicated teachers and learners and families who constructed 2 groups of vocabularies, those for teaching kindergarten, and those for carpentry. Children were sent to live with teachers in the kibbutz who had constructed the kindergarten curriculum, and immersed in the language, while parents went to work in the kibbutz doing carpentry and utilizing their new carpentry terms in their new immersion settings (Fishman, 1996). These 2 settings were able to construct a base paradigm whereby a full working language has now grown to well over 4 million speakers worldwide.

Hawaiian

Perhaps the most well known example of *Indigenous* language revitalization is that of Hawaiian. In his thought provoking paper (Cowell, 2012), Andrew Cowell speculates as to why, despite a plethora of efforts and exchange programs between mainland Native America and Native Hawaii, efforts to revitalize Native languages have failed to be as successful as that of Hawaiian. He lists a set of steps identified as being vital to the Hawaiian Language Revitalization model, (which he largely attributes to Wilson & Kamanā, 2001).

Cowell goes on to state that not all of these attributes are of equal importance in every community, and then states his opinion that some of the most important differences in Hawaiian as opposed to mainland Native America, are those of openness, and community buy in. “If a movement cannot attract the necessary levels of personal commitment and personal resources, then no amount of money or perfect teaching techniques, curricular materials, grammars, dictionaries and documentation will allow it

to succeed." (Cowell, 2012).

He also suggests that the closed off nature of cultural knowledge amongst mainland Indigenous communities has perhaps been more of a hindrance to cultural and linguistic perpetuation than it has been a benefit. He demonstrates that in Hawaii, there is a general notion and acceptance of Hawaiian culture as cool, desirable, and belonging to more than just those who are ethnically Native Hawaiian. Instead, Hawaiian culture is open and inclusive of all, and this has led to the ability to gain political and monetary support of their immersion schools.

He quotes Wilson and Kamanā, "Seeing important activities related to one's identity widely practiced, admired and economically remunerated across one's society, provides a huge psychological boost to the identity itself, as a 'prestige identity' (Wilson & Kamanā, 2009)." He suggests that communities interested in revitalization efforts need to truly examine whether the ultimate goal is revitalization of the language, or revitalization of the culture, because without a deep appreciation and love of the culture and a desire by the young people to perpetuate and participate in it, there will be no participation in efforts to perpetuate the language. He draws some interesting parallels, to show that with Arapaho for example, if it was cool and common for books about Arapaho language and culture to be on every corner, if the majority of radio stations played Arapaho music and it was fashionable to wear Arapaho style, then language revitalization efforts would come much more easily, because the community buy in would already exist in large numbers, and therefore student success would be unquestionable as they would take pride in their identities, and funding for school programs would also not be necessarily as difficult to attain.

This coolness factor, and "prestige identity" may well play a role in the reasons why communities where half or more of the young people speak their language, that the suicide rate effectively drops to zero (Hallett, Chandler, LaLonde, 2007), or why substance abuse and alcoholism rates are distinctly lower among those with a positive self identity and with higher rates of cultural involvement and heritage language use (Stone, Rosalie, Whitbeck, et. al, 2007; First Peoples' Heritage Language and Culture Council, 2012; Duran & Duran, 1995; Whalen, Moss & Baldwin, 2016). Feeling a sense of pride in cultural knowledge systems such as Indigenous science and physics, creation and other stories, dance, song, foods, games, ceremonies, craftsmanship and artistry are all components of feeding this prestige identity, and creating a strong sense of self worth.

What Cowell doesn't consider, is the grammatical structures of the Hawaiian language as compared to "mainland" Indigenous languages. On the scale of isolating vs. agglutinating, Hawaiian is much closer to English in structure than it is to say, Mohawk or Cherokee, and so for someone who speaks English as a first language, Mohawk or Cherokee would be much more difficult to learn than Hawaiian would because the grammatical make up of the language is more similar. I could not find any research which addressed these distinctions, again because so little has been written about second language acquisition of polysynthetic languages. This is an important topic and more research is needed to address it.

The article, and most of the literature which touts the success of the Hawaiian language nest programs and schools, all include outdoor cultural education as a primary component to which they attribute much of the success of the programs.

One of the assumptions that all of the articles included in this review is that all of

these approaches exist in a cultural context, and outdoor education is often times a major component of that context. Much is being written about the importance of these cultural and linguistic immersion camps, but more assessment work needs to be done to find the language acquisition benefits of participating in these camps. It has been shown that there is a great mental, emotional and spiritual health benefit from participating in these camps, (Hampton, et. al, 1995) but more work needs to be done to demonstrate the language acquisition benefits.

Storytelling and Simplification

Incorporating storytelling into the classroom can be a great way to help expose students to various verb forms, in fact modifying stories to make them more easily understood by learners is common practice in language teaching and learning of English and other European languages. There are two common ways of approaching this, what is called a structured approach, or what is called an intuitive approach (Allen, 2009). The structured approach is focused on meeting specific verb and grammar targets mainly through reading, and is what is being advocated in the C-KILA report. The intuitive approach is perhaps more commonly used, and what the immersion teachers had been using in the immersion school; relying on intuition to use simpler word forms that they think the learner will understand. In several studies of English meant to test whether learners scored higher using authentic, simplified, or elaborated versions of the same stories, they consistently found that those who utilized the simplified stories scored higher in comprehension each time (Crossley, et. al, p. 93).

Most of the research that has been done on simplification of stories and texts has focused on European languages rather than verb centered and linguistically more

complex Indigenous languages of the Americas (Allen, 2009; Crossley, et. al, 2012). I was not able to find any research into story simplification and Indigenous languages, with the exception of a book focusing on written Samoan language, which is again, grammatically more similar to English than it is to Hopi, Keres, Lakota, or other Indigenous languages of North America.

This points to an age old argument in figuring out how to best approach the teaching and learning of Indigenous languages, even in the context of storytelling; do we need to focus more on linguistic approaches and learning structures and morphemes, or do we need to just focus on conversation and every day use? As Christine Sims points out the primary "goals of university classes are typically to fulfill basic language requirements and focus on instilling a passive knowledge of the grammar and structures of written languages," (Sims, 105) while for successful intergenerational transmission to take place (the goal of most Indigenous community-based language programs), the "challenge has been first and foremost to reestablish tribal languages as spoken languages within families and communities," (Sims, 104).

Kwak'wala scholars, like many Indigenous language workers, call for an integrative approach between linguistic and conversational approaches, saying that it is of utmost importance to explore ways to apply linguistic understandings to communication based learning. Further, they call for more research into how this might work and how it might apply to a variety of polysynthetic Indigenous languages (Rosborough, 434).

This has also been discussed in regards to Krashen's theories saying that what is also needed is comprehensible *output* (Swain, 1985), meaning that learners need to not just have opportunities to hear and be exposed to the target language, but they also need

opportunities to use what they have learned. In Swain's work, this was all based on reading and writing the target language. In the context of Indigenous languages, a great many are not written, only spoken. In storytelling, this may be thought of as story*listening* and story*telling*, and many Indigenous languages still perform assessments orally. In fact, due to the myriad of complications that arise from orthography, many Indigenous language teachers opt to evaluate student learning through conducting spoken exams. It would be interesting to research whether TPR storytelling has the same benefits because of the physical component as writing does in comprehensible output.

Storytelling is a culturally relevant, Indigenous approach to teaching, learning and perpetuating Indigenous languages. There are various formats that the stories can come in for teaching, but research suggests that integrating a structured approach to simplified grammar is more helpful for language learners in acquiring the language than telling more complicated authentic stories meant for higher proficiency level listeners. Learners benefit from storytelling that is intentionally planned to be accessible to them at their learning level. Learners may also benefit from an integrated approach to language where some grammatical analysis is strategically included as well as allowing learners the opportunity to tell their own stories utilizing the new target vocabulary, thereby increasing confidence and retention.

There are enough significant differences in the cultural and historical context, grammar, teaching methods, availability, and linguistic structure of Indigenous languages from the Americas and languages from Europe, Asia and Africa, to warrant further research into whether the approaches taken to teaching them using the most successful immersion methods currently available is actually the most effective manner in which to

create new speakers of Indigenous languages. Almost no research has been done to distinguish between the use of comprehensible input immersion with a small amount of linguistic analysis and that without, in Indigenous languages. The closest examples that we have, seem to show promising outcomes and advocate for further Indigenizing our approaches (Rosborough, et. al, p. 425) to language acquisition.

Summary

A successful approach to Indigenous language immersion is one that;

+ incorporates culture, such as connection to plants, ancestral foods, stories, cosmologies, a sense of pride in kinship and genealogy, ceremonies, songs, and values.

+ Values elders, speakers, community members, and intergenerational language transmission.

+Focuses on language that is useful, and builds with time.

+ Spending a small amount of time on "pre-teaching" target vocabulary to insure that participants understand cultural values and meanings that are being shared has the potential to increase comprehension.

+ Comprehension is of utmost importance; adding small amounts of information at a time while meeting the learner where they are at will facilitate their learning and understanding, as well as keep their interest and engagement up.

+Output is also important, and encouraging learners to speak and use the language will boost their confidence and assist their retention.

+Learning must be fun, supportive, engaging, and encouraging.

Chapter 4. Sample Curriculum ꭰᏚᏏᏙᏗ

For the purposes of this curriculum design project, I am focusing on creating a series of intergenerational language and cultural immersion camps that are two- to three-weeks long for Cherokee children and families who are second language learners and have only a very basic understanding of the language sounds and structures. It is important to involve elders, fluent speakers, and community members in these camps, and ask for their guidance and input.

In talking with language teachers at the Standing Rock summer immersion program for teachers and families, they are showing good results in three-week lengths of time for language acquisition, and this is also the typical length of time for Tribal Canoe Journey. Part of this time will be spent in culturally relevant support groups where people can come together to support each other around the emotions that come up related to language learning, whether that is through talking, or holding ceremony.

Building off of the 4MAT method developed by Bernice McCarthy, and the Native American adaptation by Gregory Cajete (Cajete, 1999, p. 166-171) each segment of the curriculum will follow this pattern; first, providing a context, which is helpful for those who tend to learn best by asking "why"? (Cajete, p. 166) This is when a traditional story will be told in language using pictures, videos, animations, puppets, or other cues if possible. Ideally, the story will also be simplified to be more accessible to learners. There are varying opinions on utilizing simplification, however, for a short-term course to be effective, based on the work of Krashen, Terrell, and Asher, I believe it is vital for second language learners, especially adult learners, to be strategically exposed to a set number of

verbs and vocabulary repeatedly, rather than in a more natural setting with no limit on terms.

We are very fortunate to have a variety of traditional stories that have been made into animations by Joseph Erb, that can be very useful tools to utilize for these camps. We can also invite community members in to tell traditional stories in the language, however, since Cherokee is so descriptive and changes so dramatically, it might be difficult for learners to recognize more complicated patterns right away, and it is not culturally appropriate to ask speakers to modify the way that they speak.

Next, learners will have an opportunity to analyze vocabulary and linguistic structure of the target vocabulary. This will help learners who excel by asking "what" (Cajete, 1999, p. 166) and who tend to learn best by sight. It can also help with future language literacy, which is commonly a goal of Cherokee language learners and speakers. Learners may or may not revisit this segment throughout the week with written quizzes. This will also meet the need of analytical learners to have more of an understanding of what the structure of the language is. It will also appeal to those who feel that they need some level of grammatical analysis in order to successfully acquire the language.

The third component will likely be the most fun and engaging portion of the curriculum, the hands-on portion. This helps learners who tend to engage the question, "how"? (Cajete, p. 166). The majority of the courses will be spent in this segment of the methodology, utilizing creative artistic activities, total physical response, games, and role-playing. This can also be where skills such as carving, paddling, plant walks, and making things out of plants will come in, all in immersion.

Finally, to demonstrate what they have learned, all learners will have the opportunity to present their new knowledge of target vocabulary by presenting a project that they have developed during the course of the camp. This will help learners who acquire new knowledge best by engaging the question "what if" (Cajete, p. 166) as well as encouraging all participants to demonstrate how well they have integrated the language learned through the camp. This will also serve as the evaluation for how effective the other activities have been, and help participants gain confidence in speaking the language.

The goal here is to create a fun, interactive, culture based approach to language learning which helps learners to understand the patterns of the language through linguistic methods, but also makes these methods accessible to the average Cherokee second language learner, and integrates culture through storytelling. It is also the goal to integrate natural history and science from a Cherokee perspective into these lessons to build participants' sense of self-love and self-confidence through being outside with community and learning to also appreciate cultural knowledge and wisdom.

Figure 1. Cajete's Creative Process Instruction Model modified to apply to language learning.

To apply the principles of Cajete's Creative Process Instruction model to language learning, we would need to provide first an answer to the question *why*, which can be done by providing a **context** for the vocabulary, such as through telling a story. To answer the question *what* and satisfy the needs of **analytical** learners, we can provide linguistic based materials that look at the structure of the language without relying wholly on linguistic methods which so frequently frustrate learners and speakers alike, especially in the context of Indigenous languages. To approach the question *how* and integrate **creative** and kinesthetic content, we can utilize tools such as total physical response immersion games, as well as having students play charades and act out verbs from the stories. Finally, for the *what if* learners, there can be quizzes, creation of students' own picture books and story writing, for **integration**.

This is highly important for Indigenous language learning because of the verb centered nature of Indigenous languages which are difficult to commit to memory through sheer memorization the way that noun centered languages are typically approached. Teaching verb centered languages to creative, *how* and *what* learners utilizing cultural centered content seems a much more promising approach to language revitalization and renewal than sticking only to analysis and quizzing methodologies devoid of culture that are so commonly applied, and that many learners find boring, frustrating, or ineffective.

What follows here is an attempt to create a curriculum that incorporates key components of each of the successful language acquisition models that have so far been discussed. This example curriculum is specific to Cherokee, and based on Cherokee cultural values, teachings, stories, and science.

To summarize some of the key components discussed previously, according to Krashen, language learning must be:

1. Understandable- this means meeting the learners where they are at, and not giving learners materials that they are not yet ready for.

2. Not frustrating-ways that frustration can be minimized might include;

not pressuring the learners to speak before they are ready,

limiting correction,

not allowing people to be made fun of,

not giving too much information at once.

3. Interesting, and useful. If the learners feel that the material is useful and interesting, they will crave the learning.

Vygotsky and Asher add that;

4. It is important to build a strong foundation before moving onto the next concepts. To apply this in cultural concepts, terms will only be added in groups of 4 or 7 at a time, and it may be most effective to be sure that all learners have a strong grasp of the terms before moving onto the next group of 4 or 7.

5. If you're not having fun, you're doing it wrong. Making language learning fun accomplishes several things, it engages the learner to want to come back and continue to participate; it engages the right brain rather than the left, which Asher's studies found to be more effective; it can help learners fall in love with their language, which Treuer suggests is crucial to successful learning.

6. Stay in your target language. They say that language is stored in a different part of your brain when you're learning than when you're fluent, and so having to switch back and forth can severely slow down and inhibit language acquisition.

7. Although Asher and Krashen advocate for zero grammatical analysis, I agree with Rosborough, et. al, and the approach of the Root Word Method at Akwesasne, that including some level of grammatical analysis is necessary for not losing the beauty of worldview inherent in Indigenous languages. While I love that at Akwesasne they are able to provide grammatical instruction in their own terms and in their own language, for the purposes of this curriculum, I would like to have the grammatical analysis portion be in English, so as to be sure that the intricacies and beauty and depth of terms aren't being lost. It would be great for future work if someone wanted to try these methods utilizing the grammar approach that the Root Word Method suggests in place of the English explanations.

In order to determine what constitutes preschool, pre-K, and kindergarten levels, this curriculum utilizes target vocabulary lists developed by Lizette Peter, Brad Montgomery-Anderson, Tracy Hirata-Fields, and the immersion team at Tsalagi Tsadeloquasdi Cherokee immersion school. Some of the targets go all the way to 6th grade, but for the purposes of this project, I am only looking at preschool and Kindergarten, as the creation of Kindergarten level (regardless of age) speakers is the primary base level goal.

These targets are as follows:

Preschool Ability to talk about yourself in the 1st person (using I sentences) in accurate, complete phrases. Accuracy of use in 1st person singular forms, tsi- and ga- with common

verbs and growing consistency, in continuous present tense, to be followed by commands, then immediate past forms.

Kindergarten Use of some accurate and appropriate 2nd and 3rd person singular verbs- you/he/she/it/them, hi-, ts-, a-, ga-, ani-/uni-, in positive, negative and question forms of commands, continuous present, and immediate past verbs.

There is a list of verbs to then be translated into the various forms which I am including here for reference only, as the verbs in the curriculum are based off of verbs in the stories. Their forms however, will begin with the preschool forms, and only once those are met, should the groups move on to adding the kindergarten forms of 2nd and 3rd person in continuous present tense (-ha; I am doing this right now, repeatedly). Once these are retained, then the learners can move on to 2nd and 3rd person forms of immediate past tense, and command forms.

Table 1. CWY Throughout the Curriculum A Language-Focused Approach to CWY Immersion. Target Verbs Per Grade Level (Peters, et. al, 2010)

CWY Throughout the Curriculum
A Language-Focused Approach to CWY Immersion
Target Verbs Per Grade Level

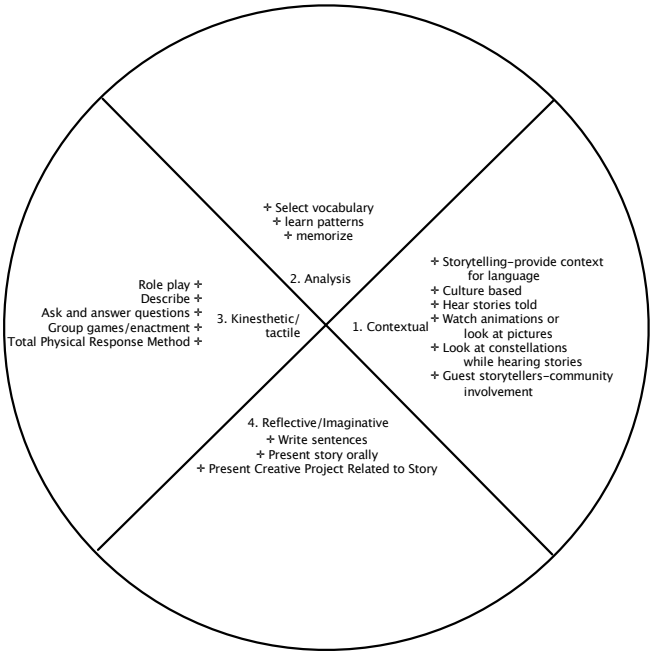
	Daily Routines / Social Language	Science	Mathematics	Language Arts	Computer Studies	Physical Education	Fine Arts	Social Studies
Preschool & Pre-Kindergarten	1. hitluna (sleep) 2. get up 3. hadasinega (crawl) 4. aditasga (drink) 5. asdui (open) 6. close 7. put away 8. lie down 9. come 10. get 11. sit down 12. watch 13. go 14. stop 15. hurry wait	1. Anigoliya (observe/see) 2. asvnvsdi (touch/feel) 3. advgodii (hear) 4. anvtlvdii (taste) 5. agowadvdii (sight) 6. digalonedi (paint) 7. atlilosgi (measure) 8. awisvdi (plant) 9. gawonii (speak) 10. degadeah (pick) 11. dawati (find) 12. tsigoti (see) 13. asvni (touch) 14. talsda (mix)	1. Ayetli nidigasdi (divide) 2. dasehiha (count) 3. degotsalei (subtract) 4. dekanaqwogi (add) 5. datloyasdi (sequence) 6. atlilosgi (measure) 7. taligoda (match) 8. duyugadv (correct) 9. asgolvdi (erase) 10. datlilosdi (compare) 11. answer	1. goweli (writing) 2. tsutloyegesdi (rhyming) 3. utselv (pretending) 4. udanvteda (imagining) 5. danatlilosdi (drawing) 6. dananekihvsg (speaking) 7. hisqwelio (spelling) 8. comprehend 9. listen 10. re-tell		1. Hadanasdi (run) 2. witsadugi (throw) 3. wiyadinvsi (pass) 4. talitadugi (jump) 5. tisdayohi (shoot) 6. tsunaliyo (team) 7. hadanvtuli (think) 8. ditsadohaniya (hold hands) 9. gagoqualv (circle) 16. hahevtega (kick) 17. walk	1. make 2. agahalusgi (cut) 3. decorate 4. Dasuwisga (color) 5. digalonedi (paint) 6. danatlilosdi (draw) 7. degvdi (weave) 8. degatinvdea (cut) 9. adelv diyatlodi (bead) 10. hesdawaduga (trace) 11. digayalvdi (paste) 12. gohusdi digayalvdi (collaging) 13. hesdawaduga (trace) 14. danihnogia (sing) 15. datlvsadvsgi (lace) 16. suyedi dinetlidodi (sculpt?) 17. tear 18.	Focus on behavior, emotions, needs and wants: 1. clean 2. give 3. greet 4. call on telephone 5. danatlanohei (converse) 6. danadadosdi (share) 7. danadanetliyv (take turns) 8. eat 18. play 19. cry 20. laugh 21. smile 9. wash hands 10. brush teeth 11. want 12. like 22.
Kindergarten	1. Say 2. Talk 3. Pass/hand out 4. Line up 5. Do 6. Help 7. Have 8. Wave 9. joke 10. ask 11. answer	1. ga-no-hi-li-do Fly 2. a-dtli Run 3. a-da-na-si-ni-do Crawl 4. da-tla-ta-de-ga Hop 5. a-i Walk 6. a-sv-hni-ha Touch 7. a-sv-na-s-di Feel 8. a-go-wa-ti See 9. a tv-gi-a Hear 10. a-lsv-s-di-ha Smell	1. a-to-li-ga Borrow 2. de-ka-ne-qwo-gi Add 3. de-go-tsa-le-i Subtract 4. on ga-dui-i erase 5. u-li-di-tlv Beside 6. da-se-hi-ha Count 7. compare 8. measure	1. Read a-go-le-ye-a 2. Listen a-tv-das-di-ha 3. Write de-go-we-li-a 4. Act a-dv-ne-le-a 5. Comprehend 6. Sequence 7. Change sounds 8. explore		1. Run 2. Jump 3. Catch 4. Skip 5. Throw 6. Balance 7. Shoot 8. Chase 9. Hold hands 10. circle	1. Draw 2. da-gv ha-li-ha Cut 3. Glue 4. Bead 5. Paint 6. Color 7. Lace 8. Tear 9. Sew 10. Trace 11. de-ka-no-gi-ha Sing	1. Play 2. Talk 3. Share 4. Hit 5. Hug 6. Travel 7. Visit

To integrate all of these principles, each segment of the curriculum will start with the context of a story. By starting with this cultural context, learners will be able to learn

the stories, as well as the words, and hopefully experience less frustration in language learning because they will be able to immediately start using the words, and therefore should have more success in retaining them.

Each lesson plan will start with a story, then a vocabulary for each story, where they will analyze the word patterns first on paper, just briefly. Once they have had a chance to analyze them critically, we will move into an immersion and physical response method, where students will have a chance to further integrate the new words into their memories as they play games such as charades, acting out parts of the stories, and asking each other questions in Cherokee about what they are doing, thereby creating a naturalist integration of the language (the way that children learn). Students will be quizzed on the material at the beginning of the following class session, to have a chance to recall the terms outside of merely copying words on paper. Finally, students will be responsible for coming up with a creative project in the language, whether it is an art piece, a skit, a puppet show, or another imaginative method to demonstrate that they have effectively learned the material.

Figure 2. Storytelling Approach to Language Learning. Tools used in each learning style.



Storytelling Approach to Language Learning

This approach should appeal to dynamic, analytical, common sense, and imaginative learners, be able to retain students longer than typical classroom settings that the majority of learners find unappealing, and therefore create more kindergarten level speakers than we currently have, and hopefully can reduce the rate at which language loss is occurring. By generating adults who are able to speak at the kindergarten level, this means that Cherokee can become the language of the home, which will then mean that families can have monolingual Cherokee, or bilingual Cherokee and English speakers at least until the age of 5.

What follows is a preliminary layout of the curriculum design to start from. Community can be involved by inviting storytellers and fluent speakers to come in and tell the stories in the language, or utilizing animations or pictures when available to help to tell the stories. They would also be great stories to be told outside at night around the fire so that it is possible to see the stars as the stories are told. For example, stories and pictures when hearing the story "How the Deer Got His Horns" don't have the effect on the senses as actually being able to see a huge deer with antlers in the sky, or looking at the trail of cosmic stardust cornmeal left behind by the giant spirit dog in the story of the Milky Way.

More stories could also be added to incorporate planting times with the seasons, and herb and plant knowledge could also be brought in. As an example, rabbit-eats-it is a plant that grows in the eastern woodlands, and could be learned about in the story of How the Deer Got His Horns as the brush that the rabbit was clearing in the story. The word for morel mushrooms is ahwi sayoniyusti, deer antler-like, and could easily be incorporated. The sourwood sticks that the seven medicine men used to bring back the daughter of the sun could be explored; Pine and plants used in Chunkey could be brought in for the Pleiades and Pine story.

Each story could also have a physical education component (not just the Pleiades and the Pine): running and jumping like deer and rabbits; chasing dogs; dancing and carrying things like in the daughter of the sun; playing Chunkey and dancing like the seven boys.

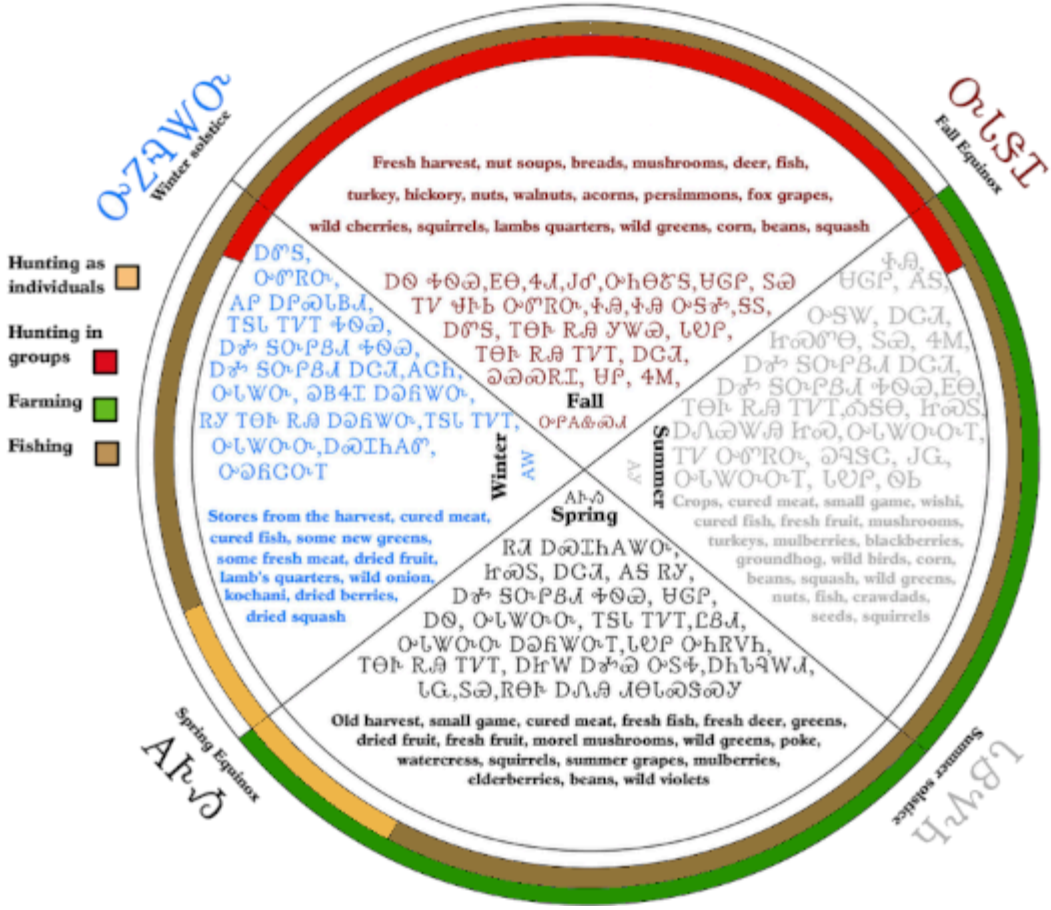
Locations can be an important part of the lessons, as even in Oklahoma despite having been removed, there are places that have great spiritual, historical and

genealogical importance. On the Remember the Removal bike ride, the riders stop at places along the Trail of Tears and learn about their personal family histories, in addition to general tribal histories (Joseph Erb, personal communication, March 2020).

Each unit could also have a plant, and traditional food component, for example making cordage for The Beginning They Told, or making baskets for the Milky Way story. The possibilities are pretty well endless, but hopefully by explaining the theories and concepts readers will feel excited to start these activities, and will feel free to modify them as they deem necessary to better facilitate the flow of their own groups and activities.

Traditional foods can make excellent language lessons. Here is a remake of a food calendar that I put together with help from Anna Sixkiller, Ed Fields, Ryan Mackey, Hastings Shade, and others in 2007 for a traditional foods cookbook.

Figure 3. Cherokee Seasonal Foods Calendar.



Time can be a great way to set the context, and for now, the first lesson starts at the beginning, a part of the Cherokee Creation Story. Cherokee New Year is in the fall, and dogbane, nettles, Indian hemp, and other cordage plants also become ready at this time, so it's a great time for planning to do this camp then.

There is an assumption that participants already know some basic words, such as basic colors and numbers 1-10, and the vowel and consonant sounds of the language. As a precursor to any story module though, we will start with some basics.

It is always a good idea to start by coming up with some basic agreements for any gathering of this sort, and this is no exception. This structure is a bit different than others because English is allowed during the grammar portion until students get to a level where grammar concepts can be explained almost entirely in Cherokee, but attempts to minimize English use should really be emphasized. This is also a good time to discuss when and how to provide support for each others mental health as things can come up, and how to do so in a way that feels culturally relevant, and also doesn't interrupt language learning class time. Perhaps the group can schedule multiple times during the evenings over the duration of the course where people come together and support one another in making it through anything that comes up. Perhaps people create a space on a board where they can offer or seek support to one another to talk one on one about things. There are many possibilities, and this is a very important component to setting the stage for successful language learning. Some possible agreements for the group are:

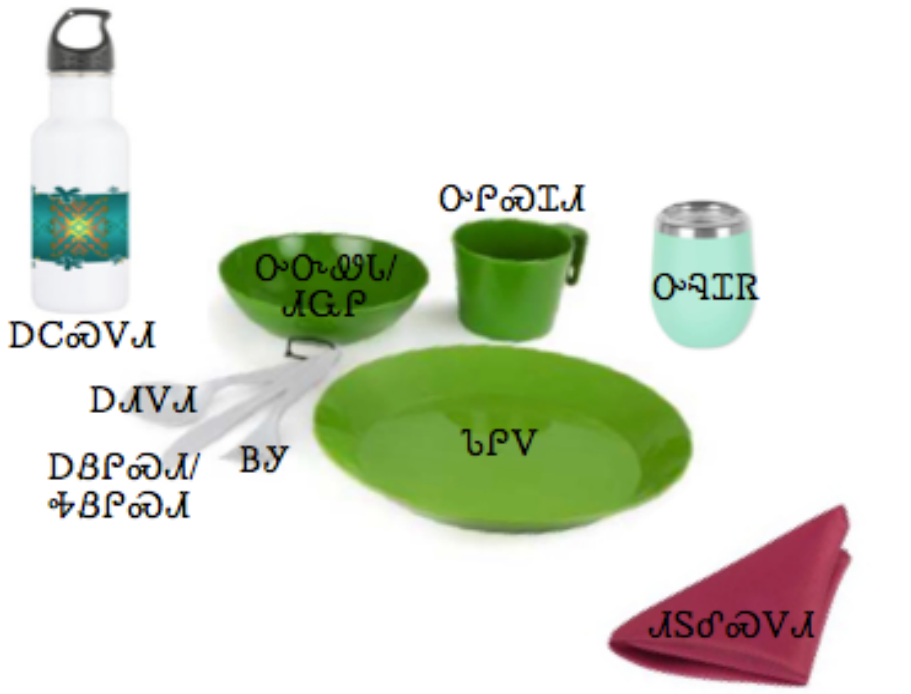
1. Minimize English use, speak your language every chance you get, even if you only know Wado, siyo, and uh-huh!
2. Support one another and lift each other up, don't make fun of each other
3. Understand that openness to making mistakes is an essential way to learn
4. Endangered language learning can be hard, agree to support one another after class, and allow time for what comes up in specific settings.
5. Be willing to be silly and focus on having fun.
6. Don't give up.
7. Bring your own plates, cups and utensils for meals.

Another possibility is to utilize the Cherokee Community Values list from the Cherokee Nation Community & Cultural Outreach department. This could be another great opportunity to bring in and involve a speaker or respected community member to discuss the values. Especially they can do it in the Cherokee language.

Figure 4. ᏍᏕᏚᎩ ᎯᏍᏃᏀᏱᏍᎯ Cherokee Community Values

There are games that can be played to learn dish names also, or a poster can be made with the names that can be displayed. Try and normalize using the names of objects as much as possible.

Figure 5. Bring your own camping dishes/feast bundle



Ulvgwasv	Cup without handle	Aditohdi	spoon
Ulisquadi	Cup with handle	Ayelsdi or hayelsdi	knife
Adlisdodi	Glass/something you put liquid in	Yvgi	fork
Telido	Plate	Gahldohdi	container
Diwali or unvweda	Bowl	Ditulesdodi	napkin

It can be helpful to many types of learners when learning a language to recognize the patterns. Like most Indigenous languages, Cherokee is a verb-based language. Linguists call these “polysynthetic” languages, because they are made up of many parts coming together to convey meaning. Cherokee is comprised of a root form, the “what”,

and then prefixes and suffixes are added on to the beginning and endings in a certain order, to convey meaning.

The root of the verb for "doing" in the present continuous tense (currently doing something in an ongoing manner) is –advne-. The prefix changes depending on *who* is doing the action, and the last or final suffix changes depending on *when* it's being done. The second to last suffix illustrates *how* it's being done. Since we are focusing on preschool and kindergarten levels, this is only really helpful for those who learn best by understanding how things work, but not to get too hung up on.

Since we are just focusing on the present and continuous tenses, for these lessons- the what, the how, and the when will stay the same. So we need to learn the *who*. In Cherokee, there are ten prefixes that can indicate *who* is doing an action, for each of two types of verbs, active or passive (sometimes also called Set A and Set B). This can quickly overwhelm and frustrate people, so this is just to quickly give an overview and then let it go for now.

Table 2. Ten Doers

Ten Doers	
One doer	
I	g- or agi-
You	h- or ts-
s/he or it	a- or u-
Two doers	
You and I	in- or gin-
S/he and I (but not you, sometimes called exclusive)	ost- or ogini-
You two	ist- or isti-
Three+ doers	
You all and I (sometimes called inclusive)	id- or igi-
They (3+) and I (exclusive)	ots- or ogi-
You all (3+)	its- or itsi-
They	an- or un-

Table 3. Ten Doers Chart

It may be helpful to view this as a chart:

Verb: (example)					
Who	1 (person)	2 (people)		3+ (people)	
I	**g- or agi-**	**(inclusive) in- or gin-**	**(exclusive) ost- or ogini-**	**(inclusive) id- or igi-**	**(exclusive) ots- or ogi-**
you	**h- or ts-**	**ist- or isti-**		**its- or itsi-**	
s/he or it	**a- or u-**			**an- or un-**	

*In the Oklahoma, or "Western" dialect of the Cherokee language, it is not common to pronounce the "ha" on this particular verb for "do", so it is in parentheses on the worksheets and examples.

Table 4. Doing, advne(ha)

Verb: doing, advne(ha)					
	1	2		3+	
I	**g**advne	**in**advne	**ost**advne	**id**avne	**ots**advne
you	**h**advne	**ist**advne		**its**advne	
s/he or it	(-)advne			**an**advne	

Table 5. Doing, advne(ha)

Doing Advne(ha)	
I Am Doing Something	Gohusdi gadvne(ha).
You Are Doing Something	Gohusdi hadvne(ha).
S/He Or It Is Doing Something	Gohusdi advne(ha).
They Are Doing Something.	Gohusdi anadvne(ha).

Do is also an easy verb to make into a question. We just have to add the question word, "gado" to the beginning.

Table 6. What am I doing?

Do	
What am I doing?	Gado gadvne(ha)?
What are you doing?	Gado hadvne(ha)?
What is s/he or it doing?	Gado advne(ha)?
What are they doing?	Gado anadvne(ha)?

To find out who is doing something, we just add a different question word, gago. Gago gohusdi advne(ha)?

A note on word order

To say who it is that is doing something, we would just add the "who" before "something". If we have a time marker, such as "today", it goes first.

Example: Gohi iga gitli gohusdi advne. The dog is doing something today.

To respond in the negative, we say no, (tla) and then add the prefix yi- to the word. Example: **Tla, yigadvne. No, I am not doing (it).**

Put together, we can see that these become sentences! If we add the word for something, "gohusdi", you can already make complete sentences. (The word order is opposite to that of English however. In Cherokee, the correct way to say it would be "something I am doing" as opposed to that of English, "I am doing something.")

Table 7. Something and Nothing Vocabulary

Vocabulary	
English	**Cherokee**
Something	Gohusdi
Nothing	Tlagohusdi
What is this?	Gado usdi hia?
This is _____	Hia _____
Doing	Advne(ha)
Negative	Tla, yi-

Who	Gago
What	Gado
?	-s

Let's play a game with this. To demonstrate, the teacher can have one hand closed to represent holding something, gohusdi, and the other hand open to demonstrate nothing, tlagohusdi. Before having the learners repeat, first just demonstrate a closed hand, gohusdi, and an empty hand, tlagohusdi. Repeat it 4 times, then have the students mimic with their hands and try saying gohusdi and tlagohusdi. Hold up an empty hand or a closed hand and have them respond with the corresponding word. They can then try it with each other for practice, until it seems that everyone has both of the words.

Once it seems that everyone has both words down, we can add in two more phrases, gado usdi hia? And Hia_____. To demonstrate, first ask yourself out loud, "gado usdi hia" and motioning to a full or empty hand and saying "hi'a gohusdi" and "hi'a tlagohusdi", respectively. Have them follow along 4 times, and then repeat, and then do it with each other. In a relatively short amount of time, they will likely catch on to these terms.

For the next exercise, we will just focus on two forms of doing, I am doing and You are doing, gadvne, and hadvne. To play this game, illustrate gadvne by motioning to yourself, and a closed fist to illustrate gohusdi. Later we can add the he/she/they singular form advne, and the plural they form anadvne.

To play this game one person will be the asker, and the other person will answer. Both people will put their hands behind their back and decide if they are going to answer with gohusdi or tlagohusdi, by holding their hand in that form. The asker will either ask gado gadvne, what am I doing, or gado hadvne, what are you doing. The respondent will

either answer with gohusdi gadvne, tlagohusdi yigadvne, gohusdi hadvne, or tlagohusdi yihadvne. Participants can do this in a pair of two in front of the rest of the group, and if someone gets it right then they can go and tag someone else to come up and play the next round. This can be played for a while until everyone is at a point that they are confident with the answers. This can be played again later on, but can add in gado advne, what is he or she doing, for which the responses would be gohusdi advne or tlagohusdi yadvne.

Homework:

1. Work on a creative project using at least 4 sentences using a combination of questions from the what is/are (person/s) doing chart, the doing something charts, and the who is doing something-Gago gohusdi advne(ha)?
2. Practice filling in the empty charts with the prefixes:

Table 8. Charting Verbs

Verb: (example)					
Who	1 (person)	2 (people)		3+ (people)	
I	**g-**	**(inclusive) in-**	**(exclusive) ost-**	**(inclusive) id-**	**(exclusive) ots-**
you	**h-**	**ist-**		**its-**	
s/he or it	**-**			**an-**	

Table 9. Blank Grammar Analysis Chart

Verb:					
	1	2		3+	
I					
you					
s/he or it					

Review to be done the next day

Fill in the prefixes that we've learned so far:

Table 9. Blank Grammar Analysis Chart

Verb:					
	1	2		3+	
I					
you					
s/he or it					

Fill in the four forms of "do" that you've learned so far

Table 9. Blank Grammar Analysis Chart

Verb:					
	1	2		3+	
I					
you					
s/he or it					

Lesson Plans

The Beginning They Told

The following is the way that this story is told in Joseph Erb's animation, The Beginning They Told, which can be found on youtube at https://www.youtube.com/watch?v=BUoPB0reYc4 to be shown in the class. The animation uses more verb forms than we are focusing on, and so the verb forms shown in the following story are simplified forms for our purposes rather than the more correct (and more complicated) forms in the video.

Kanoheda (the truth that they always told) is that **earth** (elohi) was a **great ocean** of **water** (amegwo), and all of the beings lived **above** (galvladidla) the land in a great **sky vault** (galvlohi) that was **hanging** (gvdosadia) from the **sky** (galvladi) by 4 **ropes** (sdeyida) in each of the 4 **directions** (winiduyugodv). Each **rope** (sdeyida) was a different **color** (ulsuwida), which represented the four necessities of life. **East** (dikalvga) is **red** (gigage) for strength, **North** (tsuyvdla) is **blue** (sakonige) for change and growth, **West** (wudeliga) is **black** (gvhnage) for the darkening land of death, and **South** (tsuganvwv) is **white** (unega) for peace. The **sky vault** (galvlohi) began to become too crowded to hold everyone and so the animals began to **look** (anigatenoha) at the **water** (ama) **below** (eladi didla), wondered and considered if it would make a good place to live.

One day the **water beetle** (doyunisi) came to visit her **grandfather** (edudu) the **beaver** (doya) and said, "**I am hungry** (agiyosiha). There is not enough food **here** (ahani). I wish we had as much room as the **water** (ama) **below** (eladi didla) us. "

Her **grandfather** (edudu) said "I know. If I were younger I would **swim** (adawoa) to the bottom of the **water** (ama) **below** (eladi didla) and **bring** (ahyohiha) any food **I find** (awahtvdi) to the **surface** (gadui). I am too old to **swim** (adawoa) so deep. (My) **granddaughter** (agilisi), you would be able to go **down there** (eladi didla) and **look** (aktosdi) **for** food for us."

The **water beetle** (doyunisi) said, "the **water** (ama) is so **vast** (ugodidi) and I am so **small** (usdi). It seems to be a journey for someone else, not for someone so **small** (usdi) as myself."

Her **grandfather** (edudu) replied, "Sometimes the **biggest** (wutanv) job can only be done by the **smallest** (wustigkv) one."

She said, "Then **I will go** (gena) **grandfather** (edudu). I will try and **see** (agowtvhdi) what is **under** (hawinadidla) the **water** (ama)."

"Have a safe journey **granddaughter** (agilisi)."

With that the **little** (usdi) **water beetle** (doyunisi) went **crawling** (adansini) **down** (eladi didla) the **red** (gigage) **rope** (sdeyida) until she was close enough to **hop** (adanawidisgi) into the **water** (ama) **below** (eladi didla). She **swam and swam** (adawo) until finally she reached the **bottom** (hawini). When she got to the **bottom** (hawini) all she could **find** (awahtvdi) was **mud** (hlawodu). She decided to **bring** (ahyohiha) the **mud** (hlawodu) to the **surface** (gadui) and **make** (gotlvdi) **land** (gadohi). She made many trips from the **bottom** (hawini) of the **ocean** (amegwo) floor. After four days and four nights, she had covered much of the **surface** (gadui) with **mud** (hlawodu). However, it was so **soft** (wanigei), she could not even **stand** (gadogv) on it without **sinking** (ganoyvga). She knew that the other animals **would not be able to stand** (tla yigadoga) on it either. So,

she decided to **go back** (igaluhgv) to the **sky vault** (galvlohi). She **climbed** (galega) back **up** (galvlvdidla) one of the **ropes** (sdeyida), and went **home** (digwenvsv) to visit her **grandfather** (edudu).

"How was your journey **granddaughter** (agilisi)?" He **asked** (adadvdodi).

"**I could not find** (tla yitsiwahtiha) **something** (gohusdi) for us **to live** (aneha) on," she replied. "All I **could find** (tsiwahtiha) was **mud** (hlawodu) and it is too **soft** (wanigei) for **us to stand on** (anidonav). I am sorry **grampa** (edudu)."

"No, **granddaughter** (agilisi). You have done great work. The **mud** (hlawodu) will **dry** (akahyodiha) in time. Maybe Suli, the **giant** (utana) **grandfather** (edudu) of all **buzzards** (suli) will **fly** (ganohili) and flap his wings **over** (gawohildohdi) the **mud** (hlawodu) and **dry** (akahyodiha) the **land** (gadohi)."

"Do you think **he will do** (advne) it?"

"**I will go** (gena) and **ask** (adadvdodi) him, you **stay** (edoa) **here** (ahani) and **rest** (atsawesolvsdodi). **I will be back** (dvtsilutsi)."

And so **Grandfather** (edudu) **Beaver** (doya) **walked** (ai) to **find** (awadvdi) **Suli**, the **Giant** (utana) **Grandfather** (edudu) **Buzzard** (suli). At last **he found him** (awadvdi) **sitting** (aninvi) in a **big** (utan) tree, **resting** (atsawesolvsdodi).

"**Suli! Suli!" Yelled** (geluhvsdi) **Beaver** (doya).

"**What is it** (gadousdi) **little** (usdi) one? Why are you bothering me?" **Replied** (gawohiliyvsdi) **Suli**.

"My **granddaughter** (agilisi) has **brought** (ahyohiha) **mud** (hlawodu) to the **surface** (gadui). If you would **dry it** (ahkahyodiha), we would all have more space to live."

"Have some other bird **dry** (ahkahyodiha) the **land** (gadohi)."

"None of the other birds are as **big** (utana) as you. You are the only one who could **dry** (ahkahyodiha) the land. Your **great** (utana) wings are what it would take."

"Why should **I do** (gadvne) this? It is not important to me."

"The **land** (gadohi) would be wonderful for everybody, and we would have you to thank."

"Ok, I will try. But I will make no promises that I can **do it** (advne)."

He started to **fly** (ganohili) and flew for several days and then started to **get tired** (tsuyawetsv). Soon he **flies** (ganohili) too **low** (eladi) and the tips of his wings **touch** (asvnsdi) the **surface** (gadui). When the buzzard's wings go **down** (eladididla) they **make** (anotlvsga) **valleys** (ukedvliyv), and when they come back **up** (galvlvdidla) **they make** (anotlvsga) **mountains** (dodalv). These **mountains** (dodalv) became the Smokies and the Rockies. He became too **tired** (tsuyawetsv) to **dry** (ahkahyodiha) the **land** (gadohi), and returned **up** (galvlvdidla) to the **sky vault** (galvlohi).

"**I am exhausted** (dagiyawegi). It is **not dry** (tla yukayodi) yet, but it is close. **I am too tired** (dagiyawega) to continue, but the **mud** (hlawodu) will be **dry** (ukayodi) soon."

"Thank you **grandfather** (edudu) **Buzzard** (suli)." Said **Beaver** (doya).

"Thank you **Suli** (buzzard)!!" Said **Water Beetle** (doyulisi).

"Now we must **wait** (hiktida!)." Said **Beaver** (doya).

And so **they waited** (anigatiya). On the 7th day after **Beaver** (doya) **asked** (adadvdodi) the question, "could we live somewhere other than the **sky vault** (galvlohi)?" The **red bird** (totsuwa) **flew** (ganohili) **up** (galvlvdidla) into the **sky**

(galvladi) and let everyone know the **land** (gadohi) was ready for everyone to **live** (aneha) on. The Cherokee learned if you **ask** (adadvdodi) a question and you **wait** (anigatiya) patiently, after seven days, it will **answer** (gawohiliyvdi) itself. The animals began **to go** (aneha) **down** (eladididla) to the **land** (gadohi) and **live** (aneha) in the new space.

Table 10. Vocabulary from The Beginning They Told

Vocabulary: Directional Terms					
Directions	winiduyugodv	On Top/surface	gadui	Up	galvladidlv
Above	galvladidla	North	juhyvdlv	Down	eladi
Below	eladitlv	South	juganawvi	Underneath	Hawini ditlv
there	Uhna'i	East	dikalvgv	Low	eladi
Over There (short distance)	age	West	wudeligv	high	galvladi
Way over there	(ni)ge'i	where	Hadlv	here	ahani

Figure 9. Colors-Ulsuwida

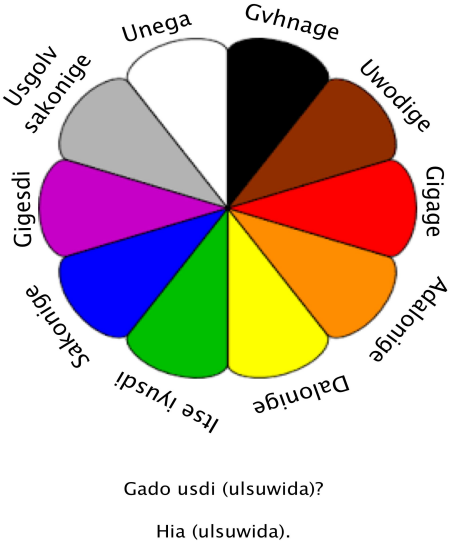


Table 11. Animals, Elements, Other

Animals			
Buzzard	Suli	Beaver	Doya
Water Beetle	Doyulisi	Redbird	Totsuwa
Elements			
Sky	galvladi	Ocean	amegwo
Sky Vault	Galvlohi	Water	ama
Land	gadohi	Mountains	dodalv
Mud	hlawodu	Valleys	ukedvliyv
Dry	ukayodi		

Other			
Rope, ropes	Sdeyida	Smallest	Wustikgv
Big/ Great/Vast	Utan(a)	biggest	Wutanv
Little/small	Usdi	Grandfather	Edudu
		Granddaughter	Agilisi

Table 12. Science Verbs

Target Verbs from Immersion Team

Preschool	**Kindergarten**	**From Story**
Anigoliya Observe/See Tsigowti	See	Look
Asvni Touch/Feel	Feel	
Advgodii Hear	Hear	
Anvtlvdii Taste		
Wagowadvdii Sight/Vision		
Digalonedi Paint		
Atlilosgi Measure		
Awisvdi Plant		
Gawonii speak		Ask answer yell say
Degadeah pick (something hanging down like an apple)		Hanging
Dawati find		Find
Talsda mix		
	Run	
	Crawl	Crawl
	Hop	Jump
	Walk	Walk
	Fly	Fly
	Explore	Look for
	Smell	

		Climb*
		Swim
		Go*
		Stay*
		Sit*
		Hungry*
		Tired*
		Rest*
		Wait*
		Live*
		Make*
		Bring*
		Drying
		Standing*

*While these verbs aren't listed as part of the science core vocabulary, most are listed in other core areas for preschool and kindergarten, with the exception of swimming and drying. These can be left off, or kept in for fun or social words. Neither of the words appear on the target verb list for any grade level, but in English, they are definitely terms that 3-5 year olds are familiar with.

It will be fun right after watching the video to start with the more active verbs; crawl, jump, walk, fly, climb, swim, and wait. To begin, you can use the following sheets to have participants write out each word, to help those who benefit from seeing it written, and to begin to familiarize them with each term. After these lists, there are 3 worksheets that can be copied to use as handouts for each verb.

Table 13. Verb Chart Crawl

Crawl	
I am crawling	gadanasini
You are crawling	Hadan(a)sini
s/he or it is crawling	Adan(a)sini
They are crawling	anadanasini

Table 14. Verb Chart Jump

Jump	
I am jumping	Galitadega
You are jumping	Halitadega
s/he or it is jumping	galitadega
They are jumping	analitadega

Table 15. Verb Chart Walk

Walk	
I am walking	Ga'i
You are walking	Ha'i
s/he or it is walking	a'i
They are walking	ana'i

Table 16. Verb Chart Fly

Fly	
I am flying	tsinohili
You are flying	hinohili
s/he or it is flying	ganohili
They are flying	aninohili

Table 17. Verb Chart Climb

Climb	
I am climbing	tsilahi
You are climbing	hilahi
s/he or it is climbing	galahi
They are climbing	anilahi

Table 18. Verb Chart Swim

Swim	
I am swimming	Gadawo'a
You are swimming	Hadawo'a
s/he or it is swimming	Gadawo'a
They are swimming	Anadawo'a

Table 19. Verb Chart Wait

Wait	
I am waiting	Tsigatiya
You are waiting	Higatiya
s/he or it is waiting	Agatiya
They are waiting	anigatiya

Table 20. Blank Grammatical analysis crawl

Verb: crawl					
	1	2		3+	
I					
you					
s/he or it					

Table 21. Blank Verb Chart Crawl

Crawl	
I am crawling	
You are crawling	
s/he or it is crawling	
They are crawling	

Table 22. Blank Grammar Analysis Chart Jump

Verb: Jump					
	1	2		3+	
I					
you					
s/he or it					

Table 23. Blank Verb Chart Jump

Jump	
I am jumping	
You are jumping	
s/he or it is jumping	
They are jumping	

Table 24. Blank Grammar Analysis Chart Walk

Verb: Walk					
	1	2		3+	
I					
you					
s/he or it					

Table 25. Blank Verb Chart Walk

Walk	
I am walking	
You are walking	
s/he or it is walking	
They are walking	

Table 26. Blank Grammar Analysis Chart Fly

Verb: Fly					
	1	2		3+	
I					
you					
s/he or it					

Table 27. Blank Verb Chart Fly

Fly	
I am flying	
You are flying	
s/he or it is flying	
They are flying	

Table 28. Blank Grammar Analysis Chart Climb

Verb: Climb					
	1	2		3+	
I					
you					
s/he or it					

Table 29. Blank Verb Chart Climb

Climb	
I am climbing	
You are climbing	
s/he or it is climbing	
They are climbing	

Table 30. Blank Grammar Analysis Swim

Verb: Swim					
	1	2		3+	
I					
you					
s/he or it					

Table 31. Blank Verb Chart Swim

Swim	
I am swimming	
You are swimming	
s/he or it is swimming	
They are swimming	

Table 32. Blank Grammar Analysis Wait

	Verb: Wait		
	1	2	3+
I			
you			
s/he or it			

Table 33. Blank Verb Chart Wait

Wait	
I am waiting	
You are waiting	
s/he or it is waiting	
They are waiting	

Once you have spent a little bit of time on the grammar, then you can move into a demonstration of the silent phase, with the present tense I form of the first 4 verbs; I am crawling, I am jumping, I am walking, and I am flying. Start by first demonstrating each motion while repeating it. Then, have participants act out the motion while you keep repeating the word. Have them say it out loud while they are doing the motion. Once you have gone through all 4 of the words 4 times, have one person pick a motion, and ask them, gado hadvne, what are you doing? They will likely be able to answer correctly. Go around the circle and ask each person gado hadvne?

Once everyone is comfortable with these, try adding in the you forms of the same four verbs, and then have them pair up and ask each other, gado gadvne and gado hadvne while acting out one of the motions. After some time, add in the I forms of climb, swim, and wait, one at a time.

Once nearly everyone has gotten comfortable, have them then take some time to work on a creative project with the vocabulary they know so far. They can make a little book out of one sheet of paper by following these instructions: https://youtu.be/21qi9ZcQVto , they can make puppets, they can make a chart, they can come up with a song, anything they can think of. Give them some time to work on it, and then present it to the rest of the group.

ACTIVITY:

6 Participants come to the front of the group and are given an image of running, swimming, jumping, walking, flying, or crawling to act out. The lead teacher has each of them one at a time mimic the motion on the image, and says to the group, “He/she is (swimming, running, etc.)” in language 4 times. Next the teacher says, “gado advne?” (What is he/she doing?) and has the group repeat the language for what he/she is doing. Move down the line repeating for each action, but after the third, ask students to remember what the first person was doing. Next, have participants who have been observing go up to each individual who is performing a motion and ask them “gado advne?” (what is he/she doing? Have them respond with the form he/she is _____. Next have the individuals with the motions switch cards, and play again. Once it seems that they have gotten the idea, switch participants for those who have been observing so far, and have them ask the audience, “gado gadvne?” (what am I doing) then respond with the “I” form of the action.

Introduce the command form by having participants pair off into groups and taking turns giving the command “run”, “swim” etc.

Table 34. Verb Command Chart

Go!	Hega!
Fly!	Hatlawida!
Run!	Hadanawisda!
Jump!	Tahltaduga
Crawl!	Hadansinida!
Swim!	Hadawotsa!
Walk!	Heda! (walk around)
Wait!	Hiktida!

Table 35. Directional Terms

Directional Terms
Lesson Plan

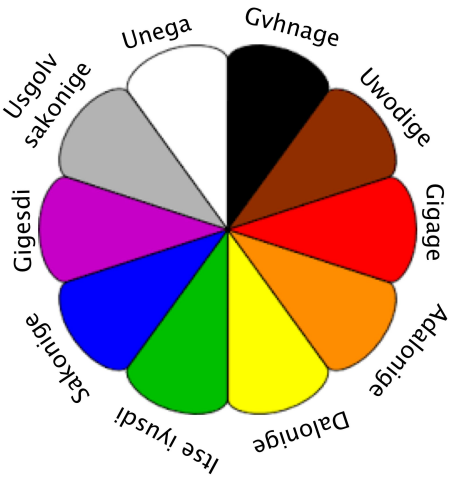
Vocabulary: Directional Terms					
Directions	winiduyugodv	On Top	gadu	Up	galvladidlv
Above	galvladidla	North	juhyvdlv	Down	eladididlv
Below	eladitlv	South	juganawvi	Underneath	Hawini ditlv
there	Uhna'i	East	dikalvgv	Low	eladi
Over There (short distance)	age	West	wudeligv	high	galvladi
Way over there	(ni)ge'i	where	Hadlv	here	ahani
Sky	Galvnlati	Mountains	Dodalv'i	Ocean	amegwo
Town	Digaduhv				

Focusing on the grammatical analysis of these terms is an opportunity to appreciate some of the beauty and cultural meanings present in them. For example, the term for East, means where they go up, and the term for west means where they go down. The term for south is related to where it's warm, and the term for north is related to where it's cold. The word for ocean means big water, and ge'i means downstream or down river, referring to when the river was a vastly important part of our lives. The word for up means toward the sky, and the word for down means toward the ground.

Activity: Label areas of the room with direction words (North, South, East, West). Bring everyone into the center and start by saying “run west” to one person and demonstrating the action, and saying “I am running west.” Have participants pair up again and give each other the command of an action and a direction. Once they start responding and moving, ask them “where are you running/crawling/swimming, etc.” Those who are catching on more quickly can help others with responses. Although everyone can have sheets of paper with the responses on them, it is best that they not use these sheets during the play.

Activity: Give students worksheets with images of various people and creatures living various places; mountains, town, sky, etc. from the options above. Have them label the pictures with sentences for he/she lives in town/the mountains/etc. Once everyone is happy with their sentence, have them tape the picture to the wall corresponding with the directions and ask them one by one where he/she/they live, and help them respond.

Figure 6. Colors Ulsuhwida



Activity:

First show a short video with the colors and their names to students to begin to familiarize them with color terms. https://www.youtube.com/watch?v=qwHEk5S_jBY

Divide the group into 1's and 2's.

1's will be the teachers, and 2's will be the learners.

Each 1 will have a station with objects of various colors, and a key to what the colors are.

Each 2 will be given a stack of cards with a question on it in Cherokee to ask the 1.

Example:

Student 1 from group 1 approaches the first table which has Student A from group 2. Student 1 reads the card to Student A, "gadousdi gigage?" "what is red?" Student A finds "gigage" on their chart to see that it is red, and hands Student 1 a red object.

Introduce the terms for look for it, finding it, picking, bringing, standing, seeing, and making.

Table 36. Verb Chart Looking For It

Looking for it	
I am looking for it	tsiyoha
You are looking for it	hiyoha
s/he or it is looking for it	uyoha
They are looking for it	aniyoha
Who is looking for it?	**Gago uyoha?**

Table 37. Verb Chart Finding It (Something Alive or Flexible)

Finding it (something alive or flexible)	
I am finding it	tsinawitiha
You are finding it	hinawitiha
s/he or it is finding it	ganawitiha
They are finding it	aninawitiha
Who is finding it?	**Gago ganawitiha?**

Table 38. Verb Chart Picking It

Picking it	
I am picking it	tsiyutea
You are picking it	hiyutea
s/he or it is picking it	gutea
They are picking it	anutea
Who is picking it?	**Gago gutea?**

Table 39. Verb Chart Bringing It (Something Neutral, Solid)

Bringing it (something neutral, solid)	
I am bringing it	Tsiyohiha
You are bringing it	Hihyohiha
s/he or it is bringing it	Ahyohiha
They are bringing it	Anihyohiha
Who is bringing it?	**Gago ahyohiha?**

Table 40. Verb Chart Standing

Standing	
I am standing	Tsidoga
You are standing	Hidoga
s/he or it is standing	Gadoga
They are standing	Anidoga
Who is standing?	**Gago gadoga?**

Table 41. Verb Chart Seeing

Seeing	
I am seeing it	Tsigow(a)tiha
You are seeing it	Higow(a)tiha
s/he or it is seeing it	Agow(a)tiha
They are seeing it	Anigow(a)tiha
Who is seeing it?	**Gago agow(a)tiha?**

Table 42. Verb Chart Making (Something)

Making (Something)	
I am making it	Gotlvsga
You are making it	Hotlvsga
s/he or it is making it	Gotlvsga
They are making it	Anotlvsga
Who is making it?	**Gago anotlvsgv?**

*Note that Cherokee mostly follows the same patterns, but once in a while there are exceptions. Making is one of those, where rather than have the s/he or it form start with the vowel, **otlvsga,** it is written the same as the I form, gotlvsga, only the pronunciation is different. This is the only exception for this verb, the rest of it's forms follow the same patterns.

*The reason that we start with the s/he or it form, is that is the way that the Pulte Feeling Cherokee English Dictionary is organized. If we know the s/he or it form, we can look up the word in the dictionary and this will tell us all of the other forms. But this is a lesson for another time.

Table 43. Grammar Analysis Looking For It

Verb: Looking for it					
	1	2		3+	
I					
you					
s/he or it					

Table 44. Blank Verb Chart Looking For It

Looking for it	
I am looking for it	
You are looking for it	
s/he or it is looking for it	
They are looking for it	
Who is looking for it?	

Table 45. Grammar Analysis Finding it (Something Alive or Flexible)

Verb: Finding it (something alive or flexible)					
	1	2		3+	
I					
you					
s/he or it					

Table 46. Blank Verb Chart Finding it (Something Alive or Flexible)

Finding it (something alive or flexible)	
I am finding it	
You are finding it	
s/he or it is finding it	
They are finding it	
Who is finding it?	

Table 47. Grammar Analysis Picking It

Verb: Picking it					
	1	2		3+	
I					
you					
s/he or it					

Table 48. Blank Verb Chart Picking It

Picking it	
I am picking it	
You are picking it	
s/he or it is picking it	
They are picking it	
Who is picking it?	

Table 49. Grammar Analysis Bringing It

Verb: Bringing it					
	1	2		3+	
I					
you					
s/he or it					

Table 50. Verb Chart Bringing It

Bringing it	
I am bringing it	
You are bringing it	
s/he or it is bringing it	
They are bringing it	
Who is bringing it?	

Table 51. Grammar Analysis Standing

Verb: Standing					
	1	2		3+	
I					
you					
s/he or it					

Table 52. Blank Verb Chart Standing

Standing	
I am standing	
You are standing	
s/he or it is standing	
They are standing	
Who is standing?	

Table 53. Grammar Analysis Seeing It

Verb: Seeing it					
	1	2		3+	
I					
you					
s/he or it					

Table 54. Blank Verb Chart Seeing It

Seeing it	
I am seeing it	
You are seeing it	
s/he or it is seeing it	
They are seeing it	
Who is seeing it?	

Table 55. Grammar Analysis Making

Verb: Making					
	1	2		3+	
I					
you					
s/he or it					

Table 56. Blank Verb Chart Making (something)

Making (Something)	
I am making it	
You are making it	
s/he or it is making it	
They are making it	
Who is making it?	

Plant walk!

These new terms will be great for going outside and looking for particular plants. This can also be a way to reinforce prior learning by climbing, crawling, jumping, swimming, flying, walking, and waiting along the walk.

For colors, the teacher can say hia itseyusdi for things that are green, and then have the students repeat. After a while, ask gado usdi ulsuwida and point to green. If they struggle to come up with the words, you can say hia itseyusdi, and so forth. Next, introduce I am looking for, and say tsiyoha gigage, I am looking for red. Once it's found, say, gigage tsinawitiha. It may take a few sessions to get all the colors and all the verbs, but these are fun games for everyone.

These are also ways to introduce specific plants. Invite community members who know plants, and have them come and show plants, but invite them also to play along with some of the word games with specific vocabulary.

These are some of the plants that at one time were very commonly used to make cordage, by Cherokees and others. This is a great example of how learning the names is beneficial for understanding. The word for slippery elm means tree with saliva, the term for dogbane means for when their legs are broken, and stinging nettle means little stingers.

Table 57. Cordage Plants

Cordage Plants			
Dogbane	katvlatv utana	Paw paw	desvgi
Mulberry	guwa	Slippery Elm	dawatsila
Stinging Nettle	Tsunsdi anadatsvisgi	Rattlesnake Master	seluquoya
River cane	iya		

Have a community member come and demonstrate how to harvest in a respectful manner, and make cordage with these plants. Involve them in the word learning that has been accomplished so far.

This can be a good opportunity to demonstrate another way to make questions, and negatives. The simplest way to make a question is to add an s, typically onto the end of the first word in the sentence. If a verb has a question word already (gago, gado, gadousdi) then you don't need to add an s on the end.

Table 58. Sentences with Making It

Am I making it?	Gotlvsgas?
Are you making it?	Hotlvsgas?
Is s/he/it making it?	Gotlvsgas?
Are they making it?	Anotlvsgas?
Yes, I am making it.	**Vv, Gotlvsga**
Yes, you are making it.	Vv, Hotlvsga
Yes, s/he is making it.	Vv, Gotlvsga
Yes, they are making it.	Vv, anotlvsga
No, I am not making it.	**Tla, yigotlvsga**
No, you are not making it.	Tla, yihotlvsga
No, s/he or it is not making it	Tla, yigotlvsga
No, they are not making it.	Tla, y(i)anotlvsga

Making cordage can also be a good opportunity to keep working on some of the directional terms that maybe haven't been learned yet. Up, down, above, below, surface, under, are all good terms to use for making cordage.

Let's try questions and answers.

Table 59. Sentences with Looking for it

Am I looking for it?	
Are you looking for it?	
Is s/he/it looking for it?	
Are they looking for it?	
Yes, I am looking for it.	
Yes, you are looking for it.	
Yes, s/he is looking for it.	
Yes, they are looking for it.	
No, I am not looking for it.	
No, you are not looking for it.	
No, s/he or it is not looking for it	
No, they all and I are not looking for it	

Create 4 sentences with the verb looking for it:

1.

2.

3.

4.

Create an 8 square story using the vocabulary that you have learned so far, using stick figures, drawings, or other imagery.

Table 60. Blank Sentences Making It

Am I making it?	
Are you making it?	
Is s/he/it making it?	
Are they making it?	
Yes, I am making it.	
Yes, you are making it.	
Yes, s/he is making it.	
Yes, they are making it.	
No, I am not making it.	
No, you are not making it.	
No, s/he or it is not making it	
No, they are not making it.	

Writing:

1. Create ten sentences using a combination of questions from the verbs you've learned so far.
2. Practice filling in the empty charts with the prefixes:

Table 9. Blank Grammar Analysis Chart

	Verb:				
	1	2		3+	
I					
you					
s/he or it					

Charades!

Students get into groups of 4 or 5, and take 15-20 minutes to decide who is going to act out running, making something, a choice of noun (redbird, beaver, buzzard, water beetle, dogbane, stinging nettle), and who is going to ask 10-12 questions about what they are doing in front of the class.

Groups take turns presenting their questions and actions.

Fill in the following forms of waiting.

Table 61. Blank Sentences Waiting

Waiting	
I am waiting	
You are waiting	
s/he or it is waiting	
They are waiting	
Who is waiting?	
Am I waiting?	
Are you waiting?	
Is s/he/it waiting?	
Are they waiting?	
Yes, I am waiting.	
Yes, you are waiting.	
Yes, s/he is waiting.	
Yes, they are waiting.	
No, I am not waiting.	
No, you are not waiting.	
No, s/he or it is not waiting.	
No, they are not waiting.	

Hungry is a passive form, because it is something that is happening to you.

New verb: **To Be Hungry**

Table 62. Verb Chart Hungry

Hungry	
I am hungry	Agiyosiha
You are hungry	Tsiyosiha
s/he or it is hungry	Uyosiha
They are hungry	Uniyosiha
Who is hungry?	**Gago uyosiha?**

Table 63. Grammar Analysis To Be Hungry

Verb: To be hungry					
	1	2		3+	
I					
you					
s/he or it					

Table 64. Blank Sentences Hungry

Hungry	
I am hungry	
You are hungry	
s/he or it is hungry	
They are hungry	
Who is hungry?	
Am I hungry?	
Are you hungry?	
Is s/he/it hungry?	
Are they hungry?	
Yes, I am hungry.	
Yes, you are hungry.	
Yes, s/he is hungry.	
Yes, they are hungry.	
No, I am not hungry.	
No, you are not hungry.	
No, s/he or it is not hungry.	
No, they are not hungry.	

Final Project:

Write a short story or perform a short skit with the verbs hungry, making, doing, waiting, seeing, looking for, finding, standing, walking, climbing, flying, jumping, crawling, bringing, swimming, picking it, and as many other terms as you can think of to incorporate. Use drawings, pictures, sculptures, plants, songs, whatever you would like. At the end, everyone will present their story to the group in Cherokee, with no English.

This demonstration portion of the lesson appeals to learners who learn best by output, through explaining what they have learned. However, it can also serve as a culturally relevant means to assess language proficiency. By having each participant explain a craft or activity or drawing or story in the target language, it should be clear what areas they are doing well in, and what areas need to be improved. Having them explain their projects will also reinforce their own learning.

By the end of this unit, participants should be very familiar with 16 verbs in 4 pronoun forms (I, You, S/He/Them singular/It, They plural) in positive, negative, and question form, and also in the present and command forms. They should also be familiar with 10 colors, 4 new animals, 7 new plants, and 22 directional terms. This is a total of over 250 new terms, that should be able to be used in complete, and correct sentences. They should also have learned a traditional story, how to make cordage, and how to identify several plants. The assessment for this would be the final presentation; how many terms were they able to use in their story? A final written and oral quiz can be given as well.

Note-some of the verbs may be used only partly correctly as the verbs for bringing and picking are specific to what is being brought or picked. This is ok for now, there can be more involved games that help to distinguish the different terms later in the learning process. This unit is about 10 days worth of lessons which can be done in 10 consecutive days, or two five day weeks back to back. There are several more stories that can be used as lesson plans, and just to have some to start with, a few are included in the appendix.

Chapter 5. Conclusion ᑕᓂᐃᔨᓂᐃᔨ

What is the most effective way to create the largest number of individuals who speak their language at a basic conversational level in order to be able to vastly improve Indigenous health?

As we learned from the current literature, Indigenous language learning is best perpetuated in community settings, by teaching to a variety of learning styles, in a supportive, fun, and culturally relevant environment, utilizing simplified but commonly used verbs, target vocabulary, and scaffolding.

Does allowing a healing space to focus on emotions and trauma related to language loss assist in retention of participants?

Learning your ancestral language can be extremely emotional, especially if rates of successful acquisition are slower than the rates of decline. This is why in places like Ecuador and Peru before embarking on a heritage language learning journey, Indigenous students participate in counseling and support groups to process the emotions around historical trauma, environmental racism, identity…things that often take up a great deal of class time when they haven't been previously dealt with. This informal counseling can be so disruptive in fact, that it can often derail the class completely, create a great deal of frustration and resentment, and prevent any language learning from taking place. It could be very beneficial to implement these types of groups in more community language learning settings where people can get together and process these emotions in a setting outside of the language learning classroom so that the interruption of language acquisition doesn't occur and learners can encounter more opportunities to process and heal the historical trauma present in their cells, brains, and DNA.

Learning your language can also be an antidote to many of the most severe health risks that Indigenous people face; suicide, diabetes, heart disease, and substance abuse, to name a few.

We have learned also that there is no such thing as being too old to learn new languages, and actually James Asher goes so far as to say that adults are actually better language learners than children. Adults are an important factor in language continuation and we will be far less successful in language perpetuation if the focus and responsibility is just on the shoulders of the children. Intergenerational language transmission is key in language health and vitality (Fishman, 1991, 2001; Henze and Davis 1999, as cited in Sims, 2005).

Cathy Blackstock, a professor at the University of Alberta explained cultural perpetuity as something her Gitksan people call "the breath of life."

"We have been given the ancestors' teachings and the feelings and the spirit. We can do a couple of things with that. We can say that what we know is inadequate and that we're not Indian enough and that we don't know enough about it or we don't want to pass it on. And we hold our breath and our people stop. Or you can nourish that breath. You can breathe in even deeper the knowledge of others and understand it at a deep level and then breathe it forward. That's the breath of life."

The Blackfoot call it "cultural perpetuity," but Blackstock says it essentially holds the same meaning as the Gitksan breath of life belief. It's an understanding that you will be forgotten, but you have a part in ensuring that your people's important teachings live on, (Michel, 2014).

"One might point to alcohol, poverty and illness as influencing factors but I share the prevailing view of indigenous elders that the primary reason for suicides in our Aboriginal population is that people have been cut off from their culture. Without culture, the connection to country is difficult to find—and without connection to a country a person becomes lost" Judith Crispin, Warlpiri cultural historian. Many elders say that it is language, ceremony, culture, the "old ways," that make the difference.

This and the research that we examined then helps us to understand why language use can help to stave off suicide and suicidal thoughts.

Does a land-based education environment contribute to successful language acquisition? If we define identity as how we understand our place in and relate to the world around us; and language is how we express our thoughts and feelings and identity; then the perpetuation of our languages and fuller expressions and understandings of who we are and how we feel invested in our future, will be helped by strengthening identities through strengthening language and culture.

In one of our most important Cherokee ceremonies, the Stomp Dance, we all come together as a community and gather around the Sacred Fire. We dance counterclockwise with our hearts closest to the fire, in part to re-ignite our own inner fires-the breath of the Creator.

Fire is seen as a symbol of purity and righteousness, as we have learned from nature. Fire cleans the ground and the earth after it has burned and the soil is better afterwards for planting. In this way and also because traditionally we know that when ashes are fed to the ground they make a perfect fertilizer, we see that fire gives life. In this way fire causes a transformation in things. It takes dead wood and turns it into ashes

and smoke, which carry our prayers to the Creator, and bring life, beauty and strength to plants. Just as without water there is no life, without fire there is no life. Fire can transform any of the elements into other forms as well. It can take metal and turn it to liquid, turn water into vapor or air, which later brings rain. It is a common saying at stomp dance grounds in Oklahoma that being around the Sacred Fire at a stomp grounds changes people too.

That fire is made of exactly what the stars are made of, what the sun is made of, and so are we. The smoke carries our prayers up to the Creator, and the fire also purifies and cleanses and burns up anything that is hurting us. We have songs that can right wrongs, can take us back to a moment in time where we made a mistake and turn things around. We have medicines that we use in this ceremony that can help to take away pains and worries and bad things that have latched onto us.

The way that we structure it is that a man goes out, followed by a woman, followed by another man, and so on. The first man in the line is the leader for that round of songs, and all the other men come and back him up. He sings his prayers, and the other men back him up with responses. The women all keep rhythm with their turtle shell shackles, and help to keep the men in rhythm, help to keep the energy up, and help to make the prayers really strong. The whole community works together to carry the prayers, and to keep the ceremony going all night long. This was part of our original instructions in another part of our Creation story; and by our songs and prayers and dances in our languages, they are what keeps the world hanging in the balance in the universe.

Now I don't know about other Nations' Creation stories, but it is hard to feel suicidal when you recognize that you are made up of stars and earth and that the breath of the Creator is in you. It is hard to feel lonely and worthless when you have a whole community around you working together to keep your prayers going, and you know exactly what your place is in the ceremony, which is a microcosm reflective of maintaining the balance of the whole world.

But even if one feels ostracized or disconnected from their community for whatever reason, what is most important is that we all feel connected to the Creator, to the spirits, to our ancestors, to the land, to the world around us, that we have this foundation of self-actualization from which to strive for community actualization, or becoming our best selves. We cannot truly be there for others if we do not have the strength of this foundation in ourselves. If we attempt it, we become imbalanced, greedy, selfish, jealous, threatened, insecure; we again fall into the trap of focusing on deficits and lack.

Research has been coming out regularly in recent years that demonstrates an inverse relationship in regards to rates of Indigenous language use and other health factors such as diabetes, heart disease, and substance use, meaning that in communities and individuals that practice their culture and speak their language, the rates of suicide, diabetes, heart disease, substance use and lateral violence are lower. A study in Alberta in 2014, for example, found that "First Nations that have been better able to preserve their culture may be relatively protected from Diabetes," (Oster, et. al, 2014).

But with the rate of Indigenous language decline continuing to exceed the rate of Indigenous language growth, how can we begin to assess the accuracy of these statements?

First, it is necessary that we reverse the trend of language loss. In order to do this, it is also necessary to deal with issues of historical trauma, lateral violence, internalized racism, and aggressor identification. Creating culturally relevant formats in which to address these is of paramount importance.

It would be foolish to conclude that languages are declining because no one has the passion, desire, wherewithal, or stick-to-it-iveness to learn them. The issues are often related to an uncertainty of how to teach them, and in many communities, finding adequate funding and resources to allocate to them. It is my hope that through implementation of some of the principles contained in this thesis that strides may be made in removing at least some of these obstacles to language acquisition.

Indigenous language learning needs to be focused more on relationships and actions than on things and objects as in European language learning. It needs to be contextually based, and this often means that it will be more successful when it is outside of what we tend to think of as the classroom setting, one, because the classroom setting continues to carry a lot of trauma for Indigenous people, but also because college programs can be more inaccessible and more difficult to maintain than community settings (Sims, 2005).

Does integrating different teaching methods that appeal to a variety of learning styles impede or improve acquisition? Indigenous science and storytelling in outdoor settings can be a viable context for community language perpetuation, as they

promote the intergenerational transmission of knowledge, wisdom, culture, and creativity. Incorporating language into these teachings can contribute to Indigenous people of all ages feeling connected and confident in who they are, the world around them, and both the past and the future.

What impact does utilizing both total immersion with some grammatical analysis have on Indigenous language acquisition? Different styles of language immersion have proven to be somewhat effective for language learning, but one of the most successful models for polysynthetic Indigenous language revitalization is that of the Root Word Method developed by the Akwesasne, which also incorporates some level of grammatical analysis, which they do in their own language, on their own terms. The Kwak'wala language team advocates for teaching the grammatical analysis in English so that the beauty and wisdom of the concepts are not lost in transmission.

Does limiting the number of target words in a given day help with language retention? Does targeting the content for comprehension and usefulness help with language retention? The research into European or similarly structured languages suggests that yes, language learning must be structured in such a way that only a small amount of information that is understandable is presented at a time. This is referred to as i+1 in Krashen and Terrell's Comprehensible Input Theory (Krashen, & Terrell, 1983).

Ideas for Further Research

Do we need to focus more on linguistic approaches and learning structures and morphemes, or do we need to just focus on conversation and every day use? Kwak'wala scholars, like many Indigenous language workers, call for an integrative approach between linguistic and conversational approaches, saying that it is of utmost importance

to explore ways to apply linguistic understandings to communication based learning. Almost no research has been done to distinguish between the use of comprehensible input immersion with a small amount of linguistic analysis and that without, in Indigenous languages. The closest examples that we have, such as that of Mohawk, seem to show promising outcomes and advocate for further Indigenizing our approaches (Rosborough, et. al, p. 425) to language acquisition. Further, they call for more research into how this might work and how it might apply to a variety of polysynthetic Indigenous languages (Rosborough, 434).

It would be helpful to conduct a study into whether attempts to learn the same levels and amounts of vocabulary were more successful or had longer retention with or without inclusion of grammatical analysis. Some variables in this would be the participants levels of language knowledge; teachers levels of language knowledge; group and instructor enthusiasm and skill; setting; length and attendance; ability to stick with tiered learning, i.e. comprehensible input, i.e. scaffolding, i.e. not adding too much information at one time.

James Asher says that students are incapable of processing any corrections from a teacher early on once they have started to produce language, and that the sole effect that correction will have is to damage the learner's confidence in learning, because all of their energy and efforts are going into processing information and coming up with a sound that is close to correct. More research needs to be done to determine whether this is also true for tonal languages such as Cherokee, or if it is only accurate for those where tone is of little importance, such as English.

On the scale of isolating vs. agglutinating, Hawaiian is much closer to English in

structure than it is to say, Mohawk or Cherokee, and so for someone who speaks English as a first language, Mohawk or Cherokee would be much more difficult to learn than Hawaiian would because the grammatical make up of the language is more similar. More research needs to be done to determine the effectiveness of applying concepts that work for isolating languages to agglutinating languages. Research needs to be undertaken to determine the effectiveness of story simplification in orally transmitted and linguistically more complex Indigenous languages of the Americas, as the current research focuses solely on grammatically simpler languages.

More work needs to be done to demonstrate and determine the language acquisition benefits of participation in multigenerational culture and language camps, and more research also needs to be done to determine a good rate of acquisition for these camps. It is a very common error for enthusiastic instructors to overwhelm learners with too much information at once.

Conclusion

Successful language learning depends on creating an intergenerational land based learning environment that is fun, interesting, and culturally relevant and that appeals to a variety of different learning styles and types, with lots of encouragement and support so that learners are able to persevere through the difficult times when they feel like giving up.

A 15 year old student at the Ke Kula ʻO Nāwahīokalaniʻōpuʻu Hawaiian language immersion school in Hilo, at the age of 10 told his mom that he wanted to attend the program at University of Hawaii when he finished high school and learn his language. His mom asked him, “why wait? Let’s do it now”, and so she encouraged him to write a

letter to Nāwahī and ask to be admitted. He researched how to say what he wanted on his own by looking at Hawaiian language books, and wrote a letter to the school in Hawaiian asking to be admitted. Typically the school doesn't allow students to enroll past 1st grade, because they are concerned that the students at that point will be far enough behind that they will have a massive disadvantage in trying to catch up. Upon receiving this young man's letter however, he was enrolled, and now in the 10th grade, he is fully fluent in both English and Hawaiian. He had these wise words to share, "If you want your people to live, then you want your language to live. If you don't want your Indigenous tribes to live on, then you don't want your language to live. Language and the people, they go hand in hand. If you are not able to communicate with others, then you are not able to live. If you are not able to communicate with your ancestors and if you're not able to communicate with each other, then you are not able to live. I think language is very important, getting into it, once you go in, once you get into it, and it's hard, there are hard times, you feel like you're going to give up. You have to know that when you enter into the language, you know it's going to be hard. You know there's going to be times when you struggle. You know when I started I couldn't speak any Hawaiian, I was in the 5th grade, entering into the 6th grade, I had to try, because I wanted it from myself. It comes from inside the person, so if you want it, you're going to do it."

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ᏗᏐᎢ ᏗᏚᏂᏙᏗ Appendix. More stories and their vocabulary

Vocabulary

How the Deer Got His Horns	**The Place Where the Dog Ran**	**The Daughter of the Sun**	**The Pleiades and the Pine**
Deer	Baskets	Kinship terms	Playing
Rabbit	Corn	Sun	Boy, boys
Horns	Cornmeal	Moon	Hungry
Head (mine, yours, his/hers, theirs, etc)	Dog	Weather terms	Calling
Looking	Grinding Stump	Dancing	Kinship terms-review
Running	Heavens	Carrying	Running-review
Eating	Woman, Women	Singing	Eating-review
Road	Man, Men	Little People	Making-review
The Animals	People	Today (this day)-review	Dancing-review
	Milky Way-The Place where the Dog Ran	Tonight (this night)-review	Pine
	Tracks	The next day-review	Stone
	Today (this day)	Waiting-review	Box
	Tonight (this night)	Eating-review	
	The next day		
	Big		
	Making		
	Waiting		
	Eating-review		
	Running-review		

How The Deer Got His Horns

The truth that the people have always told (kanoheda), is that in the beginning the **Deer** (awi) had no **horns** (dutligvi), but **his head** (askoli) was smooth just like a doe's. He was a great **runner** and the **Rabbit** (tsisdu) was a great jumper, and the **animals** (ehna'i) were all curious to know which could go farther in the same time. They talked about it a good deal, and at last arranged a match between the two, and made a nice large pair of **dutligvi** for a prize to the winner. They were to start together from one side of a thicket and go through it, then turn and come back, and the one who came out first was to get the **dutligvi.**

On the day fixed all the **ehna'i** were there, with the **dutligvi** put down on the ground at the edge of the thicket to mark the starting point. While everybody was admiring the **dutligvi**, **Tsisdu** said: "I don't know this part of the country; I want **to look** through the bushes where I am **to run**." They thought that all right, so **Tsisdu** went into the thicket, but he was gone so long that at last the **ehna'i** suspected he must be up to one of his tricks. They sent a messenger to **look** for him, and away in the middle of the thicket he found **Tsisdu eating** (alstayahvsga) the bushes and pulling them away until he had a **road** (nvnohi) cleared nearly to the other side.

The messenger turned around quietly and came back and told the other **ehna'i**. When **Tsisdu** came out at last they accused him of cheating, but he denied it until they went into the thicket to **look** and found the cleared **nvnohi**. They agreed that such a trickster had no right to enter the race at all, so they gave the **dutligvi** to **Awi**, who was admitted to be the best **runner**, and he has worn them ever since. They told **Tsisdu** that as he was so fond of **alstayahvsga** bushes he might do that for a living hereafter, and so he does to this day.

*Note: the word for horns, dutligvi literally means the deer's horns. It is possible to say tsuyona or tsuyoni to mean just the horns that stand alone, but if you're talking to a speaker, this sounds really silly.

Running	
I am running	Gad(a)tlisvi
You are running	Had(a)tlisvi
s/he or it is running	Ad(a)tlisvi
They are running	Anad(a)tlisvi
Who is running?	**Gago adatlisvis?**
Am I running?	Gad(a)tlisvis?
Are you running?	Had(a)tlisvis?
Is s/he/it running?	Ad(a)tlisvis?
Are they running?	Anad(a)tlisvis?
Yes, I am running.	**Vv, gad(a)tlisvi.**
Yes, you are running.	Vv, had(a)tlisvi.
Yes, s/he is running.	Vv, ad(a)tlisvi.
Yes, they are running.	Vv, anad(a)tlisvi.
No, I am not running.	**Tla, yigad(a)tlisvi.**
No, you are not running.	Tla, yihad(a)tlisvi.
No, s/he or it is not running	Tla, y(i)ad(a)tlisvi.
No, they are not running.	Tla, y(i)anad(a)tlisvi.

Let's try **looking (around)**.

Verb: ag(a)tenoha					
	1	2		3+	
I					
you					
s/he or it					

Note: The second a is pronounced in some dialects, but most people don't pronounce it, so the word is shortened to ag'tenoha.

Looking	
I am looking	Tsig(a)tenoha
You are looking	Hig(a)tenoha
s/he or it is looking	Ag(a)tenoha
They are looking	Anig(a)tenoha
Who is looking?	**Gago ag(a)tenoha?**

Let's try questions and answers.

Am I looking?	
Are you looking?	
Is s/he/it looking?	
Are they looking?	
Yes, I am looking.	
Yes, you are looking.	
Yes, s/he is looking.	
Yes, they are looking.	
No, I am not looking.	
No, you are not looking.	
No, s/he or it is not looking	
No, they all and I are not looking.	

Create 4 sentences with the verb looking:

1.

2.

3.

4.

And now the verb for **eating (a meal).** Note: there are 3 different forms of the verb for eating, but this is the most commonly used.

Verb: al(i)stayvhvsga					
	1	2		3+	
I					
you					
s/he or it					

Note: The i is pronounced in some dialects, but most people don't pronounce it, so the word is shortened to al'stayvhvsga.

Eating	
I am eating	Gal(i)sdayahvsga
You are eating	Hal(i)sdayahvsga
s/he or it is eating	Al(i)sdayahvsga
They are eating	Anal(i)sdayahvsga
Who is eating?	**Gago al(i)sdayahvsga?**

Find a partner and try questions and answers.

Am I eating?	
Are you eating?	
Is s/he/it eating?	
Are they eating?	
Yes, I am eating.	
Yes, you are eating.	
Yes, s/he is eating.	
Yes, they are eating.	
No, I am not eating.	
No, you are not eating.	
No, s/he or it is not eating.	
No, they are not eating.	

For homework, create an 8 square story using the vocabulary that you have learned so far, using stick figures, drawings, or other imagery.

Head	
My head	Tsigoli
Your head	Hiskoli
His/her/it's head	askoli
The head	uskoli

Try and see if you can make the following sentences:

What is this?

This is my head.

Is this my head?

Yes, this is my head.

Is this your head?

No, this is not my head. This is your head.

Is this her head?

Yes, this is her head.

Once you have finished, get with a partner and try asking each other every possibility that you can think of about your heads, and see how many you can do without looking.

The Place Where the Dog Ran
(The Milky Way)

The truth that the people have always told (kanoheda), is that one day there were a group of people making **cornmeal**, (selu isa), in the big **kanona** (grinding stump). The women were storing it in their **talutsa** (baskets) for **aniyvnwiya** (the people) for **gola** (the winter).

Sagwu iga (the next day), they saw that there a few of the **talutsa** had no **selu isa**, and there were giant **gitli dulasgv** (dog tracks). These weren't ordinary **gitli dulasgv**, they were **utani** (really big). **Aniyvwiya** had a meeting and decided to wait **kohiusv** (that night) to see what was coming to eat their **selu isa** and see if they couldn't scare it away.

Sure enough, **usvhi** (that night) **utani gitli** (giant dog) came to eat more of the **selu isa.** **Aniyvwiya** came **anad'tlisvi** (running) after **utani gitli**, who ran into **digalvladi** (the heavens). Anywhere that **selu isa** fell out of his mouth made **dulasgv** (tracks) and this is why today we call the trail that you see across the night sky, **Gitli Ustanad'tli**, The Place Where The Dog Ran.

Vocabulary	
English	**Cherokee**
Baskets	Talutsa
Corn	Selu
Cornmeal	Seluisa
Dog	Gitli
Grinding Stump	Kanona
Heavens	Digalvladi
Women	Anigehya
Men	Anisgaya
Woman	Agehya
Man	Asgaya
People	Aniyvwiya
Milky Way-The Place where the Dog Ran	Gitli utlastanv
Something	Gohusdi
Nothing	Tlagohusdi
Tracks	Dulasgv
What is this?	Gado usdi hia?
This is _____	Hia _____
Today (this day)	Gohi iga
Tonight (this night)	Kohi usvh(i)
The next day	Sagwu iga
Big	Utani
Doing	Advne(ha)
Running	Adatlisv'i

Making	Gotlvsga
Waiting	Agatiyv
Negative	Tla, yi-
Who	Gago
What	Gado
?	-s

Homework:

Figure out how much of the story of the Milky Way you can tell using what you have learned so far, and come prepared to present it the next class. You can do a booklet, a drawing, a demonstration, or work in a small group and act it out with audience participation from the rest of the class.

Write the following sentences:

1. This is corn.
2. This is a grinding stump.
3. Today, the women are making cornmeal.
4. These are baskets.
5. This is cornmeal.
6. The next day, there was no cornmeal.
7. There are dog tracks.
8. Tonight the people are waiting.
9. This is a dog.
10. The people are running.
11. The dog is running in the heavens.

Quiz

Write the following sentences:

1. This is corn.
2. This is a dog.
3. What is this?
4. The women are making something.
5. Are the 3 of them running?
6. What are you doing tonight?
7. S/he is running.
8. Are you running tonight?
9. They are making something today.

Charades!
Students get into groups of 4 or 5, and take 15-20 minutes to decide who is going to act out running, making cornmeal, a choice of noun (dog, basket, women, men), and who is going to ask 10-12 questions about what they are doing in front of the class.

Groups take turns presenting their questions and actions.

Daughter of the Sun

(fill in any words you already know as we go,
then come back and fill in the other words as we learn them)

The truth that the people have always told (_____), is that long ago when **the earth** _____ was first made, **the Sun** _____ would **rise**_____ into **the sky** _____to travel from one side of the **sky vault** _____to the other side. One moment the world would be in the darkness of the **night**_____, the next it would be instant brilliance from **the Sun**_____.

The animals _____and **the people** _____complained to the **Creator** _____that the change from **night** _____ to **day** _____was harsh. **Their eyes** _____ hurt and watered and they could not see when the **Sun** _____ first **rose** _____in the **sky**_____.

Hearing his beloved creations, Creator_____ spread his cape over **the Sun**_____ and in **seven days** _____**Sun**_____ gave birth to a **daughter**_____, dawn _____.

The **Dawn** _____was not as brilliant and bright as **her mother** _____. **Her colors** were soft with beautiful gold and colors of rose and purples. **Dawn**_____ preceded **her mother**_____ in the **sky** _____each **day**_____. Each **day** _____the two joined together in the middle of **the sky** _____directly above **the earth** _____and remained there while **they were eating** _____dinner.

Sun _____complained to **her daughter**_____ **Dawn** _____and **her brother**_____ the **Moon** _____about the **people** _____of the **Earth**_____. She complained **they were not looking**_____ directly at her but **they were looking** _____off to the side of her. When they did this they would squint. She told **her brother**_____, the **Moon**_____, "**My grandchildren** _____are ugly. They twist their faces when **they are looking** _____at me travel above them."

But **the Moon** _____said, "I like my younger brothers, I think they are handsome. **They are looking**_____ up at me and do not twist their faces. **They are dancing** _____for me." This was because they always smiled pleasantly at his mild glow in the **night sky**_____.

The **Sun** _____was jealous of the **Moon**'s_____ popularity and decided to punish **the people**_____. Every **day**

_____when she got near **her daughter's house**_____, she sent down such stifling heat that fever broke out and **the people**_____ died by the hundreds. She scorched the **earth** _____with her heat, destroying crops and drying up rivers. When many of **the people**_____ had died and it seemed as if no one would be spared, **the people** _____went for help to **the Little People**_____. They asked **the Little People**_____ how they could kill the **Sun**_____.

The Little People_____ told **the people**_____ it was not wise to try to kill the **Sun**_____. When **the people** _____persisted in asking for a way to kill her, **the Little People**_____ gave it to them, but with many warnings.

The medicine given to **the people** _____changed two humans into snakes, the spreading adder and copperhead. The two went up into the **sky** _____and lay in wait to catch the **Sun** _____, the only time she stopped in the **sky** _____ was while she was **eating** _____dinner with **her daughter**_____ at **her daughter's house** _____.

Spreading adder was ready to spring at the **Sun**_____, but her bright light blinded him. He could only spit out yellow slime as he does to this **day** _____when he tries to bite. The **Sun** _____saw him and called him a nasty thing and went into **the house**_____. The copperhead when seeing what **his brother**_____ did became discouraged and crawled away without doing anything.

The people _____,still dying from the terrible heat went a second time to **the Little People** _____for help. **The Little People**_____ refused to help them. So **the people**_____ called a council.

It was in council that someone mentioned that the great Uktena hated **the Sun** _____and would maybe help **the people**_____ kill her. They also used what was left of the medicine **the Little People**_____ had given them and changed **a man** _____ into a rattlesnake.

Everyone thought Uhktena would be the one to kill th**e Sun**_____. Yet the closer he came to **his mother**_____, the slower he moved. He could not kill **his mother**_____. Rattlesnake, eager to prove himself raced ahead and coiled up waiting. When **Sun** _____and **her daughter** _____arrived, rattlesnake could not see in the bright light and struck out at the figure closest to him. **Dawn** _____fell dead at **her mother's feet**_____.

Rattlesnake returned to **the people**_____. Even though he had not succeeded, we honored the rattlesnake for his attempt. Because of his lack of success, rattlesnake does not try to bite if we do not disturb him.

Uhktena was angry with the rattlesnake and **the people** _____and returned to underground world. The Uhktena grew angrier and more dangerous all the time. He became so venomous that if he even looked at **a man**_____, **the man's whole family** _____would die. Eventually **the people**_____ held a council and decided that he was just too dangerous, so they sent him to **Galvnlati**_____, where he still is.
The Sun _____shut herself up and grieved for **her daughter**_____. **The people** _____no longer died from the heat, but they lived in darkness. Once again they went to **the Little People** _____for help. The told them they must bring back **the Sun's daughter**_____ from **Tsusginai**, **the land of waiting spirits** _____which lies in **Usunhiyi**, **the dark land of the west**_____.

The people _____chose **seven men**_____ to make the journey. **The Little People**_____ told **the seven men** _____to take a box, and told **each man** _____to carry sourwood rod a handbreadth long. When they got to _____**Tsuginai**, **the Little People**_____ explained, they should wait until the time when the spirits **are dancing**_____. They should stand outside the dance circle, and when **the Sun's daughter**_____ danced past them, they must touch her with the rods and she would fall to the ground. Then they could put her in the box and bring her back to **her mother**_____, but they must not open the box. Not even a crack, until they arrived home.

The seven men_____ took the rods and the box and traveled west for **seven days** _____until they came to the dark land. There they found a great crowd of spirits. They waited until the spirits began **dancing**_____, just as when they were alive. **The Sun's daughter**_____ was in the outside circle. As **she was dancing** _____past them, one of **the seven men** _____touched her with his rod, and then another and another, until at the seventh round she fell out of the ring. **The men** _____put her into the box and closed the lid, and the other spirits did not seem to notice what had happened.

The **seven men** _____took up the box and started home toward the east. In a while, **the girl** _____came to life again and begged to be let out, but the party went on without answering.

Soon she called again and said she was hungry, but they did not reply. When at last the group was very near home, the **Sun's daughter** _____cried that she was smothering and begged them to raise the lid just a little.

They were afraid that she was really dying, so they barely cracked the lid to give her air. There was a fluttering sound, and something flew past them into the bushes. Then they heard a **redbird** _____cry, "Kwish! Kwish! Kwish!" Shutting the lid, they went on again. But when they arrived at the settlements and opened the box, it was empty.

So we know that the **redbird** _____is the **Sun's daughter**_____, and if **the seven men**_____ had kept the box closed, as **the Little People**_____ told them to, they could have brought her home safely, and today we would be able to recover our friends from the **spirit world**_____. Because the seven opened the box, however, we can never bring back people who die.

The Sun _____had been hopeful when the party had started off for the darkening land, but when they came back without **her daughter**_____, she wept until her tears caused a great flood.

Fearing that the world would be drowned, **the people**_____ held another council and decided to send their handsomest young **men**_____ and **women** _____to amuse **the Sun** _____and stop her crying. This group **was dancing** _____before her and singing their best songs, but for a long time she kept **her face** _____bowed and paid no attention.

Creator _____heard the weeping of **the Sun** _____and saw **his people** _____trying to cheer her. He told the drummer to change his song. At that moment **the dawn** _____once again **rose**_____ in the east. **The Sun** _____looked up and was happy once more and smiled again on **the people**_____**.**

Dawn _____ comes in the morning just before her mother and spends the rest of day as the beautiful **red bird**_____ flying in **her mother's** _____warmth.

Sun	
Moon	
Dawn	
Sky	
Sky Vault	
Night Sky	
Earth	
Day	
Night	
Today	
Tonight	
Spirit World	
Dark Land of West	

His or Her Relatives	
Mother	utsi (etsi)
Father	udoda (edoda)
Child	uwetsi (ageyutsa or atsutsa)
Brother or sister (female)	udohi
Sister (female)	ugilv'i
Older brother (male)	unili
Younger brother (male)	unutsi
Grandchild	ulisi (agehyutsa or atsutsa)
Maternal Grandmother	ulisi
Paternal Grandmother	unisi
Grandfather	ududu
Family	ultinav'i
Uncle (Mom's brother)	udutsi
Aunt (Mom's sister)	utlogi
Wife	udayahvsga
Husband	uyehi

Passive possession prefix forms					
	1	**2**		**3+**	
I	agw-	gin-	ogin-	ig-	og-
you	tsa-	ist-		its-	
s/he or it	u-			un-	

Active possession Prefix forms					
	1	2		3+	
I	tsi-	in-	ost-	id-	ots-
you	hi-	ist-		its-	
s/he or it	a-			an-	

There is a verb for things which are physically separate from you, to show possession. It can be thought of as belongs to. For example, my horse, Agwatseli Sogwili.

Belongs to: atseli					
	1	**2**		**3+**	
I	agw-	gin-	ogin-	ig-	og-
you	tsa-	ist-		its-	
s/he or it	u-			un-	

Little People	tsunsdiyvwi
The People	aniyvwiya
Redbird	totsuwa
House	galtsode
Eyes	diktoli
Feet	iyalasidi
Face	ukadvhi

New verb: **Dancing**

Verb: alsgi'a					
	1	2		3+	
I					
you					
s/he or it					

Dancing	
I am dancing	Tsal(i)sgi'a
You are dancing	Hal(i)sgi'a
s/he or it is dancing	Al(i)sgi'a
They are dancing	Anal(i)sgi'a
Who is dancing?	**Gago al(i)sgi'a?**

Dancing	
I am dancing	
You are dancing	
s/he or it is dancing	
They are dancing	
Who is dancing?	
Am I dancing?	
Are you dancing?	
Is s/he/it dancing?	
Are they dancing?	
Yes, I am dancing.	
Yes, you are dancing.	
Yes, s/he is dancing.	
Yes, they are dancing.	
No, I am not dancing.	
No, you are not dancing.	
No, s/he or it is not dancing.	
No, they are not dancing.	

Weather Vocabulary		The wind is blowing	ganolv'vsga
I'm feeling cold	tsinawoga	The wind will blow	daganolvni
It's cold outside	uyvtsa	The wind blew	unolvnv'i
North	tsuyvtsa	wind, air, storm, tornado	unole
Republican	tsuyvtsa	A lot (of something)	sgwisda
I'm getting warm	agigoniwosga	A little (of something)	gayotli
It's warm outside	uganawa	Really	idohiyu
South	tsuganawa	Hard or difficult	sdaya
Democrat	tsuganawa	Bright (light)	usgosdi
It's snowing	gutiha	It's raining	agasga
It will snow	dagutani	It will rain	daganani
It snowed	uwutanv'i	It rained	ugananv'i
snow (on the ground)	unvtsi		
The sun or moon is shining	agaliha		
The sun or moon will shine	dagalisi	**BONUS SENTENCE**	uyvtsa aginiyiha cold it-caught-me
The sun or moon shone	ugalisv'i		
on the ground	gadohi		

New verb: **Crying**

Verb: adlohyiha					
	1	2		3+	
I					
you					
s/he or it					

Crying	
I am crying	Gadlohyiha
You are crying	Hadlohyiha
s/he or it is crying	Adlohyiha
They are crying	Anadlohyiha
Who is crying?	**Gago adlohyiha?**

Charades!
Students get into groups of 4 or 5, and take 15-20 minutes to decide who is going to act out dancing, crying, weather terms, kinship terms, and who is going to ask 10-12 questions about what they are doing in front of the class.

Groups take turns presenting their questions and actions.

Crying	
I am crying	
You are crying	
s/he or it is crying	
They are crying	
Who is crying?	
Am I crying?	
Are you crying?	
Is s/he/it crying?	
Are they crying?	
Yes, I am crying.	
Yes, you are crying.	
Yes, s/he is crying.	
Yes, they are crying.	
No, I am not crying.	
No, you are not crying.	
No, s/he or it is not crying.	
No, they are not crying.	

The Pleiades and the Pine

The truth that the people have always told (**kanoheda**), is that long ago, when the world was new, there were seven boys **galqwogi anitsutsa** who used to spend all their time down by the townhouse **playing** Chunkey (**gatayusti**), rolling a stone wheel along the ground and sliding a curved stick after it to strike it. **Their mothers** scolded, but it did no good, so one day they collected some **gatayusti** stones and boiled them in the pot with the corn for dinner. When **anitsutsa** came home **hungry** their mothers dipped out the stones and said, "Since you like the **gatayusti** better than the cornfield, take the stones now for your dinner."

The boys were very angry, and went down to the townhouse, saying, "As **our mothers** treat us this way, let us go where we shall never trouble them any more." They began **dancing**--some say it was the Feather dance-and went round and round the townhouse, **praying** to the spirits to help them. At last **their mothers** were afraid something was wrong and went out to look for them. They saw **the boys** still **dancing** around the townhouse, and as they watched they noticed that **their feet** were off **the earth**, and that with every round **they rose** higher and higher in the air. They ran to get **their children**, but it was too late, for then, were already above the roof of the townhouse--all but one, **whose mother** managed to pull him down with the **gatayusti** pole, but he struck the ground with such force that he sank into it and **the earth** closed over him.

The other six **danced** higher and higher until they went up to the sky, where we see them now as the Pleiades, which the Cherokee still call **Anitsutsa** (The Boys). The people grieved long after them, but the mother **whose boy** had gone into the ground came every morning and every evening **to cry** over the spot until **the earth** was damp with **her tears**. At last a little green shoot sprouted up and grew day by day until it became the tall tree that we call now the **pine**, and the **pine** is of the same nature as the stars and holds in itself the same bright light.

This lesson will mainly be a review, since by now we have covered all of the terms except those for playing Chunkey.

New verb: **Playing (ball)**

Verb: alasgaliha					
	1	2		3+	
I					
you					
s/he or it					

Playing (ball)	
I am playing (ball).	galasgaliha
You are playing (ball).	halasgaliha
s/he or it is playing (ball).	alasgaliha
They are playing (ball).	analasgaliha
Who is playing (ball)?	**Gago alasgaliha?**

Playing (ball)	
I am playing (ball).	
You are playing (ball).	
s/he or it is playing (ball).	
They are playing (ball).	
Who is playing (ball)?	
Am I playing (ball)?	
Are you playing (ball)?	
Is s/he/it playing (ball)?	
Are they playing (ball)?	
Yes, I am playing (ball).	
Yes, you are playing (ball).	
Yes, s/he is playing (ball).	
Yes, they are playing (ball).	
No, I am not playing (ball).	
No, you are not playing (ball).	
No, s/he or it is not playing (ball).	
No, they are not playing (ball).	

Do you remember the terms for eating?

How many food words have we learned so far?

Final Project:
Write a short story with the verbs eating, hungry, crying, dancing, making, doing, running, waiting and looking, and as many other terms as you can think of to incorporate. Use drawings or pictures.

Homework: Memorize terms for playing ball.

Next lesson: bring in community member to demonstrate playing Chunkey and have students play Chunkey in language.

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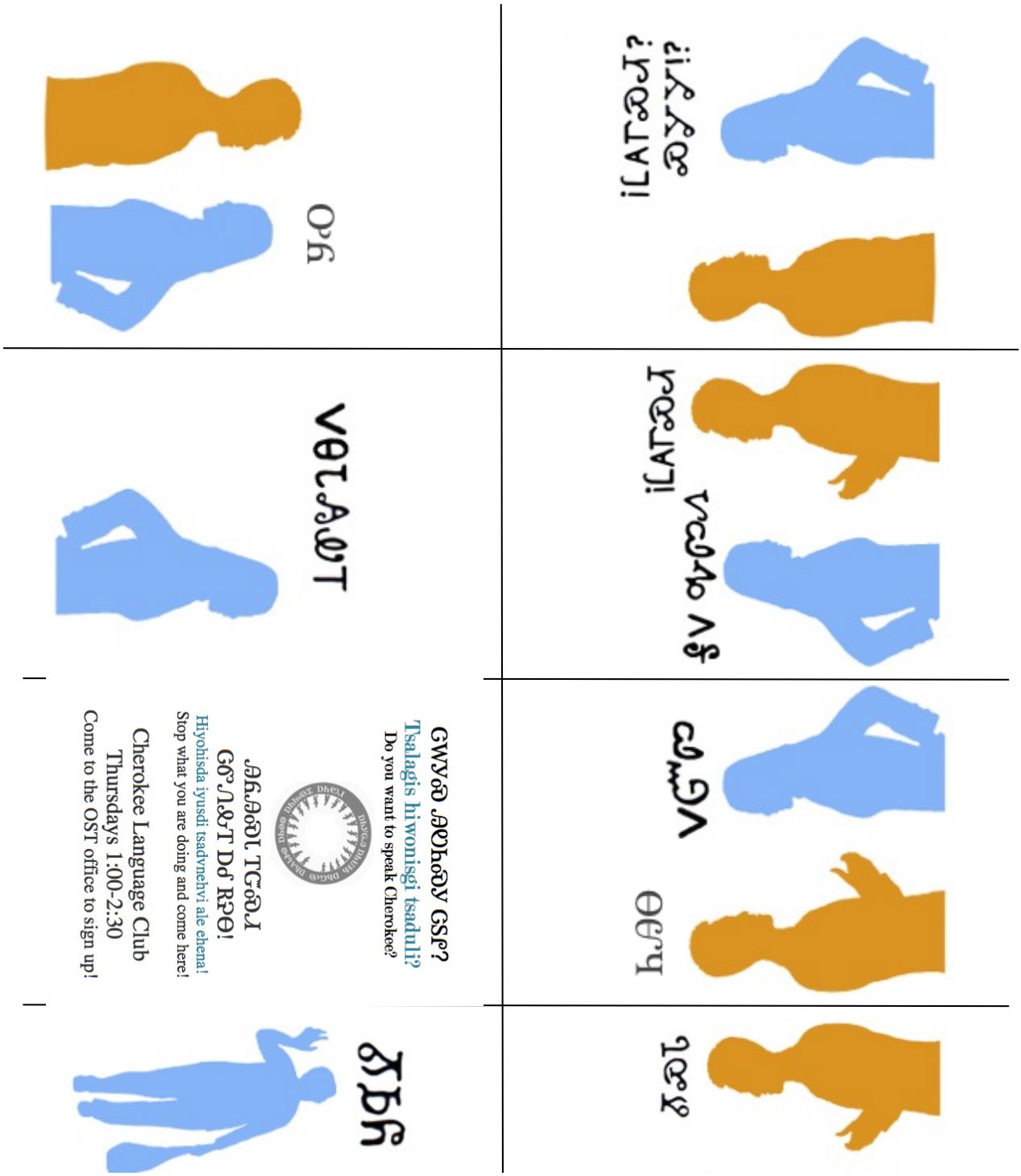

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INDIGENOUS LANGUAGE TEACHER SURVEY

What Native language(s) do you work with?
Do you consider yourself a speaker of this language? Why or why not?

Who do you speak the language with?
____Immediate Family ____Elders ____Community
____Other_____

Do you currently teach Cherokee or another Indigenous language?
_____Cherokee _____Other (please list):
What age do you teach (or have you taught in the past), and is (or was) it in a classroom or community setting?

Age(s):_____ ____Classroom ___Community:_____

Did you grow up hearing and speaking your language in your home?

How do you rate your level of skill with your language?
Not great at all Ok Great
1 2 3 4 5
What (if anything) do you feel you would like to work on in your personal language development?

Have you taken classes or had other training on language teaching methods? If so, what? Where?

Do you have specific questions about language teaching methods?

Have you tried some of the following methods in your classroom, or community?
____Immersion ____Total Physical Response ____Comprehensible Input
____Storytelling incorporating Total Physical Response ____Master Apprentice
____Easy Does It
____Other_____

Do you as a teacher feel that you would benefit from a more formalized training in linguistics? Why or why not?

What have you tried in teaching your language that has worked, why do you feel it was successful?

What have you tried in teaching your language that was not successful, why do you think it didn't it work?

What assessment methods/tools do you use to determine whether your language teaching methods are working?

Would you like to see more research done as to what language teaching and learning methods are working well for action (verb) centered Indigenous languages such as Cherokee? If so, what would you like to see? If not, why not?

What language teaching and learning strategies do you feel are the most effective for action (verb) centered languages and why?

(optional-leave blank if you would like to be anonymous)
Name_____

Language(s) Spoken in my Community_____

I wish to be contacted concerning further Language Revitalization Efforts:
___Yes ____No

Contact Information:

Address:_____

Phone Number:_____

Email address:_____

Thank you for your participation in this survey!

Information collected will be used for curriculum development, and future research in how to improve Indigenous language revitalization strategies. If you would like to find out more about results from the survey, please send an email to nativeacupunctureproject@gmail.com