CLASS 7 PROFESSIONAL DEVELOPMENT TRAINING:

TRIBAL CULTURE AND HISTORY

JUNE 7 - 8, 2022

GREAT FALLS COLLEGE MSU CAMPUS, 2100 16TH AVE SOUTH

Sponsored by:

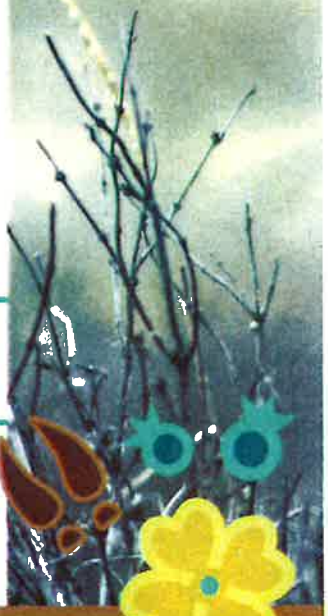
LITTLE SHELL CHIPPEWA TRIBE
CONFEDERATED SALISH AND KOOTENAI TRIBES
CHIPPEWA CREE TRIBE DEPARTMENT OF INDIAN EDUCATION
FT. PECK TRIBES LANGUAGE & CULTURE DEPARTMENT
MSU NORTHERN
MSU BOZEMAN
MSU BILLINGS
UNIVERSITY OF MONTANA
WESTERN EDUCATION EQUITY ASSISTANCE CENTER

Workshop Agenda: Tuesday, June 7
Great Falls College MSU campus, Heritage Hall
8:00 a.m. — 5:00 p.m.

8:00 Invocation
8:30 Welcome Address
Senator Jon Tester Opening Remarks
Gerald Gray, Jr., Chairman of the Little Shell Tribe
Dr. Stephanie Erdmann, Great Falls College CEO/Dean
9:30 Jim O'Chiese: The Learning Lodge Foundation
11:00 Break
11:15 Little Shell Film: Moderated by Gerald Gray Sr.
12:15-1:00 Lunch
1:00 Dr. Michael Sullivan: Ojibwemowin
3:00-3:15 Break
3:15 Hand Signing: A Pikuni Perspective
4:00 Todd Hanson: Meaningful Tribal Consultation & Native American Language Protection Act
5:00 Wrap up and Announcements

Workshop Agenda: Wednesday, June 8
BREAKOUT SESSIONS
8:00 a.m. — 3:30 p.m.

Class 7 Alliance Work Plan
C.M. Russell Museum
Lauren Clairmont Modern Tribal Images
Blackfeet Hand Talk/Crow Hand Talking
Working with the Hearing-Impaired



REGISTRATION LINK

GOOGLE FORMS PORTAL

TO REQUEST ADDITIONAL INFORMATION, PLEASE CONTACT:
Marci Buckman at (406)399-4054 or marci.buckman@gmail.com
WORKSHOPS WILL ALSO BE STREAMED VIA ZOOM. MORE DETAILS TO COME.

WORKSHOP AGENDA
June 8th, 2022
Great Falls College MSU Campus, Heritage Hall
2100 16th Avenue North, Great Falls Montana
8:00 am - 9:00 am **Continental Breakfast / Networking Session**
9:00 am **Invocation**
9:00 am 10:30 am **Jim O'Chiese : The Learning Lodge Foundation**
10:30 am **Break:** Class 7 Professional Development Training Survey

10:45 am - 12:00 pm **Breakout Sessions**

Room B 135 - 10:45 am - 12: pm
501 c3 Class 7 Alliance Work Plan : Dr Jason Cummins / Dr Ramey Growing Thunder
Membership Criteria, Incubation Period, Elevating the Status of Class 7 licensees, Four Goals / Four Objectives, Potential Funding Sources, Fiscal Management Policies, Other
Room B 136 - 10:45 am - 12: pm
C.M. Russell Museum: Melissa Werber, Visual Teaching Strategies
Charlie Russell was adopted into many tribes around Montana. These CMR Classroom Lesson Plans can expand Right Brain Thinking Potential in your tribal students
~~**Room B 139**~~ - 10:45 am - 12:00 pm Heritage Hall
Hand Talking: Pikunni - Apsaalooke
This special unique lecture will give you first hand knowledge of Plains Indian Hand Signing. Marvin and Lanny will demonstrate Hand Talk while accentuating the potential in the Tribal Classroom
Room G 45/46 - 10:45 am 12:00 pm
Lauren Clairmont : Modern Tribal Images
In this session you will experience thoughtful ways Tribal Nation Students can express native ways of knowing and being. Modern tribal people have gone beyond the stereotype portrayed by yesteryear's hollywood

Room B 137 - 10:45 am - 12:00 pm
Four Poles Consulting: ESSA Section 8538 Review
Current issues affecting Montana Native Students and their Tribal Communities, Required Tribal/Parent Involvement

B139 - 10:45 - noon - Dr. Ku

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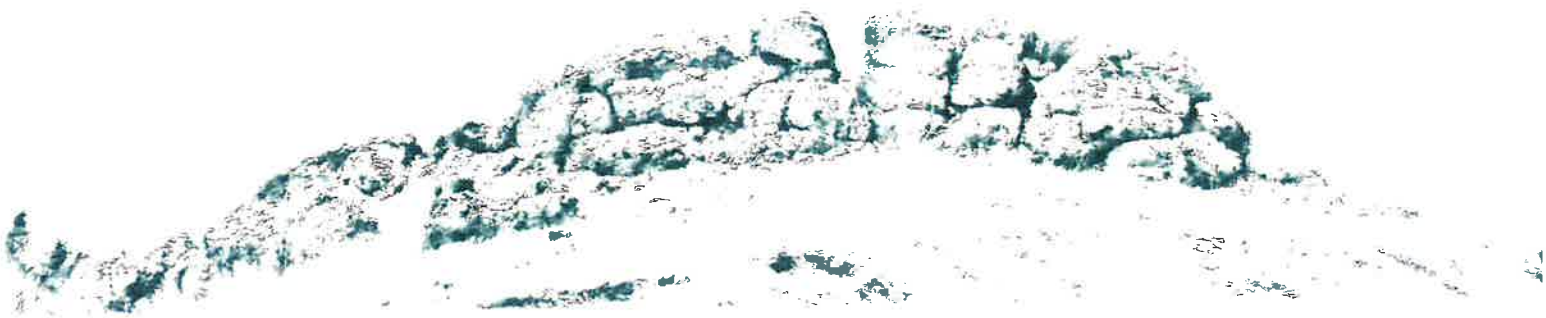
Four Poles Consulting: ESSA Section 8538 Review

Current issues affecting Montana Native Students and their Tribal Communities, Required Tribal/Parent Involvement



WORKSHOP AGENDA
June 8th, 2022
Great Falls College MSU Campus, Heritage Hall
2100 16th Avenue North, Great Falls Montana

12:00 Lunch

1:00 pm **Cultural Integrity Commitment Act Assurances Checklist:**
Preparing your community for Tribal Language Immersion

1:15 pm **Indian Education For All**
Increasing Accountability while Advancing Tribal Consultation

1:30 pm **Montana Indian Language Preservation**
Establishing Clear Identifiable Objectives

1:45 pm **Class 7 Licensure**
Clearly defined Professional Development Training Goals 2022 - 2027

2:00 pm **Class 7 Language and Culture Specialist Qualifications**
What's in your Memorandum of Understanding

Break Out Sessions Presentations

2:15 pm Break Out E **Expanding Consultation Awareness**

2:30 pm Break Out D **Modern Tribal Images**

2:45 pm Break Out C **Hand Talk**

3:00 pm Break Out B **Tribalizing Visual Teaching Strategies**

3:15 pm Break Out A **Class 7 Alliance Work Plan**

3:30 pm **Break**

3:45 **Closing Remarks: Class 7 Educators, Professional Educators, Tribal Leaders**

4:00 **Quitting Song**

Timestamp	First Name	Last Name	Email	Tribal Affiliation
5/18/2022 11:18:49	Vonda	Wells	vwells@wyoming.com	Northern Arapaho/Blackfe
5/20/2022 17:04:57	Beth	Durodoye	beth.durodoye@msun.edu	N/A
5/24/2022 15:21:02	Annie	Simkins	annie_simkins@gfps.k12.mt.us	N/A
5/26/2022 8:49:03	Diana	Steinhauer	dmskwe@gmail.com	Cree
5/27/2022 10:30:09	Frances	Takes Enemy	ftakesenemy@yahoo.com	Crow
5/27/2022 11:03:06	Jocelyn	BigThroat	jocelynb@bps.k12.mt.us	Blackfeet
5/27/2022 11:15:08	Arthur	Westwolf	sooyipiksi@yahoo.com	Blackfeet
5/27/2022 12:00:51	amanda	whiteman	amandaw@bps.k12.mt.us	Blackfeet
5/27/2022 12:32:30	Stan	Whiteman	stanw@bps.k12.mt.us	Blackfeet
5/27/2022 14:51:40	christine	Medicine Bull	chmedicinebull@stlabre.org	Northern Cheyenne
5/30/2022 14:36:09	Shelly	Auger	shelly.auger@ytced.ca	Whitefish Lake First Natio
5/30/2022 15:00:06	Hailey	Twin	hailey.twin@ytced.ca	Swan River First Nation
5/31/2022 6:35:34	Jocelyn	Big Throat	jocelynb@bps.k12.mt.us	Blackfeet
5/31/2022 14:13:19	Gaylene	Henderson	gaylene.h@bfcc.edu	Blackfeet
5/31/2022 14:32:52	Ginger	Reyes	Ginger_r76@yahoo.com	Blackfeet
5/31/2022 14:35:08	Terra	Braugn	17terra.b@bfcc.edu	Blackfeet
5/31/2022 14:36:52	Theresa	Fitzgerald	Northflatiron@yahoo.com	Blackfeet
5/31/2022 14:38:49	Cody	Henderson	Codyh@bps.k12.mt.us	Blackfeet
5/31/2022 14:40:20	April	Jimenez	Aprilj@bps.k12.mt.us	Blackfeet
5/31/2022 14:47:27	Sonya	Gobert	Tanishagobert@yahoo.com	Blackfeet
5/31/2022 18:28:28	Anna	Armstrong	annaa@bps.k12.mt.us	Blackfeet
6/1/2022 19:52:01	Lisa	Stevens	lisastevens47@gmail.com	Crow
6/2/2022 15:57:03	Sunny Day	RealBird	sunnyday.realbird@msubillings.edu	Crow
6/2/2022 17:25:51	Adeline	Fox	afox@stlabre.org	Northern Cheyenne
6/3/2022 11:27:14	Maggie	Dodd White Eagle	mdwhiteeagle@gmail.com	Cree
6/3/2022 11:40:30	Melissa	Werber	mwerber@cmrussell.org	None

I will attend	I have a Class 7 Educator	I teach the following langu	Thank you for registering	Please list your accessibility accommodation needs
In-Person	No	Northern Arapaho		NA
In-Person	No	N/Aa		N/A
In-Person	No	English	Your welcome!	no accommodations needed
Virtual	No	Cree		none
Virtual	Yes	Crow language		none
In-Person	Yes	Blackfeet	Thank you	None
In-Person	Yes	Blackfoot	See you there.	hearing
In-Person	Yes	Blackfeet	Thank you!!!!!!	None!!!
In-Person	Yes	Blackfeet		Good
In-Person	Yes	Northern Cheyenne	See you there	NA
Virtual	No	Cree	Thank you	None
Virtual	Yes	nehiyawewin- cree	no problem	N/A
In-Person	Yes	Blackfeet	Thank you	None
In-Person	No	Blackfeet Student	Thank you	None
In-Person	No	Blackfeet	Thank you	none
In-Person	No	Blackfeet	Thank you	none
In-Person	No	Blackfeet	Thank you	None
In-Person	No	Some Blackfeet	thanks	none
In-Person	No	no	Thank you	none
In-Person	No	None	Thank you!	None
In-Person	No	Blackfeet	Thank you	none
In-Person	No	Crow		None
In-Person	No	Learning Phase	Interested in tabling the e	None
In-Person	Yes	Northern Cheyenne		N/A
Virtual	No	English	Thank You	None
In-Person	No	English	So excited!	n/a

Timestamp	First Name	Last Name	Email	Tribal Affiliation
4/19/2022 14:49:26	Sharon	Whiteman	whitemansharon4kk@yahoo.com	Crow
4/20/2022 8:26:32	Leslie	Talksdifferent	leslie.talksdifferent@hardin.k12.mt.us	Crow Indian Tribe
4/22/2022 14:28:20	Leora	Bar-el	leora.bar-el@umontana.edu	N/A
4/25/2022 9:15:42	Rochelle	Deputy	homewellknown@hotmail.com	Crow
4/25/2022 19:17:49	Jan	Perry Evenstad	evenstad@msudenver.edu	no affiliation
4/26/2022 7:58:10	Stephanie	Erdmann	stephanie.erdmann@gfcmsu.edu	None
4/26/2022 14:06:25	Annie	Sage	annie.sage@fremont38.com	Northern Arapaho
4/26/2022 14:26:31	Ronald	Oldman	ronald.oldman@fremont38.com	Northern Arapaho
4/26/2022 16:06:18	Lavonna Rose	Little Owl	Lavonna.realbird@hardin.k12.mt.us	Crow Tribe
4/27/2022 10:33:13	Dianna	Arnoux-Whiteman	dianna.w@bfcc.edu	Blackfeet
4/27/2022 10:35:32	Gerald "Cheechee"	Whiteman	diannaarnoux@gmail.com	Blackfeet
4/27/2022 11:39:54	Jingjing	Sun	Jingjing.Sun@umontana.edu	NA
4/29/2022 12:55:17	Reva	Little Owl-Not Afraid	reva.notafraid@hardin.k12.mt.us	Crow
5/2/2022 10:47:19	Lisa	Frank	lisa_frank@gfps.k12.mt.us	None
5/2/2022 15:20:14	Theodora	Weatherwax	theodoraweatherwax@gmail.com	Blackfeet
5/2/2022 20:54:37	Lea	Wetzel	lea@mtpeernetwork.org	Blackfeet
5/3/2022 12:54:23	Alexx	Eagleman-James	alexxmariej14@gmail.com	Fort Peck Dakota
5/4/2022 14:33:50	Shade	Goodrunning	shade.goodrunning@ytced.ca	Sunchild First Nation
5/9/2022 8:21:33	Margaret	Wilson	marge_wilson@gfps.k12.mt.us	none
5/9/2022 11:25:39	Tillie	Spoonhunter	tillie.spoonhunter@wyo4life.net	Northern Arapaho
5/9/2022 11:46:51	Marsha	Switzer	mswitzer@cutbankschools.net	none
5/10/2022 16:02:12	Verleen	Holds	verleen.holds@hardin.k12.mt.us	Crow
5/10/2022 18:09:51	Leslee	Bighorn	lesleebighorn@yahoo.com	Fort Peck Tribes
5/11/2022 9:49:14	Velma	Pretty On Top-Pease	VPease@stlabre.org	Crow
5/12/2022 14:10:28	Lea	Whitford	lea.whitford@gmail.com	Blackfeet
5/15/2022 17:47:38	Prima	Perez	primavalenzuela80@gmail.com	Blackfeet
5/15/2022 17:53:45	Christina	Valenzuela	christinam.v@hotmail.com	Blackfeet
5/16/2022 13:58:18	Tillie	Spoonhunter	lainey.addison@wyo4life.net	Northern Arapaho
5/23/2022 14:22:43	Arydenne	Sage	Lainey.addison@wyo4life.net	Northern Arapaho
5/17/2022 11:29:46	Ku	Kahakalau	kukahakalau@gmail.com	Hawaiian

I will attend	I have a Class 7 Educator	I teach the following langu	Thank you for registering	Please list your accessibility accommodation needs
Virtual	Yes	Crow language	Thank you!	
In-Person	No	Crow Language		
Virtual	No	N/A		N/A
In-Person	No	Crow Language		None
In-Person	No	do not teach a language		none
In-Person	No	Not applicable	Thank you!	Not applicable
In-Person	No	Arapaho	na	na
In-Person	No	Northern Arapaho	na	na
In-Person	Yes	Crow Language		N/A
In-Person	No	None	I am a Science Instructor/	None
In-Person	No	Blackfeet	Need Class 7 renewal	mobility-cannot walk long distances
Virtual	No	NA	NA	NA
In-Person	Yes	Crow	You're Welcome	Not Apply
In-Person	No	Spanish 9-12 grades	Is it required to attend bot	none, thanks!
In-Person	No	Blackfeet		No
In-Person	No	I'm still learning myself, but I teach as a learn more I		N/A
Virtual	Yes	Dakota Language	I wish the training was clo	none
Virtual	No	Cree, Anishnaabe, Stoney		N/a
In-Person	Yes	none	.	none
In-Person	No	Northern Arapaho	Your Welcome and Thank	N/A
In-Person	No	English		none
Virtual	Yes	Crow	your welcome	none
Virtual	Yes	Dakota		n/a
In-Person	No	N/A		N/A
In-Person	No	BNAS District Instructiona	Looking forward to it!	NA
Virtual	No	Pikuni	Much Needed	None
Virtual	Yes	English	Thank you	None
In-Person	No	Northern Arapaho		N/A
In-Person	No	Northern Arapaho		N/A
In-Person	No	Hawaiian	Looking forward to meetir	n/s

Timestamp	First Name	Last Name	Email	Tribal Affiliation
4/13/2022 11:35:09	Anna	East	anna@mtda.org	None
4/14/2022 10:12:14	Verleen	Holds	verleen.holds@hardin.k12.mt.us	Crow
4/14/2022 10:15:35	Valentyna	Kennedy	valentyna.kennedy@ytced.ca	Non-Indigenous
4/14/2022 10:17:03	Vanessa	Bignell	Vanessa.bignell@ytced.ca	treaty
4/14/2022 10:17:20	CARLY	CARDINAL	carly.cardinal@ytced.ca	CREE
4/14/2022 10:18:09	Amanda	WalkingChild	awalkingchild@helenaschools.org	Ojibwe
4/14/2022 10:19:42	Joel	Baptiste	joel.baptiste@ytced.ca	Sunchild first nation
4/14/2022 10:21:45	Nisa	Potts	nisa.potts@ytced.ca	Alexis nakota sioux natior
4/14/2022 10:24:36	Dawn	Cardinal	dawnm.cardinal@ytced.ca	Saddle Lake
4/14/2022 10:31:18	Beverly	Running Bear	beverlyrb61@gmail.com	OST
4/14/2022 10:34:13	Willamina	Tailfeathers	williet@bps.k12.mt.us	Chippewa Cree
4/14/2022 10:41:25	Angel	Little Plume	angel.lp@bfcc.edu	Blackfeet
4/14/2022 10:46:04	Erin	O'Reilly	erin.oreilly@mso.umt.edu	None
4/14/2022 10:53:05	Samantha	Grant	samanthag@bps.k12.mt.us	Blackfeet
4/14/2022 10:53:23	Jioanna	Carjuzaa	CARJUZAA@MONTANA.EDU	N/A
4/14/2022 11:12:27	Patrick	Moss	board.pat.moss@fremont38.com	Northern Arapaho
4/14/2022 11:13:29	Raven	Oldman	littleraven.oldman@fremont38.com	Northern Arapaho
4/14/2022 11:14:28	Leslie	Spoonhunter	board.leslie.spoonhunter@fremont38	Northern Arapaho
4/14/2022 11:16:28	Lucia	Ricciardelli	luciaricciardelli@gmail.com	N/A
4/14/2022 11:25:29	Nicole	Real Bird	nicole.realbird@hardin.k12.mt.us	Apsaalooke
4/14/2022 11:38:38	Dylan	Klapmeier	dylan.klapmeier@mt.gov	NA- Governor's Office
4/14/2022 12:33:42	Mardel	Butler	mtissidimit@sbtribes.com	Shoshone-Bannock Tribes
4/14/2022 14:42:50	Jocelyn	Big Throat	jocelynb@bps.k12.mt.us	Blackfeet
4/14/2022 22:36:41	Lea	Wetzel	lea@mtpeernetwork.org	Blackfeet
4/15/2022 11:33:49	jason	cummins	jason.d.cummins@gmail.com	Apsaalooke
4/15/2022 15:38:04	Craig	Vencill	catwalkfilms@gmail.com	n/a
4/15/2022 15:41:45	Craig	Vencill	catwalkfilms@gmail.com	Little Shell
4/15/2022 22:13:42	Mara	Nelson	maraqueenbee19@gmail.com	Ktunaxa
4/16/2022 11:18:47	Arthur	Westwolf	ArthurW@bps.k12.mt.us	Blackfeet
4/16/2022 17:56:56	Linda	Wilmore	language1@lstribe.org	Little Shell
4/19/2022 14:15:53	April	Chandler	april.chandler@hardin.k12.mt.us	Crow tribe

I will attend	I have a Class 7 Educator	I teach the following langu	Thank you for registering Please list your accessibility accommodation needs
In-Person	No	None	
In-Person	Yes	Crow	Aho
Virtual	Yes	Technologies for language	my pleasure
Virtual	Yes	student	
Virtual	No	STUDENT	
In-Person	Yes	Ojibwe	Miigwetch
Virtual	No	None	
Virtual	No	Non	
Virtual	No	cree	looking forward to learning
In-Person	No	Lakota Language	Looking Forward to the workshop
In-Person	No	Blackfeet	Thank you
In-Person	Yes	Blackfeet	Looking forward to this Training!
Virtual	No	None	
In-Person	No	Blackfeet	Yes
In-Person	No	N/A	
In-Person	No	Arapaho	
In-Person	No	Arapaho	
In-Person	No	Arapaho	
In-Person	No	N/A	
In-Person	No	Apsaalooke	
In-Person, Virtual	No	NA	
Virtual	No	Shoshone	Thank you for the professional training!
In-Person	Yes	Blackfeet Language	
In-Person, Virtual	No	Learning Blackfeet and sh	Thank you so much for the invite.
In-Person	Yes	I support Apsaalooke teac	kootdak
In-Person	No	n/a	Thank you
In-Person	No	none	Thank you
Virtual	No	Ktunaxa	Su'kni
In-Person	Yes	Blackfoot	Thanks
In-Person	No	Ojibwe	Miigwech
In-Person	No	Crow	

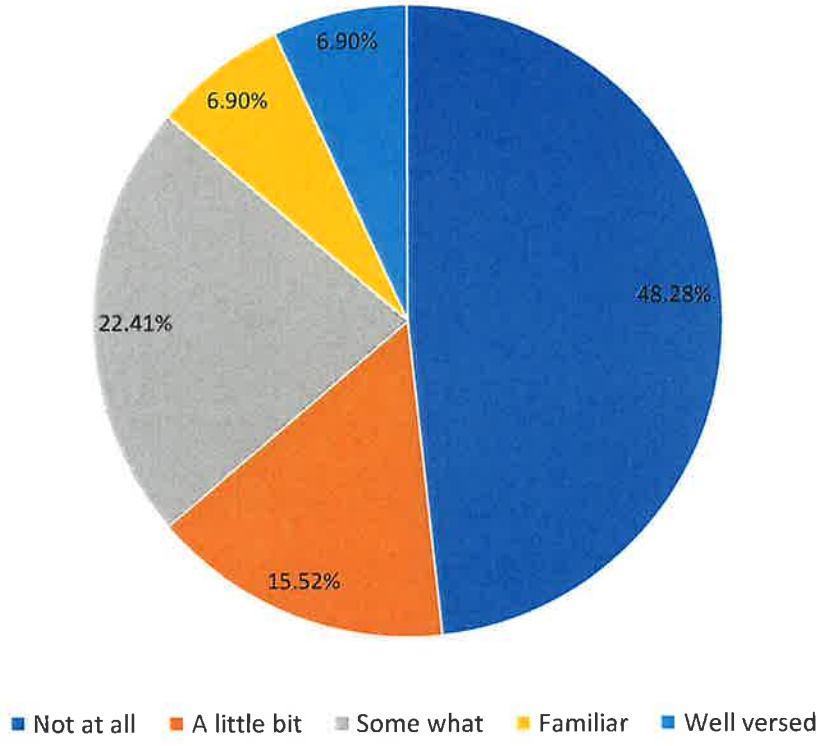
During the Billings Conference December 10-11, 2021.

2 questions were posed to the participants:

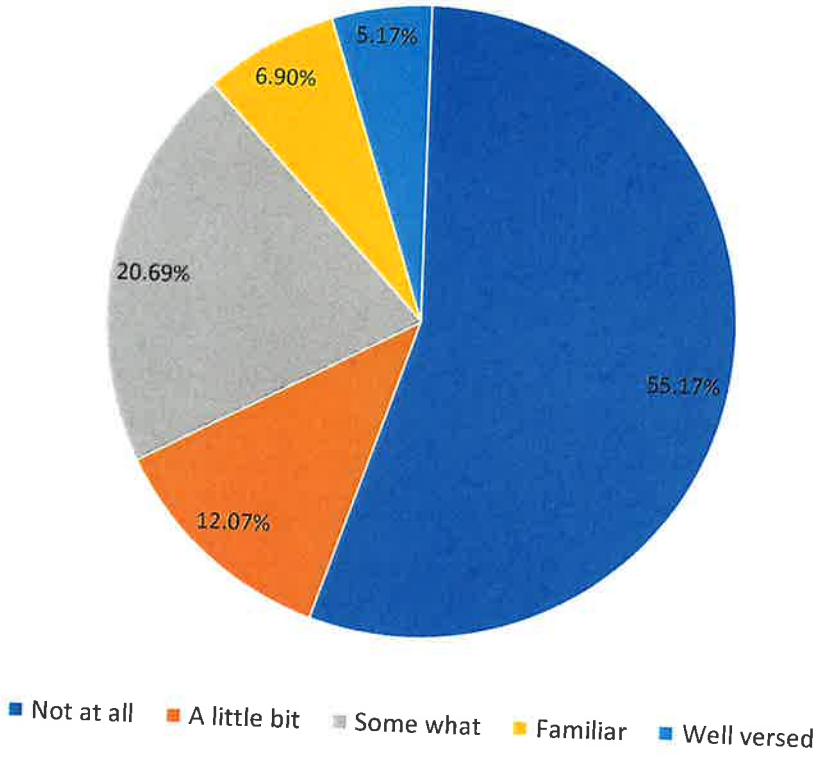
1) **How familiar are you with the Montana Indian Language Program (MILP)?**

2) **How familiar are you with the Indian Language Immersion Program (ILIP)?**

Are you familiar with MILP?



Are you familiar with ILIP?



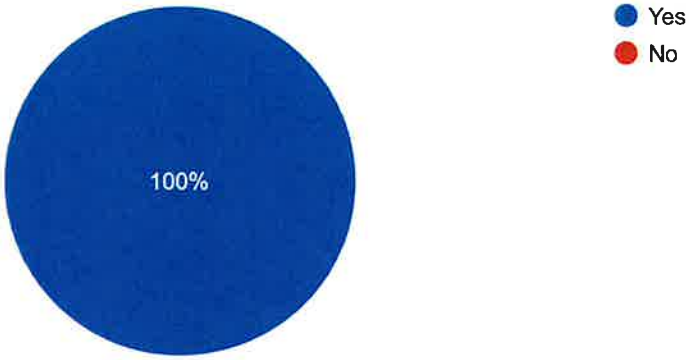
Survey from Class 7 Professional Development Training in Great Falls 6-7 June 2022

Great Falls College Montana State University
Chippewa Cree Department of Indian Education

Mike Geboe

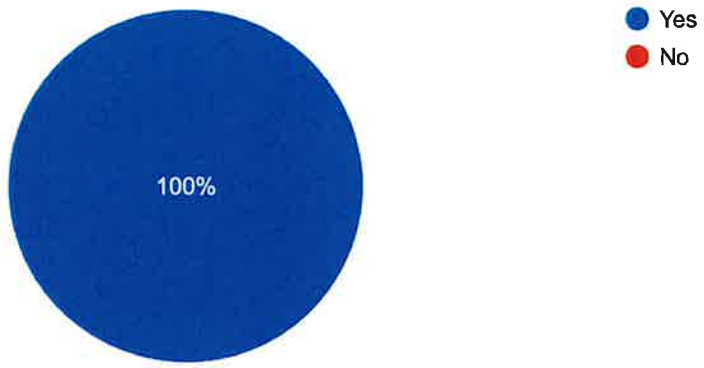
Did this conference provide you with knowledge and skills that you can use in your classroom as a Class 7 teacher?

25 responses



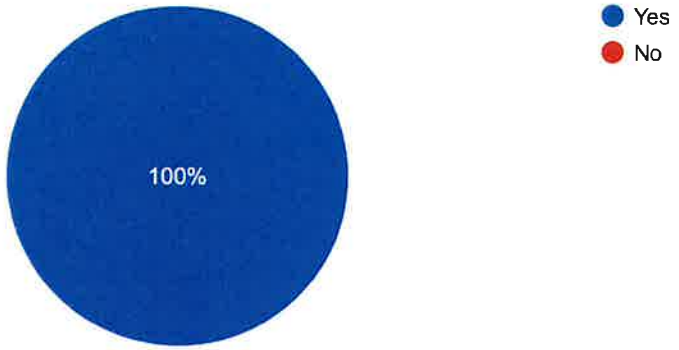
Will you be able to use information you gained at this conference in your work as a Class 7 teacher?

25 responses



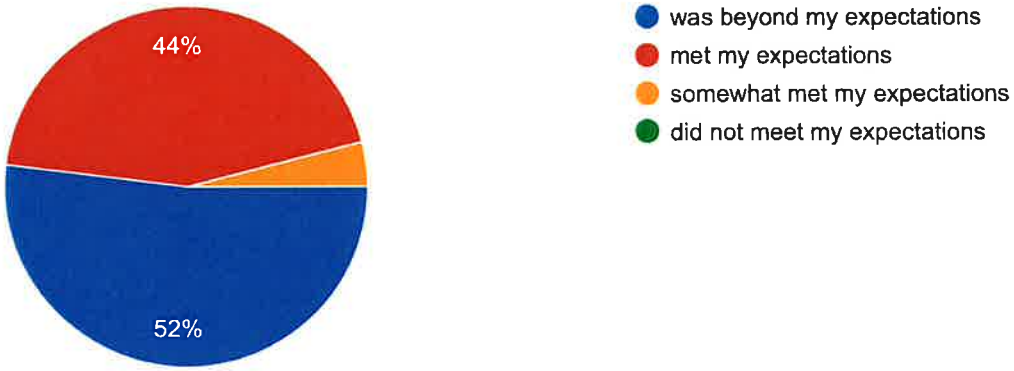
Did this conference give you tools that you can use with your students as a Class 7 teacher?

25 responses



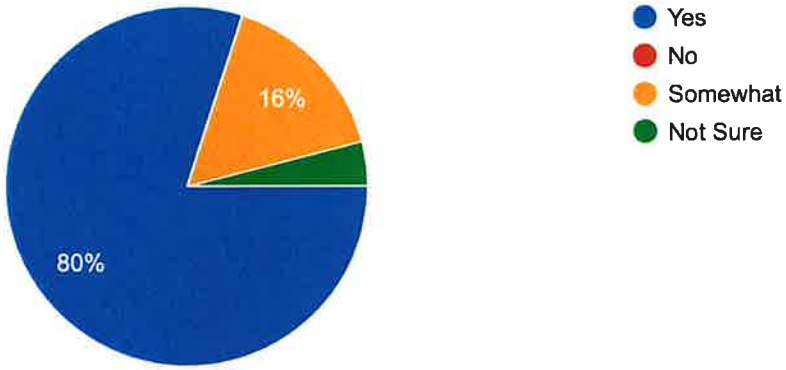
This conference:

25 responses



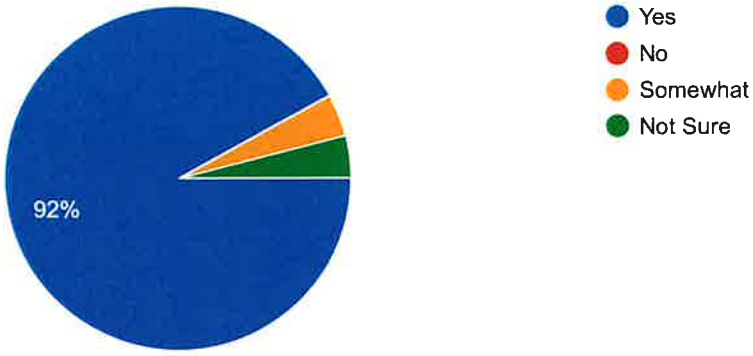
This conference helped me be a better Class 7 teacher

25 responses



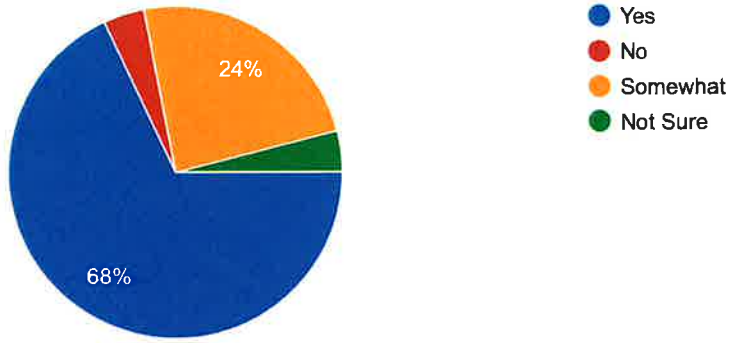
This conference gave me tools I can use in the classroom

25 responses



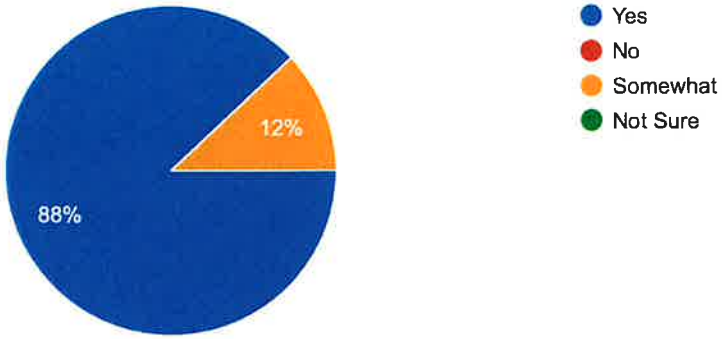
This conference helped me network with other Class 7 educators

25 responses



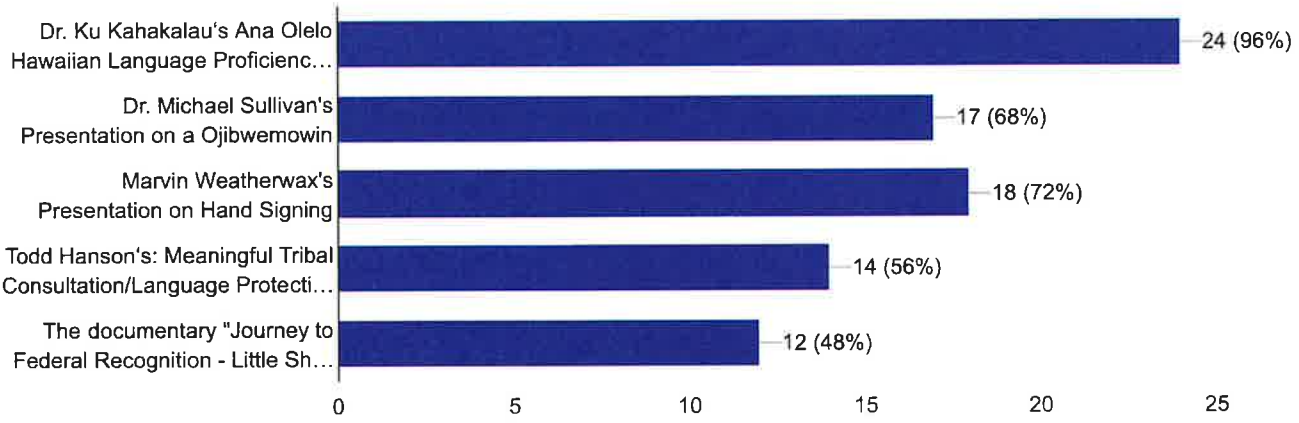
This conference increased my understandings about Class 7 advocacy

25 responses



Which of the following presentations helped you in your work as a Class 7 teacher (Check all that apply)

25 responses



So many knowledgeable people presenting.
New materials
All of it!
Ability to connect with others; The knowledge that was provided
The networking amongst various educators and seeing leadership from various areas attend the event. Thank you, very inspiring!
I liked the proficiency scale that Dr. Ku shared and many leaders were excited to adopt. Dr. Sullivan's message for native language speakers to be speaking in the target language anywhere to all is VITAL for language survival. Additionally, I liked Mr. Hanson's urgent message for tribal leaders and community members to begin dialogue and advocating for consulting time.
The amount of knowledge brought to the conference by the speakers was amazing, what a great roundup of professionals in their fields! There was such an amazing amount of takeaway from this conference, thank you for inviting me to be a part of it! Being able to connect to the conference through Zoom was a great tool!
The Student Oral Proficiency Assessment
There was so much skilled presentations and I like the people who shared their information with us. I also liked that we received their work. Dr. Ku was great, and Jim C was outstanding with his information that made so much sense and it made me think of the stories that was told to me by my late husband (Kenny). Kenny and his friend Gordon had the Repatriation Acted passed and they brought our ancestors bones home to be buried. We had done a presentation in Hilo, Hawaii in 1992 and four years later 1996 Dr. Ku and her husband had some bones returned to them.

Class 7 Professional Development Training: Tribal Culture and History Class 7 Alliance - Survey: June 7 & 8, 2022 Great Falls, MT

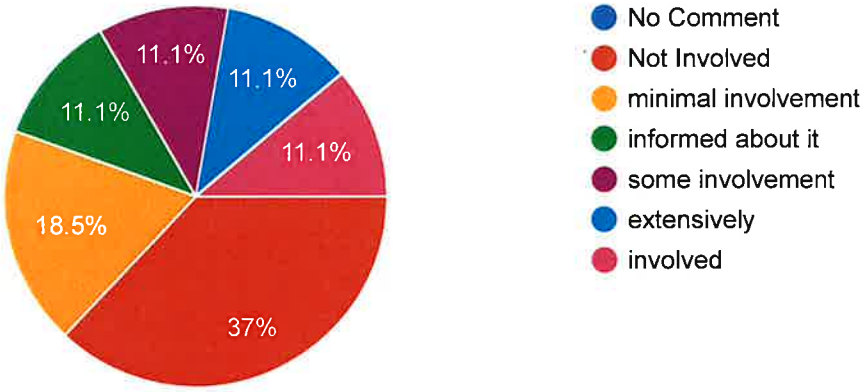
27 responses

Publish analytics

1. Are you participating in any planning or discussions regarding your tribal government and state agencies of the Montana regarding language?

Copy

27 responses



2. As an tribal educator, are you familiar with the expected outcomes of any memorandums of agreement between your tribe and the State of Montana?

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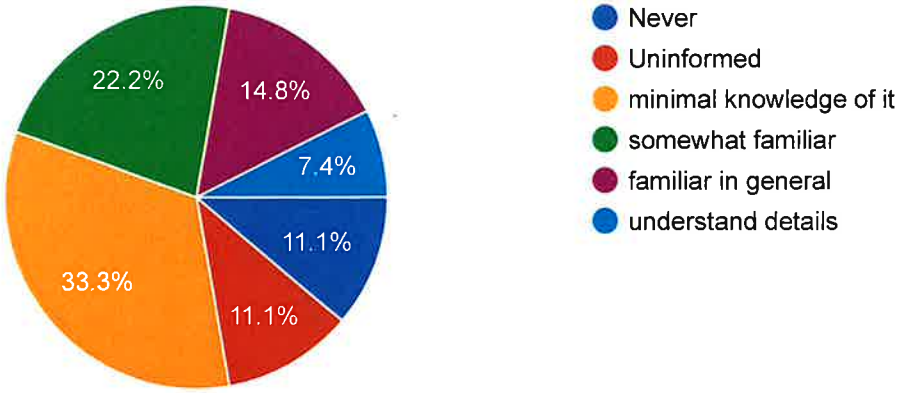
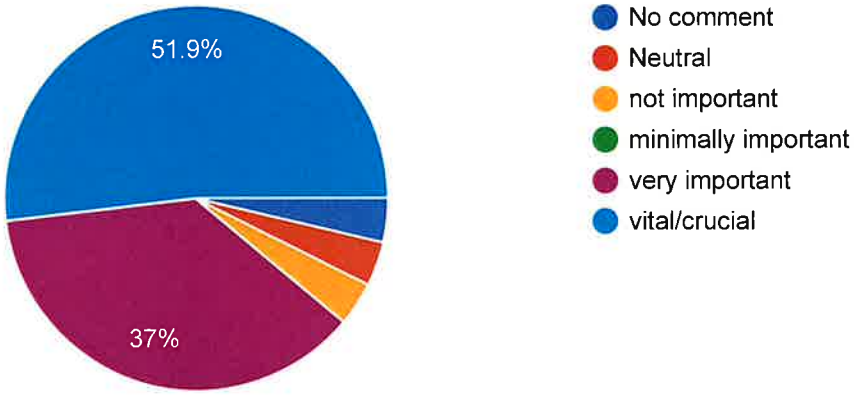
27 responses



3. As an indigenous language educator please rate the importance of whether the contents of a memorandum ofagreement for licensing Native language teachers should include professional development.

Copy

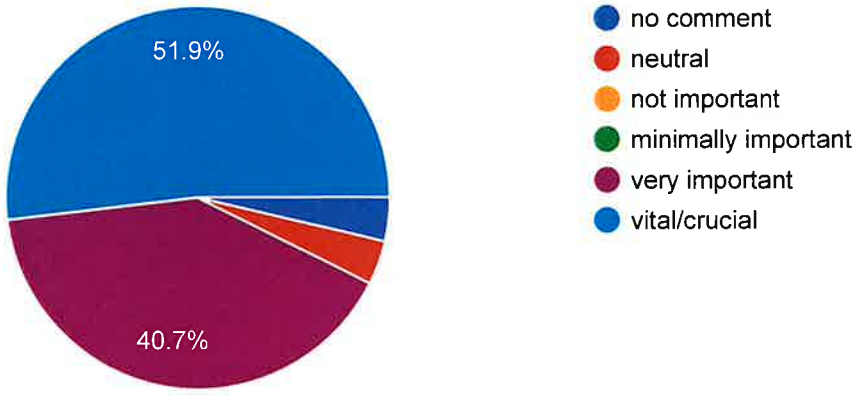
27 responses



4. As an indigenous language educator or Class 7 teacher please rate the importance of whether the contents of a memorandum of understanding for licensing language teachers for public schools serving tribal populations should be included in the same pay scale as other licensed teachers.

Copy

27 responses



5. Should a memorandum of understanding regarding teaching and Native language instruction between your tribe and the State of Montana emphasize the specific outcome of "creating speaker" in the schools?

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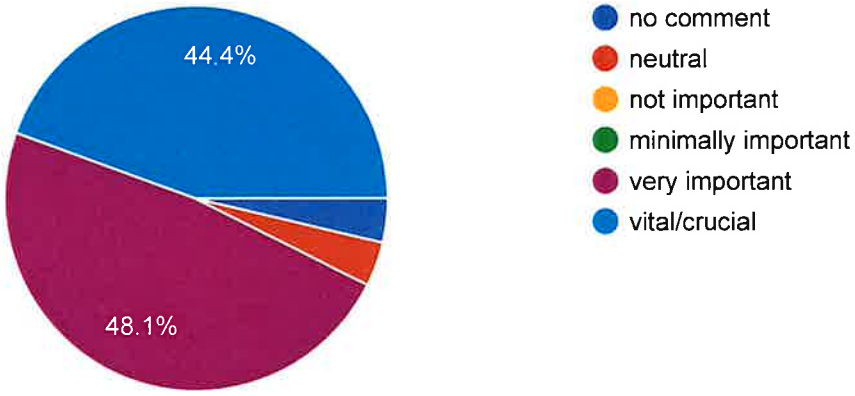
27 responses



6. Should a memorandum of understanding regarding teaching and Native language instruction between your tribe and the State of Montana emphasize the specific outcome of providing proven language acquisition training for Native language educators?

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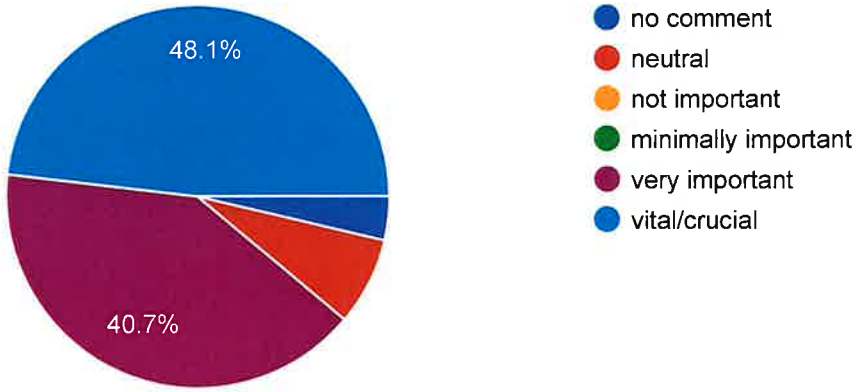
27 responses



7. Should a memorandum of understanding regarding teaching and Native language instruction between your tribe and the State of Montana emphasize the specific outcome of providing financial investment for effective Native language instructional resources and materials?

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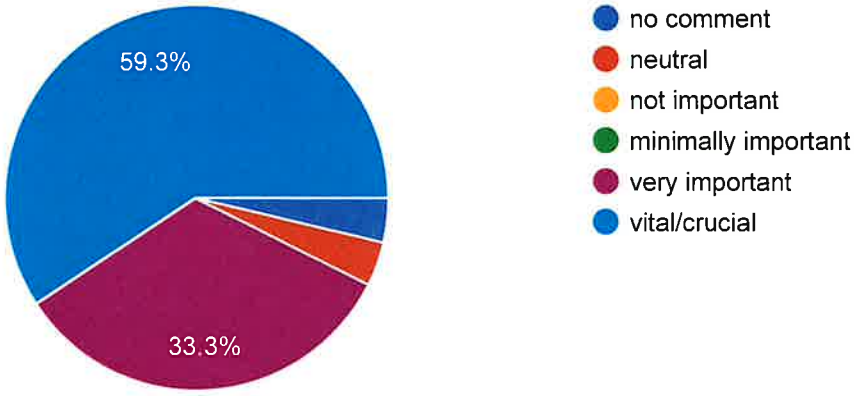
27 responses



8. Should a memorandum of understanding regarding teaching and Native language instruction between your tribe and the State of Montana emphasize the specific outcome of the creation of board action and policy to teach and achieve fluency?

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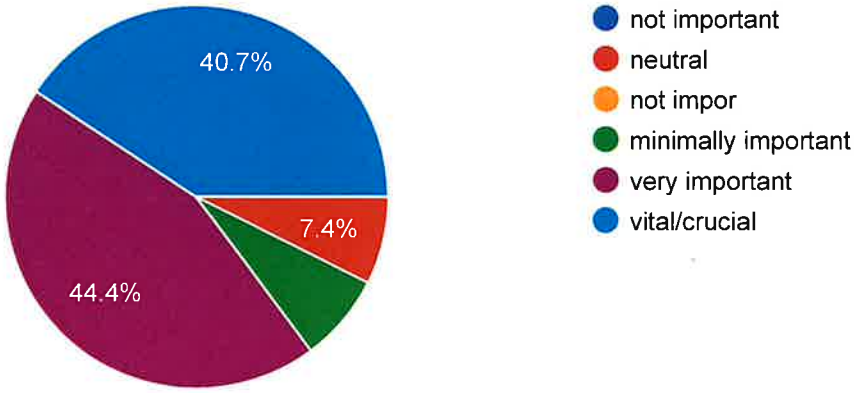
27 responses



9. Should a memorandum of understanding regarding teaching and Native language instruction between your tribe and the State of Montana emphasize the specific outcome of creating more effective "contact time" for teaching Native languages with the outcome of fluency?

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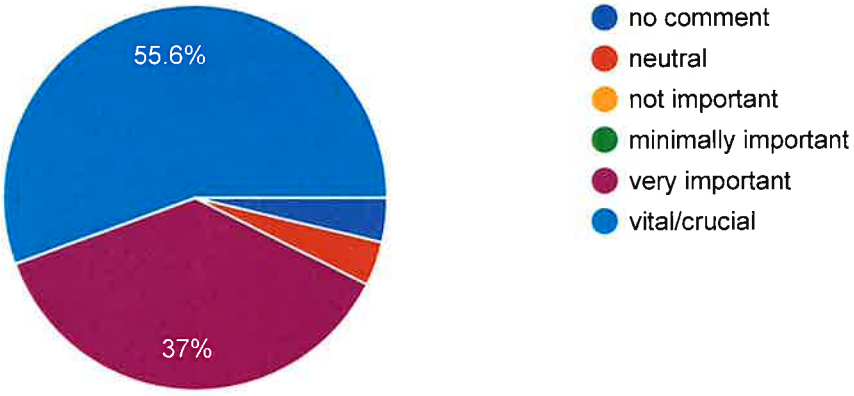
27 responses



10. Should a memorandum of understanding regarding teaching and Native language instruction between your tribe and the State of Montana emphasize the specific outcome of creating more cross curriculum language and culture instruction in public school classes such as history, geography, music, and specific culturally relevant classes pertaining the tribes served by public schools?

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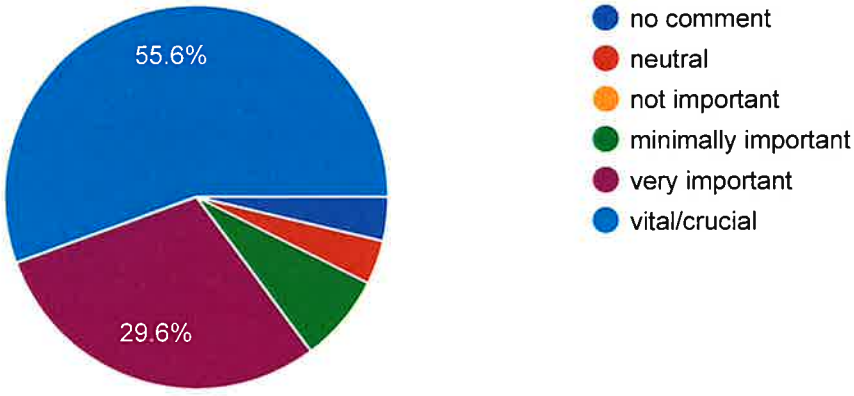
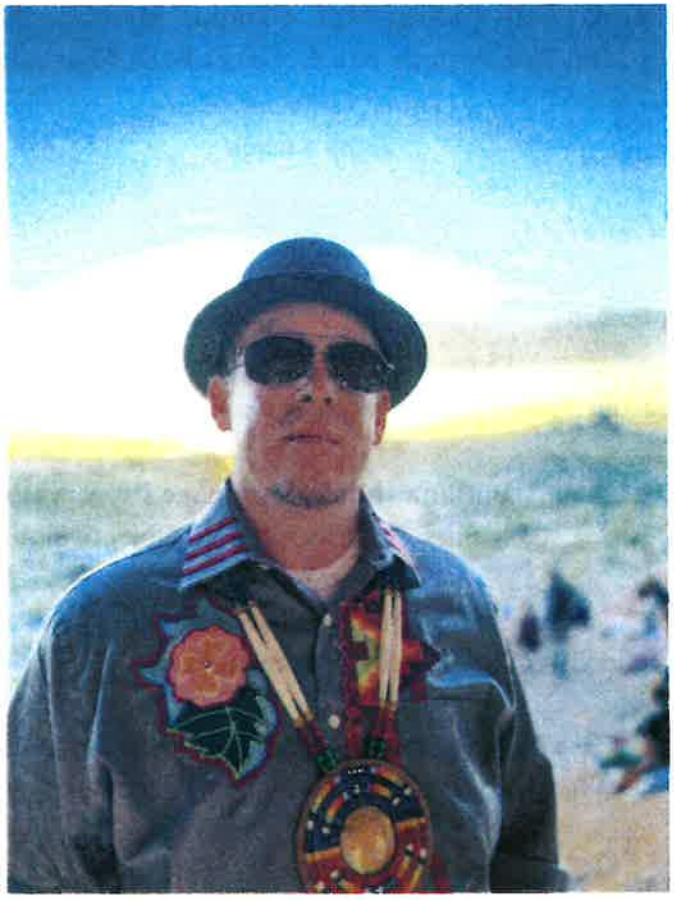
27 responses



Mr. Jim O`Chiese is an extraordinary tribal storyteller and wisdom keeper of the "Original People." He currently serves as an Elder Instructor for the Yellowhead Tribal College located in Edmonton, Alberta, Canada. Jim O`Chiese is a great-grandfather, ceremonial leader, Chief, environmentalist, botanist, forester, medicine person, teacher, and more. Born in the woodland and raised in a very traditional Foothills Ojibway family, he has a strong connection to the land and Indigenous knowledge. The Foothills Ojibway hid their children from the Indian Agents, so Jim was never taken to residential school, and his Ojibway and Cree education was completely intact. He had many teachers who helped to shape his understanding of medicines, ceremonies, the location and meaning of sacred sites, animal migration patterns, the land, the water, and the cosmos. Entrusted with this knowledge, Jim feels the responsibility to pass it on to future generations. Jim was instrumental in achieving the right for First Nations to use Jasper National Park – their traditional land – for ceremony and medicine gathering, after being prohibited from doing so since 1907. In 2008, as Distinguished Professor at Yellowhead Tribal College, he developed courses addressing principles of ceremonies, natural law, and governance. In 2014, he led the development of an advanced-level course, An Introduction to Indigenous Health and Traditional Medicines, which includes a practicum at Jasper where students learn about sacred sites and medicines. Demand was instantaneous: students applied from across North America and enrollment reached capacity in a week. Under his guidance, students from every walk of life are shown what they need to foster their resilience, re-connect their human and spiritual selves, and live in balance. It is a testimony to him that some even take his courses several times to continue learning with this renowned, yet humble, man.



Dr. Michael *Migizi* Sullivan (PhD.) is an Anishinaabe (Ojibwe) linguist from the Lac Courte Oreilles Ojibwe reservation in northern Wisconsin. He is currently the Native American Studies Faculty Director at Lac Courte Oreilles Ojibwe College and previously served as the resident linguist for the Waadookodaading Ojibwe Language Immersion School. Dr. Sullivan has traveled extensively across Ojibwe country exploring regional language variation and works closely with elders and tribes in Wisconsin, Minnesota, Michigan, and Ontario. He is a firm believer in an Anishinabe-centric self-determined pedagogy grounded in Anishinaabe language, worldview, and spiritual lifestyle. Sullivan currently resides with his family in the Skunawong community on the Lac Courte Oreilles reservation where he enjoys the outdoors. He and his children enjoy singing at powwows, round dances, and ceremonies throughout the year.

Dr. Kū Kahakalau is an award-winning Native Hawaiian educator, researcher, cultural practitioner, grassroots activist, community leader, traditional songwriter, and expert in Hawaiian language and culture. The first person in the world to earn a Ph.D. in Indigenous Education, Aunty Kū, as she is known in Hawai'i, has been a leader in the Hawaiian culture-based education movement for over three decade and founded and directed a number of highly successful, culturally-driven, bi-lingual PK-20+ education programs. As one of the first certified Hawaiian language teachers in Hawai'i, Aunty Kū has also developed a Hawaiian Language Proficiency scale, that has been used as a template by other Indigenous peoples, as part of their language revitalization efforts, as well as a Pedagogy of Aloha, which purports that love, compassion and kindness are the most important ingredients in education.

I am an enrolled member of the blackfeet nation and reside on the Blackfeet Indian reservation in North Western Montana. As a fluent blackfeet speaker I was an instructor of the blackfeet language, philosophy, history and teaching methods classes at Blackfeet Community College, a tribal controlled Community College located in Browning, Montana. I received an electronic technicians degree while at the same time I attended broadcasting school and was awarded a broadcast journalism degree. I served in the US Army as an Airborne Ranger for 8 years. Following my military assignment, I attended Gonzaga University in Spokane Washington. I was elected to the Blackfeet tribal Business Council and served as a Tribal Secretary for two terms. Currently I am an instructor and deputy director of the Blackfeet Manpower One-Stop station. I've been teaching for 34 years. I have enjoyed being a speaker and presenting seminars at many conferences. I have addressed a full session of the United States Congress on many occasions and several issues that were very important to the Native American people.

Lauren Clairmont is Franco-American and a descendant of both the Little Shell Chippewa Cree Indians of Montana and Bitterroot Salish tribes. She grew up in the Bitterroot Valley on the traditional homelands of the Bitterroot Salish and attended school in Corvallis. After graduation, she continued her education at the University of Montana where she received her Bachelors in French and a minor in Native Studies. She also studied at l'Université de Toulouse Jean Jaurès - Mirail II in Toulouse, France where she continued developing her French language fluency. Lauren is currently attending Salish Kootenai College and is working toward her degrees in the Native Language Teacher Education, Elementary Education and her Class 7 licensure.

Growing up in a multicultural and bilingual household with an educator parent, Lauren has always been passionate about languages, culture, and education. She teaches private French lessons and is studying Salish to become a Salish Language Educator. Lauren had the opportunity to study under Dr. Greymorning through the University of Montana and even worked with various tribes from Fort Qu'Appelle, Saskatchewan and from Vancouver Island. This was a life-changing experience that launched her interest with Indigenous language efforts. Lauren is always driven to create more equitable and inclusive diverse spaces on a local to international scale. However, her main efforts include amplifying Indigenous voices, culture and languages through educational reform. Her dream is to bring the Salish language to all her snk̓ʷsqélixʷ (fellow Native people).

Dr. Hollie Mackey is an enrolled member of the Northern Cheyenne nation and earned a bachelor's and master's degrees in Public Relations from Montana State University-Billings, her doctorate in Educational Leadership from the Pennsylvania State University, and her master of legal studies in Indigenous Peoples law from the University of Oklahoma. Her research and teaching empirically examines structural inequity of Indigenous and other marginalized populations in educational leadership and public policy. As an experienced policy consultant, public speaker, program evaluator, and educator, she seeks to use her experiential knowledge as an Indigenous community member coupled with her research to bridge theory and practice as a means of addressing complex social issues from an interdisciplinary perspective. Prior to her appointment, Dr. Mackey served as research faculty at North Dakota State University, the

Executive Director of the Indigenous Association, the Executive Director for the Consortium for the Study of Leadership and Ethics in Education, and the Associate Co-Director for the Barbara L. Jackson Scholars Network through the University Council for Educational Administration.

Todd A. Hanson, B.A., M.A.
Managing Partner
4 Poles Educational Consulting Group

Todd A. Hanson is a fifth generation Montanan and one of the original co-founders and partners in 4 Poles Educational Consulting Group which headquartered in Havre, Montana. As a central member of the senior management team, Todd oversees both the day-to-day operations of the company, and also plays a critical role in working directly with K-20 education partners to

design and deliver a variety of culturally rooted school improvement strategies. As the company's managing partner, Todd works with the management team to define the internal business strategies while also delivering direct professional services to school districts across the State of Montana. Having spent the past twenty years working in tribal school systems and tribal communities, Todd is a recognized specialist in policy development and implementation, tribal consultation, and governance structures. Having worked extensively as an adviser and coach to school boards of Trustees and school administrators Todd has an extensive network of educational professionals, consultants, instructors and state and federal agency colleagues who are all part of the team of experienced associates that form the core of professional consultants in the firm.

With advanced degrees from the disciplines of American History, Economics, Education and the Social Sciences, Todd has both the educational training and extensive experience and background in providing guidance to K-12 community schools, tribal education departments, Indian Education Advocacy groups and Statewide Advisory Councils. Having served in several professional capacities over the course of his career including K-12 Teacher, University Instructor, Educational Program Specialist, School Board Trustee and Education Foundation Director Todd brings a variety of instructional, curriculum, governance, management, and administrative experience to his current position as managing partner at 4 Poles Educational Consulting Group.

MEANINGFUL TRIBAL CONSULTATION

EXPLORING THE RELATIONSHIP BETWEEN LOCAL CONTROL & TRIBAL SOVEREIGNTY

The Exercise of Tribal Authority

TODD A. HANSON

MANAGING PARTNER

4 POLES EDUCATIONAL CONSULTING GROUP

WHAT YOU NEED TO KNOW

What is the Relationship Between the Exercise of Local Control & Tribal Authority?

What Does the Exercise of Tribal Sovereignty over Education Programs look like?

What is the Alignment Between Federal, State & Tribal Education Polices?

What are the Federal & State Requirements Related to Meaningful Consultation?

What Federal Programs Mandate Meaningful Tribal Consultation Prior to Funding?

How does the adoption of Indian Policies & Procedures (IPP's) Impact Local Schools?

What happens when a District fails to meet Regulatory Compliance Requirements?

How does Meaningful Consultation Impact Tribal Language & Culture Programs and how do they benefit from Meaningful Consultation?

What is "Local Control" of Public Schools ?

Article X Sect. 8 of the Montana Constitution

- Like all public-school districts across the State of Montana, "reservation based" public schools are governed by a locally elected Board of Trustees
- As provided for in **Article X Section 8 of the Montana Constitution**, *"the supervision and control of schools in each school district shall be vested in a board of trustees to be elected as provided by law"*
- *Locally elected school boards enjoy constitutional powers in relation to each of the communities in which they exist equal to the Constitutional power of the Board of Regents over the MUS.*

Statutory Authority Supporting Local Control

ARM 10.55.701 - Board of Trustees

- Local Boards of Trustees shall ensure that the school district complies with all local, state, and federal laws and regulations -
- Compliance with both Federal Laws and local laws (Tribal ordinances) by elected Boards of Trustees ensures that public school districts located on reservations, or who serve NA/AI Students, are bound to recognize the requirements for involving Tribal leaders, tribal organizations, or parents of Indian children in the administration of Federal educational programs intended to create an equitable educational environment for those students (ESSA Section 8538 & Impact Aid IPP Requirements).

What Does The Exercise of Local Control Look Like?

Montana Code Annotated

Powers And Duties

20-3-324. As prescribed elsewhere in this title, the trustees of a district shall exercise supervision and control of the schools of the district in providing its educational program pursuant to Article X, section 8, of the Montana constitution.

Statute proscribes no less than thirty (30) separate responsibilities which MUST be observed by the local School board, of which the following are of critical importance to understanding the relationship between the exercise of Local Control & Tribal Sovereignty-

(10) ***establish*** *the ANB, BASE budget levy, over-BASE budget levy, additional levy, operating reserve, and* ***state impact aid amounts*** *for the general fund of the district in accordance with the provisions of the general fund part of this title;*

(13) when applicable, ***establish, financially administer, and budget for the*** *tuition fund, retirement fund, building reserve fund, adult education fund, nonoperating fund, school food services fund, miscellaneous programs fund, building fund, lease or rental agreement fund, traffic education fund,* ***impact aid fund****, interlocal cooperative fund, and other funds as authorized by the state superintendent of public instruction in accordance with the provisions of the other school funds parts of this title;*

The Exercise of Local Control in Tribal Community Schools

- Far too often tribal communities, tribal leaders and parents of Indian children have felt disconnected and disenfranchised from the educational processes in their local public-school systems that manage and provide direct instructional programming and support to their community schools and children.
- Local Boards of Trustees serving tribal community schools often face uncertainty as to how to achieve a balance between following the proscribed statutes, rules and layers of regulations which govern the operation of these school's while being responsive to the needs of the community, families and students who they represent.

Braiding Local Control with Tribal Sovereignty

1972 Montana Constitutional Convention - Background Study No. 17 (Article X Section 8)

- The preliminary work by legislators before the Constitutional Convention clearly reflected the state's moral obligation to provide Indian children the same educational opportunities as other children, while at the same time meeting their cultural needs.
- Also emphasized the need for schools to meet the indigenous cultural needs of Indians by fostering educational diversity and community control.

MCA 20-1-501 - Recognition Of American Indian Cultural Heritage

- Describes the intent behind the constitutional mandate with respect to the articulated educational goals which support the implementation of American Indian cultural heritage programming throughout our state funded public schools and districts.

MCA 20-1-502 - American Indian Studies

- (c) Inservice training provided by a local board of trustees of a school district, which is developed and conducted in cooperation with tribal education departments, tribal community colleges, or other recognized Indian education resource specialists;

Braiding Local Control with Tribal Sovereignty

MCA 20-1-503 - Qualification in Indian Studies (IEFA)

- (1) The board of trustees for an elementary or secondary public school district may require that all of its certified personnel satisfy the requirements for instruction in American Indian studies.
- Pursuant to Article X, Section 8, of the Montana constitution, this requirement may be a local school district requirement with enforcement and administration solely the responsibility of the local board of trustees.
- (2) Members of boards of trustees and all noncertified personnel in public school districts are encouraged to satisfy the requirements for instruction in American Indian studies. (Trustees need to demonstrate understanding of and support for the implementation of protections provided for in Article X Section 8 and the associated statutes).

Braiding Local Control with Tribal Sovereignty

MCA 20-7-1402 -Cultural Integrity Commitment Act (Legislative Findings)

- (a) language in the form of spoken, written, or sign language is foundational to cultural integrity.
- (2) The purpose of this part is to promote innovative, culturally relevant, Indian language immersion programs for Indian and non-Indian students with the goal of raising student achievement, strengthening families, and preserving and perpetuating Indian language and culture throughout Indian country and Montana.

MCA 2-15-142 - Guiding Principles And Documentation

- In formulating or implementing policies or administrative rules that have direct tribal implications, a state agency (Schools Districts, OPI, BPE) shall document its consideration of the following principles:
  - (1) a commitment to cooperation and collaboration;
  - (2) mutual understanding and respect;
  - (3) regular and early communication;
  - (4) a process of accountability for addressing issues; and
  - (5) preservation of the tribal-state relationship.

What is Tribal Consultation?

2015 (P.L. 114-95) Every Student Succeeds Act - ESSA

SECTION 8538 - Tribal Consultation

- ESSA represents an intentional shift away from expanding Federal authority over issues related to the education of Indian students, in favor of individual states retaining more control and influence over local educational programing and processes (local control).
- Requires affected local educational agencies (School Districts) to consult with Indian tribes, or those tribal organizations approved by the tribes located in the area served by the LEA, **prior** to submitting a plan or application for covered educational programs.
- The consultation process allows affected LEAs to gather input from Indian tribes and tribal organizations, to encourage relationships and collaboration that is a critical part of improving academic outcomes.

Meaningful & Timely Tribal Consultation

ESSA Section 8538 Requires that tribal consultation to be both "meaningful" and "timely".

- Consultation is intended to create opportunities for Local Education Agencies (LEAs) and tribal leaders to work together on behalf of American Indian and Alaska Native students.
- Consultation must be done *"in a manner and in such time that provides the opportunity for such appropriate officials from Indian tribes or tribal organizations to meaningfully and substantively contribute to plans under covered programs"*.
- Consultation is meaningful when it occurs at the earliest possible date, **prior** to the development of a program, initiative, or policy to ensure that tribal views are respected and included in such plans.
- Tribal consultation is most effective when it is seen and understood as a process for continuous input and discussion.
- Meaningful consultation is based on open communication and coordination that acknowledges and considers the views of all participants, and then seeks agreement on how to provide continuing assistance.

Meaningful & Timely Tribal Consultation

ESSA Section 8538 Requires that tribal consultation to be both "meaningful" and "timely".

- Consultation is timely when it is initiated as early as possible before the submission deadline to ensure consultation shall not interfere with the timely submission of the plan.
- LEAs (School Districts) should conduct their consultation in advance of making significant decisions regarding plans or applications for covered programs.
- To support both timely and meaningful consultation, the process must include regularly scheduled meetings to ensure tribal feedback is incorporated and tribal leaders continue to have a voice in the ongoing implementation and review process of the plan.
- Given that tribes may receive multiple requests for consultation, LEAs (School Districts) should consider arranging for informational meetings prior to formal consultation.
- An LEA (School District) should consider providing a list of issues or questions on which the LEA seeks input, or provide draft plans for this purpose, in advance of the consultation.

Covered Federal Programs that Mandate Meaningful Tribal Consultation

Title I, Part A (Improving Basic Programs Operated by State and Local Educational Agencies)

Title I, Part C (Education of Migratory Children)

Title I, Part D (Prevention and Intervention Programs for Children and Youth who are Neglected, Delinquent, or At-Risk)

Title II, Part A (Supporting Effective Instruction)

Title III, Part A (English Language Acquisition, Language Enhancement, and Academic Achievement Act)

Title IV, Part A (Student Support and Academic Enrichment Grants)

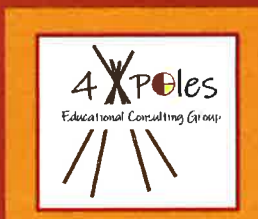
Title IV, Part B (21st Century Community Learning Centers)

Title V, Part B, subpart 2 (Rural and Low-Income School Program)

Title VI, Part A, subpart 1 (Indian Education Formula Grants to Local Educational Agencies)

Title VII, Impact Aid (ESEA Act Sections 7003, 7004)

Impact Aid Program Regulatory Compliance



Section 7004 - Regulatory Compliance

A LEA (School District) that claims children residing on Indian lands for the purpose of receiving funds under section 7003 shall establish policies and procedures to ensure that—

- At least annually, assess the extent to which such children participate in programs and activities supported by such funds on an equal basis with all other children;
- Modify, if necessary, its educational program to ensure that Indian children participate on an equal basis with non-Indian children served by the LEA;
- Gather information concerning the Indian community views education issues, including the frequency, location, and time of meetings.

Impact Aid Program Regulatory Compliance

Section 7004 - Consultation Compliance

- The LEA must disseminate relevant applications, evaluations, program plans, and information related to the educational programs of the LEA in sufficient time to allow the tribes and parents of Indian children an opportunity to review the materials and make recommendations on the needs of the Indian children and how the LEA may help those children realize the benefits of the LEA's education programs and activities.
- The LEA must notify the Indian parents and tribes of the locations and times of meetings.
- The LEA must consult with and involve tribal officials and parents of Indian children in the planning and development of the LEA's educational programs and activities.

Adopting Indian Policies & Procedures (IPP's)

Section 7004 & 222.94 - IPP Compliance

- Any LEA that claims children residing on Indian lands for the purpose of receiving funds under section 7003 must establish Indian Policies and Procedures (IPPs) to ensure that the LEA meets the regulatory requirements.
- An LEA must modify the IPPs, if necessary, based upon an assessment by the tribes and parents of the effectiveness of their input regarding the development and implementation of the IPPs.
- An LEA must include in its application for payments under section 7003 -

(i) An assurance that the LEA established these policies and procedures in consultation with and based on information from tribal officials and parents of those children residing on Indian lands who are Indian children

Impact of Indian Policies & Procedures (IPP's)

Section 7004 & 222.94 - IPP Requirements

An LEA that is subject to the requirements of § 222.91(a) must consult with and involve local tribal officials and parents of Indian children in the planning and development of its educational programs, including:

- Providing a copy of the IPPs annually to the affected tribe, along with the LEA's general educational program and activities.
- An LEA shall not be required to comply with the requirements of subsections (a) and (b) for any fiscal year with respect to any Indian tribe from which such agency has received a written statement (WAIVER) that the agency need not comply with those subsections because the tribe is satisfied with the provision of educational services by such agency to such children.

Impact of Indian Policies & Procedures (IPP's)

Section 7004 & 222.94 - IPP Requirements WAVIERS

- A waiver is used in lieu of IPPs and documents that the LEA has received a waiver in accordance with the provisions of paragraph (b) of section §222.94
- A waiver must contain a voluntary written statement from an appropriate tribal official or tribal governing body that—
  - The LEA need not comply with §222.94 because the tribe is satisfied with the LEA's provision of educational services to the tribe's students; and
  - The tribe was provided a copy of the requirements in §222.91and §222.94 and understands the requirements that are being waived.

Impact of Indian Policies & Procedures (IPP's)

Section 7004 & 222.94

IPP Requirements WAVIERS

Data received from MT Office of Public Instruction (OPI) for the FY2023 school year indicates that of the sixty (60) schools receiving Impact Aid funding in accordance with Section 7003, eleven (11) schools sought and submitted waivers in conjunction with their covered program plans and funding applications.

Sample Waiver

Tribal Letterhead
Date
Superintendent_____:
ABC School District
City, State Zip Code

Dear Superintendent_____,
The_____(name of tribe (s)) has a positive working relationship with the public schools in our area.
The_____(name of tribe) is satisfied with the educational services and programs provided by the _____(name of the school district).

The_____(name of school district) has provided the tribe with a copy of the regulations 34 CFR 222.91-94 pertaining to our rights under the Indian consultation process. We understand our rights and offer this letter as a waiver of the Impact Aid Indian Policies and Procedures requirements for the FY_____Impact Aid application year. If you have any questions or concerns relating to this waiver, please contact_____(name of contact) at _____(phone number) or_____(email address).

Sincerely, _____

Tribal Leader Name and Title

Adopting Indian Policies & Procedures (IPP's)

Section 7004 - Violations of IPP Compliance

- When an Indian tribe whose children attend school in an LEA believes the LEA is not complying with the required IPPs, the tribe may file a complaint with the Secretary of Education against the LEA.
- Only a Tribal chairman or an authorized designee for a tribe that has children attending an LEA's schools may file a written complaint with the Assistant Secretary for Elementary and Secondary Education regarding an action pursuant to, or relevant to, Indian Policies and Procedures
- The Secretary is also charged with enforcing IPP compliance through withholding funds or taking other appropriate actions.

Sample Indian Policies & Procedures (IPP's)

( ) School District **Policy No. _____**

Indian Education Policies & Procedures (IPP)

Regulatory Requirements, Assurances and Compliance

In accordance with CFR 34 222.91 Section 7003 of the Act the ( ) School District meets the definition of a Local Education Agency (LEA) that is eligible to receive Federal Impact Aid funding as a result of having met the following criteria: claiming children as residents of the District who reside on Indian Lands.

Having met the criteria outlined in CFR 34 222.91 Section 7003, the District must adopt either Indian Policies and Procedures (IPPs) in accordance with 222.94 or provide evidence of a properly executed Wavier as provided for in 222.94 (b) which has been received from the appropriate local Tribal official or Tribal governing body.

A properly executed Wavier must be a voluntary written statement which clearly reflects the Tribal official or Tribal governing body's express intention to waive the regulatory requirements provided for in 222.94. The Waiver must indicate that the ( ) School District need not comply with 222.94 because the Tribal official or Tribal governing body is satisfied with the District's provision of educational services to the tribe's students; and that the Tribal official or Tribal governing body was provided with a copy of the consultation requirements outlined in 222.91 and 222.94 and understands the requirements that are being waived. The District shall submit all properly executed waivers at the time the application for all covered Federal programs are submitted.

The ( ) School District acknowledges and provides assurance that it intends to establish these policies and procedures in consultation with and based on information received from Local Tribal officials, recognized Tribal organizations and parents of Indian children residing within the District in addition to representatives of the Federal Programs Parent Committee in compliance with 34 CFR 222.91(a)(3)(i) (Unless a waiver has been received and is on file).

The ( ) School District acknowledges and provides assurance that it intends to provide a written response to the comments, concerns and recommendations received through the Indian Policy and Procedures consultation process, (unless a waiver is provided) in accordance with 34 CFR 222.91(a)(3)(ii), no later than thirty (30) days following receipt.

The ( ) School District acknowledges and provides assurance that it intends to implement the IPPs in accordance with the regulation; that it will review the IPPs annually to ensure that they comply and are implemented in accordance with this section; that if it is determined, after input from Local Tribal officials, recognized Tribal organizations and parents of Indian children residing within the District in addition to representatives of the Federal Programs Parent Committee, that its IPPs do not meet the requirements of this section, that

Sample Indian Policies & Procedures (IPP's)

Student Participation Summary Document

Date:	Elementary		Junior High		High School	
	Native	Non-Native	Native	Non-Native	Native	Non-Native
Student Attendance Rate						
Number of Students with greater than 7 absences						
Graduation Rate						
SBAC Completion Rate # students tested / # students eligible to test x 100						
SBAC Performance % Testing proficient or advanced in 1 or more areas						
Percentage of Students Identified as ELL						
Percentage of ELL students who showed improvement as measured by the WIDA assessment						
Percentage of Students meeting district benchmarks in reading and math						
Percentage of Students Participating in Tribal Language Acquisition						
Percentage of fluent student language speakers does the district recognize as determined by the standards established by the appropriate tribal community cultural authority.						
Percentage of Students referred for Support Services						
Number of Disciplinary events resulting in suspension						
Number of Disciplinary events not resulting in suspension						
Access to Technology outside of fluent school language speakers does your district recognize as determined by the standards						

How does Meaningful Consultation Impact Tribal Language & Culture Programs?

- Within the established framework of Meaningful Consultation (ESSA & Impact Aid), Tribal Leaders, Tribal Organizations and Parents of Indian Children attending local community schools can include in the consultation process the implementation by their local school district the statutory protections outlined in the Montana Indian Language Preservation and Indian Language Immersion Programs.
- A school district's compliance with MCA 20-9-537 (Language Preservation) or MCA 20-7-1404 (Language Immersion) can be managed and monitored by Tribal leaders, Tribal Organizations, and Parents of Indian Children attending local community schools alongside the existing consultation requirements.
- Local School Districts must demonstrate, in accordance with the established procedures guiding and governing meaningful consultation, including the adoption of IPP's that they have met both the intent of the Federal or State legislation as well as the expectations of tribal interests.

Exploring the Expansion of Tribal Language & Culture Programs in Local School Districts

- In order to ensure the preservation and protection of Indian Language Immersion Programs and Culturally Rooted School Improvement Measures, Tribal leaders, Tribal Organizations and Parents of Indian Students attending local community schools need to be supported in the expanded exercise of Tribal Authority.
- Bolstered by constitutional and statutory authority, along with a variety of Federal and State agency requirements, the opportunity to assert those protections has never been more important.
- Meaningful Consultation opens the door to Tribal leaders, Tribal Organizations and Parents of Indian children having a voice and making a measurable impact on the decisions being made by school boards in the exercise of "local control".

Final Thoughts

- Questions?
- Discussion?

Copies of the Presentation and Related Content Materials may be Requested Directly from the Following:

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Cogent Education

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Developing an Indigenous proficiency scale

Kū Kahakalau |

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EDUCATIONAL ASSESSMENT & EVALUATION | RESEARCH ARTICLE

Developing an Indigenous proficiency scale

Kū Kahakalau[1]*

Abstract: With an increased interest in the revitalization of Indigenous languages and cultural practices worldwide, there is also an increased need to develop tools to support Indigenous language learners and instructors. The purpose of this article is to presents such a tool called ANA ʻŌLELO, designed specifically to assess Hawaiian language proficiency. After US occupation of the islands in 1893, Native Hawaiians experienced a waning of cultural identity, traditional values and practices, and a near loss of the Hawaiian language in daily communication. To contribute to ongoing Hawaiian language revitalization efforts, Dr. Kahakalau developed ANA ʻŌLELO, a unique scale that measures a learner's proficiency of the Hawaiian language. This article explores ANA ʻŌLELO and the benefits it holds for teachers, students, and researchers, through the use of standardized subsets of overall proficiency, conversational ability, and language protocol. The article also suggests that ANA ʻŌLELO can have substantial beneficial impacts for other endangered Indigenous languages; and argues that native populations can and should develop their own language proficiency scales, unique to the culture and language of the population, and outside of the constraints of colonizing languages' proficiency values.

Subjects: Educational Research; Teaching & Learning; Modern Foreign Languages

Keywords: indigenous language education; Hawaiian language; language proficiency; language assessment; Austronesian languages

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Additional information is available at the end of the article

ABOUT THE AUTHOR

Kū Kahakalau is a native Hawaiian educator, researcher, song-writer, and expert in Hawaiian language, history and culture and founder of Ku-A-Kanaka Indigenous Institute for Language and Culture. Kahakalau, her husband Nālei and their daughters ʻIʻinimaikalani and Pōlanimakamae, reside in Kukuihaele, a small rural village directly above historic Waipiʻo Valley, on the Island of Hawaiʻi. The first person in the world to earn a PhD in Indigenous Education, Kahakalau is best known in educational circles as the designer of Pedagogy of Aloha, an innovative, values- and place-based, culturally-driven, academically rigorous way of education designed to prepare young Hawaiians for twenty-first century cultural steward-and global citizenship.

PUBLIC INTEREST STATEMENT

This article introduces a unique language proficiency scale, called ANA ʻŌLELO, specifically designed to measure Hawaiian language proficiency and aid in the revitalization and normalization of the Hawaiian language, part of the Austronesian language family, evolving from a Polynesian language brought to the islands two millennia ago. This scale was developed by Hawaiian language expert Dr. Kahakalau, based on 30 years of Hawaiian language instruction and research. ANA ʻŌLELO is designed to assist Hawaiian language learners and teachers to measure specific aspects of Hawaiian language proficiency, and increase the number of people able to communicate in Hawaiian, after over 120 years of systemic eradication, as a result of US occupation of Hawai'i, caused the near loss of the language. This article also recommends the development of unique language proficiency scales, as a practice for other endangered native languages.

1. Introduction

'Ulu ka hoi, is an ancient Hawaiian proverb, which literally means, the hoi vine grows, but is actually a play on words, specifically the word hoihoi, which means interest. Interestingly, using nature as a metaphor to describe a situation in a witty and playful way, was one of the distinguishing characteristics of our Hawaiian ancestors—and, at least for this Native Hawaiian, must be part of the way we communicate in Hawaiian today, since it reflects the essence of who we are, a witty people, a funny people, a playful people, and an extremely intelligent people. So, it is no surprise that ANA 'ŌLELO, a Hawaiian language proficiency scale, introduced in this article, considers loea, or native speakers, those who regularly integrate metaphors into their everyday conversations, engage in frequent world play, use proverbs consistently and continuously include witty analogies.

What the above proverb also alludes to is the increased interest in the revitalization of not just Hawaiian, but many Indigenous languages and cultural practices around the world. With this heightened interest, there is also an increased need to develop tools to support Indigenous language instruction and language instructors, who must frequently design and expand their own programs. The ANA 'ŌLELO language proficiency scale is such a tool, specifically designed by the author and a team of co-researchers to assess the proficiency levels of learners of Hawaiian as an Additional Language (HAL). HAL speakers constitute a very diverse group, who learn Hawaiian somewhere between infancy and adulthood. While for some the initial exposure occurs in the home, where one or more HAL speakers use Hawaiian as an additional language of communication, most HAL speakers today learn Hawaiian in formal educational settings, i.e. Hawaiian language immersion preschools and K-12 schools, or Hawaiian language high-school, college, or community classes, and more recently a variety of online classes as well. Many times, Hawaiian language learning occurs in a combination of formal and informal settings, in and outside of the classroom and from a variety of teachers and sources.

ANA 'ŌLELO is a tool for both Hawaiian language teachers, and HAL learners. Frameworked from a Hawaiian perspective and designed to meet Hawaiian needs, ANA 'ŌLELO specifically addresses Hawaiian preferences, propensities and realities. Moreover, as a tool designed by Hawaiians, for Hawaiians, ANA 'ŌLELO measures not only linguistic abilities, like the ability to engage in conversations, but also the use of the language as a means of perpetuating and fortifying the native culture and traditions of Hawai'i and the values of our forefathers.

This article begins with a brief overview of the history of the Hawaiian language and the evolution of ANA 'ŌLELO. Next, the article presents a definition of the six proficiency levels, as well as the various assessment categories of ANA 'ŌLELO. The article concludes with the potential of the scale for other Indigenous languages and the need for international collaboration to maximize global Indigenous language and culture revitalization efforts.

2. Historical Context

In order to understand the need for a uniquely Hawaiian language proficiency scale, as an essential tool for contemporary Hawaiian language revitalization efforts, a brief review of the past 250 years is in order, focusing specifically on the Hawaiian language, which is a member of the Austronesian family of languages, and evolved from a language brought to the Hawaiian archipelago, by the first Polynesian settlers, about 2,000 years ago. This sonorous language, which is similar to other Eastern Polynesian languages, was the sole language of communication in the Hawaiian archipelago, until the arrival of the British explorer Captain James Cook in 1778 (Kikawa, 1994). When literacy was introduced by American missionaries, who arrived in 1820, Native Hawaiians immediately recognized the power of reading and writing, and by the end of the nineteenth century, Hawaiians had one of the highest literacy rates in the world, both in Hawaiian and in English. Today, the millions and millions of pages printed in Hawaiian in the nineteenth century, constitute the largest collection of Indigenous writings worldwide (Kikawa, 1994). These writings range from cosmogonic genealogies, to epics, historical accounts, prayers, ceremonies, proverbs and more, and comprise an invaluable

cultural and linguistic treasure, with unlimited potential to significantly contribute to ongoing Hawaiian language revitalization and normalization efforts.

While Hawaiian remained the primary language of government, education, and society until the end of the nineteenth century, there was also a notable rise of English, as an additional language among Native Hawaiians. In 1893, the Constitutional Monarchy of Hawai'i was overthrown by a small group of militant American businessmen, with support from US Marines, causing not just a sequestration of Hawaiian independence, but also the near loss of the Hawaiian language (Osorio, 2002). In fact, in an effort to wholly Americanize Hawai'i, the newly formed self-proclaimed "Republic of Hawai'i," in 1895, outlawed Hawaiian as a medium of education and initiated an overt indoctrination program through the public school system. By purposefully belittling all things Hawaiian and physically punishing Native Hawaiian children for speaking their native tongue, in only a few decades, Hawai'i's public school system managed to successfully discontinue the use of the Hawaiian language, as the customary medium of communication among Native Hawaiians.

This language loss, which literally happened from one generation to the next, occurred throughout the Hawaiian archipelago, and is exemplified by the author's family. When the author's grandfather, who was of pure Hawaiian descent, was born in 1893, virtually everyone in Hawai'i, but certainly all of Hawai'i's 40,000 Native Hawaiians, conversed in Hawaiian, including her grandfather's extended family. However, once he entered the school system, the author's grandfather was forced to speak English and was beaten by the teacher for speaking Hawaiian on the playground with his Native Hawaiian friend. Moreover, his parents were admonished by the teacher that unless their son started to speak only in English, he would never amount to anything and have no chances for success in life. Although the author's grandfather enjoyed speaking his native tongue with other Hawaiians his age until he passed, he did not impart the language to the author's father, born in 1922, who was unable to hold even a simple conversation in Hawaiian. This inability to converse in Hawaiian pretty much applied to all Native Hawaiians born after the turn of the twentieth century and by the year 2000, fewer than 200 Hawaiian-speaking elders attended an annual gathering of such individuals organized by the 'Ahahui 'Ōlelo Hawai'I (Schütz, 1994).

Forced Americanization and a ban of the Hawaiian language in Hawai'i's school, caused not only the virtual eradication of the Hawaiian language within one generation, but also a dramatic transformation of Hawai'i's Indigenous population from one of the most educated people in the world, to Hawai'i's most under and uneducated major ethnic group. Moreover, over 100 years of overt institutionalized racism eroded our belief in ourselves, our language, our culture, our values, our traditions, and our ability to learn—especially our native language.

In the 1970s, western scientists predicted the death of the Hawaiian language—and the last Hawaiian. However, by 2000, an awakening of Hawaiian voices throughout the archipelago instigated the beginning of a far-reaching, enduring Hawaiian renaissance, which brought about the rebirth of many traditional Hawaiian practices, including hulIa (ancient dance) and chant, lua (native martial arts), celestial navigation, long-distance voyaging, rituals, protocols, healing practices, and numerous Hawaiian arts (Kanahele, 1979). The Hawaiian Renaissance also initiated an exciting Hawaiian language revitalization, spearheaded by the world-renown Hawaiian language immersion movement, which resulted in the creation of 13 Pūnana Leo Hawaiian Immersion Pre-schools, 20 Kula Kaiapuni (K-12) Hawaiian Immersion Public Schools, and a Hawaiian Language College established in 1998. In addition, the Hawaiian language is being taught in public and private high schools, Hawaiian-focused charter schools and at most public and private universities in Hawai'i, along with a variety of adult and community in-person and online classes.

3. The Evolution of ANA 'ŌLELO

Modern linguists generally define proficiency as the ability to use a language in real-world situations, in a manner acceptable and appropriate to native speakers of the language. In order to measure this proficiency, linguists have created language proficiency scales with a spectrum of abilities, which

rank how well a person can navigate in the language. While in the past these abilities were primarily focused on comprehending written and spoken language, writing, and speaking (often in that order), more recently, a recognition to assess beyond content and accuracy of written and spoken language surfaced, which supports a focus on context, culture, and socio-linguistic aspects. This has resulted in the creation of contemporary language proficiency assessments, which go beyond determining isolated language skills, like a person's ability to listen, speak, read, or write, but rather measure a learner's overall communicative competencies. These assessments are spontaneous, i.e. non-rehearsed, and clearly demonstrate what the language user is able to communicate, regardless of where, when, or how the language was acquired, and when, where and how proficiency is assessed.

While, much can be learned from these efforts, proficiency scales developed by linguists for individuals who are learning an additional, thriving language for employment or travel purposes, are not always useful for measuring Indigenous language proficiencies. This is because Indigenous languages are often not widely spoken anymore, except perhaps by a few elders. In addition, individuals who are learning their native language as an additional language, i.e. not as their first language, have very different motivations and needs as they relate to the acquisition of their native tongue. As a result, it is imperative that Indigenous peoples design our own proficiency scales that meet the needs of Indigenous language communities, which vary greatly depending on their present language status, the number of native speakers, the nature of current language revitalization efforts, etc. Indeed, many variables affect why Indigenous communities are interested in creating language proficiency scales, how we define language proficiency levels, and what tools we use to measure them. Despite these variables, there is consensus that Indigenous language proficiency assessments must go beyond simply identifying if a person is a beginner, an expert, or someone in between, and factor in the unique linguistic and cultural realities and needs of Indigenous language communities. In addition, creating these proficiency scales must be a collaborative effort, centered at the community level, spearheaded by native language enthusiasts, cultural experts and native language teachers and learners.

In Hawai'i, concerted efforts to identify and measure Hawaiian language proficiencies began in 2010, when a team of Native Hawaiian researchers and Hawaiian language experts from the Kū-A-Kanaka Indigenous Institute for Language and Culture started to discuss the development of a Hawaiian Language proficiency scale to assess the proficiencies of HAL learners. This Institute is part of a social enterprise located on Hawai'i Island, with a mission to revitalize and promote Hawaiian language, values, and cultural practices, tapping ancient and twenty-first century technologies. Kū-A-Kanaka's founders have been part of the Hawaiian language revitalization movement for over 30 years and are recognized worldwide as innovators and experts in Indigenous education and research.

Initially, the Kū-A-Kanaka research team identified three primary reasons for creating ANA 'ŌLELO. One was to provide some kind of baseline to measure Hawaiian language proficiency, i.e. define the various levels of language proficiency, and give learners and teachers of the Hawaiian language a measuring stick to see where the learners were at and where they were going. The second reason was to create a tool to validate a person's Hawaiian language proficiency for educational or work purposes, i.e. provide a certificate or badge of proficiency for speakers at Level 3, 4, and 5. The third reason was to inspire the tens of thousands of Native Hawaiians, who currently are at a Level 2 Hawaiian language proficiency, and make them not only realize how much they already know, but more importantly show them that a transition to a Level 3 basic proficiency level is achievable, despite significant failures trying to learn how to speak Hawaiian in the past. The long-term goal of not just Kū-A-Kanaka LLC, but of many Native Hawaiian individuals, families, groups and organizations is to keep revitalizing and strengthening Hawai'i's native language, until Hawaiian is again used as the preferred medium of communication in day-to-day conversation, both within and outside of Hawaiian family life throughout Hawai'i.

In line with Indigenous worldviews which support collective action, the Kū-A-Kanaka research team was cognizant that creating a Hawaiian language proficiency scale could not happen in a vacuum, but had to take place in the context of current Hawaiian language realities, factoring in the effects of over three decades of internationally renowned efforts to revitalize the Hawaiian language as the preferred medium of communication among Native Hawaiians. These efforts not only prevented the predicted death of the language, but also resulted in a steady increase of Hawaiian language speakers of various proficiency levels. Actually, some publications mention over 18,000 HAL speakers, although there is no hard data to confirm these numbers, or validate the actual proficiency levels of these speakers (State of Hawaii, 2016). What's more, until the creation of ANA ʻŌLELO, there was not even, to the author's knowledge, a clear definition of what constitutes a proficient HAL speaker. As a result, individuals, many times non-Hawaiian, claim to be Hawaiian speakers, (even in their application for high-paying government jobs), when they have very limited language proficiency, generally a high Level 1 or a low Level 2. In contrast, others, mostly Native Hawaiians, profess that they don't speak Hawaiian, when in fact they rate at a high Level 2, and often know hundreds of vocabulary words and dozens of songs, chants, proverbs and other sayings, and need only a little prompting to transition to Level 3, where they can hold simple conversations in Hawaiian.

Building on past Kū-A-Kanaka research efforts, the Kū-A-Kanaka research team frameworked the development of ANA ʻŌLELO as an Indigenous, heuristic action research project, using a Hawaiian research methodology, called Mā'awe Pono, created by the author. Mā'awe Pono believes in nonlinear research for Hawaiians, by Hawaiians, using Hawaiian methods of data collection, analysis and presentation. Moreover, Mā'awe Pono is accountable to Hawaiian values, our culture, our communities and future generations. Mā'awe Pono also includes a strong heuristic element in that it involves the researchers on a personal level, includes intuitive judgment, a spiritual dimension and relies on common sense—a shared Indigenous practice. Furthermore, Mā'awe Pono utilizes both quantitative and qualitative data, gathered from multiple groups of co-researchers, in this case, Hawaiian language students, teachers, parents and community members, who shared their thoughts about language growth and assessment via a series of focus groups, conducted by the Kū-A-Kanaka research team, over a period of three years. These focus groups discussed not only language proficiency, but also language documentation and assessment, and involved HAL speakers from multiple islands and with diverse levels of Hawaiian language ability and cultural connections. Focus group data were subsequently analyzed by the team and provided the main framework for the construction of ANA ʻŌLELO. In 2012, the first iteration of ANA ʻŌLELO was presented at the International Conference on Language Proficiency Testing in the Less Commonly Taught Languages in Bangkok, Thailand. Since then, ANA ʻŌLELO has continued to evolve, and been shared with diverse communities throughout the world involved in Indigenous language revitalization efforts.

Because the research team realized that ANA ʻŌLELO should not be limited to the content of a particular program, curriculum, or textbook, or according to a specific set of grammar-based standards, articulated by well-meaning linguists, a scale was designed that can be used to assess current language proficiencies of HAL speakers, regardless of where, when, from whom and why they studied Hawaiian. Moreover, as an innovative, culturally-driven language tool, ANA ʻŌLELO can be used as is, or modified to meet the needs of specific Hawaiian language speaking communities, for example, the hula community. In fact, one distinguishing aspect of ANA ʻŌLELO is that it is extremely flexible, so that it can meet the diverse realities of native language learners, such as age, attitude, ability, time and other factors. This propensity of ANA ʻŌLELO to be easily adaptable and expanded was an important factor in the design of the scale, since HAL speakers come with different Hawaiian language learning experiences.

Since the use of the Hawaiian language is intricately linked to Hawaiian cultural practices, ANA ʻŌLELO is not just a Hawaiian language proficiency scale, measuring oral language proficiency. It also allows learners to quantify their practice of Hawaiian traditions like protocol, an intricate part of traditional communications. This focus on protocol makes ANA ʻŌLELO not just a distinctly Hawaiian,

but also a distinctly Indigenous language scale. In Hawai'i, the concept of protocol is generally defined as doing the right thing, at the right time, for the right reason. Protocol starts and ends our day, our various activities and all meetings. It guides how we greet and interact with our guests and how we behave as visitors. Protocol happens before we enter a house, a forest, a sacred site, or the ocean and when we exit, as well. It is done before planting, harvesting and eating, and before starting on a journey. Protocol connects us with our ancestors and the spiritual world, and is an integral component of our spiritual practices, traditional rituals and ceremonies. Because protocol guides us in behaving properly or pono, knowing and practicing Hawaiian protocol is considered an important component of one's Hawaiian language proficiency.

4. ANA 'ŌLELO Proficiency Levels

One of the initial activities of the ANA 'ŌLELO research team was to select the number of proficiencies to be assessed and define the various proficiency levels. In the end, ANA 'ŌLELO, similar to other language proficiency scales, ended up with six proficiency levels, ranging from Level 0, which indicates no language proficiency to Level 5, which equates to native speaker proficiency. Moreover, there is the option to assign designations like 0+, 1+, 2+, 3+, or 4+, when proficiency substantially exceeds one skill level, but does not fully meet the criteria for the next level.

After a thorough review of current Hawaiian language realities in Hawai'i, the Kū-A-Kanaka research team came up with the following Hawaiian language proficiency levels:

Level 0—HŌLONA: No Knowledge: Level 0 denotes that a person has very little or no Hawaiian language knowledge. Although they may know a few words, or know how to correctly read or pronounce a few personal and place names, they have no connection to the language, or the native culture of Hawai'i. Generally, these individuals also know no Hawaiian songs, chants, proverbs or traditional protocol. In Hawai'i, this group includes most tourists, newcomers to the islands, as well as non-Hawaiian island residents, who do not intermingle with Native Hawaiians, and do not acquire local culture. It also includes many Native Hawaiians who live in the continental United States, especially those born and raised on the continent.

Level 1—NŌHIE: Elementary Knowledge: The general translation of nōhie is simple, or basic. At this level, individuals can correctly pronounce and write most common Hawaiian names and words, and have an elementary knowledge of a few dozen basic Hawaiian vocabulary, as well as a few common Hawaiian songs like Hawai'i Aloha, or well-known chants, like E hō mai, or the Doxology. Overall, Level 1 speakers have very limited, if any, mostly memorized Hawaiian language skills and generally no knowledge of traditional protocol. Level 1 includes most non-Hawaiian island residents, as well as those Native Hawaiians, who to date, have made little or no effort to learn their native language, culture and traditions. It also includes many Native Hawaiians who have moved to the continental US and although interested in staying connected to their native language and culture, have little opportunity to be exposed to anything Hawaiian.

Level 2—LAUA: Limited Proficiency: Laua literally means progressing, or nearly finished. This word was selected, because tens of thousands of Native Hawaiians today are currently at a Level 2. By validating that their current proficiency is nearly at the level where they can actually converse in Hawaiian, ANA 'ŌLELO hopes to make Native Hawaiians realize that they are nearing their goal, which according to over 1,000 Native Hawaiians surveyed, is to be able to speak Hawaiian. Level 2 includes individuals living in Hawai'i, the continental US, and elsewhere, who proudly identify as Native Hawaiians, and are actively involved in things Hawaiian ranging from hula to canoe paddling, from Hawaiian martial arts to lauhala weaving and lei making, from practicing traditional land stewardship to being involved in the Hawaiian sovereignty/independence movement. Because of their practice of things Hawaiian, many Level 2 speakers have quite an impressive knowledge of vocabulary, and know many phrases and even proverbs, while others know dozens, or even hundreds of Hawaiian songs and/or chants. There are also thousands who have memorized their personal

introduction (ho'olauna), and in many cases parts of their genealogy in Hawaiian, and some can even perform elaborate, albeit memorized greetings and prayers.

Although these individuals are still unable to hold a basic conversation in Hawaiian, being at Level 2 implies that they are making an effort to learn the Hawaiian language, either by enrolling in Hawaiian language programs, or by engaging in diverse Hawaiian cultural activities or art forms, where the language is integrated at various levels. Frequently, individuals in this group have attempted, often multiple times, to learn how to speak Hawaiian by enrolling in Hawaiian language classes, but dropped out somewhere along the way, due to their lack of a strong foundation in English grammar, required for standard Hawaiian language courses.

Level 3—MĀKAUKAU: Basic Proficiency: ANA 'ŌLELO identifies Level 3 as mākaukau, which means ready in Hawaiian. At this level, speakers are ready to engage in a simple exchange about everyday topics in Hawaiian and fulfil routine social demands, such as greetings and introductions, as numerous Native Hawaiians and some non-Hawaiians, who have taken courses in the Hawaiian language in high school, at the university or in the community either in person or online. While for these individuals speaking Hawaiian still requires lots of efforts and results in relatively awkward speech with many mistakes, they are able to understand and engage in basic conversations in Hawaiian. In addition, to having the basic skills to function in diverse, primarily informal settings, Level 3 speakers are also ready to participate in basic protocol and other cultural practices in the Hawaiian language with some effort. Getting to this level is a crucial step for all who desire to become Hawaiian language speakers, because once a person can carry on a simple conversation in Hawaiian, there is a huge increase in confidence that they can become fluent speakers of Hawaiian.

Level 4—PĀHE'E: Full Proficiency: Pāhe'e literally means smooth, or to slide, with the term 'ōlelo pāhe'e indicating fluent speech. This level describes Hawaiian language speakers who speak the language fluently and with little effort. Level 4 speakers are able to discuss a broad range of topics with ease and participate in all manners of conversations, only rarely making grammatical mistakes. They are also able to read, translate, and interpret most of the millions of pages written by our ancestors during the nineteenth and early twentieth centuries and engage fully in Hawaiian protocol. Moreover, being certified at a Level 4 proficiency, connotates, especially to businesses and organizations, looking for employees able to communicate in Hawaiian, that the speaker has a general mastery, i.e. an advanced proficiency in the language.

Level 5—LOEA: Native Proficiency: Loea means expert and this level implies that a speaker is able to use the language the way a native speaker of the language would. This proficiency level currently applies to less than 5,000 speakers, including about 500 speakers from the island of Ni'ihau, who make up the only community that has continuously used Hawaiian as the language of the home, since antiquity. While ANA 'ŌLELO is not designed to quantify the proficiency of these true mānaleo, or native Hawaiian speakers, it can be used to measure the proficiency of HAL speakers who have studied and often taught the Hawaiian language for many years, in some cases decades. This group is not only able to fluently converse in Hawaiian with little or no effort, but also able to continue the linguistic propensities of Hawai'i's native language and the linguistic traditions of our Hawaiian ancestors and their sonorous tongue, which makes them a Level 5.

According to modern linguists, the language spoken by our Hawaiian ancestors at the time of Western contact was a highly sophisticated oral language. In fact, our Hawaiian-speaking ancestors, like other Polynesians, were known for their superlative oratory skills and engaged in extremely poetic communication, with extensive uses of metaphors, focusing heavily on images from nature. They had a fascination with hidden, or multiple meanings, called kaona in Hawaiian, and loved to integrate proverbs into their lyrical conversations and graceful compositions. They used chants to communicate not just with the spiritual world, which is a rather common phenomenon worldwide, but also to communicate with the environment, as well as with one another. For example, before one set foot into a forest, a greeting was chanted asking for permission to enter. Or, when two

people who had not seen one another in a long time, met, they would exchange elaborate, highly poetic, impromptu chants, often including dozens of place names, which recalled past experiences, things that happened since they last saw one another, and/or other information, like the praises of a loved one who had passed away. Being able to engage in this kind of communication is what distinguishes a Level 5 Hawaiian language speaker.

5. Language Proficiency Assessment Categories

Just like determining the six proficiency levels, selecting and defining the categories to assess Hawaiian language proficiency required intense collaborative research, involving multiple focus-group discussions over a three-year period. After much deliberation, the research team decided to focus on the following: Active knowledge of Vocabulary, Songs, Chants and Proverbs, Ability to engage in conversations, including Greetings, Introductions, Descriptions, Questions and Answers, Talk Story/Chatting, Oral Presentations and Storytelling, and Knowledge and Practice of traditional Protocol. We believe, that collectively, these indicators provide a well-rounded picture of a person's Hawaiian language speaking ability, as well as his/her ability to actively participate in the Hawaiian language community as it exists at this point in time.

6. Knowledge of Vocabulary, Songs, Chants and Proverbs

As may be argued by some, the four categories below consist of somewhat arbitrary numbers, determined by the Kū-A-Kanaka research team. Actually, these numbers were selected based on a thorough review of current realities, over 30 years of experience teaching Hawaiian language to learners of all ages, as well as in-depth discussions involving not just the research team, and the focus group participants, but also other Hawaiian language experts. We do anticipate that over time, as the number of HAL speakers and their proficiency levels increase, these numbers will need to be adjusted. This applies particularly to the *vocabulary category, which characterizes* vocabulary as words that a speaker can quickly remember and actively use when speaking, thinking, and writing.

Level	0	1	2	3	4	5
Vocabulary	<10	<100	<500	<1,000	<4,000	4,000+
Proverbs	<2	<5	<10	<100	<200	200+
Songs	<3	<10	<20	<50	<75	75+
Chants	<2	<5	<10	<25	<50	50+

7. Knowledge of Conversational Aspects

The following charts list the various abilities that define the eight conversational proficiency levels selected by the research team. This category can stand by itself and provide concrete, quantitative data on a speaker's conversational proficiency.

Level	Greetings	Introductions	Descriptions	Questions & answers
0	Hello, goodbye	Name only		
1	One sentence greetings	One sentence introduction of self and family	One word description	One word questions and answers Q&A
2	Memorized greetings and protocol	Memorized introduction of self, family and place	One sentence description	One sentence Q&A
3	Standard greetings of people and places	Standard introductions of people and places, including basic genealogy	Basic descriptions	Basic Q&A
4	Greeting of people and places with metaphors	Detailed introduction of people and places w/ some kaona	Detailed descriptions	Detailed Q&A, some kaona
5	Elaborate poetic greetings	Poetic introduction of people and places	Poetic descriptions	Indirect Q&A, full of kaona

Level	Talk Story	Oral presentations	Storytelling	Reading
0	No ability to communicate	No ability to present information in Hawaiian	No knowledge of Hawaiian stories	Unable to read or comprehend
1	One or two word sentences	One sentence, memorized information	Pidgin English with Hawaiian words	Read Hawaiian words with markers, lots of mistakes and effort, little comprehension
2	Mostly memorized sentences	One sentence ad lib	Pidgin English with Hawaiian phrases	Read Hawaiian words with markers, some mistakes, effort,comprehension
3	Simple responses re: basic subjects, lots of mistakes and effort	Basic information, ideas and concepts	Simple, short story, extensive memorization	Read basic text with markers, some mistakes and effort, basic comprehension
4	Appropriate responses to popular subjects, little mistakes, and effort	General information, ideas and concepts	Popular story, little mistakes and effort	Read and comprehend complex texts, with markers, few mistakes, or effort
5	Complex, multi-level responses w/kaona	Complex, information, ideas and concepts w/kaona	Expert story telling with audience participation, extensive body language, frequent kaona and poetic references	Read and comprehend complex texts, without markers, no mistakes, or effort

8. Knowledge and Practice of Traditional Protocol

Quantifying a speaker's knowledge and practice of traditional Hawaiian protocol is one of the aspects that makes ANA 'ŌLELO a uniquely Indigenous proficiency scale. Moreover, while our research team highly suggests that this assessment is integrated into the larger language proficiency profile, technically, this category can be used as a stand-alone measure to quantify an individual's ability to participate in Hawaiian protocol, a practice continuously increasing and re-establishing itself throughout the islands. In fact, being able to verify that one is able to engage in Hawaiian protocol may already have appeal for some employers and organizations, who have made a commitment to perpetuating this very important cultural practice of our Hawaiian ancestors.

Since the beginning of time, protocol has connected us with our ancestors, the spiritual world, as well as the environment. In fact, protocol is synonymous with Hawaiian spiritual practices, traditional rituals and ceremonies. It also guides our behavior in respect to how we interact with others and factors prominently into daily activities, including our past times, in fact into pretty much everything we do. Based on these premises, the research team decided to quantify three aspects, knowledge of protocol, understanding of protocol and practice of protocol. Collectively these three categories quantify a learner's Hawaiian protocol proficiency and present a valid assessment of an individual's understanding and practice of Hawaiian protocol.

1. Knowledge of Protocol. This category measures the number of protocol chants/prayers an individual is able to recite and/or chant without mistakes.

Level	0	1	2	3	4	5
# of Chants/ Prayers known	<2	2+	5+	20+	40+ including some ad-lib	Ad-lib

2. Understanding of Protocol. This category quantifies an individual's ability to explain the content of the chants/prayers he/she is able to recite, as well as the purpose and components of specific protocols.

Level	Knowledge of protocol
0	No knowledge
1	Mostly non-verbal participation, very limited understanding of protocol and chants
2	Limited participation in well-known chants, able to understand general gist of chants and protocol
3	Able to understand gist of commonly known chants and prayers, as well as gist of customary protocol

Level	Knowledge of protocol
4	Able to explain general content of the chants/prayers he/she is able to recite, as well as the purpose and components of specific protocols. Able to lead protocol and create spontaneous prayers
5	Able to lead protocol and explain specific content of chants/prayers and create spontaneous prayers and chants using high level poetry and kaona

Practice of protocol: This category indicates how often an individual participates in real-world protocol and how much it is part of his/her way of life.

Level	Frequency of engagement	Type of engagement
0	No engagement	No engagement
1	Rarely	Rare engagement, mostly as quiet, non-active participant
2	Once in a while	Occasional, sporadic engagement, atypical of usual behavior
3	Regularly	Purposeful engagement as part of specific practice of culture, ex: protocol for gathering greenery or food, or before engaging in fishing, hula (dance), surfing, meeting, eating, etc.
4	Consistently	Daily engagement in protocol, ex: at start of day, and before most activities
5	Continuously	Every day, all the time. Protocol and ceremony are a vital component of daily life

As we implement ANA ʻŌLELO and create certificates and badges tied to specific Hawaiian language proficiencies, and as the number and proficiency levels of HAL speakers increases, we anticipate adjustments and modifications to ANA ʻŌLELO, specifically increasing the numbers of vocabulary, songs, chants and proverbs an individual must know to be at a certain proficiency level. There has also already been a request to create additional categories, similar to the protocol category, which integrate language and cultural practices. In addition, the Kū-A-Kanaka research team is already working on creating categories that measure specific Hawaiian language abilities, but do not follow the six-level pattern. One of these is the ability to compose Hawaiian poetry, known as haku mele in Hawaiian and considered as something done at the most significant and lofty level of Hawaiian language. Haku mele requires an in-depth understanding and knowledge of kaona, or hidden and multiple meaning, and concealed references characteristic of Hawaiian poetry. This means that a HAL speaker must be at least a high 4 or Level 5 proficiency, and a specific training in Hawaiian poetry, to be considered a proficient haku mele.

9. Conclusion

As mentioned in the beginning of this article, ANA ʻŌLELO was designed as a Hawaiian language proficiency tool by Hawaiians, for Hawaiians, specifically addressing Hawaiian preferences, propensities and realities and measuring not only language, but also basic Hawaiian cultural skills like protocol, intricately tied to traditional and modern Hawaiian language use. While it is obvious to ascertain the use of the scale for Native Hawaiians, one wonders what others, particularly other Indigenous peoples involved in native language revitalization, can learn from this language proficiency scale.

For one, it is that as Indigenous peoples we cannot simply rely on the use of existing Western language proficiency concepts and scales to measure the native language proficiencies of our people. Rather we must create our own measurement tools, based on our values, our ways, and our priorities. Moreover, ANA ʻŌLELO validates that Native peoples can design our own, highly useful and relevant language tools, with or without the help of western linguists, using our own Indigenous research methodologies.

ANA ʻŌLELO provides a template of what an Indigenous language proficiency scale can look like and what it can focus on, with the understanding that this scale can be adapted as necessary for learners and teachers of other Indigenous languages, or simply used as a start-up point for Indigenous communities and tribes around the world to develop their own proficiency scales that

meet their current language realities and measure the things important to them at this point in time. Ultimately, the author and the ANA ʻŌLELO research team highly suggest that Indigenous peoples, sharing the same language, create informal research teams to discuss what types of language proficiency tools will advance the revitalization of their language into the future and then set out to collaboratively create these tools based on their preferences and values.

ʻA'ohe pau ka ʻike i ka hālau hoʻokahi, is an ancient Hawaiian proverb, which reminds us that not all knowledge comes from one source. This is also true for the development of native language tools, such as ANA ʻŌLELO. So, while the author and the Kū-A-Kanaka research team have worked hard to develop this scale, we are also cognizant of the value of other, different assessments. As Hawaiian language enthusiasts and supporters of fellow Indigenous language revitalization movements around the world, Kū-A-Kanaka LLC (www.kuakanaka.com) is excited to share ANA ʻŌLELO with Native peoples interested in measuring Indigenous language proficiencies, and collaborate, assist and consult with Indigenous peoples throughout the world, as we collectively develop culturally-congruent language assessment tools that advance the revitalization of native languages worldwide and contribute to the normalization of native languages among native peoples. E ola mau ka ʻōlelo Hawaiʻi, may the Hawaiian language—and all Indigenous languages—live forever!

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