

2011 SENATE APPROPRIATIONS

SB 2339

2011 SENATE STANDING COMMITTEE MINUTES

Senate Appropriations Committee
Harvest Room, State Capitol

SB 2339
02-02-2011
Job # 13833

Conference Committee

Committee Clerk Signature

Alice DeLger

Explanation or reason for introduction of bill/resolution:

Relating to the preservation of American Indian languages, and to provide an appropriation.

Minutes:

See attached testimony.

Chairman Holmberg called the committee to order on Tuesday, February 2, 2011 at 8:30 am in reference to SB 2339. Roll call was taken. All committee members were present except Senator Robinson. Joe Morrissette, OMB and Roxanne Woeste, Legislative Council.

Senator Ryan Taylor, District 7, prime sponsor of 2339 introduced the bill to the committee. The appropriation is \$150,000 and goes through the Indian Affairs Commission. We have languages that are disappearing. If we let the elders pass on without getting that to the people, we will lose something. It can't be replaced. We all come from our own culture, your own pride and esteem. It is no different wearing boots and a hat, that is who you are, it won't bother you, it's your heritage. For children on our reservation, anything we can do to build their self confidence. I will take a couple minutes, Mari Rasmussen, district 35 currently working at George Washington University. I will provide her testimony attached # 1 in support of SB 2339.

Scott Davis, Director of Indian Affairs, testified in favor of SB 2339. It has been a challenge to get everybody on board regarding this bill. The challenge to that was the three one match, a challenge for a lot of tribes, for any tribe they would have to come up with \$54,000 to spend \$18,000. The only one I found throughout ND was Standing Rock, from the ARRA funds. There are 20 episodes of this project, and a voice over of the cartoon. This is how I will learn the Lakota sign, because I am Chippewa too, a lot of colleges out there; I think this bill would give a good kick start where the projects should be. You all come from various backgrounds, our language and customs are dear to us, and we as North Dakotans try to hang on to that. I am always curious, like low German and high German. I think that our ethnicity is a strength. We pride ourselves where we come from and the land, this bill will ensure some of our heritage and legacy. I'm very encouraged and excited to be a part of this. I do also have testimony from the president of Turtle Mountain and from their college too. Attachment #2

Senator Erbele: How many languages' are represented in the state of North Dakota and is there writing developed in written form? I also have a question about the makeup of the board, if the presidents of tribal colleges are to select the board members are all languages represented?

Scott Davis, Director of Indian Affairs: It's my understanding that there are 7 distinct languages in North Dakota, Native American languages.

Senator Marcellais: I'm here to provide you with testimony in support of SB 2339. Testimony attached # 3. He added that there are 35,000 members; a lot of members do not live on the reservation, but all over the US, and there are two languages for Turtle Mountain. They already established a dictionary so it is one of the college classes that are offered at this time.

Senator Christmann: A broad question about saving all these languages, we cherish what we want to save, but I think of the German language which is my background. From west of the river one of my uncles married a German lady years ago from the west and I remember my dad talking about how they couldn't understand one another. They were both German but it was so different it might as well been a foreign language. There are numerous different ways of speaking German, and those people barely understand each other if at all. Do we make an effort to save each one of those, and literally save 100's of languages?

Senator Marcellais: When I began learning the Michiff language, part Cree and French, we started speaking native language, we couldn't understand them, but I can speak a little of the language.

Chairman Holmberg: Senator Christmann mentions the German heritage, when I took a class on Norwegian, we had older people that came in, who knew Norwegian, and they could barely speak and the instructors comment was "you are speaking the Norwegian of 1880, and our language has changed a great deal over the last 100 and some years".

Delilah Yellow Bird testified in favor of SB 2339 and testimony attached # 4. She teaches the Arikara language at the While Shield School. We have developed materials. We have a written system that was developed by the churches by Dr. Wriggs, we have used some of those symbols for our writing system. This bill would provide opportunities for teachers to receive training that would support rather than set aside the language and culture of the student. It costs a lot of money and took a lot of time, and I would like to see an increase in appropriation.

Vice Chairman Bowman: What has happened to the parents of these kids that they haven't taught these children? It seems the parents do not know the language.

Delilah Yellow Bird: My parents taught Arikara. I look back at the history, they were flooded out, they came up and I think they, just trying to survive was one of the things there were trying to do and I don't know if learning English just made things happen faster in getting their needs met, but we weren't taught that. I think at the time they also felt that they would be more successful and so for that it wasn't passed on.

Chairman Holmberg: I can underscore what you said, my father and grandparents, weren't allowed to speak their Norwegian so they lost it too.

Senator Wardner: What language do you teach at White Shield?

Delilah Yellow Bird: The Arikaara language, that is what they learn, it is a graduation requirement in our school. I think in Mandaree, they need to have Hitatsa for the requirement.

Jesse Taken Alive: Tribal Government at Standing Rock for 20 years. He spoke in Indian language. It is important for me to introduce myself that way; it was how I was brought up. There was a colonization process that took place, about 100 years ago, and forbid us to speak our language in schools and on reservations. We are fortunate on Standing Rock to put a lot of resources toward the language revitalization. It's very important to us. We are very fortunate to have an emphasis on language revitalization. If we lose our language, there is no place else for us to go to learn or relearn that language. Fortunately for those of you that come from different heritages, if you lose your German language naturally you can go and relearn it. Likewise I want to say, in our language we say, what comes out of our mouth is sacred, talking about truths, think about what you say. You can always say you're sorry, but you want to tell the truth. It's educational, we are fortunate to establish an eminent process. Likewise, not only for education, it's very helpful for us for the challenges with our young people, we see not only that, hear not only that, but we feel the hope, it helps with the healing process. If you have a language that is spiritual and coming back, we can partner with this bill. You are partners with us, North Dakota heritage. When we talk about our language, when I interpret it, what I shared with you, I had to say it backwards. That's presents some interesting dynamics, that is what the decolonization process is precisely about. There is the hope that it is ok to be a Native American today. I thought when I was younger, in the 1900s, you could wear your name tag, and our last names have a wonderful beautiful history to it. It's all for the children and how they are going to benefit. We have progressed to the point where we have it on a font in our computer systems. There are 6 different ways to say Dakota/Lakota. The Great Sioux Nation is leaders to revitalizing our language. I have some young ladies who work daily with this, all tribal members from Standing Rock.

Chairman Holmberg: Did you sign in? If you support the bill you can sign in and be on record. Let's hear from a couple of other folks.

Cristina Conceicao Larson: Testimony attached # 5. It is important to preserve Native American languages therefore we need to do all we can to make it happen. I believe this is our responsibility.

Chairman Holmberg: The bill will be turned over to DPI, Chairman Holmberg, Senator Wardner and Senator O'Connell are the subcommittee members.

Tipiziwin Young: Attached testimony #6. The survival of the Lakota and Dakota language is at its most critical point. It is "do or die" time for our Lakota and Dakota language on Standing Rock.

Sunshine Carlow: Attached testimony #7. The Native languages of our state are a rich part of North Dakota history. These are the languages that have echoed across the North Dakota landscapes for thousands of years.

Senator Warner: I have 2 questions. How do you develop the processes for inventing new words within traditional historic languages? Is there some sort of systematic look at other languages which have fonts, computer fonts, to see if there are similarities? I've been told that Arikara has some sounds in common with German. Can you find other world languages which have fonts that you could use as the basis for developing advanced technologies in native languages?

Sunshine Carlow: There are some that have been developed, similar to the Hawaiians who have success with their revitalization efforts that have a really strong language themselves. It is proven that in order for revitalization to be successful it has to be useful in our everyday lives. Each tribe could go in their own direction to create new words. We are keeping up with the times, updating our dictionaries. Orthographies, there are technologies that you can implement, sounds I guess, and tribes can develop their own diacritics. I'm not sure which tribes have type able font, but we do have Lakota and Dakota that we are able to type. It is quite easy, the technology is out there, it's having the research and know how. It would be under \$10,000 likely to develop an orthography that could be turned into a computer font for the tribe. It is the states responsibility to support and supplement what we are already doing. It is an obligation; when you break it down to 7 different tribes; we are not asking you to fund everything.

Senator Warner: Most European Jews spoke Yiddish or German or something. They had to reinvent Hebrew and find new words. It's a viable language now.

Written testimony was submitted by Cory Spotted Bear and Martha Birdbear whom did not get the opportunity to speak due to time. Attachments # 8 and #9.

The hearing was closed on SB 2339.

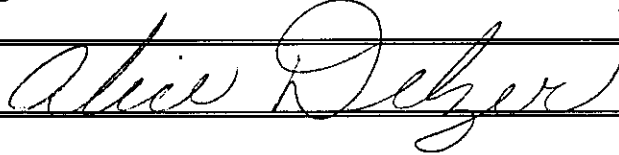
2011 SENATE STANDING COMMITTEE MINUTES

Senate Appropriations Committee
Harvest Room, State Capitol

SB 2339
02-16-2011
Job # 14634 (Meter 3.10)

Conference Committee

Committee Clerk Signature



Explanation or reason for introduction of bill/resolution:

A BILL for American Indian Languages.

Minutes:

You may make reference to "attached testimony."

Chairman Holmberg opened hearing on SB 2339. All committee members were present except V. Chair Grindberg. Tammy R. Dolan, OMB and Brady Larson, Legislative Council were also present. This is Senator Taylor's Bill. This was money to the preservation of the American Indian Languages. Do we have a motion on SB 2339.

Senator Christmann moved Do Not Pass. Seconded by V. Chair Bowman.

Chairman Holmberg: We had good testimony on this Bill. Would you call the roll on a **DO NOT PASS ON 2339. A Roll Call vote was taken. Yea: 9 Nay: 3 Absent 1.**

Chairman Holmberg The motion carried. I will carry the Bill.

There are two other Bills passed out of committee on this job. They are SB 2130 and B 2228. Also discussion regarding SB 2132 was held with V. Chair Bowman sharing information regarding SB 2132.

The hearing was closed on SB 2339. (Meter 4.52)

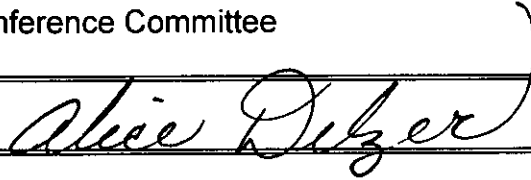
2011 SENATE STANDING COMMITTEE MINUTES

Senate Appropriations Committee
Harvest Room, State Capitol

SB 2339
02-21-2011
Job #14779

Conference Committee

Committee Clerk Signature



Explanation or reason for introduction of bill/resolution:

Preservation of American Indian Languages (Discussion only)

Minutes:

You may make reference to "attached testimony."

Chairman Holmberg had opened the hearing on SB 2355, recovery of flared gas and captured gas exemption. Before he started the hearing on that bill he made reference to SB 2339, relating to the preservation of American Indian languages. He stated that when he carried the bill earlier that day on the floor he had information provided to him that stated that not a penny of that money that was appropriated had ever been asked for. It's still sitting there – the \$18,000.00. He just wanted to inform the committee regarding this information. The discussion on SB 2339 was closed.

Date: 2-16-11
Roll Call Vote # 1

2011 SENATE STANDING COMMITTEE ROLL CALL VOTES
BILL/RESOLUTION NO. 2339

Senate _____ Appropriation _____ Committee

Check here for Conference Committee

Legislative Council Amendment Number _____

Action Taken: Do Pass Do Not Pass Amended Adopt Amendment
 Rerefer to Appropriations Reconsider

Motion Made By Christman Seconded By Bowman

Senators	Yes	No	Senators	Yes	No
Chairman Holmberg	✓		Senator Warner		✓
Senator Bowman	✓		Senator O'Connell		✓
Senator Grindberg	a		Senator Robinson		✓
Senator Christmann	✓				
Senator Wardner	✓				
Senator Kilzer	✓				
Senator Fischer	✓				
Senator Krebsbach	✓				
Senator Erbele	✓				
Senator Wanzek	✓				

Total (Yes) 9 No 3

Absent 1

Floor Assignment Holmberg

If the vote is on an amendment, briefly indicate intent:

REPORT OF STANDING COMMITTEE

SB 2339: Appropriations Committee (Sen. Holmberg, Chairman) recommends DO NOT PASS (9 YEAS, 3 NAYS, 1 ABSENT AND NOT VOTING). SB 2339 was placed on the Eleventh order on the calendar.

2011 TESTIMONY

SB 2339



THE GEORGE
WASHINGTON
UNIVERSITY
WASHINGTON, DC

NATIONAL CLEARINGHOUSE FOR ENGLISH LANGUAGE ACQUISITION &
LANGUAGE INSTRUCTION EDUCATIONAL PROGRAMS (NCELA)

Testimony on SB 2339
Wednesday, February 2, 2011
Mari B. Rasmussen, Ph.D.
MariBRasmussen@gmail.com
701-220-2086

Chairman Holmberg and Members of the Committee:

My name is Mari Rasmussen and I am a resident of District 35 in Bismarck. I am currently working at the National Clearinghouse for English Language Acquisition at the George Washington University in Washington, DC. I have a Ph.D. in Teaching and Learning from the University of North Dakota and I have over 30 years of experience in education. The majority of my educational experience has been in North Dakota, working with multicultural student programs.

I wish to submit testimony in support of Senate Bill No. 2339, relating to the preservation of American Indian languages. This bill, and the necessary appropriation, is a crucial step in the state taking a leadership role in successful educational programs for North Dakota children and youth. Educational research has demonstrated the effectiveness of incorporating language and culture into the curriculum for American Indian students.

Research has showing that, contrary to popular viewpoint, children's time in the classroom developing proficiency in their heritage has a positive impact on their English language skills and academic achievement. I saw these positive results of American Indian language and cultural education programs on the children, the home and the community in my years working in classrooms on Standing Rock Reservation, along with my work with school districts across the state at the Department of Public Instruction. This past fall I visited Hawaii and saw the successful implementation of the Hawaiian culture and language into pre-school programs in that state. Children who began their educational careers in these "language nests" and continued to be educated in Hawaiian, along with English, have surpassed their peers in academic achievement.

Right now, North Dakota currently has a wonderful opportunity to become a flagship state in the nation for education. Yet, many of our schools with high American Indian enrollments lag in academic achievement. Our neighboring states have appropriated significant sums of state funding for educational programs that address the language and culture of their first citizens. Montana has seen a great deal of success and national attention, with their program, "Indian Education for All".

I only have a couple concerns with the language and appropriation of the bill. It is essential that committee membership and implementation of the American Indian language preservation programs includes the voice of the

language teachers in the schools who have the expertise, knowledge and skills to appropriately implement the program and disseminate the finding. I would also urge you to consider increasing the appropriate since \$150,000 is minimal.

Chairman Holmberg and members of the committee, thank you for this opportunity to address you and support you in your work for the state of North Dakota. Senate Bill No. 2339 has the potential of assisting other efforts in the state to improve the academic achievement of American Indian students, affirm the rich heritage of our North Dakota Indian tribes and give the state national recognition for innovation in education. I urge you to pass Senate Bill 2339.

Thank you.

[Faint handwritten signature]

February 1, 2011

The Honorable Ray Holmberg, State Senate
Chair of the Appropriations Committee
600 East Boulevard 1st Floor Judicial Wing
Bismarck, ND 585505-0300

Dear Senator Holmberg:

We are writing in response to an e-mail relating to the language preservation SB2339. The Turtle Mountain Band of Chippewa (TMBC) has a very complex diversity of languages. We have two indigenous languages which are the Ojibwa, the traditional language of the Anishinabe people. Spoken by a small group of traditional people, this language was used primarily in ceremonies or prayer. A very small number of people have knowledge of the language but could not converse with it. Concerned that the Ojibwa language was being lost, the Turtle Mountain Community College began language classes including one immersion camp in the summer as part of the classes that were being taught. As a result of these efforts, more people gained skills in the Ojibwa language.

The second language, Michif, is a mixed language based on French, Cree and Ojibwa. With the high degree of interaction with the French people through the fur trade and later the Catholic Church, this language is believed to have been developed for communication with the French. In the early 70's, it was the dominant native language and was spoken by most of the adult population. Over time usage decreased and currently a minimal number of individuals are fluent in the language.

The community's perception and informal assessments indicated that adults over 40 years old spoke the Michif language. In the intervening years, the usage of this language has declined, due to deaths and lack of new and younger speakers to the point it is in danger of extinction.

As a tribe we need to focus and are determined to revitalize our indigenous languages. The Turtle Mountain Community College has a project for the Ojibwa and Mitchif languages with the Administration for Native American funding we received. The funding will end September 29, 2011. We have two(2) Objectives: 1) By the end of the project, the TMCC will provide an opportunity for Native language speakers to participate in our project by identifying fluent speakers and attaining participation by at least 50% in the planning for the language preservation program. 2) At least 40% of the identified fluent language speakers will participate in the oral documentation component with a minimum of 24 hours of documentation per speaker per year.

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This project brings together elders, young adults and children in an effort to preserve not just a language, but for our people who see in their language the foundation of their own survival.

We (TMCC) have created partnerships with all of the area schools. We currently have a copy of the Culture and Language Curriculum K-12 for the Turtle Mountain Schools which was updated summer of 2010. The Ojibwa school grades 1-8 have passed a resolution to make language and culture a priority in their school. On Saturday, January 29th the Board of Directors from our TMCC passed a motion to request that the Turtle Mountain Band of Chippewa Council address the Turtle Mountain's language and culture from pre-school to higher education.

We are requesting \$50,000 including dollar for dollar in kind match using salary, office space, travel. This money will be used wisely and enable us to continue our language and culture project.

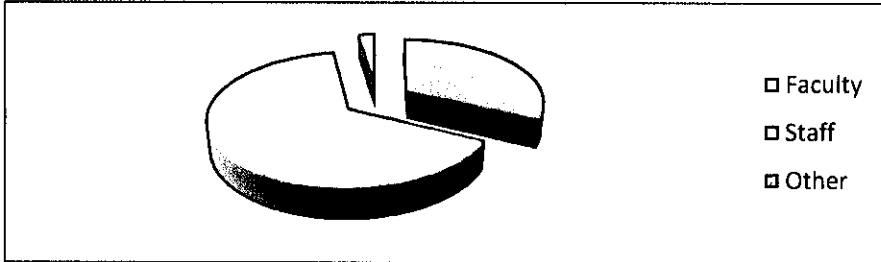
With the monies we are asking for, we will use to buy software, books, supplies and have retreats for elders, young adults, and children. There are many books we need however cannot purchase because of the cost and quantity we need. Our projects overall objectives are preserving the Ojibwa and Mitchif languages, teaching the languages to future generations and expanding the languages to meet the challenges of the twenty-first century.

It is with great pride that the state of North Dakota recognizes the dire need for funding for our language and culture among the tribes in North Dakota. Only with our continued unity can we all feel the sense of pride due to all that reside in the great state of North Dakota.

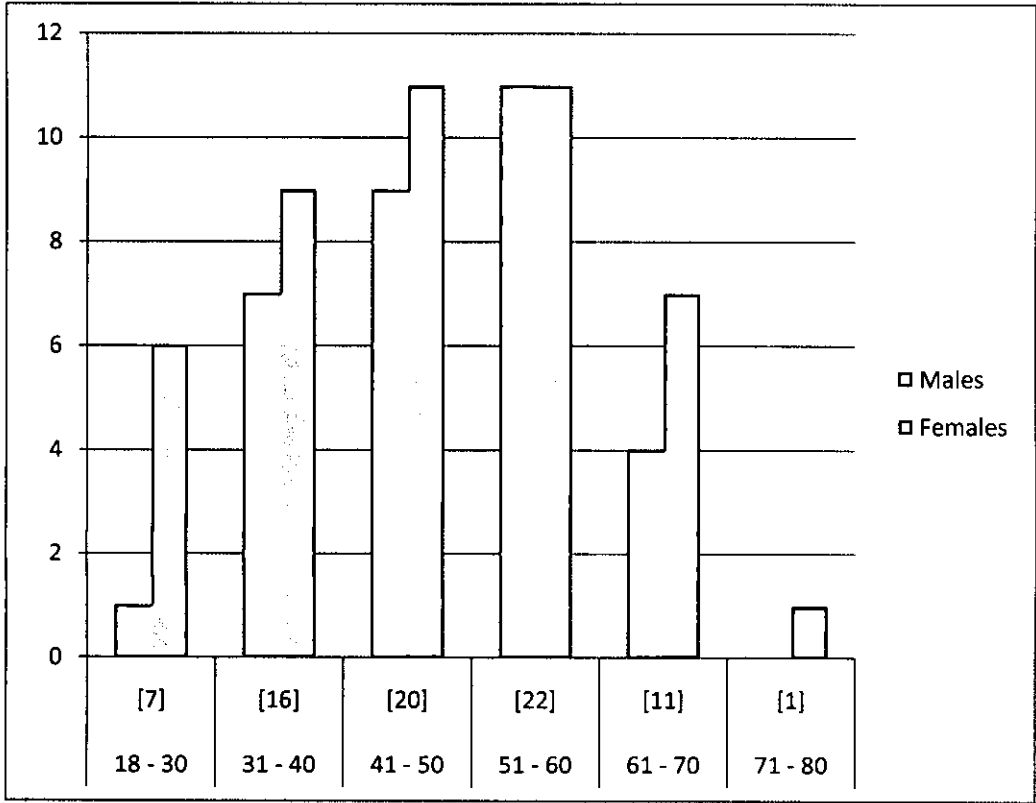
Sincerely,

Dr. Jim Davis, President
Turtle Mountain Community College

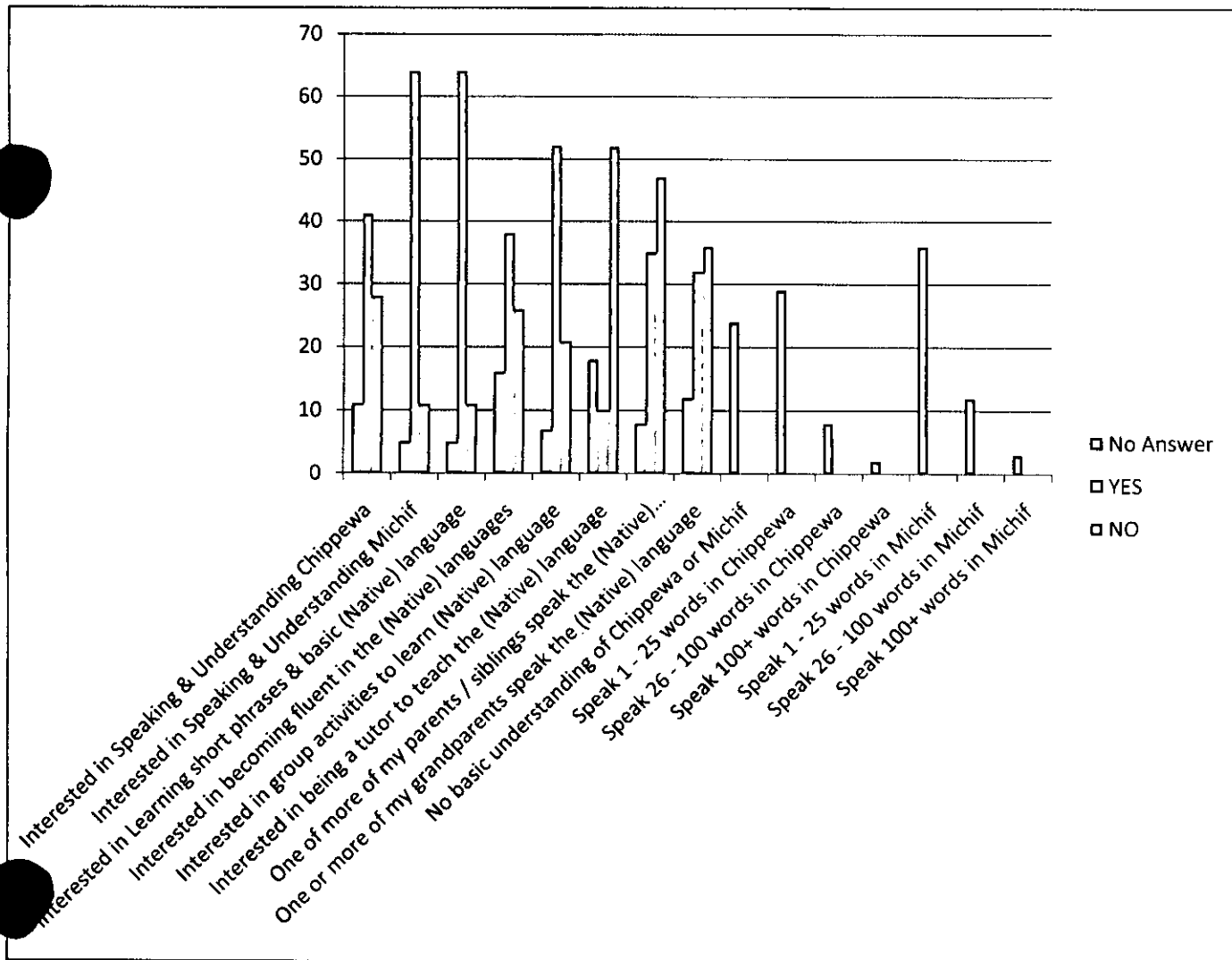
Faculty	26
Staff	53
Other	2

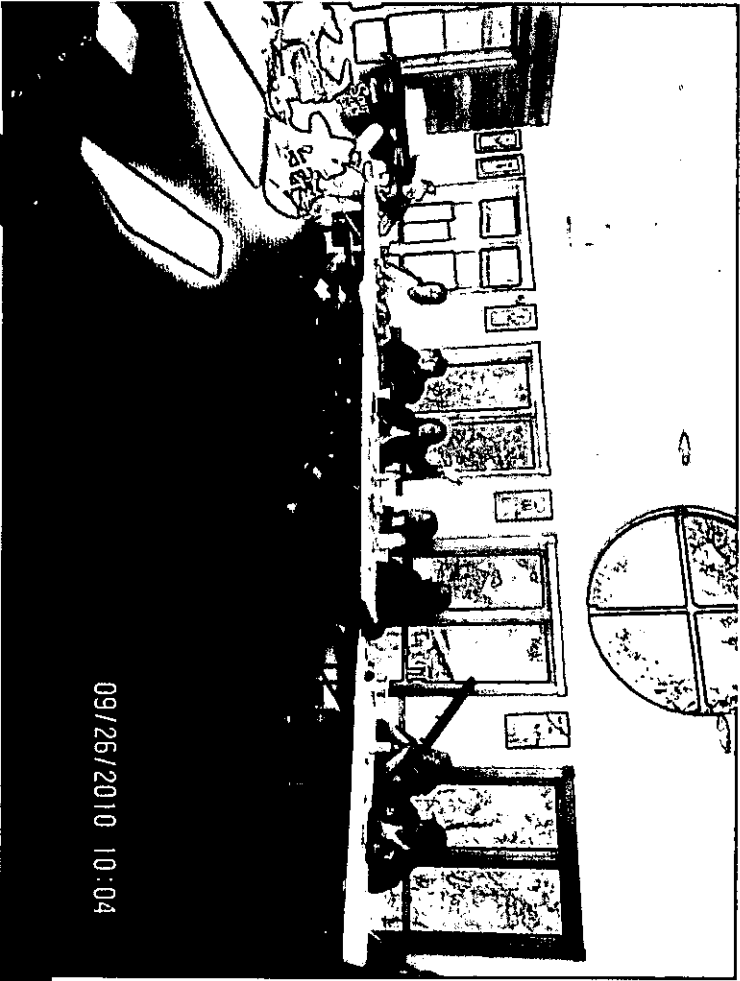


Age	18 - 30	31 - 40	41 - 50	51 - 60	61 - 70	71 - 80
	[7]	[16]	[20]	[22]	[11]	[1]
Males	1	7	9	11	4	0
Females	6	9	11	11	7	1



	No Answer	YES	NO
Interested in Speaking & Understanding Chippewa	11	41	28
Interested in Speaking & Understanding Michif	5	64	11
Interested in Learning short phrases & basic (Native) language	5	64	11
Interested in becoming fluent in the (Native) languages	16	38	26
Interested in group activities to learn (Native) language	7	52	21
Interested in being a tutor to teach the (Native) language	18	10	52
One of more of my parents / siblings speak the (Native) language	8	35	47
One or more of my grandparents speak the (Native) language	12	32	36
No basic understanding of Chippewa or Michif	24		
Speak 1 - 25 words in Chippewa	29		
Speak 26 - 100 words in Chippewa	8		
Speak 100+ words in Chippewa	2		
Speak 1 - 25 words in Michif	36		
Speak 26 - 100 words in Michif	12		
Speak 100+ words in Michif	3		





**Testimony on Senate Bill No. 2339
Appropriations Committee
Senator Holmberg, Chairman
February 2, 2011**

Chairman Holmberg, members of the Appropriations Committee, for the record my name is Richard Marcellais, Senator from District 9, of Belcourt I am here today to provide you with testimony on Senate Bill 2339 relating to the preservation of American Indian languages.

This bill will assist with the preservation and revitalization of Native American languages.

On the Turtle Mountain reservation, there are two languages with their roots in indigenous languages – Ojibwa, is a traditional language of the Anishinabe people. Michif is a mixed language based on French, Cree and Ojibwa.

Five years ago there were 31 fluent Ojibwa speakers and of these speakers, majority being between the ages of 56 to 70 years of age. Since then we have had 18 more speakers have been added to the list with another 40 identifying themselves as semi-fluent. Michif, was spoken by almost all adults 40 years and over. Today, the college has identified 98 michif speakers. Of these, 82 are between the ages 56-70; and 16 are 36-55. There are no younger fluent speakers. Michif has moved from a commonly used language to one at risk with only about 1% of the reservation population speaking it and almost half of speakers being 70 years of age.

There is a critical need to document, preserve and transmit the languages of the Turtle Mountains before they are lost. Language is like the air within, around, and among us. Sacred

Voices in the Air, reflects this. There is a sense of urgency in knowing that the voices of the languages are being stilled by death. With each passing year, the presence of the voices in the winds fades. It must be recaptured before it becomes an indistinct murmur.

Thank you very much for the opportunity to appear in support of Senate Bill # 2339. If there are any questions I will try and answer them.

Testimony on SB 2339

Wednesday, February 2, 2011

Delilah Yellow Bird, sahnish Language Teacher

White Shield School District #86

Delilah.Yellowbird@sendit.nodak.edu

701-743-4359

Chairman Holmberg and Members of the Committee:

My name is Delilah Yellow Bird. I am an enrolled member of the Arikara tribe and am the Arikara language teacher at the White Shield School. I have worked with the Arikara language program at the school beginning in 1975 under Title VII as a secretary/teacher aide.

I wish to submit testimony in support of Senate Bill No. 2339, relating to the preservation of American Indian language. This bill will encourage students to stay in school, build a strong positive identity, plus it tells them that their language and culture are assets.

On Monday, I told my students that I would be coming here to give testimony about the importance of learning Arikara and asked them what I should tell our senators and legislators. Some of the second grade responses were "so when we grow up we will be Indians", "it helps us to be nice", and "so we can share the language". The third and fifth graders felt it was important to

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keep their ancestry going, that it shows respect to the tribe and relatives, and it is important to the future of the tribe.

It is so important to our youth and their identity. Former students of mine come back and will tell me what they still remember about sahnish class and what more they have learned. Learning the language of the people helps with a sense of belonging and builds mastery.

Students at the White Shield School are not allotted enough time to become fluent speakers of the language. If students were to have perfect attendance from kindergarten to the ninth grade and there were no holidays, early outs, etc. they would have received five hundred and seventy hours of sahnish instruction or twenty four days. In the past ten years or so teachers have not received training on how to reach and teach American Indian students, so reinforcement of the language and culture is not provided in the regular classroom setting. Students do not see their language, culture, or history being acknowledged too often in their classroom until they come to my classroom or if there is an "Indian" related event. This bill would provide opportunities for teachers to receive training that would support rather than set aside the language and culture of the student. This training could be on cooperative, holistic, interactive, bilingual strategies that have shown to be effective methods in teaching American Indian students. This would encourage students to become teachers as well.

Students do not see very much of their culture acknowledge in the classroom textbooks. Materials and curriculum need to be developed for both the language teachers and the regular classroom teachers. Training in material and curriculum development needs to be provided to them as well. This training must to be ongoing.

It is good that the state of North Dakota is joining in with what other states are doing for the American Indian students. This bill will be helpful in getting some needs met. I would like to recommend that the appropriation be increased and that a licensed teacher(s) be added to the committee.

Thank you.

Michelle Yellow Bird

Testimony for SB 2339
Language Preservation Bill
Senate Appropriations Committee
Sen. Ray Holmberg, Chairman

Chairman Holmberg and members of the Senate Appropriations Committee, my name is Cristina Conceicao Larson. I am here today to testify in support of SB 2339.

I am Brazilian and have lived here for 9 years. I am the founder and Executive Director of the Dakota Language Institute, a non-profit organization that is located in Bismarck. The first language institute of the state. We just started offering classes on January 10, 2011. Our mission is to fulfill the need of teaching foreign languages for people of all ages, starting at 4 years of age and older to assist them in their educational process and also to give them an important key for new careers and business opportunities. We offer Spanish, French, American Sign Language, Chinese, Italian, English as a second language and Lakota.

At this time, we are providing classes for almost all languages mentioned. We are getting ready to start Chinese soon but unfortunately we could not provide Lakota. Not because we did not have the interest, we did. We had 17 adults plus their children which was 7 but for most of them, the cost was the problem. We are charging \$30 for supplies and \$80 per month for two classes a week, one hour each for a period of 3 months, per level.

We had two people that registered but we could not provide the Lakota class because we were not able to pay the instructor and cover some of the expenses with two students.

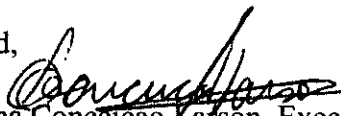
I am in favor of SB 2339 because it will help to supplement the cost for Dakota Language Institute and will help us do our share to preserve Lakota/Dakota language. It will assist Tribes, schools, colleges, communities and Dakota Language Institute in providing materials, language teachers that would help preserve the American Indian languages.

For all the languages that Dakota Language Institute offers I have many people interested in teaching not for Lakota/Dakota because unfortunately, even though we are in ND, there are not many Lakota/Dakota speakers available to teach and pass on their culture because the language is dying.

It is important for the history of ND to preserve Native American languages, therefore, we need to do all we can to make it happen. This is our responsibility.

Thank you for your time.

Signed,


Cristina Conceicao Larson, Executive Director
Dakota Language Institute
513 E. Bismarck Expressway, Suite 25
Bismarck, ND 58504
(701) 850-1501 (office)
(701) 214-1956 cell#

Senate Bill 2339
Testimony provided by Tipiziwin Young
Standing Rock Education Consortium – Language & Culture Committee
Wednesday, February 2, 2011
8:30am
Senate Appropriations Committee

Cante wasteya iyuha na nape ciyuzapi. Tipiziwin Young emacyapi na Inyan Woslata Oyate ematanhan. Akicita Hanska wazyatakiya hel wati ksto. Pabaksa Wiciyena na Bdewakantonwan Dakota nakun Hunkpapa Lakota hemacha. Cinksi wa ye kin Wanapheya eciyapi, na cunksi wa ye kin WanbliKunzawin eciyapi, nakun hoksicala wa ye kin Wigiiyaothi eciyapi ksto.

I greet you and extend my hand to you with a good heart, which is the way of my people. My name is Tipiziwin Young and I am from the Standing Rock Nation. I live north of Fort Yates along the Porcupine Creek. I come from the Cuthead band of the Yanktonais and Bdewakantonwan band of the Dakota and the Hunkpapa band of the Lakota. I am mother to three children, Wanapheya, WanbliKunzawin, and Wigiiyaothi.

Currently I am a member of the Standing Rock Education Consortium's Lakota Language and Culture Revitalization board. The Standing Rock Education Consortium, which is comprised of every single school administration on the reservation, recognizes the need for the revitalization of the Lakota and Dakota language and that through the strengthening of the Lakota and Dakota language and culture, the students of our reservation will be better equipped to reach their full potential. The Lakota and Dakota language has the power to encourage our children to live the best life despite the overwhelming circumstances and challenges on the our reservation.

There was a dark time in Lakota and Dakota history, a time when we were not allowed to speak our language by government policy. It was a time my grandpa told me about when I was a little girl, he said he was forced to eat a five gallon container of peanut butter for speaking Lakota when he was nine years old at Catholic boarding school. My lala, my grandfather, grew up during America's Great Depression and was a decorated Army veteran of World War II. He lived in a time of transition and heartbreak. He always reminded me to be thankful that I did not have to go through what he did.

And I am. I am thankful that I do not live in those times or share those experiences.

There is no government policy to prevent me from learning or speaking my language.

I live in a day and age, where I am free to speak my Lakota and Dakota language in public, where I am free to name my children in our language, and where I can learn the Lakota and Dakota language in an academic arena, should I choose to.

But the time I live in has one frightening component, the survival of the Lakota and Dakota language is at its most critical point. Even our own people underestimate the gravity of where our language now

stands. There are no children fluent speakers, there are some families who are nearing five generations of non-fluency, and our fluent speakers are older and not passing on our language.

It is "do or die" time for our Lakota and Dakota language on Standing Rock. We cannot let that happen, each and every one of us has to take the initiative to learn our language, we cannot let it die and then blame others for not teaching us or our children. The potential and intelligence to relearn our Lakota and Dakota language exists within each and every one of us.

The time is now to reclaim and revitalize the Lakota and Dakota language. There is so much hope that can be shared with our people, especially the youth, who need it the most, through our Lakota words, that make up our Lakota songs and prayers. By appropriating funds to Senate Bill 2339, an avenue of healing and hope, through our language, is presented to the children and people of Standing Rock. Thank you, Pilamaya ye, for allowed me to speak here today.

Senate Bill 2339
Testimony provided by Standing Rock Sioux Tribe
Tribal Department of Education – Language Revitalization Program
Wednesday, February 2, 2011
8:30am
Senate Appropriations Committee

Haŋ Mitákuyepi,

Híŋhaŋni Wáste. Čhaŋtéwašteya iyúha napéčhiyuzapi. Sunshine Carlow English emáčiyapi na Pŋaŋkéska Wakpá Wiŋ Lakŋota emáčiyapi. Húŋkpaŋa na Oglála Lakŋota Wimáyaŋ na Íŋyaŋ Woslál Háŋl él watí. Anpétu kiŋ le anámaŋoptaŋpi čha philámayayapi kštó.

Hello My Relatives,

Good Morning. I shake your hands with a happy heart. In English they call me Sunshine Carlow and in Lakshota they call me Shell River Woman. I am a Húŋkpaŋa and Oglála Lakŋota woman and I live on the Standing Rock Reservation. I thank you all for listening to me today.

I am here today representing the Standing Rock Sioux Tribe – Tribal Department of Education, Language Revitalization Program asking you to appropriate funds to Senate Bill 2339 because there is a need.

The Native languages of our state are a rich part of North Dakota History. These are the languages that have echoed across the North Dakota landscapes for thousands of years. By appropriating funds to SB 2339 you are not only making language revitalization efforts available to the tribal members of our state but to all North Dakotans. There is a need.

Research has shown if a student feels they belong and feels their culture is valued by their school and community they will have success in the classroom. In 2009 the North Dakota Department of Public Instruction reported that our North Dakota Native youth are dropping out of school at a rate of 38% and have a graduation rate of 55% (ND DPI, 2009). There is a need.

It is not that our schools do not try or are not aware of the importance of having culturally relevant and enriching activities at school – however there are strict performance and testing requirements tied to the funding that keeps school doors open. This leaves little time or funds for the development of academic programming that is culturally sensitive or relevant. There is a need.

On Standing Rock, daily there are community members that come into our office suggesting or recommending potential programs and activities to promote and encourage the use and preservation of our Lakŋóta and Dakŋóta languages. There is a want.

There are 7 distinct Languages spoken on the 5 Reservations in the State of North Dakota:

1. Lakhota
2. Dakhota
3. Mandan
4. Hidatsa
5. Arikara
6. Ojibway
7. Cree

Each language is unique and has ties to generations of past. Our tribe is not unique in the incidence of having more than one dialect or language spoken by our tribal members.

Senate Bill 2339 proposes \$150,000 per biennium dedicated to language preservation activities. It further states that “Funded PROGRAMS (the language within the bill does not specify Tribe but program) to receive no more than \$10,000 per biennium. Upon passage SB 2339 will allow programs or schools to access funds from the state through a tribe to put towards language preservation activities. Today we are here to justify that there is a need. What activities you may ask, would be made possible? Why is there a need for state funds and why is it the responsibility of the State of North Dakota to contribute to these efforts?

Examples of Potential Programs/Activities/Initiatives for Native Languages in North Dakota that could be supplemented or funded by Senate Bill 2339.

1. There is a need for language archiving projects for elder speakers –recording video and audio in the target language. Most fluent speakers are 55 years of age and older. On Standing Rock it is almost a weekly occurrence that we lose a fluent speaker.
2. There is a need to create and document new words or variant usage of core words.
3. There is a need to develop materials to encourage and practice the reading and writing of North Dakota’s Native Languages. Research shows that languages that are developed in written form have the strongest chance for survival when on the brink of extinction.
4. There is a need to develop and standardize orthographies for North Dakota’s Native Languages
5. There is a need for young adult/ 2nd Language Learner Programs
6. There is a need to pursue the development of Immersion Pre-Schools
7. There is a need to develop multi-media programs and initiatives to adapt to the ever changing technological world our children and adults are accustomed to.
8. There is a need to create Master – Apprentice language programs – pairing fluent speakers with non-fluent speakers to create more fluent speakers at a rapid rate.
9. There is a need to perform community surveys to gauge the state of each language.
10. There is a need for Radio Programming so our children can hear their languages.
11. There is a need for Public Signage so our children can see their languages.
12. There is a need for Public Service Announcements so we can promote the usage of our languages.

13. There is a need to develop assessment tools so we can gauge our learning and
14. There is a need to develop the fulfillment of the high school foreign language requirements for Native Languages
15. There is a need for Teacher Training – for classroom teachers and language teachers to create, encourage, and increase the opportunities for exposure of Native and non-native students to the native languages of North Dakota
16. There is a need for the creation of teaching materials for classroom use.

These are all potential programs and activities that could be developed for each of the 7 distinct languages of the state of North Dakota. I am certain that each tribe has many of these activities in progress to varying degrees but all could use further development and resources. On Standing Rock we have most but within each initiative is the potential for more.

There are a number of programs and justifications that we can and will give you today. But the bottom line is our language is who we are. It ties us and our children to our past, to the beauty of who we are and we are North Dakotans.

There is love and safety in those words I heard as a child from my grandmothers lips. Ištíma. Tąakoža. Čhépa. Pąásu. These are words that belong to me—that are forever endeared in my heart and make me unique. I want my children to know and love them as I do, to know and love being Lakąóta as I do.

With that I leave you with a quote from - Sakokwenionkwás (Tom Porter), Mohawk Chief

*“The Germans can jump into the melting pot.
The Swedish can jump in the melting pot...
The Czechoslovakians can jump in there.
The Polish can jump in there, too.*

But if some day those different... nationalities... all lose their language as they jump in the melting pot of America, if someday their grandchildren want to learn it, even if they have lost it, the Swedes can go back to Sweden, The Italians can go back to Italy, the Polish can go back to Poland, and they can regain their language that way... but where does the Mohawk go? There is nowhere in the world for other Iroquois to go if they... want again to speak their language.”

Again I thank you for your time and for listening to me today and I pray you will pass Senate Bill 2339.

SBK339
Nu'eta Language Initiative – Narrative

Submitted by Cory Spotted Bear

Tashkaramake'sha. There is one Mandan speaker remaining: Dr. Edwin Benson, Inumak, which means "The Man," and he is nearing 79 winters. Dr. Benson received his honorary doctoral degree from the University of North Dakota last spring. Dr. Benson is the last survivor who learned Mandan as a first language. He is the single remaining fluent speaker. It is my wish that he lives many more healthy years, but the fact is when he leaves this earth all his knowledge of the Mandan language and culture will leave with him. There were once thousands of our Mandan people living along the Missouri River and its tributaries. It has come down to Edwin alone.

I was very fortunate to work with Edwin in a Master/Apprentice type language project funded by an ANA grant written by the Fort Berthold Community College; for two consecutive summers. I was blessed with the opportunity to visit with Edwin at his rural home in Twin Buttes. We would visit about the language, record and document many phrases, words, stories, and songs. I still have those materials that were compiled then and through the support of the TAT have digitized all of them and made them available on audio discs.

After the second summer of working with the language I went to graduate school at the University of Kansas in Lawrence, KS to work on a Master's degree in the Indigenous Nations Studies Program within the Native Language Teaching and Learning track.

For two years I have been working on the Nu'eta Language Initiative. Funded by my own tribe, the Three Affiliated Tribes. I work in Twin Buttes, our south segment where I share an office building with Edwin Benson. Through this initiative I have been able to record over 200 hours of Nu'eta language- words, phrases, songs, stories, skits, cultural teachings, etc... I also have recorded more than 50 hours of video. I am in my third semester of teaching an introductory to Mandan language course for our Fort Berthold Community College and have introduced more than 20 students to the Nu'eta language. I have been able to teach the students how to read and write the language as well. I have developed lesson plans, teaching exercises and worked with other language instructors to produce other learning materials such as dvds, audio discs, and flash cards. I now have the knowledge and resources to develop materials on my own for our tribe.

I have always been encouraged to keep up the efforts in this language endeavor. It can be difficult at times, but no good task was ever completed without a substantial amount of effort. Elders have been supportive and one respect elder strongly encouraged me to: **"Learn it; keep the language going, the language spoken by our great chief, The Four Bears, keep that one going."**

Nu'eta Language Initiative – Budget Summary

Utilities (includes rent, office and cell phone):

\$1,200 - Cell Phone: (figured @ 100/mo.)

\$960 - Office Phone (figured @ 80/mo.)

\$6,000 Office Rent: (figured @ 500/mo. includes electricity and internet connection)

Total Utilities = \$8,160

Travel and Training:

\$4,620 - Travel: \$3,500 (two out of state Indigenous Language Institute trainings- includes airfare, hotel, per diem, transportation and parking) \$1,120 (four trips for language correspondence includes hotel rate and per diem)

Supplies and Materials:

\$6,000 - Supplies, publications, and materials: (Digital field recorder, Mac computer- laptop, printer, ipod and components such as microphone and speakers, backup microphone, cds, dvds, software, jumpdrive, flash (media) card, video camera, digital camera, batteries, extra memory, printing materials, and copy expenses)

Total: \$18,780

Testimony for SB 2339

Language Preservation Bill

Senate Appropriations Committee

Chairman Holmberg and Committee Members

Chairman Holmberg and Members of the Committee:

My name is Martha Birdbear, I am an enrolled member of the Three Affiliated Tribes of the Fort Berthold Reservation. Currently I am teaching grades kindergarten through 12th grade at Mandaree Public School. I wanted to say how important it is to save the language because it gives identity and self-worth to the children. Language preservation is vital to Native American communities, because the language is being lost. Recently three fluent speakers passed away, one of the three speakers was the Hidatsa Language teacher. The future generations will not know their identity without the language and culture that many of these elders are fluent in.

The language preservation bill will help to recruit teachers and speakers who know the language and also get more teachers certified to teach the Hidatsa language. I would like to have the students visit the sacred sites such as the Knife River, earth lodge villages, and places near double-ditch here in Bismarck. The children who experience the culture hands on will feel more involved while learning about the history. The children of the Mandaree Public School do not have access to resources to take them to these sites. It's sad to know that they do not have access to their own cultural background.

I would like to see the Hidatsa language continue onto to the future generations and see my grandchildren speaking the language so that they know where they came from and be proud.

Chairman and members of the Committee, I would like to thank you for giving me the opportunity to speak today.