

1 U.S. DEPARTMENT OF THE INTERIOR

2 BUREAU OF INDIAN AFFAIRS

3
4
5
6 10-Year National Plan on
7 Native Language Revitalization
8
9 Consultation for Tribal Leaders

10
11
12 Wednesday, September 14th, 2022
13 3:00 P.M. to 5:00 P.M. (EST)

14
15
16
17
18 Attended via Zoom Webinar

19
20
21
22 Page 1 - 99

1 C O N S U L T A T I O N A T T E N D E E S

2

3 Bryan Newland

4 Assistant Secretary of Indian Affairs

5 Dmitriy Neezzhoni

6 Daron Carreiro

7 Senior Policy Advisor for Native Affairs

8 Hollie Mackey

9 Executive Director

10 Department of Education

11 Hope LoneTree MacDonald

12 Acting Commissioner and Deputy Commissioner

13 Administrative for Native Affairs

14 Heather Dawn Thompson

15 Director

16 Office of Tribal Relations

17 Office of the Secretary

18 United States Department of Agriculture

19 Bryce in the Woods

20 William Jones

21 Chairman, Lummi Tribe

22

C O N S U L T A T I O N A T T E N D E E S

(continued)

Loni Taylor

Chippewa Cree Tribe

Peter Garcia

Councilman

President of the Board

Board of Education

Ohkay Owingeh, New Mexico

Kimberly Hampton

Board of Directors

Sault Tribe of Chippewa Indians

Sergio Varela

Chairman, Pascua Yaqui

Cree Whelshula

Executive Director

Kua Cnxi, Eastern Washington

Faith Begay-Dominique

Sicangu Lakota, South Dakota

C O N S U L T A T I O N A T T E N D E E S

(continued)

Niiyo Gonzalez

Commissioner of Education

Mille Lacs Band of Ojibwe

Lucy Real Bird

Crow Indian Reservation, Montana

Jaime Arsenault

Tribal Historic Preservation Officer

Steven Arca

Kootenai Tribe

Nathaniel Brown

Navajo Nation Council

Darrick Franklin

Navajo Nation

1 P R O C E E D I N G S

2

3 **BRYAN NEWLAND:** Good afternoon,
4 everybody. My name is Bryan Newland. I have the
5 privilege of serving as Assistant Secretary for
6 Indian Affairs. I come from the Place of the Pike
7 Gnoozhekaaning, which is my homeland at the Bay
8 Mills Indian Community.

9 We are Gnoozhekaaning people, Ojibwe
10 people, and it's my honor and privilege to be here
11 with you all today on this consultation.

12 Before we get into the heart of the
13 matter, I want to make sure that, as always, we
14 start this off in an appropriate way with words of
15 blessing and reflection, and prayer. So, for
16 that, the honor would be our BIE representative,
17 Dmitriy Neezzhoni, to share those words with us.

18 Dmitriy.

19 **DMITRIY NEEZZHONI:** Thank you. Good
20 afternoon, everyone.

21 (WHEREUPON A NATIVE LANGUAGE WAS
22 SPOKEN.)

1 **DMITRIY NEEZZHONI:** Thank you very much.

2 I'll just introduce myself briefly in
3 English. My name is Dmitriy Neezzhoni. I work
4 with the Navajo Region BIA District, and I'm an
5 education specialist for native language, culture,
6 and history, and my klans are I'm a Hamas Hamas
7 Eco Salt (ph.) person, and then my fathers are
8 deer water people. My maternal grandparents are
9 San Juan Bear Tobacco people, and my paternal
10 grandparents are the people of the consilience of
11 Atile (ph.) to introduce and identify myself to
12 you today. Thank you.

13 **BRYAN NEWLAND:** Dmitriy, thank you so
14 much for sharing your time with us today as well.

15 I want to now -- we've got a lot of
16 folks across the Federal Government, which is
17 indicative of the Administration's commitment
18 across the board to the work that we're discussing
19 today. So, I want to make sure you all have a
20 chance to see and hear from the federal records on
21 the line, you know, introduce my friend and our
22 Senior Policy Advisor from the White House

1 Domestic Policy Council, Daron Carreiro.

2 **DARON CARREIRO:** Thank you, Assistant
3 Secretary Newland and --

4 (WHEREUPON A NATIVE LANGUAGE WAS
5 SPOKEN.)

6 **DARON CARREIRO:** Good afternoon. My
7 name is Daron Carreiro. I'm a Chickasaw tribal
8 member and the Senior Policy Advisor for Native
9 Affairs at the White House Domestic Policy
10 Council.

11 It is an honor to be with you today.
12 It's an honor to welcome you here. We're meeting
13 today with tribal leaders about an issue of
14 critical importance, which is native language
15 revitalization. Native languages are a vital part
16 of native culture, but many are threatened or
17 endangered of being lost, and it's been true for a
18 long time.

19 That's one of the reasons why COVID-19
20 was so devastating within tribal communities, with
21 the loss of tribal elders and traditional language
22 speakers, which has only accelerated the loss of

1 languages.

2 Last year when President Biden issued an
3 executive order advancing education equity,
4 excellence, and opportunity for Native Americans,
5 he pledged to expand opportunities for students to
6 learn their native languages. This is remaining a
7 top priority of the Biden/Harris administration.

8 The Administration has furthered that
9 goal through a native language memorandum of the
10 agreement led by the Departments of Education,
11 Health and Human Services, Interior, and
12 Agriculture and supported by many other agencies.
13 They have committed to collaborating on ways to
14 promote and protect native languages. And by the
15 time of this year's Tribal Nation Summit, we're
16 encouraging additional agencies to join in that
17 effort.

18 Native language revitalization has also
19 been a focus of White House and principal travel
20 to Indian Country, including by the First Lady,
21 has been able to get out and see tribal emergent
22 schools in action, and she's commented on how

1 meaningful it was for her to hear tribal members
2 speaking their tribal languages, whether they be
3 elders or children.

4 The importance of this work was recently
5 amplified by leadership of Secretary Haaland and
6 Assistant Secretary Newland in launching the
7 Boarding School Initiative, which I know has
8 already shown the vast efforts that were
9 implemented in this nation in trying to eradicate
10 native languages and culture. But I think against
11 this backdrop of the boarding school era; it's
12 important to also look at and take a moment to
13 reflect o where we are now in this time in
14 history.

15 I think for the first time ever, we have
16 a Native American cabinet secretary for the
17 Department of the Interior. For the first time
18 ever, through the White House Council of Native
19 American Affairs and the Executive Director Morgan
20 Rodman, the council is holding regular informal
21 engagement sessions with tribal leaders on key
22 policy areas.

1 For example, just a few months ago, we
2 had three cabinet secretaries, Haaland, Cardona,
3 and Bacerra, blocked off their entire afternoons
4 for the sole purpose of engaging with tribal
5 leaders on the topic of native languages.

6 So, it really is an extraordinary time,
7 but it's a time for extraordinary opportunity to
8 do something really meaningful in this face, and
9 it's where your input could be really helpful.

10 It's long-term work for sure, but we're
11 so thankful for you all being here today. I'm
12 happy to be a part of today's consultation, and I
13 look forward to listening in. I look forward to
14 seeing how this work progresses as well.

15 So, with that, I'll turn it back over to
16 Assistant Secretary Newland. Thanks.

17 **BRYAN NEWLAND:** Thank you so much. We
18 appreciate you taking your time joining us. We
19 all know how busy you are, what it's like working
20 over at the White House in the Domestic Policy
21 Council. So, your presence here speaks to you the
22 priority of this work.

1 I want to make sure, also, that I extend
2 my gratitude to you joining us from across Indian
3 Country, tribal leaders, educators, language
4 instructors, and others who are making time and
5 taking time out of your busy schedule to join us
6 for this important conversation.

7 Is there -- it has been alluded to
8 language is a critical part of our communities and
9 a way of life as native people, and they are
10 inextricably linked with traditional lifeways for
11 tribal people? That's why it's important that we
12 work to partner with you all on language
13 revitalization, that connection to tribal culture.

14 We know that our federal policies from
15 the earliest days of the United States have led to
16 the loss of native language and native language
17 speakers, particularly policies relating to
18 Federal Indian Boarding Schools allotment and
19 termination.

20 And here at the Department of the
21 Interior, we're working to support native
22 communities as we embark on a new policy era of

1 native language and cultural revitalization.

2 For more than a hundred and fifty years,
3 native languages in the United States have been
4 subjected to suppression and elimination. The
5 Boarding School Initiative that was kicked off by
6 Secretary Haaland found in our report that, among
7 many other disturbing actions, the Federal
8 Boarding School system systematically tried to
9 destroy native languages by renaming children with
10 English names, discouraging, or preventing the use
11 of native languages, many times, oftentimes
12 through physical abuse to impose an
13 ultra-religious and cultural practices.

14 Those wounds have lasted for centuries,
15 and we're not going to erase it with four years of
16 work. This is going to be the work of
17 generations. But it's also our work, those of us
18 who are here today, and together we can begin the
19 process of healing from the legacy of forced
20 assimilation and Federal Indian Boarding Schools
21 and what it's meant for our families and our
22 communities.

1 We know that the preservation and
2 revitalization of our languages is critical for
3 continuing preserving our tribal lifeways. As I
4 mentioned earlier, our language goes to the heart
5 of our culture as tribal people, our traditions,
6 our spiritual practices, and our self-governance.

7 That's why we're working on the
8 development of a ten-year plan to lay out
9 long-term all of Government strategy that works
10 with tribal nations and partners for
11 revitalization, protection, preservation, and
12 reclamation of native languages, and your input is
13 crucial to ensuring that this plan meets the needs
14 of your communities.

15 So again, I want to say --

16 (WHEREUPON A NATIVE LANGUAGE WAS
17 SPOKEN.)

18 **BRYAN NEWLAND:** -- thank you so much for
19 joining us today. As we have this conversation
20 today, I want to encourage and invite you or
21 invite and encourage you to use your language,
22 whether you speak a little or speak a lot. It's

1 welcome here in this Government to Government and
2 Nation to Nation conversation, and we always
3 appreciate you taking the time to share with us.

4 So, I'm going to turn it over now to a
5 colleague from the Department of Education, our
6 Executive Director, Hollie Mackey.

7 **HOLLIE MACKEY:** Thank you so much,
8 Assistant Secretary Newland. I would just like to
9 echo the comments that both Daron and Bryan have,
10 so I just want to let you know that we are in a
11 remarkable time in Indian Country, which is
12 evidenced by the role that was created that I am,
13 again, lucky enough to serve in as Executive
14 Director for the White House Initiative on
15 advancing educational equity, excellence and
16 economic opportunity for Native Americans and
17 strengthening tribal colleges and universities.

18 Today I'll be speaking on behalf of
19 education. Again, Secretary Cardona firmly
20 believes that language is the foundation for
21 tribal nations to operationalize our self-
22 determination and operationalize sovereignty.

1 And we've had the opportunity to hear
2 from him both internally and externally and have
3 his support in all of the work that we're doing in
4 helping work with our partners, with our teachers,
5 with our community members, our parents, and our
6 students to develop a plan that will meet the
7 needs of Indian Country in ways that help them
8 really move forward in the ways that they want to
9 with language revitalization preservation.

10 We have a team here that is working
11 through the Office of Indian Ed to grow, and we
12 have a Deputy Director for the initiative, Jason
13 Cummins (ph.), who has come on board to really dig
14 into this interagency work; this all government
15 approach, and so we have been thrilled with the
16 opportunity to partner with Interior with HHS and
17 with Agriculture to really set about a plan that's
18 going to be impactful for Indian Country that
19 helps us move the needle, and I think as Secretary
20 Newland said, to make sure that this is something
21 that's long term, that it's not going to end at
22 the end of one Administration, that we're thinking

1 about sustainability, we're thinking about funding
2 opportunities, we're thinking about the ways that
3 the Office of Indian Education, in particular, can
4 support the work that we need in the K-12 sector
5 as well as the higher end sector through our
6 tribal colleges and universities.

7 So, on behalf of Secretary Cardona,
8 Joann Barrero (ph.), Jason Cummins, and myself, we
9 are thrilled to engage in this work with you, and
10 we welcome your input at any time in the process.

11 And with that, I will turn it over to
12 Hope LoneTree MacDonald from Health and Human
13 Services.

14 **HOPE LONETREE MACDONALD:** Thank you,
15 Hollie.

16 (WHEREUPON A NATIVE LANGUAGE WAS
17 SPOKEN.)

18 **HOPE LONETREE MACDONALD:** I am very
19 happy and excited to be with you today. I am the
20 Acting Commissioner and Deputy Commissioner at the
21 Administration for Native Americans, and I am
22 Acting Commissioner until our nominee gets

1 confirmed; and I just wanted to just briefly give
2 you an update from ANA, and that is that we have
3 had an unprecedented, as you already know,
4 investment of funding and resources in Indian
5 Country, and this includes funding for native
6 languages. Emergency funding as well during the
7 pandemic, and so we are excited to be a partner
8 with the other agencies on how we really live and
9 continue to help our communities develop programs
10 and to continue and preserve their languages.

11 And so, we know as Native people that
12 our languages are sacred, and we want generations
13 from here on out to really be fluent, but also to
14 make sure that we are preserving our culture that
15 is created through our languages.

16 So, I'm excited to be here with you. We
17 know that COVID has had a horrible impact in our
18 community, and so from the Administration for
19 Native Americans, and we stand with you in
20 remembering those we have who have journeyed on,
21 and we continue to make sure that we carry on
22 their legacy.

1 So, with that, I just wanted to hand it
2 over to my sister, Heather Dawn Thompson, who is
3 an amazing and dynamic leader and an incredible
4 public servant. So, Heather Dawn, I'm handing it
5 over to you.

6 **HEATHER DAWN THOMPSON:** Thank you so
7 much, Hope. It's a pleasure to see everyone.
8 It's my honor to serve as the Director of the
9 Office of Tribal Relations and the Office of the
10 Secretary at the United States Department of
11 Agriculture.

12 (WHEREUPON A NATIVE LANGUAGE WAS
13 SPOKEN.)

14 **HEATHER DAWN THOMPSON:** United States
15 Department of Agriculture is sort of best known
16 for the forest, the U.S. Forest Service here,
17 food, including commodity cheese, and farming.
18 But what a lot of folks don't realize is that much
19 of the tribal college funding actually emanates
20 from our research department over at the United
21 States Department of Agriculture.

22 And so, we take our commitment to the

1 Native languages memorandum and our partnership
2 with the White House, Department of Interior, and
3 the other Federal agencies to you in Indian
4 Country very seriously and have been working very
5 hard to try and increase funding assistance, and
6 empowerment for our tribal colleges, which are
7 really the hub for many of our communities for our
8 native language revitalization efforts.

9 So, I'm honored to be here with you
10 today, and I very much look forward to hearing
11 from our tribal leaders.

12 Back to our host.

13 **BRYAN NEWLAND:** Thank you so much,
14 Heather Dawn. We appreciate having everyone here
15 from across the Federal Government.

16 I also want to take a moment and
17 acknowledge our principal Deputy Assistant
18 Secretary of (unintelligible), who, along with
19 Tracy Goodluck, are really leading our efforts
20 here at the Department of the Interior on our
21 language revitalization and was fresh off the hill
22 at a congressional hearing, so glad to have him

1 with us today.

2 So, we're here for this consultation,
3 and we're about to turn the floor over to you. I
4 just wanted to point back to the August 17th Dear
5 Tribal Leader Letter that we sent out, which
6 contained five different framing questions for
7 this consultation. We always like to make sure
8 that we set the stage for these conversations and
9 elicit information that we think will be helpful
10 to us. We don't want this to be a limit on our
11 conversation, but the August 17th letter, there
12 were five questions, and I'll briefly go through
13 them now.

14 The first question we asked is what
15 existing Federal funding for resources are most
16 helpful to your language programs initiatives or
17 efforts?

18 The second question is, what are the
19 barriers and challenges to native language
20 revitalization and protection?

21 Question number three was, aside from
22 increased Federal funding, what more could the

1 Federal Government do to support language
2 revitalization, reclamation, and protection?

3 The fourth question we asked is, what
4 elements need to be in a national plan for
5 language revitalization?

6 And finally, we have asked, what roles
7 should tribes and others have in the national
8 plan?

9 So, with that, we've got a little over
10 ninety minutes in this consultation. We want to
11 make sure we're hearing from tribes across the
12 country, so I'll do my best to call on folks as
13 they raise their hands. We want to prioritize
14 elected tribal officials first, and then
15 representatives of our tribal organizations,
16 tribal programs, and we'll ask that, given how
17 many folks that are here today, you, please be
18 respectful of others who may want to speak after
19 you, keep your comments succinct. We are
20 accepting written comments as well if you want to
21 expand upon that and get into more detail.

22 And then we'll try to make sure we hear

1 from everybody who wants to speak before coming
2 back and calling on someone a second time.

3 So, with that, when I call upon you,
4 we'll ask that you introduce yourself, your tribal
5 affiliation, and your tribe.

6 I'm first going to go to Bryce, who is
7 from -- maybe from Shine River.

8 **BRYCE IN THE WOODS:**

9 (WHEREUPON A NATIVE LANGUAGE WAS
10 SPOKEN.)

11 **BRYCE IN THE WOODS:** Greetings to
12 everybody. Bryce in the Woods, very near and dear
13 to our language, our elders used to say, who are
14 you --

15 (WHEREUPON A NATIVE LANGUAGE WAS
16 SPOKEN.)

17 **BRYCE IN THE WOODS:** -- and where are
18 you going --

19 (WHEREUPON A NATIVE LANGUAGE WAS
20 SPOKEN.)

21 **BRYCE IN THE WOODS:** And then they were
22 saying that there were two generations and the

1 Korean veterans, you know, some of them are code
2 talkers from our reservations. They use the
3 language, our language, in those critical battles
4 that seen victory.

5 I think it's very important in the
6 culture --

7 (WHEREUPON A NATIVE LANGUAGE WAS
8 SPOKEN.)

9 **BRYCE IN THE WOODS:** -- and our spirit
10 and our thinking, our mind, our willpower, and our
11 physical body and our heart are key in learning
12 our language.

13 I think today there's enough scientific
14 proof that if you target the pregnant women and
15 girls at that early age, the trimester, when they
16 speak and hear Lakota like me when I was born,
17 Lakota was my first language because that's what
18 my mother and father spoke. So, when I was born,
19 I was speaking Lakota and understanding Lakota.
20 That is confirmed, scientifically been proven.

21 I think with the Federal funding and the
22 doors opening up, it's very good now today. But

1 the situation here on the ground is if we had like
2 the USDA involved, you know, regenerative soil
3 practices, like keyword, regenerative spirit,
4 regenerative language, I think they all tie in
5 hand because you learn from the mother,
6 grandmother and Mother Earth, the soil,
7 regenerative soil practices is much needed now
8 today.

9 And then the spirit, you eat that spirit
10 up, you can do anything. A lot of diction with
11 this young age group, twelve, thirteen, fourteen,
12 they're exposed to meds, and different fentanyl
13 and these types of drugs who -- and they're
14 mentioned in the Court, the JDC, a barrier that
15 came down is that a meeting with the juvenile
16 judge and the prosecutor and the superior judge
17 and juvenile parole and the behavior health, elder
18 practitioner, myself and the acting chief of
19 police and the attorney general, we come to an
20 agreement that with this --

21 (WHEREUPON A NATIVE LANGUAGE WAS
22 SPOKEN.)

1 **BRYCE IN THE WOODS:** -- making of
2 spiritual warriors and intervening in the Court
3 system turn to seventeen, eighteen to twenty-four,
4 but using the --

5 (WHEREUPON A NATIVE LANGUAGE WAS
6 SPOKEN.)

7 **BRYCE IN THE WOODS:** You know, there was
8 some got to us to connect us with the Great
9 Spirit, and the direction in Mother Earth that
10 this sacred pipe that was given to us is starting
11 to be forgotten. When you forget something, you
12 also forget your way, your language, all that. So
13 spiritual awakening is critical.

14 I think the incentive -- what type of
15 incentive, especially with what's going on now, we
16 have elders. We came up with the general welfare
17 exclusion order to, you know, not get them to hit
18 them on taxes and stuff so that maybe a food
19 order, a fuel order, especially in today's times
20 that we can get these other men and women that are
21 fluent speakers to participate and give them an
22 incentive. That should be critical.

1 That's just what I want to touch on
2 right now but thank you very much for having this,
3 and we really need to save our languages and do
4 all we can by all means necessary. Thank you.

5 **BRYAN NEWLAND:** Thank you so much.

6 Next, I'm going go to William Jones, and then
7 after William Jones to Loni Taylor.

8 **WILLIAM JONES:** Hello, can you hear me?

9 **BRYAN NEWLAND:** Got you.

10 **WILLIAM JONES:** How you are doing today?
11 Good to see you.

12 **BRYAN NEWLAND:** Same.

13 **WILLIAM JONES:**

14 (WHEREUPON A NATIVE LANGUAGE WAS
15 SPOKEN.)

16 **WILLIAM JONES:** My name is William
17 Jones, Jr. I'm Chairman of the Lummi Tribe. I
18 just wanted to thank you for providing this call
19 for tribes to be heard. I wanted to express how
20 happy we are to the Biden Administration and the
21 Department of Interior are making steps in the
22 right direction to revitalize our sacred

1 languages, and you know, languages kind of give us
2 our identity, and they remind us of who we are as
3 a people.

4 I know, you know, our grandparents sat
5 us down and told us, you know, there's words that
6 sometimes when our grandparents got sent away to
7 the school and stuff, some of them words got lost
8 and for, you know, like our ceremonies, our
9 protocols, the meanings of the words, you know,
10 they don't translate into English words.

11 And so, we were told that, you know, we
12 got to remember what them words are, and we got to
13 share them with our future generations so that
14 it's not -- our history is not lost and our
15 ceremonies, things that are very important to our
16 people. So, this is really important to us, the
17 work that's going on.

18 You know, even when we get our names,
19 our Lummi name, it doesn't just give us an
20 identity of who we are, it tells the whole story,
21 and our people always said that when you tell
22 somebody what your name is, my name is Sohomas

1 (ph.) and you know, our elders, you told the elder
2 what your Indian name was, they knew what you were
3 about, where you can hunt, where you can fish,
4 what your gifts were. They knew everything about
5 you just by you telling them what your name was.

6 So, the words and language have a lot of
7 meaning, different than the English language. And
8 so, it's really important to us that this culture
9 and language needs to be in the forefront of all
10 our education systems. And you know, one of the
11 things that we find here is that we find here is
12 that funding should be made a little bit more
13 regularly available to our education systems and
14 our culture departments that are reviving these
15 languages for us, and research and you know that
16 where these words are, and some are lost because a
17 lot of them, you know, money that's available,
18 it's competitive. You've got to jump through
19 hoops and compete with other people for that same
20 money.

21 But you know, we have an education
22 system set up for teaching our youth and teaching

1 our college level kids or teaching our community
2 members, we have them programs set up in this ten-
3 year plan that should be -- the money should be
4 readily available for them, it shouldn't have to
5 be a competition to, you know, receive the funding
6 for these programs.

7 And so, that's kind of the direction
8 that I'd like to see it go, and it means a lot to
9 us if that could happen. I know my uncle spent
10 his whole life researching words that were lost in
11 our language because so many people came back
12 through that time from not teaching their family
13 the language, and a lot of them older words were
14 lost, the meanings of ceremonies, the meanings of
15 protocols and stuff that you rarely use and so
16 that, you know, when they are banned from using
17 them, there were a lot of words that were not
18 spoken, and they were lost.

19 And so, he spent his life researching a
20 lot of them words and bringing them back to
21 youths, and you know, he wrote a book on it, and
22 so it's like something that's really important to

1 us to remember who we are and our identity.

2 But I appreciate the call and appreciate
3 the effort made to develop, you know, the ten-year
4 national language use. I know and let me hear
5 whether we are going to provide a written comment
6 with a lot more detail, but you know, for today, I
7 just wanted to briefly give everyone a chance to
8 say what they have to say, but I just wanted to
9 share the few words and things that were shared
10 with me by my uncles and elders of our Lummi
11 Nation here.

12 And so, I just wanted to stress -- can't
13 stress enough how important it is to this program
14 to our people. Not just the Lummi but across the
15 nation, all our native people that are in the same
16 boat. You know, they're trying to revitalize
17 their language.

18 So, with that, I just wanted to say --

19 (WHEREUPON A NATIVE LANGUAGE WAS
20 SPOKEN.)

21 **WILLIAM JONES:** -- you know, I can't
22 thank you enough, Bryan, and sometime I'd like you

1 to come out and visit Lummi, and we got our start
2 program, our middle school, high school, and all
3 the way up through college. And also, we have a
4 college and Chilean Department here in the LAVC;
5 they're all doing that, the Native language
6 classes.

7 And so, you know, I'd like you to come
8 out and visit and see what they're doing, what
9 kind of work we're doing, and you know, where we
10 can improve and really have a sit-down meeting and
11 talk about these things in detail. You know, for
12 now, I'd like to say thank you, again, for doing
13 what you're doing, so thank you.

14 **BRYAN NEWLAND:**

15 (WHEREUPON A NATIVE LANGUAGE WAS
16 SPOKEN.)

17 **BRYAN NEWLAND:** -- thank you so much.

18 And I would be happy to -- excited to come out and
19 visit your communities, to take the opportunities
20 to do that, so thank you.

21 Next off, I'm going to put in the chat
22 the order of speakers for the time being, so the

1 next, I'll call up Loni Taylor.

2 **LONI TAYLOR:** Hello.

3 (WHEREUPON A NATIVE LANGUAGE WAS
4 SPOKEN.)

5 **LONI TAYLOR:** Good afternoon. Good day
6 to you. My name is Loni Taylor from the Chippewa
7 Cree Tribe in Rocky Way, Montana. I am a tribal
8 leader here. I sit on our belief committee.

9 I just -- I'll try to make it brief. I
10 did jot down some notes here. So back in 2019, we
11 were in a state of emergency here with regard to
12 languages, and one of my aunts, she is a teacher
13 at Rocky Way schools here. She came to the tribal
14 chambers and expressed her worry and her concern
15 that we are losing our language and we're losing
16 our first language speakers.

17 So, from there, my brother and a
18 colleague developed what we call MCCLR, --

19 (WHEREUPON A NATIVE LANGUAGE WAS
20 SPOKEN.)

21 **LONI TAYLOR:** -- Chippewa Cree Language
22 Revitalization Program.

1 Then from there, they met up with a
2 gentleman, Ron Core (ph.), Jr., from the Menominee
3 Tribe, and they already had a program. And I'm
4 going to put it in that token, you know, it could
5 take a long time to explain everything, but so
6 there -- they gave our tribe, my brother, Dustin,
7 which was their fourteen-month program where in
8 fourteen months they developed fluent Menominee
9 speakers.

10 We started this program, Dustin, my
11 brother, and his colleague started their program
12 this past January, and so now we're into the sixth
13 or seventh month, and our participants, we have
14 nine language registrants, we have two
15 instructors, Cree instructors, and then our two
16 admin workers.

17 But the nine, they're hanging in there,
18 they're speaking our language. It's a phenomenal
19 program. The thing about it is we are searching
20 and praying for -- so we can have another cohort,
21 so we can have another language and another group
22 of trainees to learn this language.

1 So, obviously, additional funding, you
2 know, is a must. And it's successful. It's
3 working. Our nine trainees are speaking it
4 fluently. They started out with nothing but TPR,
5 total physical response. That was all they did.
6 There was no writing notes; there was no taking
7 tests; it's working.

8 Let's see, a couple other things that I
9 wanted to bring up, so that's being successful.
10 We have every -- there's recordings. He's also
11 doing online language place -- let's see, Tuesdays
12 and Thursdays for like six weeks. I think we're
13 into our fourth week, six to eight weeks,
14 something like that, and that's also, we have
15 participation from all across the United States on
16 that, and they're doing -- they started out there
17 with TPR, also.

18 But another thing I'd like to touch on
19 is, you know, the different elements such as,
20 like, OPI, Office of Public Instruction. So, for
21 the State of Montana, you know, we understand that
22 there's all the policies and everything, you know,

1 the legislative everything behind that. We
2 realize the money does have to go to larger
3 schools, but also, what about our smaller schools,
4 you know, the tribal schools?

5 So, I think if I'm stating this
6 correctly, I'll give an example, Billings, Montana
7 has, you know, the (unintelligible) and then all
8 of us other tribes, we have children that go
9 there, too.

10 Now, because they may be put up a teepee
11 on their line, or you know, they receive this
12 funding because they have -- because they are the
13 -- I guess, because they all do that, or they
14 color, you know, a feather on a piece of paper for
15 art, and they receive this funding.

16 What about us tribal schools that
17 actually are trying to implement our language and
18 culture into the public schools here, into our
19 tribal public schools? You know, what about --
20 you know, there's the No Child Left Behind, those
21 programs and stuff.

22 But I think if OPI is -- if it came from

1 your level, the Government level, stating, you
2 know, let's focus more so on the tribal public
3 schools. We have two here. We have one on the
4 reservation, our high school, or public schools,
5 and then we have our Box Elder Public Schools who
6 is right off our reservation line, and the
7 majority of their students, it's probably like
8 ninety-six percent our Chippewa Cree enrolled, you
9 know, enrolled members that go to that public
10 school.

11 Then we have Faver (ph.), who is --
12 they're thirty miles down the road, but they're a
13 bigger school, and we have quite a few Natives
14 that go to that school, too.

15 And the Big Sandy schools, our neighbor,
16 they're, you know, not on tribal lands or
17 anything, but they're right off the reservation
18 too. We have students that go there.

19 I'm trying to get through this to share
20 the time, so our tribal college, they recently
21 started a two-year associate degree for Cree
22 language, so that's also being implemented. I'm

1 actually a student here for that associate degree.
2 But that also is, you know, what we're
3 implementing.

4 So, the last fifty years in our tribe,
5 there has not been a fluent speaker, a first
6 language speaker. It's always been almost the
7 same from Head Start, elementary, high school, all
8 the way up through college; it's always been, you
9 know, colors, numbers, some animals. So now,
10 implementing this TPR, our MCCLR program, our
11 associate's degree, we're able to -- you know, I
12 was able to take a class along with my classmates,
13 and this implementing, you know, if you're
14 learning from whatever area, I think it's good,
15 whatever area you start at when you're trying to
16 learn the language and save it and keep -- you
17 know, revitalize it, that's good.

18 I also want to add that it would be
19 really great to have an in-person, face-to-face
20 consultation at some point in the near future to
21 share these ideas, have breakout sessions, what
22 works for what tribe, share ideas, stuff like

1 that, maybe get financial, you know, additional
2 funding.

3 I know it always comes down to the
4 almighty dollar, so I won't say any more on that
5 but thank you. Thank you for your time, thank you
6 for having this. I appreciate it.

7 **BRYAN NEWLAND:**

8 (WHEREUPON A NATIVE LANGUAGE WAS
9 SPOKEN.)

10 **BRYAN NEWLAND:** -- Loni, thank you. I
11 had a couple of questions for you in response to a
12 couple things you raised. So, you mentioned
13 developing your own TPR-based language program.
14 Is that operated through the Tribal Government, or
15 is that a --

16 **LONI TAYLOR:** It's a non-profit --

17 **BRYAN NEWLAND:** -- independent
18 organization?

19 **LONI TAYLOR:** It's a non-profit.

20 **BRYAN NEWLAND:** Okay.

21 **LONI TAYLOR:** Independent non-profit
22 organization.

1 **BRYAN NEWLAND:** Okay, thank you. And
2 then the other point I just wanted to raise; you
3 had mentioned about the benefit of having in-
4 person consultation. I agree. We much prefer
5 these in person. The benefits of doing it
6 virtually is we can do them -- we can do more of
7 them. We can have folks like Daron and Tracy and
8 myself and leaders from across different agencies,
9 it's much easier than trying to get us across the
10 country at one place at one time, but we are
11 hosting the Native Language Summit in a few weeks
12 in Oklahoma where we're going to be doing a number
13 of these things in person that you were raising
14 some --

15 **LONI TAYLOR:** On the fourth? Yeah, I'm
16 hoping to be there, God willing. I did register,
17 so I will be there, too.

18 **BRYAN NEWLAND:** Great. Look forward to
19 that. Thank you for taking time with us today.

20 Okay, our next speaker is Peter Garcia,
21 and then we'll go to Kimberly Hampton, and then
22 Cree Whelshula and Niiyo Gonzalez.

1 **PETER GARCIA:** Thank you. My name is
2 Peter Garcia, Jr. from Ohkay Owingeh, New Mexico,
3 former governor, now councilman, and president of
4 our Board of Education. I'll say a little
5 something in our language.

6 (WHEREUPON A NATIVE LANGUAGE WAS
7 SPOKEN.)

8 **PETER GARCIA:** Thank you for the
9 opportunity. I think the comments that were made
10 earlier are really important, and it is important
11 that we continue this language revitalization, but
12 it should not stop. It should be -- I think that
13 it should be a funding that is given to us
14 annually because through grants, the grant end in
15 one year, two year, three years and sometimes the
16 point of someone's languages, where they are and
17 at what level, it's hard to continue and make sure
18 that you get people to be taught the right way and
19 learn the right way.

20 But we had a hundred and ninety-two
21 applicants that we enrolled into our tribal
22 enrollment yesterday, and one of the things that I

1 stressed after their enroll is that our history,
2 from the time immemorial, of the time we emerged
3 into this world, our forefather's our ancestors
4 laid a foundation based on our language.

5 Our language is who we are, what we are,
6 what identifies us from outside of our land. And
7 so our tribal council has a responsibility to keep
8 our language going and a responsibility to our
9 people.

10 The other point, all the new -- (audio
11 skipping) -- and their responsibilities to me is
12 that just as we had this responsibility, our
13 tribal council, now it's up to them to continue
14 with our language, with our tradition, with our
15 culture, just like our grandfather's our great
16 great grandfathers have done, and now we're at the
17 stage where we're moving on with our younger
18 people. They have that responsibility to continue
19 for the future children of Ohkay Owingeh.

20 And so, they were very happy and most of
21 them that could speak, there was a lot of babies
22 too, they will try to fulfill that, I guess,

1 legacy that we have. So, it was really exciting
2 and emotional session that we had.

3 But going back to the consultation, the
4 number one question the Federal funding; it has
5 been very helpful to Ohkay Owingeh that we have
6 received NA preservation and maintenance grants.
7 Ohkay Owingeh was fortunate and not to be awarded
8 a PMI grant in 2019 till 2022.

9 And even though we went through the
10 pandemic, everything was shut down. We did
11 virtual lessons just like the schools had virtual
12 lessons, we did our language remotely, and it
13 helped us a lot. And it also, I guess, got more
14 people interested to go online and do the virtual
15 lessons.

16 So, that's one part of it. Your number
17 two questions, I think there are barriers, and
18 it's challenging to the languages. One is the
19 public school system, where there are issues. Not
20 every public school can afford to have Native
21 American language in their systems. And so that's
22 one problem.

1 And then the other is tribal members
2 that live off of the reservation in large cities
3 like Albuquerque, Los Cruces, or out of state, but
4 I think now we're trying to find a way for them to
5 log on and take the language courses. But we also
6 have problems with parents that are intimidated to
7 teach their children, and that makes it harder for
8 the children to learn.

9 And also, I think we have like about
10 close to three thousand enrolled members, and we
11 have about a twenty to twenty-five percent fluent
12 speakers. So, we're still in pretty good shape,
13 but we've been teaching through the courses that
14 we have. I think that now we have four -- five
15 instructors and all the instructors have been
16 certified through our tribal council.

17 So, they have to do a presentation, and
18 our tribal council certifies them. So, then we
19 have teachers that are learning, also, of what
20 they need to do, so with that, we need to have
21 teaching, I guess, as a professional development.
22 So, we need funding that could help us with that.

1 And another barrier, I feel, is that a
2 lot of the funding is restricted, and so
3 sometimes, now that we're getting more teachers,
4 more language certifications, we need to hire
5 teachers for other places that we can get them to
6 teach. So, we need FTE funding, and I think that
7 would help everybody.

8 On your third question, I think a lot of
9 the tribes also have a plans for buildings to do
10 their classes, and we're always looking for vacant
11 spaces to do our lessons and tutoring for some of
12 the students that attend school. But we also have
13 night classes every Tuesday and every Thursday
14 where we have people that are wanting to learn,
15 but it's difficult to find a place to have it in
16 one set place. So, that also is kind of a
17 situation that we have.

18 And then number four, I think that I
19 mentioned it before, the professional development
20 because a lot of the new learners have a hard time
21 how they should teach and how classes should be
22 done. So, that would also help us.

1 And under number five question, you
2 know, each tribe or each place should do their
3 language accordingly. There's a sovereignty
4 situation that we own our language, and we should
5 make that determination of how we do our
6 languages.

7 And so, I think that it's important that
8 we have holistic plans to our language and our
9 programs, and I think that we have some good
10 partnerships with the State of New Mexico with the
11 public education department.

12 They also allow us to submit grants for
13 language, and we've been pretty successful with
14 the State of New Mexico Public Education
15 Department. And so, we have some ideas how we
16 submit the grants. Some say in the funding. So,
17 it works in some places, and then the partnership
18 is the most important part.

19 But I want to thank you on behalf of
20 Ohkay Owingeh that you afford us this opportunity
21 to make things better for our people. And so,
22 it's been good for us, and good to see you again,

1 Assistant Secretary, and everybody else that's on
2 here, and thank you very much for this
3 opportunity.

4 **BRYAN NEWLAND:** Thank you very much, and
5 it's good to see you again as well. Hopefully, in
6 person soon enough, but thanks for also responding
7 to the frame and questions; that information is
8 very helpful.

9 **PETER GARCIA:** I think that in-person
10 would work because there's twenty-three tribes
11 here in New Mexico, and it would be nice to do an
12 in-person, so thank you.

13 **BRYAN NEWLAND:** So, I'm going to go next
14 to Kimberly Hampton, and then I'm going to -- I
15 have written down a speaker's list, but again, we
16 want to make sure, because this is going to
17 government consultation, we're not trying to be
18 exclusive, but as a chairman for PCL Pascua Yaqui
19 wishes to speak, so after Ms. Hampton, then we'll
20 go to the Chairman and then to Cree and Faith.

21 **KIMBERLY HAMPTON:**

22 (WHEREUPON A NATIVE LANGUAGE WAS

1 SPOKEN.)

2 **PETER GARCIA:** Hi everybody. My name is
3 Kimberly Hampton. I am a Sault of Chippewa
4 Indians member as well as Board of Directors for
5 the Sault Tribe of Chippewa Indians.

6 So, I'll make it quick. I just wanted
7 to say our main issues are that we struggle to
8 locate native speakers just because our native
9 language is lost for the most part.

10 We also run into the issue that we are
11 such a rural community up here, we span over the
12 course of -- and our service area is over the
13 entire Upper Peninsula of Michigan, so we run into
14 the distance issues. And just some of our poverty
15 levels, but not everybody cannot have access to
16 internet to do over Zoom and such things, we
17 needed a funding to help onboard cultural native
18 speakers, which are -- if we find they're a dime a
19 dozen, we'd just hurry up and get them.

20 We also needed additional plumbing to
21 help with infrastructure, which is our location,
22 so buildings, physical locations, internet

1 capabilities for those who are not able to afford
2 the internet, so we can do lessons via Zoom. So,
3 I know we have been doing some over Zoom, but,
4 like I said, our issue is that not all tribal
5 members have access to the internet.

6 We also have tribal elders who would
7 like to participate, but they aren't very tech
8 savvy, so that would be where our infrastructure
9 with the physical locations would help.

10 So, that is all I have. I want to say -

11 -

12 (WHEREUPON A NATIVE LANGUAGE WAS
13 SPOKEN.)

14 **PETER GARCIA:** -- and it's nice seeing
15 our fellow tribe members -- with all the work
16 you've been doing for us, for all tribal members,
17 for all tribes. So, thank you for the time, and
18 don't forget about us up here; come visit.

19 **BRYAN NEWLAND:**

20 (WHEREUPON A NATIVE LANGUAGE WAS
21 SPOKEN.)

22 **BRYAN NEWLAND:** Thank you so much,

1 Kimberly; it's great to see you again as well, and
2 thanks for your comments today.

3 So, going to, I'll next call on the
4 Chairman from Pascua Yaqui, and then we'll go back
5 to our list -- get back here to the chat box. And
6 again, for those of you asking in the chat how to
7 respond, we invite you to answer the framing
8 questions if you wish, or if you have something
9 else you need to share with us, that's fine, too.
10 The framing questions are information that we
11 would find useful, but that doesn't -- we don't
12 want to presume that we know everything.

13 So, with that, is the Chairman on and
14 unmuted?

15 **SERGIO VARELA:** Can you hear? Oh, thank
16 you then.

17 (WHEREUPON A NATIVE LANGUAGE WAS
18 SPOKEN.)

19 **SERGIO VARELA:** I just wanted to thank
20 you and all the tribal leaders that are actually
21 taking part in this conversation. I think it's a
22 beautiful thing, you know, our elders and

1 everybody else would be so proud of us, our
2 ancestors that have always taught us not to forget
3 who we are, where we came from and even now, where
4 we got to go. And for us, I think it's super
5 important to continue with our cultural classes,
6 everything about our history because only then
7 will our children find their identity and the
8 value of why our ancestors prided being who they
9 are within their own tribes, their own people,
10 their own families.

11 And when I start thinking about the
12 teachings and humble teachings of our elders, you
13 know, most of us always struggle with we're
14 tribal, we're Americans, we're in a society that
15 sometimes is very, very racists. We've put up
16 with a lot here and a long time ago, but I think
17 now the respect for the tribes and the tribes that
18 never forgot practicing their faith, their
19 culture, and everything else; with that in mind, I
20 just want to thank you and thank the
21 Administration of Mr. Biden and all of you that
22 are looking out for us and being our champions and

1 trying to get our voices heard. Voices and our
2 own languages.

3 And for us, it's a blessing, a blessing
4 from our youngest to our elders and the ancestors
5 that have been here for hundreds and thousands of
6 years here in our tribes, that legacy they left us
7 and what they always told us is -- and I remember
8 as a boy being told --

9 (WHEREUPON A NATIVE LANGUAGE WAS
10 SPOKEN.)

11 **SERGIO VARELA:** -- which means in our
12 language, it's in your hands. You have to honor
13 it, respect it, nurture it, and then pass that on
14 to the next generation that's coming.

15 So, with that, thank you very much. May
16 God bless everybody. I hope everybody throughout
17 the country is doing well as we are here. So,
18 thank you --

19 (WHEREUPON A NATIVE LANGUAGE WAS
20 SPOKEN.)

21 **BRYAN NEWLAND:** Thank you, Chairman,
22 it's great to see you and hear from you today, and

1 I hope you're doing well.

2 **SERGIO VARELA:** And we look forward, you
3 know, next time we have one of these that we have
4 to gather in some way, just let us know, we'll try
5 and be there. Thank you.

6 **BRYAN NEWLAND:** Thank you so much.

7 **SERGIO VARELA:**

8 (WHEREUPON A NATIVE LANGUAGE WAS
9 SPOKEN.)

10 **BRYAN NEWLAND:** Next, we'll move to Cree
11 Whelshula, and then the updated speaker list is in
12 the chat box. I had to tinker with it a little
13 bit because we had some folks drop out, their call
14 dropped, and if they want to speak, we'll put them
15 back in. Thanks for your patience with us.

16 **CREE WHELSHULA:**

17 (WHEREUPON A NATIVE LANGUAGE WAS
18 SPOKEN.)

19 **CREE WHELSHULA:** My name is Cree
20 Whelshula. My ancestral name is Fuzzy Bear in the
21 Water, and I am from Eastern Washington on a
22 Colville reservation. I'm a Coeur d'Alene tribal

1 member, and I am a Colville descendant; and I am
2 the executive director for Kwu Cnxi and around
3 language revitalization, education, and mental
4 health.

5 I work primarily with the southern
6 interior Salish tribes, but we also provide
7 support for tribes all over the continent,
8 essentially.

9 I wanted to share some additional
10 context before I kind of share my thoughts. I
11 actually didn't go to public school until I was in
12 the second grade, and I only went fourth and
13 eighth grade from like start to finish, and then I
14 dropped out when I was fifteen years old due to
15 lack of cultural representation in my school. But
16 both of my parents were first language learners
17 and speakers, and I actually really got to grow up
18 around the first language speakers in our culture.

19 And so, although I didn't get much of a
20 public education, my upbringing had a lot to do
21 with going to meetings and listening to our first
22 language speakers, share what's in their hearts,

1 share what's important to them, and so that's kind
2 of been -- my grooming has been in language
3 revitalization my whole life.

4 And so, something that's really
5 concerning to me is that -- I mean, we all know
6 like trauma and educational outcomes that our kids
7 are currently facing, but there is clear evidence
8 that cultural values and experiences shape your
9 processes and influence of patterns and activation
10 and may even affect neuro structure.

11 So, there's a study around the cultural
12 brain that's a really important topic that shows
13 how fundamental cultural values and practices are
14 influencing thought.

15 And so, this means that western
16 education systems are actually physically wiring
17 our children's brains to operate in the
18 Eurocentric way while our languages and our
19 cultures are endangered.

20 And so, not only that, there are still
21 huge inequities that exist around education for
22 our students from Washington State. According to

1 the OSPI, Native American students have the lowest
2 full completion rates, highest discipline rates,
3 second lowest percentages in mean standard next to
4 Pacific Highlanders, who are also indigenous, and
5 this has been since the boarding school era, the
6 (unintelligible) in 1930's called Indian education
7 grossly inadequate. The Kennedy Report from the
8 1960's called Indian education a national tragedy,
9 and we still have -- (audio faded) --educational
10 outcomes, and so I really want to drive home the
11 importance of language.

12 And I know everybody feels this, but I
13 want to break it down on just how language builds
14 resilience and benefits neurocognition. And so,
15 it was only into this century having positive
16 outcomes in spite of hardships and adversity.

17 So, there's four primary factors for
18 resilience through relationships, spiritual
19 connection, self (unintelligible) and autonomy,
20 and (unintelligible) and adaptive skills, which is
21 essentially executive function.

22 I don't need to explain how languages is

1 connected to cultural and spiritual -- (audio
2 faded). I think we all know that, so I want to
3 start with relationships. So, our languages
4 reflect our cultural values, and relationships are
5 very important in many indigenous cultures.

6 So, in my language, for example, the
7 word for family --

8 (WHEREUPON A NATIVE LANGUAGE WAS
9 SPOKEN.)

10 **CREE WHELSHULA:** -- literally means one
11 body. In the Coeur d'Alene language, the word for
12 --

13 (WHEREUPON A NATIVE LANGUAGE WAS
14 SPOKEN.)

15 **CREE WHELSHULA:** -- means generous.
16 Whereas if you think your -- (audio faded) -- the
17 father is typically viewed as the disciplinarian
18 or the authority.

19 Next are collective culture. There was
20 a study around Eastern Asians and Western
21 Europeans, and they hooked them up to brain
22 imaging technology and they told them that their

1 mothers were liars. The East Asian brain, the
2 participants, they responded as if you were
3 calling them a liar. So, their brains did not
4 separate themselves from their mother.

5 Whereas the Europeans, their brains
6 responded as if you were calling someone else a
7 liar. So, their brains did separate themselves
8 from their mothers.

9 Now, there's no -- I'm going to come
10 back on this in a second -- but our languages are
11 heavily reflective of our culture, and having
12 those deep, meaningful relationships, the
13 resilience factor is a part of that. And so, it
14 can actually change our neurobiology and how we
15 connect to other people.

16 And then next, there's a self-regulatory
17 and adaptive skills, which is basically executive
18 function. As part of the brain gets damaged in
19 trauma, which is already mentioned that Native
20 children have the highest (unintelligible) scores,
21 the same PTSD rates as combat veterans returning
22 back from the Middle East.

1 So, learning languages has actually
2 strengthened a part of the brain, this part of the
3 brain because this function involves utilizing
4 working memory and code-switching. So, when
5 you're speaking one language, you actually have to
6 consciously turn the other one off the code switch
7 and go back and forth. So, this is essentially
8 like physical therapy for the brain.

9 The neuro-infrastructure is very similar
10 to account infrastructure, so there's like
11 metaphorical hospitals, schools, libraries,
12 grocery stores. And so, when you learn multiple
13 languages, you're building a healthier
14 infrastructure, you have more resources to you,
15 and it's not just the executive functioning center
16 that gets strengthened, it's the entire
17 infrastructure. (Audio faded) -- more resources,
18 but more diverse resources, like the difference
19 between a rural town and a larger city, in
20 addition to, you know, our native languages and
21 that spiritual strength that comes with that as
22 well.

1 There are also studies that demonstrate
2 that children who learn their language have higher
3 levels of self-empathy, so kids know that the
4 public school system is a place where you go to
5 learn everything you need to know to succeed in
6 life.

7 And so, when there's no representation
8 of their language and culture, they perceive that
9 the European culture, which schools are culturally
10 European experience, they perceive that their
11 people are lower status, and they inherit that in
12 self-esteem for their own self-esteem.

13 So, there are studies that demonstrate
14 where there are strong cultural representations
15 that elevates the value of their people, which
16 elevates their collective self-esteem, and then
17 they inherit that. But they also are able to
18 measure that when that representation is lacking,
19 that results in insecurity and lack of engagement.

20 Additionally, stability, a basic need,
21 comes from being part of a larger cultural unit
22 and basically (unintelligible) to deepen your

1 identity and feelings of belonging.

2 So, I said earlier how East Asians
3 didn't separate themselves from their mother. I
4 would hypothesize that Native people don't -- our
5 brains don't separate our ourselves from our land.
6 And so, when we talk about language and culture,
7 these are all inextricable; everything is just
8 together, which is really hard with these kinds of
9 conversations because we're not just talking about
10 language here. Although that's the focus, it's
11 inextricable from so many elements of our
12 community.

13 So, it deepens the -- (audio faded) --
14 to the land, so in my culture, the land and
15 animals give us our language, we identify
16 ourselves by our land base. So, I come from
17 Sinikes (ph.), which is the people of the Dolly
18 Varden trout. Our identity comes from the land,
19 and by knowing and speaking the language, it
20 deepens our connection to the land, which --
21 (audio faded).

22 There actually is a lot of research

1 coming out around place-based attachment, and that
2 shows that we can bond to land basis the same that
3 we can bond to our own mother. I think that that
4 authentic connection contributes to each
5 resilience factor. Language strengthens youth,
6 and really, it's about building resilience in
7 mental health, and this is -- I'm going to try to
8 kind of cut this part a little bit short.

9 I have quite a lengthy written response,
10 though, that I'll be sharing with other people and
11 if anybody would like to see my response, please
12 contact me as well. But here are some challenges
13 that I kind of see, just a few; I have more, but I
14 just want to highlight the most important ones.

15 The first one is continued colonization.
16 So, to colonize means to have legal or political
17 control over land or people. So, if Native
18 parents were to remove their children from public
19 school after eight years old in Washington State,
20 their children would be taken from them by the
21 State if they do not prove they're educating them
22 with sanctioned curricula.

1 Given that culture wires, the brain, and
2 public schools are, without consent, altering the
3 infrastructure while languages and cultures are
4 endangered, we are still being colonized. On
5 reservations, we need to adhere to State standards
6 for funding.

7 Another challenge of IC is subconscious
8 racism or -- and/or internalized oppression, which
9 is the assumption or bias that indigenous cultures
10 are simple, primitive, or lack academic or --
11 (audio faded) -- or the assumption the indigenous
12 cultures only serve to enrich Western education
13 knowledge systems through surface level activity.

14 My solution to both of these is to
15 empower tribes to develop their own educational
16 systems that are authentically cultural, so not
17 just taking public schools and translating them
18 into our language, but also under the mentorship
19 and guidance of the person -- (audio faded) --
20 cultural knowledge keepers.

21 We also need to have national awareness
22 on the intellectual and primitive complexities

1 that exist within our cultures. I don't know how
2 many times I've had like university instructors
3 following me around outdoors talking about plant
4 medicine because it's just such a valuable
5 knowledge to them.

6 And so, also time, you know, it takes
7 for language at least ten years for an adult to
8 learn an endangered language to a proficient
9 level, not to mention the cultural practices, the
10 ceremonies, the protocols. Most people are unable
11 to make meaningful progress due to capitalism,
12 having to pay bills, having to take care of
13 families. Also, culture blindness. Eighty
14 percent of the world has been colonized by Europe,
15 so this leads to a false sense of universality of
16 European culture. America is a European culprit
17 culture, so a lot of times, folks see us as coming
18 to Eurocentric spaces and (unintelligible) to
19 European culture, and they think that we're coming
20 as culturally authentic.

21 And so, they think that we just need to
22 translate Western knowledge into our language when

1 that's not even how we would go about it. And at
2 this point, I do want to give other people time.
3 I have a lot more if anybody is interested in
4 listening, and I will be submitting my full
5 recommendation. I want to give everybody time.
6 Hopefully, this highlighted enough of this and
7 challenges to IC, and I will be hopefully involved
8 in the future. Thank you.

9 **BRYAN NEWLAND:** Thank you so much, Cree.
10 I appreciate -- that was a very dense
11 presentation. I don't use that as a pejorative,
12 but appreciate you sharing that, and would be
13 happy to receive any of this information in a
14 written format along with the research you cited.

15 So, we've got about forty minutes left
16 and several speakers still in the cue, so I'm
17 going to just move quickly with that comment to
18 our next speaker.

19 **FAITH BEGAY-DOMINIQUE:**

20 (WHEREUPON A NATIVE LANGUAGE WAS
21 SPOKEN.)

22 **FAITH BEGAY-DOMINIQUE:** Hello everybody,

1 my name is Faith Begay-Dominique. I'm originally
2 from the Orville Reservation in South Dakota. I'm
3 Kul Wicasa Lakota, Sicangu Lakota, and Dine, and
4 I'm coming here today to talk to you on behalf of
5 Sicangu Lakota. We're an arm and entity of the
6 Rosebud Sioux Tribe in Mission, South Dakota.

7 We are preparing some official comments
8 in Rosebud to try to -- (audio faded). I guess
9 I'd like to start off with, there is definitely a
10 need for increased funding at DOI -- (audio faded)
11 -- and education for larger grants, a lot more
12 funding for those grants, and longer terms for
13 those grants, so they're not just one year, two
14 years, but longer terms.

15 And also, what we would like to advocate
16 for, though, is actually a move away from
17 competitive grants to permanent line item funding
18 where tribes will get a line item funding the same
19 way that they do for transportation or other
20 tribal needs, and this could be a permanent thing
21 that would happen going forward, and it would
22 really show a commitment from the Federal

1 Government of trying to right the wrong of past
2 Federal Government policies in our boarding
3 schools and all of these different policies that
4 have led to our languages being in this dire
5 situation. It's going to take that much time,
6 energy, and funding to bring those languages back.

7 So, you know, commitment in the ten-year
8 plan and going forward for permanent line-item
9 funding, moving away from non-competitive grants.
10 Having that every year would be really important.

11 It's hard for us to apply as tribes and
12 have to compete against each other for funding,
13 you know. Some grants that we see we apply for,
14 it will be only funding and one language. So, if
15 Rosebud's applying and another Lakota tribe is
16 applying, then only one Lakota tribe can get the
17 funding.

18 So, you know, it's hard for us to
19 compete against each other, and we'd like to be
20 able to all have an opportunity for this funding.

21 In addition, the important elements to
22 consider in a ten-year plan would be

1 infrastructure development. We have an emergent
2 school at Rosebud, and if we were able to build a
3 larger school, for instance, we could have more
4 students that could attend. You know, we could
5 expand in a larger way than we are currently.

6 Also, curriculum development, you know,
7 there's really a need in Lakota, for instance, for
8 us to have a curriculum that we can just replicate
9 across schools, and that is -- that's already kind
10 of laid out and not kind of piecemeal, it's laid
11 out for each grade, and we can teach science,
12 math, et cetera, all through this set of
13 curriculum, so that's important.

14 We are also making sure that the tribe
15 maintains those intellectual property rights of
16 that curriculum that's put out and making sure
17 it's not like an outside company, you know, that
18 we're having to pay to get rights for that usage
19 or such like that.

20 And then lastly, workforce development
21 is really important. We have a Lakolya Waoniya
22 Program, which is a workforce development in

1 Rosebud, and we're paying seven adult learners a
2 full-time wage to learn Lakota full time, and this
3 allows them to focus solely on learning the
4 language. And, you know, that's really important.
5 As adults, we are caught up with our other duties
6 of, you know, bearing our children, our school,
7 our work and don't focus on the language as much
8 as, you know, one would like, and so, this really
9 allows a person to focus fully on the language.
10 And then the hope is that after they complete this
11 three-year program, they will then be able to
12 teach in emergent schools.

13 And focusing on creating more fluent
14 speakers and teachers to teach in the school is a
15 really important component of language
16 revitalization and preservation. You know, we can
17 have FTEs for speakers and teachers and stuff, but
18 we have to continue to invest in them to get the
19 training to be able to teach at that level.

20 And important also would be to include
21 workforce development, language revitalization in
22 the 477 Workforce Development MOU that's being

1 worked on right now.

2 And also, you know, I just want to
3 mention that at Rosebud, we have an almost
4 complete ecosystem of language emergent. We have
5 the Rosebud Tribe Daycare, where they are
6 receiving instruction in Lakota. There's the
7 emergent school that we have which is K through
8 two, or K through second grade right now, and we
9 add a grade each year. So next year, we'll be
10 going into third grade. And then, we have the
11 adults with the Lakolya Waoniya Program.

12 So, we definitely invite, you know, any
13 of the Federal officials to come visit our
14 ecosystem out here in Rosebud, Assistant Secretary
15 Newland, Hollie Mackey, and everybody on this
16 call, Hope MacDonald LoneTree, and Heather Dawn
17 Thompson, and we appreciate your time today, and I
18 look forward to working on this effort further.

19 **BRYAN NEWLAND:** Thank you, Faith, and my
20 apologies for not using your entire name.

21 **FAITH BEGAY-DOMINIQUE:** Oh yeah, no
22 worries. I got married now, so I got an

1 additional one there.

2 **BRYAN NEWLAND:** But I'm glad to see you.

3 Thank you for your comments today.

4 **FAITH BEGAY-DOMINIQUE:** Thank you as
5 well.

6 **BRYAN NEWLAND:** All right. So, I'm
7 going back up to check our speaker's order. Cree,
8 you're getting a lot of requests for information
9 here in the chat, so.

10 Our next speaker will be Niiyo Gonzalez,
11 and then go to Lucy Real-Bird, Jamie Arsenault,
12 Steven Arca, and then the Kiowa Language Program.
13 Please be mindful that we've got thirty-three
14 minutes left. I want to make sure that those who
15 want to speak have a chance to speak.

16 So, I'm not going to put timelines on
17 folks; I just ask you all to be respectful of
18 others. So, Niiyo.

19 **NIIYO GONZALEZ:**

20 (WHEREUPON A NATIVE LANGUAGE WAS
21 SPOKEN.)

22 **NIIYO GONZALEZ:** I am known as Kirk

1 Gonzalez on paper, and I am Niiyo Doboweecli (ph.)
2 or Niiyo is my real name and I am Ojibwe, and I'm
3 representing the Mille Lacs Band of Ojibwe, and
4 I'm the Commissioner of Education here, and I am
5 also the former Director of Waadookodaading Ojibwe
6 Language Institute and I have this -- again, in
7 one of these calls before, I have said that again
8 and again that I think the Federal Government
9 should be reexamining the ways that they create
10 equality and equity in terms of language as
11 (unintelligible) in a way that the language should
12 be on the same status as English, which I think if
13 that was done not just symbolically, but with the
14 necessary type of technical assistance, training
15 and support, that tribes would have real access to
16 funds that are not specifically earmarked for
17 language, but that can be utilized to improve
18 language outcomes.

19 For example, this language
20 revitalization is not just something that happens
21 at home; it is an up ridge that will need to be
22 comprehensive. It can be an economic development

1 activity. It can be a -- it is connected to our
2 land preservation and research preservation.

3 You can provide housing funds for people
4 who are speakers of the language as a natural
5 resource preservation method. I think that is one
6 way in addition to any type of additional stable
7 funding but finding ways that tribes can access
8 existing funding to utilize that to support their
9 language revitalization efforts.

10 So, that requires flexibility and
11 guidance. So again, I go back to how can the
12 Federal Government assist in technical assistance.
13 I see in the chat that many people are very
14 excited by some of these connections and research,
15 and that is the way that we should have some type
16 of national clearinghouse for this type of
17 information and technical assistance resources
18 that can assist tribes with best practices so that
19 they are not really reinventing the wheel. If
20 there are tribes who are doing creative things
21 with their different federal funds, they should --
22 we should all get some type of ability to access

1 that information or to be trained on how we can
2 use those funds for our comprehensive plans for
3 our comprehensive plans for our language
4 revitalization.

5 And I guess that's always my big one
6 because it's really a question of equity and in
7 access and how can the Government support that,
8 and those are ways, and a big part of that is
9 going to be recognizing in my field, especially, a
10 -- (audio faded) -- when I talk about elevating
11 the language that if funding is tied to English
12 language proficiency guidelines, it is putting
13 English before our indigenous languages which is
14 overstepping some -- our sovereignty, that is
15 stepping all over it. If that is the
16 (unintelligible) our language -- official
17 languages of our tribes.

18 So, I would say that you need to create
19 equal footing for our languages with English and
20 not restrict funds based on English language
21 proficiency. And if tribes don't have the ability
22 to identify what their indigenous language

1 proficiency levels are, then that should also be
2 an operative of the Federal Government to assist
3 those tribes with creating both proficiency
4 guidelines so that people are able to measure and
5 report the number of speakers that exist in their
6 nations.

7 And finally, all of this, if we are
8 going to tie it to education, requires, again,
9 that teachers and professionals were involved in
10 language-based education need to be developed and
11 so that they are culturally and authentically
12 linguistically trained so that they can offer both
13 a cultural and linguistic experience that is true
14 to their people's nation.

15 And with that, all I'm going to say
16 today, --

17 (WHEREUPON A NATIVE LANGUAGE WAS
18 SPOKEN.)

19 **BRYAN NEWLAND:**

20 (WHEREUPON A NATIVE LANGUAGE WAS
21 SPOKEN.)

22 **BRYAN NEWLAND:** -- thank you so much for

1 joining us and for your comments today. We'll
2 next go to Lucy Real Bird.

3 **LUCY REAL BIRD:**

4 (WHEREUPON A NATIVE LANGUAGE WAS
5 SPOKEN.)

6 **LUCY REAL BIRD:** Pertaining to the
7 questions with our languages revitalizations, I'm
8 a member of a successful K through five language
9 emergent program that we offer classes at the
10 public school on the Crow Indian Reservation.

11 I'm a music teacher so I teach
12 kindergarten through fifth grade. I see all the
13 students. What I see successful with our program
14 is we have better grades with those students who
15 are in the emergent classes. We have better
16 behavior. We have more connections to who they
17 are as a (unintelligible) they're more respectful.

18 And then going to, you know, what do we
19 need? We need to -- I really agree with what Cree
20 said in a lot of you, a lot of good things. I
21 went to the University of Arizona. Tom Holm talks
22 about the importance of language, sacred history,

1 ceremonial cycles, place in history, place
2 territory. All of these things are interrelated
3 as they can't be separated and just
4 compartmentalized; it's all related. Our sacred
5 history is part of our language, all of those
6 things, right?

7 So, but, you know, supporting our
8 indigenous paradigms, our indigenous scholars, but
9 what we need help with, we need help funding
10 curriculums, right? We need curriculums because
11 what I've seen as an educator is through the State
12 of Montana, we have laws by Indian education for
13 all, but essentially, it's just a law. Our
14 educators are not required to teach, so we need to
15 provide curriculum; we need to require our
16 educators to teach about who we are as indigenous
17 people.

18 We need to require that they assess, you
19 know -- and even our language, you know, like
20 we're known as American Indians. We need to work
21 on changing the language of indigenous peoples of
22 North America. I'm pro-Indian, which change it to

1 -- (native word spoken) -- that's what we're
2 called, you know, Children of the Large --

3 (WHEREUPON A NATIVE LANGUAGE WAS
4 SPOKEN.)

5 **LUCY REAL BIRD:** Okay, thank you. Have
6 a good day.

7 **BRYAN NEWLAND:** Thank you so much, Lucy,
8 for sharing your comments and for taking time with
9 us today. So, our updated speaker list is in the
10 chat. Again, I want to make sure that we're
11 getting to everybody. We've got twenty-three
12 minutes left, so we'll got to Jaime Arsenault,
13 Steven Arca, Kiowa Language Program.

14 **JAIME ARSENAULT:** Thank you. I'm just
15 taking my video off of my (unintelligible), so I
16 apologize. I just -- I think that -- so I'm the
17 Tribal Historic Preservation Officer, and I think
18 that the part that can be a little difficult for
19 me is that the words that are being spoken with DC
20 Administration doesn't really match up with the
21 actions that come out of, you know, Federal
22 agencies very often, and I think that's the part

1 that's really difficult.

2 So, I'm really happy that we're having
3 this conversation; however, I really would hope
4 that -- or expect, I guess, that taking how
5 important language is into considerations for all
6 these other Federal decisions that are being made,
7 it's critical. So beyond tribal colleges and head
8 start programs which are very, very, very
9 important and need funding, right, but you know,
10 the way Cree was saying that our brains don't
11 separate ourselves from the land, right?

12 So, I think back to the pipeline that we
13 just had in northern Minnesota, and you know,
14 ceremony, that's that -- ceremony and secret
15 places, that's that last strong hold on language.
16 It's historically been the case. That's where so
17 many languages have survived.

18 And so, when Ojibwe communities were
19 saying no to this pipeline, they were saying no
20 because they worried about the sacred places, they
21 worried about the water, they worried about the
22 wild rice. And you don't have ceremony in any

1 part of Northern Minnesota that doesn't include
2 wild rice, water, fire. In language, those are
3 critical.

4 You know, it's mentioned about COVID,
5 and you know, that risk and living in the State of
6 Minnesota, American Indian people were the
7 population most likely to pass away from
8 complications of this illness, and when this
9 pipeline started in 2020, you know, we said that
10 these things mattered, and we also said that we
11 were worried about COVID. And there was no pause,
12 you know, that went through anyway, business as
13 usual.

14 And there are fewer speakers with us now
15 as a result of that. And so, this -- you know,
16 process doesn't necessarily seem like it's
17 connected to language, but it is. You know, you
18 look at Oaks Lacs (ph.), you look at all these
19 places across the country that are very special to
20 communities and the language that rests there, and
21 what are we going to do to protect that?

22 And so, I think that's the piece that I

1 hope is also taken into consideration, you know,
2 that the Inflation Reduction Act, we're talking
3 about green energy and electric vehicles, that
4 ninety-five percent of the nation's nickel
5 reserves are in Northern Minnesota and in these
6 sacred places, you know. What will happen when
7 they come for that? What else happens to the
8 water? What else happens to the rice? What else
9 happens to the language?

10 And so, I think about, you know, these
11 types of things and you know, boarding schools
12 that took, depending on whose math you use, just
13 over seven generations for all of this destruction
14 to occur. Linguistically, you know, in terms of
15 the resilience and family and health and all of
16 that, we know that treaty boundaries to uphold and
17 can take these institutions in place, right?

18 And so, there should be full funding for
19 all these language programs, you know, non-
20 competitive that last beyond election cycles. But
21 also, community programs, cultural centers,
22 because not everybody is involved in school, not

1 everybody can be.

2 I think that's really critical. So,
3 that full commitment to taking into consideration
4 that where language lives when making all these
5 other Federal decisions that don't seem connected,
6 I think that's important, and I think a full
7 commitment towards all of these infrastructure
8 programs, curriculum development, but the
9 speakers, themselves, and -- (audio faded) --
10 community centers.

11 I mean, you know, a lot of money went
12 into these boarding schools. A lot of money was
13 pulled from communities. You know, I know of one
14 instance when I'm looking at some of the archival
15 documents that I've finally gotten access to,
16 there was one year where the food allocated for
17 the students was cut by fifty percent, but three
18 new churches were built, you know. And so, we can
19 actually currently connect this with dollar amount
20 now.

21 And so that -- I think that's the
22 comments that I would like to make. It's just

1 that I hope that we can really look at how else
2 Federal policies and all these decisions that are
3 made are affecting communities, including
4 language. Thank you.

5 **BRYAN NEWLAND:** Thank you, Jaime, for
6 your comments. And I don't want to take too much
7 time away from all the speakers, but I appreciate
8 you acknowledging and emphasizing the
9 interconnectedness with the language, culture, our
10 homelands, our physical health, our mental health.
11 It's that type of values framework that we're
12 trying to build into the work that we're doing.
13 And as I'm sure you understand, it's always slow
14 going here at the Federal Government, but we're --
15 we're trying to make sure that we're mindful of
16 all of those connections with the work that we do
17 here. So, thank you for raising that.

18 Next, we're going to -- we've got
19 seventeen minutes left, and I apologize; I have to
20 leave promptly at 5:00 P.M. for another meeting.
21 So, we'll go to Steven Arca, Kiowa Language
22 Program, and -- (audio faded). If there's time

1 remaining, we'll go to Mr. Franklin.

2 **STEVEN ARCA:** My name is Steve Arca.

3 I'm the adult language -- language teacher at the
4 (unintelligible) and Kootenai Tribe. I want
5 everybody know that if I had reservation -- we're
6 trying to get rid of that name -- (unintelligible)
7 tribe. We have basically two languages in those,
8 and while there's three languages -- three
9 separate languages everybody thinks the Salish
10 language is better, but actually the
11 (unintelligible).

12 **BRYAN NEWLAND:** You muted yourself,
13 Steven.

14 **STEVEN ARCA:** What I'm hearing here is
15 basically, you know, the same -- (audio faded) --
16 what everybody said -- (audio faded) -- our
17 language is our identity, you know, and what can
18 be done to help us is exactly that. Give us the
19 amount of time and money, the resources that it
20 took to take everything away from us, you know.
21 What's serving to bring our languages
22 back to our people, everybody's language group

1 will have -- each nation will have a little bit
2 different implementation. We have so few speakers
3 here with our people, you know, we have lost our
4 race with time to -- what we're trying to do for
5 our efforts, and we have a -- are fortunate enough
6 to have some recordings of our fluent speakers.
7 We basically have a couple handfuls of first
8 language speakers that are in our people.

9 So, our efforts are to teach our adults
10 so that they can teach the children. And we need
11 to have the -- we have one emergent school. We
12 have programs with the Salish Kootenai College,
13 and the tribes are given monies to help our
14 apprenticeship programs, our adult language
15 programs in partner with the college and our
16 language school, and the culture community with
17 which I work. There are two culture communities
18 which consist of elders from each community who
19 help make decisions who basically are tribal
20 council, kind of look to bring towards -- or is
21 supposed to anyway -- bring towards -- (audio
22 faded) -- and for consultation and any heavy

1 decision making, of which kind of shows that our
2 language is -- we trust in these elders because
3 they are first language elders, and they are
4 knowledge keepers. They have a lot of the
5 teachings from a lot that go before.

6 Colonization totally immersed us in our
7 people, and that's what's taken away from us.
8 That's where a lot of us are -- (audio faded).
9 We're fighting the battle right now with the
10 viewpoint and with everything that we have through
11 colonization, and we're trying to reverse that;
12 we're trying to get that down.

13 So, we need infrastructure, we need
14 buildings, we need space, we need the technology,
15 we need Wi-Fi, we need to create more -- we need
16 more money to create all that. We need continuous
17 non-competitive funding and total support, you
18 know, and be able to network with one another and
19 help one another in every way.

20 Every language, their situations are not
21 going to be the same. You know, some people have
22 many speakers. That doesn't mean they're not in

1 need. That just means they have to fight the
2 battle differently than we do because we're
3 fighting from where we have nearly lost all of our
4 speakers.

5 So, I think that needs to be understood,
6 and sometimes I don't think that's really
7 understood. We're all kind of put in the same
8 bucket, you know, as we compete for ANA grants and
9 all these different other things, which is fine,
10 it's good; I'm not complaining about that, but
11 what I do complain about it is like we're
12 competing against one another for the same money,
13 and we have to kind of like pick and choose who's
14 going to put in for that within our own
15 communities if that's the only source of income --
16 grant money we can resource to help our effort.

17 So, we need a lot more help with that
18 because it's -- basically, I have a lot to say,
19 but it's already been said, and I'm just going to
20 leave it at that and thank you for letting me
21 speak --

22 (WHEREUPON A NATIVE LANGUAGE WAS

1 SPOKEN.)

2 **BRYAN NEWLAND:** Thank you very much,
3 Steven. I appreciate that and taking time with
4 us. So, I'll turn to Kiowa Language Program
5 representatives. It looks like it's going to be a
6 team effort.

7 **KIOWA LANGUAGE PROGRAM REPRESENTATIVE:**

8 (WHEREUPON A NATIVE LANGUAGE WAS
9 SPOKEN.)

10 **KIOWA LANGUAGE PROGRAM REPRESENTATIVE:**

11 -- Kiowa Language Program -- (audio fading) --
12 Oklahoma.

13 Just one thing or a couple things I want
14 to address. I think as much as language
15 revitalization is important, I think there's one
16 specific group of people within our own individual
17 tribes that are sometimes often forgotten, and
18 that's indigenous deaf peoples. And there's
19 efforts actually being made specifically by Dr.
20 Melanie McKay-Cody from the University of Arizona
21 to document North American Indian sign language
22 and also the subgroups with Plains Indian sign

1 language and that being very well documented,
2 Great Basin, Northwestern, Northeast.

3 Unfortunately, Southeastern is -- has
4 been extinct since westward expansion. But I
5 would say outside increasing Federal funding, I
6 think one thing that the Government could do would
7 be to give that Federal recognition of the
8 individual sign languages of the regions,
9 recognition as a language itself, and in the
10 tribal sign languages themselves, because overall,
11 you know, while we're moving forward, we don't
12 want to leave anyone behind. And those people
13 that we don't want to leave behind is definitely
14 the ones who aren't able to hear the language.

15 But prior than -- back in history, you
16 know, they were able to get around that and use
17 and include the people as part of the tribe, and
18 use sign language, and also to communicate with
19 other tribes.

20 So, I think just help with funding, the
21 efforts being made there, like I said,
22 specifically Dr. Melanie McKay-Cody, and that's

1 just one thing I wanted -- I loved everything else
2 that was talked about, and I think everyone gave
3 really good points, and I just wanted to be able
4 to put that in there as well as to be able to
5 remember, you know, our brothers and sisters that
6 are part of the deaf community and also revitalize
7 our own tribal sign languages as well.

8 So -- and then also, too, I know some
9 people were trying to figure out how to do
10 professional development for their teachers. We
11 have to get a -- we got a process developed for
12 professional development. So, if anyone would
13 like information on that, you can email at
14 kiowalanguage@gmail.com, and we'd love for you
15 too.

16 But I just wanted to go ahead and say
17 those few things, and I appreciate this and
18 everything that -- and everyone coming together
19 and the Government wanting to help out.

20 **BRYAN NEWLAND:** Thank you for that, and
21 particularly for raising the importance of
22 including non-verbal language in this. I think

1 that's -- I know that often that goes unmentioned
2 or not acknowledged in these conversations, so
3 thank you for that.

4 I made a note of it, and that's going to
5 stick in my head. I appreciate you taking the
6 time.

7 We'll next move to Nathaniel Brown

8 **NATHANIEL BROWN:**

9 (WHEREUPON A NATIVE LANGUAGE WAS
10 SPOKEN.)

11 **NATHANIEL BROWN:** Thank you, Mr.
12 Newland.

13 (WHEREUPON A NATIVE LANGUAGE WAS
14 SPOKEN.)

15 **NATHANIEL BROWN:** Good afternoon,
16 everyone. What a great conversation all of you
17 are having. This is probably one -- this is one
18 of my favorite states as with indigenous language
19 work, so I applaud all of you. I know the work is
20 not light, it's heavy, and -- but we're going to
21 continue to do our part.

22 So again, I'm -- one of the -- I'm

1 serving -- finishing out my second term on the
2 24th Navajo Nation Council. As leaders, we
3 created a Navajo Nation Council subcommittee on
4 the -- (audio faded).

5 Unfortunately, the past two years of the
6 pandemic, this is really on keeping our people --
7 (audio faded) -- the lifesaving resources. But we
8 will be starting our work back up on the Dine
9 Bizaad.

10 So, one of the big goals that we have as
11 the leadership is to, of course, to listen to our
12 Navajo language teachers from, you know, early
13 age, preschool, intermediate, middle school, and
14 high school on to college, higher education, and
15 emergent projects.

16 So, we -- (audio faded) -- and I'm
17 really interested to hear -- (audio faded) -- BIE
18 VIP to support our -- (audio faded) -- We want to
19 change our street signs to the Dine Bizaad. We
20 want -- (audio faded) -- podcast in our language.
21 We want to introduce a Senate bill on a -- (audio
22 faded) -- you know, maybe transitioning and

1 funding with charter schools to have more emergent
2 -- but also to support the current emergent
3 schools that exist out there on the Navajo Nation
4 across the United States.

5 So, there's a lot of work. I mean, I
6 heard about pay. I know Navajo Technical
7 University has been working on, and unfortunately,
8 some of the states and New Mexico do not support
9 when our people receive their master's degree in
10 Native language; they don't receive this equal pay
11 at the Federal level, and the State level and it
12 needs to be addressed, also.

13 So, we have a lot of work cut out for
14 us, and we will do or part from the Navajo Nation
15 to continue our work, and we have -- I feel like
16 I'm stuck, also, even though we do have resources,
17 and you know, hopefully, I get a chance to meet a
18 lot of our next month at the Native American
19 Language Summit in Oklahoma City, so I can -- you
20 know, I -- I'm open to work with other tribes, and
21 I want to learn the best practices where we
22 continue to move forward.

1 You know, the one thing that I want to
2 leave with everyone, is my father told me in
3 leadership, you will not just plan for the next
4 four years in your leadership role. Think about
5 what you -- we, as indigenous people who are alive
6 today, what are we going to work on today to leave
7 for a hundred years from today for our unborn
8 children?

9 You know, most tribes say seven
10 generations, but you know, what about a hundred
11 years, two hundred years from today, what is our -
12 - what are our children going to tell us? I think
13 our language is -- for us, are kept on since our
14 foundation of who we are.

15

16 So, I am open to suggestions, and I just
17 wanted to end on that, but a lot to be said, but
18 thank you, again, for all that's spoken, all this
19 work that's going on. Have a good day.

20 **BRYAN NEWLAND:** Thank you, councilman.
21 We do have, by my count, four minutes left, so Mr.
22 Franklin, I don't like putting time limits on

1 people, but I can let you be the last speaker if
2 you can keep it to ninety seconds, so we have time
3 to wrap up.

4 **DARRICK FRANKLIN:** Thank you, Mr.
5 Newland. And again, I wanted to thank Honorable
6 Brown for your comments. Just real quickly, you
7 know, I wanted to go over all the questions, but
8 the first question is basically additional
9 funding. Because under the BIA's annual funding
10 agreement, schools are given the line item of
11 language acquisition.

12 According to their grant schools here on
13 the Navajo Nation, that is -- that funding, the
14 funds that are put into that line item are not
15 enough to hire, number one, a Navajo language
16 teacher through the salary and then the fringe
17 benefits behind that, as well as developing
18 curriculum and other lesson plans that relate to
19 Navajo -- to Navajo language.

20 So, that would need to be -- that
21 funding would need to be increased. And in terms
22 of the barriers, it's very quickly; the need to

1 hire fluent Navajo teachers, specifically Navajo,
2 and working with tribal colleges are giving tribal
3 colleges additional funding to really pinpoint how
4 to train these teachers other than the regular,
5 traditional teacher education program. Because
6 within the State of New Mexico, Arizona, and Utah,
7 the states rely on the tribes to certify their
8 native language teachers. But when that happens,
9 there's an absence of how that individual is to
10 design lesson plans and so forth.

11 So, in terms of a Native teacher
12 language program within the tribal colleges, for
13 additional funding would be needed so that we have
14 an increase in fluent Native teachers in the
15 classrooms.

16 In terms of what increases in funding in
17 order to revitalize Native language, we all know
18 that core subjects are mandated to show
19 competency, but Native language is not a part of
20 that, and it's very crucial right now that a lot
21 of tribes are struggling with their language and
22 that they have very few speakers. So, that needs

1 to change.

2 What the U.S. Government is asking in
3 terms of concentrating on core subjects, tribal
4 language needs to be part of it. And I just read
5 an article that in South America, one of the last
6 tribal members had passed away. That language is
7 no longer going to be spoke. So, we don't want
8 that to happen here in North America.

9 So, we need to act now and have the
10 tribal language as part of the core subjects to
11 keep it alive. So, I know that I'm running out of
12 time, my ninety seconds is up, so I'll stop there.
13 Thank you.

14 **BRYAN NEWLAND:** Thank you, Mr. Franklin;
15 I appreciate that. And again, I hate that we have
16 time limits -- time constraints on that. We have
17 here at the Department tribal leaders waiting for
18 our next meeting, so I have to go to that.

19 I want to extend my gratitude to all of
20 you for joining us today. I want to extend my
21 gratitude to my colleagues from across the Federal
22 Government who were here when I acknowledged

1 Morgan Rodman, the Executive Director for the
2 White House Council on Native American Affairs.
3 He is here. Morgan has been instrumental in our
4 effort to ties us together across Federal agencies
5 like this.

6 And so, we know that folks in other
7 agencies have a lot of demands on their times, so
8 to get us all together like this is an effort, and
9 I appreciate the folks on the BIE team who have
10 helped organize this.

11 We are accepting written comments on
12 this consultation October the 14th. You can send
13 those comments to us at consultation@bia.gov and
14 then also reiterate that folks from across the
15 Federal Government will be meeting with me in
16 person at the Native Language Summit in a couple
17 of weeks in Oklahoma.

18 I will not be there because I will be at
19 other consultations up in Alaska, but our team
20 will be there, and the Administration will be well
21 represented, and I hope that we can see and hear
22 all of you there in person.

1 So again, --

2 (WHEREUPON A NATIVE LANGUAGE WAS
3 SPOKEN.)

4 **BRYAN NEWLAND:** -- thank you so much.

5 (WHEREUPON THE MEETING WAS
6 CONCLUDED AT 5:00 P.M.)

7

8

9

10

11

12

13

14

15

16

17

18

19

20

21

22

1 CERTIFICATE OF COURT REPORTER

2
3 I, GARRETT LORMAN, do hereby certify
4 that the foregoing proceeding was attended by me
5 and thereafter transcribed from my digital audio
6 recording and aided by the provided additional
7 recordings and materials to me which has been
8 transcribed by me or under my direction.
9

10 I further certify that I am not related
11 to any of the parties in this matter and that this
12 transcript is a true and accurate record of said
13 audio recording to the best of my ability.
14 Further, I certify that the above information has
15 been transcribed by me with a pledge of confidence
16 that the content and information contained herein
17 will not be discussed nor released.
18
19

20 

21 GARRETT LORMAN
22