



Iñupiaq Language Plan 2011-2021

Guiding Philosophy

Sivutmuutilakput Saṅṅisilaapiaglugu Sivulliapta
Iñupiaaraaṅṅat Suli Iñuuniaṅṅat Piqutigilugich
Kijuviaksraptinun.

Let Us Move Forward and Strengthen the Iñupiaq Language
and Way of Life of Our Ancestors for Our Future Generations.

Sivuniksraqput

Atausiguguta Uqaqta Iñupiatun Atisriḷugich Iluqaitñik
Uqaṅṅiqput Aasrii Sivutmun Igligutilugu Iḷitchuḡirugut
Pitḷagaluaqfugu Sua Pitḷaiḷiqput Kiñuviaksraptitnun

Vision

United to Speak Iñupiaq Fluently at All Levels of Community
with Iñupiaq as Our First Language to Achieve and Keep Our
Cultural Identity and Realize Our Human and Community
Potential For All Generations to Come



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Approved August 30, 2012 via Assembly resolution 12-47

Addendum A to the Northwest Arctic Borough Comprehensive Plan

Addendum A

Northwest Arctic Borough Comprehensive Plan/ *Iñupiaq Language Plan 2011-2021*

Prepared for

Northwest Arctic Borough Residents, Organizations and Communities

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ALASKA
HUMANITIES
FORUM

With support from

Iñupiaq Language Commission
Northwest Arctic Borough
Northwest Arctic Borough School District
Alaska Humanities Forum/National Endowment for the Humanities
NANA Regional Corporation
Kikiktagruk Iñupiat Corporation
City of Kotzebue
Bering Air

**Approved via Assembly Resolution 12-47,
Borough Planning Commission Resolution PC-11-09,
And Iñupiaq Language Commission Resolution 12-01**



This Plan is Dedicated in Loving Memory to all the past Elders and Bilingual Teachers, particularly Qutan Ruth Goodwin

The Northwest Arctic Borough Assembly dedicates this plan to all the past Elders and bilingual teachers, particularly Qutan Ruth Goodwin. Qutan was born in Noorvik, Alaska to Maggie and Robert Newlin, Sr., on July 12, 1952, and she married Willie Goodwin in 1978 and lived in Kotzebue until her death on March 25, 2012.

As she was raising her family, she took elementary education courses and found her passion for the Iñupiaq language, which led her to become an Iñupiaq language teacher at June Nelson Elementary School for over 20 years. She was loved and respected by all the children – she will be missed. Qutan was also a member of the Iñupiaq Language Commission for the NANA region, helped create the curriculum for Nikaitchuat School, and composed the Nikaitchuat school theme song with Agnik Polly Schaeffer. Qutan’s passion for life, special talents, gentle kindness, and her love for all – are precious memories that will continue to touch our hearts for a long time to come.

Qutan participated in this strategic planning process and helped create this plan by working with others and offering her time and energy. May her life, as well as the lives of our past Elders and bilingual teachers, be an example of the dedication to the Iñupiaq language necessary to inspire others and encourage our communities and organizations to work together in successfully implementing this plan.

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Introduction and Background

The Northwest Arctic Borough (NAB) recognized the need for Iñupiaq language planning to expand upon the Borough Comprehensive Plan in order to advance the existing plan's goals, specifically the following goals and objectives (pages 2-2 to 2-3, Borough Comprehensive Plan, March 1993):

- ***Goal: maintain the Iñupiaq culture***
 - *Objective: Encourage development of programs on traditional language, values and skills, for Borough residents, and for outside workers through workforce orientation programs.*
- ***Goal: promote and maintain subsistence and the traditional way of life***
 - *Objective: Work with villages and regional organizations and programs to reinforce traditional values.*

The Borough Comprehensive Plan recognized the issues that maintaining traditional values and activities are important to the social, cultural and economic well-being of Borough residents. The plan recommended the Borough support these values and activities through education programs, land management and other Borough programs.

The Iñupiaq language planning process was undertaken as part of the Comprehensive Plan and the planning process was envisioned to...

(a) Help bring people together to form a collective vision for creating and sustaining commitment to use and strengthen the indigenous language of the Borough/region;

(b) Create a forum for residents to voice and listen to hopes and concerns for reversing language shift in order to inspire one another and shape a consensus for moving language efforts towards intergenerational bilingualism; and

(c) Provide a gathering for residents and organizations to work together in both ongoing and future collaborations in the comprehensive plan implementation focusing on Iñupiaq language maintenance and revitalization.

This language plan will help facilitate a consolidated effort to implement language strategies that will subsequently increase cultural heritage, sustainable



Figure 1: group photo of January 2011 planning participants.

communities, self-determination, and encourage collaboration of efforts in various projects and programs. Overall, the goal is to improve the cultural, economic and social well-being of the borough/regional communities.

Planning Model and Methods

The planning model and methods were based upon (a) the Technology of Participation methods developed by the *Institute of Culture Affairs*, and (b) *Strategic Planning for Reversing Language Shift with Indigenous Communities in Alaska* developed by Ukallaysaaq Tom Okleasik (2004). These combined methods are proven to be effective in encouraging full participation from diverse groups and are best applied with community engagement.

This facilitation process was implemented through public meetings (January 24-28, 2011, June 7, 2011) with participants first brain-storming ideas individually, then sharing and weaving ideas through group discussions, and finishing with review by the full group confirming new resolves and decisions. The plan was then reviewed by the NAB Planning Commission, Mayor and Assembly for adoption as an appendix to the Borough Comprehensive Plan.

The following Foundational Values or Ground Rules were applied during each planning session:

- *Participation*: each person brings a different insight, perspective and knowledge that formulates the larger picture.

| | |
|-------------------|------------------------------------|
| Elders | Municipal & Tribal representatives |
| Youth | Organization staff |
| Community members | Language speakers |

- *Respect*: respect and honor each person, view and ideas
Empower each other

- *Teamwork*: each person and role needs to work together to accomplish the language goals of the community.

| | |
|-------------------------------|---------------------|
| Sharing information and ideas | Support one another |
|-------------------------------|---------------------|

- *Creativity*: giving permission for the dialogue between the rational (mind) and intuitive (heart) perspectives.

| |
|--|
| Keep our eyes open |
| New ways of thinking and approaching language revitalization |

- *Action*: moving the language towards local responsibility to learn and positive accountability to speak and use.

The planning process followed a six-step workshop series. Each session built upon the other and provided a comprehensive planning approach taking into account various time frames.



Figure 2: Language revitalization planning model following a 6-step workshop series.

Language Philosophy, Vision and Goals

Guiding Philosophy

Sivutmuutilakput Sanjisilaapiaglugu Sivullipta
Iñupiaraañat Suli Iñuuniañat Piqutigilugich
Kiñuviaksraptinun

Let Us Move Forward and Strengthen
the Iñupiaq Language and Way of Life of Our Ancestors
for Our Future Generations

Sivuniksraqput

Atausiguguta Uqaqta Iñupiatun Atisriugich Iluqaitñik
Uqañiqput Aasrii Sivutmun Igligutilugu Iñitçugirugut
Pitlagaluaqfugu Sua Pitlaiñiqput Kiñuviaksraptitnun

Vision

United to Speak Iñupiaq Fluently at All Levels of
Community with Iñupiaq as Our First Language to Achieve
and Keep Our Cultural Identity and Realize Our Human
and Community Potential For All Generations to Come

Goals and Objectives

Goal 1: To Secure Resources and Partnerships for Sustainability and Growth of the Revitalization Efforts

Language Development Areas: Ongoing planning and community involvement

Objective 1.1: To Create Partnerships with Organizations and Between Age Groups for Strengthening Unity in Revitalization Efforts

Objective 1.2: To Generate Funds and Partnerships for Sustaining and Preserving Iñupiaq Language Activities, Projects and Education

Goal 2: To Expand Traditional and Modern Media Tools and Resources for Universal Access and Public Adoption of Iñupiaq to Become a Part of Our Communities and Society

Language Development Areas: Inter-generational documentation and transmission

Objective 2.1: To Translate Public Signs, Displays and Meetings for Presentation of Our Iñupiaq Language and Instill Pride

Objective 2.2: To Produce, Re-Print and Share Iñupiaq Resources and Materials for Promoting and Preserving Our Iñupiaq Language and Way of Life

Objective 2.3: To Create and Produce Children’s Resources for Iñupiaq Entertainment and Education

Objective 2.4: To Use Technology for Promoting the Iñupiaq Language and Our Way of Life

Goal 3: To Foster a Comprehensive Iñupiaq Education System and Programs from Conception to Independence for Becoming a Holistic Person in Both Worlds

Language Development Areas: Promoting teaching in schools, writing and literacy, creating safe zones for language acquisition

Objective 3.1: To Partner with the School District for Revising and Updating School Policies That Will Enhance and Incorporate Our Iñupiaq Language

Objective 3.2: To Expand Iñupiaq Immersion Schools and Programs for Revitalizing Our Iñupiaq Language and Culture

Objective 3.3: To Strengthen, Advance and Implement Bilingual Curriculum for All Grades and Skill Levels

Goal 4: To Develop and Educate Generations (Adults-Elders-Youth) of People for Transmitting and Sharing the Wisdom of Our Ancestors and Elders

Language Development Areas: Increase in language use and fluency, teacher training and development

Objective 4.1: To Involve Elders as Teachers and Mentors for Honoring and Promoting Iñupiaq Values and Sharing Wisdom

Objective 4.2: To Educate and Develop Our Iñupiaq Teachers and Adults for Mastering the Iñupiaq Language

Objective 4.3: To host Iñupiaq and Cross-Cultural Conferences and Exchanges for Gathering People and Sharing Knowledge

Goal 5: To Raise the Appreciation of Iñupiaq in the Region and Communities for Iñupiaq Cultural Revitalization and Being All We Can Be

Language Development Areas: Culture advancement – songs, dance, identity, healing to move forward, societal uses/functions of the language, promoting families to speak/use in their homes, language attitudes and behaviors in the communities

Objective 5.1: To Involve All Community Members in Cultural Activities for Unification and Revitalization of Our Iñupiaq Language and Culture

Objective 5.2: To Teach Traditional Skills for Learners to Gain Knowledge and Sense of Identity

Objective 5.3: To Organize Competitions for Youth to Learn Academics, Who They Are, and Gain/Improve Self-Esteem in Iñupiaq

Top 10 Projects to Sustain Current Language Programs For 2011-2014 (3 years)

1. Identify resources for volunteers, contributions and grants
2. Record memories of our loved ones and Elders in Iñupiaq
3. Produce Iñupiaq children's books and short stories
4. More Iñupiaq bilingual teachers and instructors in each village that teach only Iñupiaq
5. Improve the effectiveness of the Iñupiaq culture and language orientation for new teachers and professionals in the region as it strengthens both sides and leads to healthier communities
6. Print/copy Nikaitchuat curriculum with distribution to all school sites for implementation
7. Create and provide materials for our school district to then adopt the materials and resources relevant to our Iñupiaq language and culture
8. High school seniors and juniors take Iñupiaq language college level classes during school hours
9. Translator training for people (focusing on Elders and adults) to help and providing consulting services
10. In-school/part of school bilingual cultural trips to teach our way of life, skills and language

Top 10 New Language Projects for Intensification 2011-2014 (3 years)

1. Initiate community action groups and networks of young parents and community members to support each other in this effort – travel to villages, build teams of people, network people together
2. Involve more Elders in the revitalization effort and in schools through Elder visits to classrooms (all grades)
3. Engage residents through community service that use Iñupiaq language projects – positive contributions that give opportunities to praise people
4. Public media center and modern cultural library for resources that people can create Iñupiaq language media with a central local of all family trees
5. Northwest Arctic Borough School District reformed for Iñupiaq integration into public education
6. Regional charter schools for Iñupiaq immersion
7. Day care for young children in Iñupiaq – language nests in communities
8. Mentor program for 30-45 year old adults to become fluent Iñupiaq speakers
9. Annual conference with North Slope and Northwest Arctic Boroughs on bilingual education and Elder-Youth conference – we learn from each other
10. Community qargi for space/place for community workshops, men/boys program, women/girls program, etc.

Borough/Region Overview and Language Data

The following provides a common grounding of community data and information as it exists now (2011) for the Northwest Arctic Borough area/NANA region.

Regional Profile

History and Timeline

The Northwest Arctic Borough area has been inhabited since time immemorial by Iñupiaq people and families. The Iñupiaq culture is thousands of years old and centers on close family and community ties and a deep respect for nature. From one generation to the next these values have been passed down which have allowed the Iñupiat to remain strong.

The ancestors of the area are a proud people that include many inter-related groups...



| Iñupiaq Group | Area |
|--|--------------------|
| <ul style="list-style-type: none"> • Kanigmiut | Buckland |
| <ul style="list-style-type: none"> • Nunatchiaġmiut | |
| <ul style="list-style-type: none"> • Kuuvaŋmiut | Kobuk River |
| <ul style="list-style-type: none"> • Isiŋnaġmiut (Shungnak), Ivisaappaġmiut (Ambler), • Laugviinġmiut (Kobuk), Katyaaġmiut (Kiana), • Nuurviŋmiut (Noorvik) | |
| <ul style="list-style-type: none"> • Nautaġmiut | Noatak |
| <ul style="list-style-type: none"> • Napaaqtuġmiut, Nunamiut (head waters of Noatak, some moved north) | |
| <ul style="list-style-type: none"> • Qikiqtaġruŋmiut | Kotzebue |
| <ul style="list-style-type: none"> • Siiliviŋmiut | Selawik River Area |
| <ul style="list-style-type: none"> • Akuliġaġmiut | |
| <ul style="list-style-type: none"> • Ipnatchiaġmiut | Deering |
| <ul style="list-style-type: none"> • Siŋġaġmiut | Kivalina |
| <ul style="list-style-type: none"> • Kivaliŋiġmiut | |

Iñupiaq ancestors lived a sustainable lifestyle within this unique arctic environment. Home settlement sites, often seasonal (winter, early spring, late spring, summer, early fall, late fall), were strategically located along the coast, rivers, creeks and lakes that best took advantage of the environment and area locations for hunting, fishing and gathering. The Iñupiaq people take great pride in the sustained ability to harvest the resources of the land, coast, lakes and rivers in a traditional and respectful manner. Iñupiaq culture, arts and humanities were expressed through songs, dances, legends, ceremonies, and language.

Based upon the success of Iñupiaq ancestors, people continue to cultivate communities with an economy based on subsistence resources including various kinds of fish, caribou, marine mammals and all that the land and water have and continue to provide.

The following provides a timeline highlighting social influences of Iñupiaq and English languages in the Northwest Arctic Borough or NANA region.



Figure 3: oil painting by Eustace Paul Ziegler (1881-1969) of a Kobuk Iñupiaq, [UA1970-306-7](#)

B.C. to 1700's

- Sustainable and independent Iñupiaq families, group/clans and settlements.
- Iñupiaq of Northwest Alaska had established tribal governance and trade systems which were self-sufficient.
- Status of Iñupiaq language: language users are within every family group and Iñupiaq is the normal, formal to informal, oral language spoken between Elder-adult-youth generations at home and in community interface situations.
- 1732: First European visit to area by Russian explorers.
- Russians generally made no demand from Iñupiaq for linguistic or cultural change. Russian Orthodox clergy in Alaska believe Native languages were compatible with Christianity.

1800's

- 1811: US ideology of English as the primary national language expressed by John Quincy Adams - *"The whole continent of North America appears to be destined by divine providence to be peopled by one nation, speaking one language, professing one general system of religious and political principles, and accustomed to one general tenor of social usages and customs."*
- 1824: St. Ignatius (John Vianiniov) of the Russian Orthodox Church began a mission to develop the Aleutian alphabet in order to translate the Bible.
- 1846: the American Missionary Association (AMA) is formed in New York –an association of Protestant churches that were abolitionist and worked to help settle the west. The AMA during the 1800s adopted a policy of eradicating American Indian languages in schools. Rev. Sheldon Jackson came up to Alaska as a member of this organization.

- 1867: Alaska was “purchased” by the US from Russia
- 1870's The Native American/Indian boarding schools established by the federal government used military discipline and manual training to indoctrinate Native youth into white Christian society. Influenced the education approach for decades on educating Native children and youth – strict, restricting.
- 1877: Rev. Sheldon Jackson and Ms. McFarland traveled to Fort Wrangle Alaska to begin the American Missionary Association's missions in Alaska.

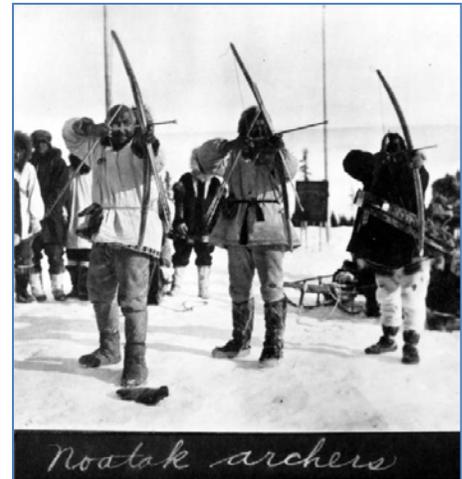


Figure 4: Noatak Archers, UAA-hmc-0401-album-21b

- 1884: Organic Act was adopted by the US Congress that formed a rudimentary form of westernized government in Alaska
- 1885: Dr. Sheldon Jackson became the first federal superintendent of public instruction for Alaska, with the task of organizing a public/free school system for Native American, Eskimo, and white children with the purpose of teaching western lifestyles and mainstream American skills. English-only teaching methods by the schools with harsh punishment of students speaking Native languages allowed - saturated mouth with myrrh and capsicum.

Not all missionaries agreed – e.g. Willard in Wrangell and Haines taught in both Tlingit and English, Jesuit Catholics' philosophy to use Native languages as a method to reach out to those they wish to save, and Moravian approach to teach in the aboriginal peoples' languages. Note: Churches/missionaries did not support Native culture – e.g. dancing, ceremonies, legends which are important parts of language and identity.

- 1892: Dr. Jackson with government aid brought the first reindeer into Alaska from Siberia.
- 1895: US Congress faced controversy of using public funds to support religious education and ended the practice nationwide; however, missionary teachers generally remained employees of federal education in Alaska.
- 1897: The Friends Church of California sent missionaries to Kotzebue.
- About 1897: Missionaries established church and school buildings in villages which changed home sites for the majority of Iñupiaq with children attending the schools and churches. Often bilingualism in the church setting with monolingualism in the school setting. Mission teacher Martha Hadley, Friends Church, felt it was the responsibility of the Eskimo in the school to learn English, and dutifully refrained from learning Iñupiaq. Robert and Carrie Samms learned the Eskimo language in Noatak.
- 1898: Kobuk River gold rush began when Captain Cogan of the whaling ship *Alaska* greatly exaggerated a prospector's Kobuk gold discovery to encourage

people to book passage on the ship's return to Alaska. Rush lasted only 1-2 years and local people remember seeing bodies flowing down the Kobuk River when some did not survive.

1900-1910's

- Spanish flu epidemic
- Late 1890's to early 1900's: Iñupiaq translation of the Bible in the NANA region with symbols with the Friends Church (first translation of the Bible) – Elders included Irene Douglas, Flora Cleveland, Lizzy Lee, Jimmy Sheldon
- 1901: Richard Glover, Friends Church missionary, impressed how God makes provisions in the bleak north for food and raiment, he also saw the excesses of the miners and said, *“God is in Alaska, but the Christians have left their Christianity behind in search of gold.”*
- 1907: Harlan Updegraff replaced Sheldon Jackson as federal superintendent of public instruction for Alaska. He preferred to allow children to stay in home communities (versus boarding schools) and be educated so they could take their place in Native society.
- 1908-9: US Republic Schools opened in Selawik and used English as the means of instruction while discouraging the use of Iñupiaq – e.g. teachers only allowed children that spoke English to be invited and attend school parties.
- 1914-18: World War I



Figure 5: Jim and Jenny Sheldon Family (children Albert and Bertha) in Selawik, 1908, UAF-1988-53-2

1920's

- Federal demand for exclusive use of English in Native schools.
- Reindeer herding was introduced to villages via Nome through government support and/or support from Lomen Brothers commercial reindeer herding operations.
- Alaska Natives generally internalized that English was necessary for participation in American society including the job market and western education.
- 1924: US citizenship to Alaska Natives was granted with the passage of the Citizenship Act.
- 1926: Alaska Native Town Site Act.
- 1928: Lewis Meriam report that Native education policies were outmoded and should be changed to stress the value of home and family life

1930's

- US Post offices established in regional villages.
- 1929-early 40's: US Great Depression.
- 1935: John Collier, commissioner of Indian affairs, promised to scrap obsolete practices to destroy Native languages and culture. *“...Indian youth with wide*

horizons, bilingual, literate, yet proud of their racial heritage, to become completely self-supporting.”

1940's

- 1939-1945: World War II – impact on Alaska Natives with military presence and service.
- A lot of Iñupiaq trading in Kotzebue with Diomedea, King Island, Point Hope with regional villages
- BIA works with villages to re-organize traditional governments under the Indian Reorganization Act (IRA)
- Iñupiaq spelling used phonetic English (versus symbols)
- 1940s: boarding schools for some middle to high school grades – Sitka, Wrangell Institute, White Mountain, Pilgrim Hot Springs, Eklutna (outside of Anchorage) – schools often used military discipline (strict, making beds a certain way, clothing and shoe appearance, chores structured)
- 1940s: the United States' era of termination policy towards Native Americans began. The policy aimed to terminate the trust responsibility of the U.S. government with Native Americans and assimilate them into mainstream American culture.



Figure 6: Wein plane takes off from a sand bar on the Kobuk River with a load of Iñupiaq students headed for high schools & colleges. The village of Shungnak was then considered too small to support a high school. Wien Air Alaska photo by Frank Whaley, estimated 1959
[UAF-1991-98-681](#)

1950's

- 1950's: residents experienced significant language shift to English from Iñupiaq with schools and western institutions utilizing duress with families and children to use English as their first language at home.
- 1955: modern introduction of welfare in region, prior all members of the family (youngest to oldest) had to work together in active subsistence lifestyles to survive.
- 1956: Teacher in the Nome area found that Native language promotes acquisition of English.
- January 3, 1959, Alaska was proclaimed a state of the union by President Dwight D. Eisenhower.



Figure 7: Kotzebue Dancers, UAF-2001-129-180, estimated 1953-58 from a postcard. In photo, York Wilson (drumming), Blanche Lincoln (in back), Abraham Lincoln (drummer with hat), Saġġaaluuraq Charlie Jensen (left of Abraham), Simon Koenig (man with head dress), Sagainiq Mrs. Kenworthy (woman dancing), Nayuusin Mrs. Levi Rexford (woman sitting in back with scarf on)

1960's

- Public education available through Alaska territorial schools up to 8th grade. Generally, students ended at 8th grade (big graduation in region schools) or attended boarding schools in Sitka, Copper Valley School, William Beltz Boarding School in Nome (named after the state legislative representative from Kotzebue that passed away), Covenant High

School in Unalakleet, Oklahoma Chiloco Indian School, or Oregon; however, some children as young as five years old were sent to boarding school in Wrangell, and some to Oregon in Chemawa.

- BIA relocation and direct employment program that moved/relocated Iñupiaq families to many Lower 48 US cities for vocational training and jobs
- Most family members utilized both English and Iñupiaq by mixing the languages together and generally only certain family members were mono-lingual.
- Telephone service in Kotzebue and generally one phone in the villages.
- Mid-1960's: modern Iñupiaq orthography used for spelling
- 1967: BIA regional schools hired instructional aides to help bilingual students
- 1968: federal bilingual education legislation. Alaska Department of Education recommended that English be taught as a second language for minority cultures.

School programs generally focused on transition to English versus maintaining Native language bilingualism.

Some schools penalized students for speaking Iñupiaq by personally assessing/charging children a penny – BIA school policy in the region/area of English only in the schools.

- 1969: Senator Mondale traveled to Alaska and saw no evidence of bilingual programs, and makes a statement [and the benefits of bilingual education of which] "...are so obvious that one wonders why we would be meeting in 1969 and have to discuss them any longer."



Figure 8: Ootukahkuktuvik Building with Linda Maver (Lincoln) outside with two children, Kotzebue 1970's

1970's

- 1970's: city municipal governments formed in villages. TV service in region, water and sewer service and telephones in homes the villages.
- 1971: Alaska Native settled land and resource rights, through the Alaska Native Claims Settlement Act (ANCSA), and formed state chartered Native corporations.
- 1972: Alaska Department of Education passed bilingual instruction in all schools attended by at least 15 students whose primary language was other than English. Focus was transition to English rather than bilingualism.
- 1972-74: Molly Hotch Act and village schools expanded to serve grades 9-12 and no longer required local students to leave their home community for secondary (high school) public education. New state operated school buildings constructed in villages - many opened in 1975. BIA school phased out with state operated schools.

Bilingual education first introduced to the regional schools (30 minutes a day) often included into student/education funding with Indian education/JOM funding. Iñupiaq language instruction available in the school classroom.

- 1972-76: Pete MacManus led Upper Kobuk Iñupiaq language workshops with bilingual teachers, based upon grant funding for bilingual education. There was a bilingual teacher for every classroom in the Upper Kobuk including summer workshops for teachers with the National Bilingual Institute (based in Anchorage) and workshops for developing Iñupiaq materials (including involvement with North Slope speakers).
- 1973: KOTZ radio started
- 1974: Federal and state government poverty and community assistance programs provided new income and benefits to some families, particularly with the passage of PL 93-638.
- Mid-1970s: Iñupiaq bilingual material development through the Iñupiaq bilingual materials development center. Books developed from Elders conferences and recordings/tapes.
- 1975: the Indian Self-determination and Education Assistance Act signed into law. Shifted US policy from termination of tribes to self-determination, which acknowledges the U.S. has a federal trust responsibility to Native Peoples and is geared towards acknowledging that Native Peoples are the best equipped to govern themselves.
- 1976: regional village corporations (except for KIC) merged with NANA.
- 1976: Regional Education Attendance Areas (REAA) were formed replacing the village's state operated school.
- 1978: First NANA regional Elders conference

1980's

- 1980's: personal computers introduced to region (Apple and IBM PCs)
- 1980's: family genealogy project region-wide
- 1980's: general school understanding of spring and fall camp movements of families (e.g. students leaving school to camp with parents) – facilitated cultural and language skills
- 1980s: cable TV in the region
- 1981: English-only initiative defeated in Alaska
- 1986: The Northwest Arctic Borough formed and the school district was transferred from state operation.
- 1986: First Regional Elders Council (formation)
- 1987: Opening of Camp Sivunniugvik
- 1989: Red Dog Mine Development and Operation



Figure 9: Nikaitchuat students
October 1998.

1990's

- 1990's: Internet accessible in the region
- 1990: federal Native American Languages Act
- 1991: State education funding formula revised combining bilingual education funds into the general student funding to schools (no longer separate)

- 1998: Nikaitchuat Ilisagviat open by the Native Village of Kotzebue - first Iñupiaq immersion school for regional children
- No Child Left Behind Act – emphasis of English testing, standards and attendance

2000's

- 2003: Northwest Arctic Borough School District Board adopted a Call to Action resolution that all organizations focus on the Iñupiaq language and determine what we need to do so that we will have Iñupiaq speakers in the future
- 2004: Iñupiaq Language Commission formed through direction from the Northwest Arctic Leadership Team
- 2005: UAF-Chukchi Iñupiaq program started, Two Maori from New Zealand visit Kotzebue for training and sharing of language revitalization strategies, NANA Region and North Slope Borough groups travels to New Zealand to exchange with the Maori and attend the World Indigenous Peoples' Conference on Education.
- 2005: Aqqaluk Trust language survey found that 14% of the population speaks Iñupiaq fluently, and 21% understand Iñupiaq well.
- 2006: Iñupiaq Language Commission hosted a language conference in Shungnak, and a meeting in Kotzebue with the NWABSD bilingual aides.
- 2006: Coastal Iñupiaq dialect CD completed by Aqqaluk Trust and NANA
- 2007: Iñupiaq Language Commission passes resolution to preserve Iñupiaq language (NANA and NSB areas) and forwards to the Alaska Federation of Natives which also passes the convention



Figure 10: Regional Elders by Gregory Gusse



2010's

- 2010: Iñupiatun Conference held in Kotzebue by Chukchi Campus
- 2010: Upper Kobuk Iñupiaq dialect CD completed by Aqqaluk Trust and NANA
- 2011: Iñupiaq Language Strategic Planning

Iñupiaq Language Current Status

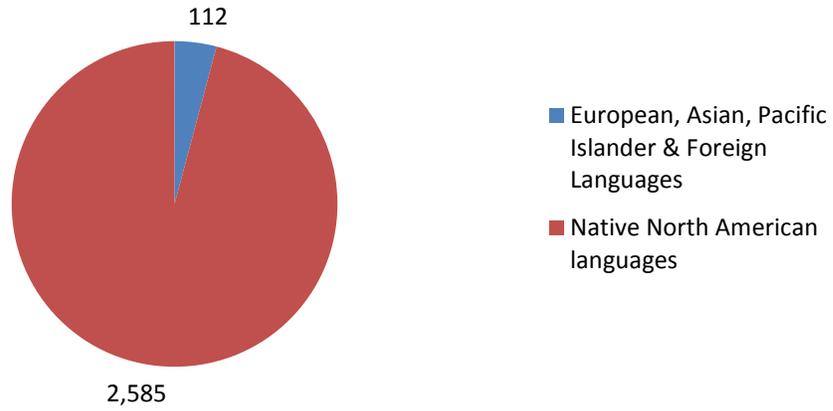
Regional Population and Language Statistics

Northwest Arctic Census Area

| 2000 Census, SF3 ¹ Language | Number | Percent |
|---|---------------|----------------|
| | | |
| Population 5 years and over | 6,444 | 100.0 |
| Speak only English | 3,747 | 58.1 |
| Speak a language other than English | 2,697 | 41.9 |
| | | |
| Speak a language other than English | 2,697 | 41.9 |
| Spanish or Spanish Creole | 20 | 0.3 |
| German | 19 | 0.3 |
| Scandinavian languages | 13 | 0.2 |
| Russian | 3 | 0.0 |
| Other Slavic languages | 10 | 0.2 |
| Other Indo-European languages | 2 | 0.0 |
| | | |
| Japanese | 3 | 0.0 |
| Korean | 30 | 0.5 |
| Vietnamese | 4 | 0.1 |
| Tagalog | 5 | 0.1 |
| Other Pacific Island languages | 3 | 0.0 |
| | | |
| Other Native North American languages | 2,585 | 40.1 |

¹ NOTE: Data based on a sample except in P3, P4, H3, and H4. For information on confidentiality protection, sampling error, non-sampling error, definitions, and count corrections see <http://factfinder.census.gov/home/en/datanotes/expsf3.htm>.

2000 Census: Northwest Arctic Borough Census Area, Speak A Language Other than English

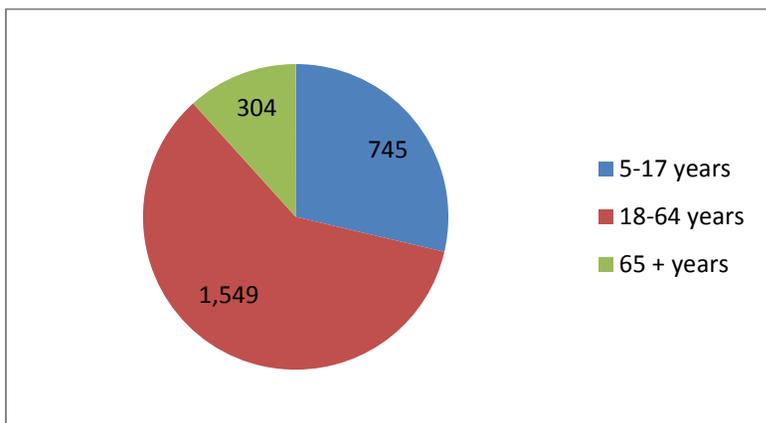


2000 CENSUS: POPULATION 5 YEARS AND OVER BY LANGUAGE SPOKEN AT HOME AND ABILITY TO SPEAK

| Village | Speak only English | Speak a language other than English | Total Population 5 years & older |
|----------------|---------------------------|--|---|
| Ambler | 58 | 150 | 208 |
| Buckland | 292 | 73 | 365 |
| Deering | 129 | 0 | 129 |
| Kiana | 112 | 211 | 323 |
| Kivalina | 222 | 122 | 344 |
| Kobuk | 32 | 68 | 100 |
| Kotzebue | 1966 | 778 | 2744 |
| Noatak | 270 | 114 | 384 |
| Noorvik | 253 | 347 | 600 |
| Selawik | 151 | 525 | 676 |
| Shungnak | 52 | 210 | 262 |
| | | | |
| Totals | 3,537 | 2,598 | 6,135 |
| | | | |
| Percentage | 57.7% | 42.3% | |
| | | | |
| | | | |

NOTE: Data based on a sample. For information on confidentiality protection, sampling error, non-sampling error, definitions, and count corrections see web site: <http://factfinder.census.gov/home/en/datanotes/expaiansf.htm>

| 2000 Census: Speak a language other than English by Age Group | | | | |
|--|-------------------|--------------------|-------------------|--------------|
| Village | 5-17 years | 18-64 years | 65 + years | Total |
| Ambler | 53 | 88 | 9 | 150 |
| Buckland | 23 | 37 | 13 | 73 |
| Deering | - | - | - | - |
| Kiana | 85 | 112 | 14 | 211 |
| Kivalina | 27 | 78 | 17 | 122 |
| Kobuk | 27 | 36 | 5 | 68 |
| Kotzebue | 166 | 505 | 107 | 778 |
| Noatak | 12 | 80 | 22 | 114 |
| Noorvik | 75 | 221 | 51 | 347 |
| Selawik | 193 | 290 | 42 | 525 |
| Shungnak | 84 | 102 | 24 | 210 |
| | | | | |
| Totals | 745 | 1,549 | 304 | 2,598 |
| | | | | |
| Percentage | 28.7% | 59.6% | 11.7% | |



| Aqqaluk Trust Language Survey: Northwest Arctic Region Household Survey Results / 2005 | | | | |
|---|-----------------------|-------------------------------|---|---------------------|
| Community | Speak Fluently | Speaks with difficulty | Speaks Little & not indicate ability | Survey Total |
| Ambler | 37 | 3 | 123 | 163 |
| Buckland | 20 | 2 | 308 | 330 |
| Deering | 8 | 1 | 116 | 125 |
| Kiana | 50 | 7 | 284 | 341 |
| Kivalina | 21 | 15 | 204 | 240 |
| Kobuk | 15 | 5 | 101 | 121 |
| Kotzebue | 143 | 28 | 1,249 | 1,420 |
| Noatak | 56 | 20 | 373 | 449 |
| Noorvik | 79 | 8 | 203 | 290 |
| Selawik | 107 | 23 | 270 | 400 |
| Shungnak | 56 | 12 | 165 | 233 |
| | | | | |
| Totals | 592 | 124 | 3,396 | 4,112 |
| | | | | |
| Percentage | 14% | 3% | 83% | |

Notes:

- 1) Aqqaluk Trust and the Native Village of Kotzebue were in partnership for the survey based upon funding provided by the Administration for Native Americans (ANA).
- 2) The Kotzebue survey only included the Native Village of Kotzebue members (versus the whole community).

What do we know about the health of Iñupiatun in Northwest Alaska?

Iñupiaq is considered “moribund,” meaning having few or no child speakers and the language is not advancing across generations. In 2005 the Aqqaluk Trust with the Native Village of Kotzebue designed and administered a regional language survey of 4,112 households throughout the Northwest Arctic region’s 11 communities. This survey is the most comprehensive survey of Iñupiatun speaking and understanding ability in the Northwest Arctic. Participant responses were based on self-assessment of Iñupiatun speaking and understanding ability. Krauss (1998) cautions that such self-assessment of language ability should be regarded with caution because speakers may wishfully overestimate their language ability or deny it due to linguistic discrimination.¹ Data from the 2005 regional survey were prepared by the McDowell Group. According to those data:



- 80% (3,268) of the region’s residents understand at least some Iñupiaq while 72% (2,943) did not indicate any speaking ability.
- 18% (739) indicated understanding the language well while 3% (113) indicated understanding the language well but hardly speaking.
- Nearly 28% (1,169) of residents speak Iñupiaq to some degree.
- Over 14% speak the language fluently.
- 10% (426) of respondents indicated they speak Iñupiatun fluently and prefer the language while 4% (166) indicated fluency but preferred another language.

According to linguist Michael Krauss’ 1982 *Native Peoples and Languages of Alaska*, one estimates that Ambler, Shungnak, and Kobuk were the only communities in the region where some of the children spoke Iñupiaq. Apart from Nikaitchuat Ilisagviat students in Kotzebue, it is uncertain whether any children are fluent Iñupiatun speakers today.

According to the Native Village of Kotzebue 2005 survey, the communities with the largest proportion of fluent Iñupiatun speakers to survey respondents in descending order were:

- Noorvik (27%)
- Selawik (27%)
- Shungnak (24%)
- Ambler (23%)
- Kiana (15%)
- Kobuk (13%)

- Noatak (12%)
- Kotzebue (10%)
- Kivalina (9%)
- Deering (6%)
- Buckland (6%)



The communities with the highest numbers of fluent speakers in descending order were:

- Kotzebue (143)
- Selawik (107)
- Noorvik (79)
- Shungnak (56)
- Kobuk (56)
- Noatak (56)
- Kiana (50)
- Ambler (37)
- Kivalina (21)
- Buckland (20)
- Deering (8)



Education Systems and Current Language Transmission Programs

Northwest Arctic Borough Code/Policies

The Northwest Arctic Borough code recognizes Iñupiaq language as the original language of the region/borough and the following are the established the policies to perpetuate the language by the regional municipal government.

Borough Code 1.20.010 Recognition of the Iñupiaq language.

As a matter of public policy, the borough recognizes the Iñupiaq language as the language of the original people of the borough and their descendants. The Iñupiaq language expresses the unique values, history and culture of the vast majority of the people living in the borough and is key to their sense of identity and self-worth. (Ord. 00-04 § 1, 2000)

Borough Code 1.20.020 Perpetuation of the Iñupiaq language.

It is the policy of the borough to encourage and perpetuate the use of the Iñupiaq language in the everyday life of the people of the borough, and wherever feasible, in the official actions of the borough. Accordingly, it is the policy of the borough to encourage and support the instruction of the Iñupiaq language in borough schools under the direction of the school district. Oaths of office shall, where feasible, be administered in both Iñupiaq and English. Where in the judgment of borough officials it is feasible, borough publications shall be written in both Iñupiaq and English. It is further the policy of the borough to encourage all the residents of the borough and the borough's contractors and employees to become familiar with, and where feasible, to learn the Iñupiaq language. (Ord. 00-04 § 1, 2000)

Public Education System

The Northwest Arctic Borough home-rule charter Article VIII established the education powers of the regional municipal government. A public education system is operated area-wide by the Northwest Arctic Borough School District, which has a governing body of an 11 member school board that are individually elected for 3-year terms.

There are a total of 12 schools in the school district with 158 teachers, and 1,747 students, with 95% Iñupiaq.

| Northwest Arctic Borough School District ² | |
|--|---------------------------------|
| District Name: | Northwest Arctic Schools |
| Operated By: | Borough |
| Total Number of Schools: | 12 |
| Total Number of Teachers: | 158 |
| Total Number of Students: | 1,747 |
| Student/Teacher Ratio: | 11.5 |
| Dropout Rate (9-12 Grade): | 11.6% |
| Percent Native Students: | 95.0% |
| Geographic Cost Differential (FY 2010): | 1.754 |
| Expenditures Per ADM (FY 2010): | \$21,763 |

| Borough Schools | | | |
|--|---------------|--------------------|--------------------|
| School Name | Grades Taught | Number of Students | Number of Teachers |
| 1. Ambler School | P thru 12 | 61 | 6 |
| 2. Buckland School | P thru 12 | 164 | 13 |
| 3. Deering School | P thru 12 | 34 | 3.5 |
| 4. Kiana School | P thru 12 | 113 | 10 |
| 5. Kivalina McQueen School | P thru 12 | 122 | 8 |
| 6. Kobuk School | P thru 12 | 46 | 4.5 |
| 7. Kotzebue June Nelson Elementary School | P thru 5 | 398 | 23 |
| 8. Kotzebue Middle/High School | 6 thru 12 | 343 | 24 |
| 9. Noatak Napaaqtugmiut School | P thru 12 | 156 | 12 |
| 10. Noorvik Elementary and Aqqaluk High School | P thru 12 | 207 | 13 |
| 11. Selawik Davis-Ramoth School | P thru 12 | 264 | 17 |
| 12. Shungnak School | P thru 12 | 76 | 6.5 |

² Source: State of Alaska, Community Database Online, December 2010 / http://www.commerce.state.ak.us/dca/commdb/CF_BLOCK.cfm?Comm_Boro_Name=Northwest+Arctic+Borough&Data_Type=generalOverview&Data_Type=schools&Data_Type=contacts&Data_Type=capitalProjects&submit2=Get+Data with update statistic provided by the Northwest Arctic Borough School District, January 2011.

Northwest Arctic Borough School District/Strategic Plan Summary

Mission Statement: "To graduate students with the skills and knowledge to be good citizens."

Vision Statement: "To be a leader in Pre-K-14 education based on student achievement and graduation rates."

Programs and Staff Goals

1. Improve recruitment and retention of teachers by providing a positive work environment.
2. Encourage and assist local people to become certificated educators.
3. Promote school spirit and pride.
4. Develop family-living skills.
5. Provide a high-quality early childhood education program.
6. Create a balance between academics, fine arts, sports, and other activities.
7. Using student performance data, programs shall be developed to improve individual student achievement and accountability.
8. The district shall deliver the following curriculum areas as its core program.
- 9. Provide support to communities that demonstrate a commitment to developing an Iñupiaq-Immersion program.**

The school district has an Iñupiaq Studies (Cultural) Program which has a coordinator based in Kotzebue and bilingual teachers in 11 schools. Iñupiaq studies is required for all high school students to graduate.

There is Iñupiaq language taught in elementary grades (30 minutes per day) in 9 schools (except Deering and Kobuk), with Iñupiaq language a high school elective for one-semester (.5 credit) in Noorvik.



Tribal Education Systems

There are 11 tribes in the region and the following summarizes educational programs.

| Tribes / Villages | Culture and/or Language Program |
|--|---|
| Ivisaappaat Traditional Council | |
| Native Village of Buckland | Culture Camp for youth during the summer focusing on subsistence |
| Native Village of Deering | |
| Kiana Traditional Council | Summer cultural camp for youth |
| Native Village of Kivalina | |
| Native Village of Kobuk | Culture camp for youth in the summer |
| Native Village of Kotzebue | a) Nikaitchuat Ilisagviat – Iñupiaq language immersion school for Pre-K-2 including a curriculum committee b) Sisualik summer youth camp |
| Native Village of Noatak | a) Winter/spring camp with youth (led by Mike and Alice Adams) b) Beginning a community language program |
| Noorvik Native Community | Started a cultural camp and building a new facility |
| Native Village of Selawik | Culture and science camp for youth in the fall |
| Native Village of Shungnak | |

Note: In the Upper Kobuk, there are Ilisagviat Camp Facilities – but not currently being used. NANA also owns and operates Camp Sivunniigvik with Aqqaluk Trust.

Post-Secondary Education System

The University of Alaska Fairbanks (UAF) – Chukchi Campus has an Iñupiaq Language certificate and A.A.S. degree available through on-campus and distance delivery courses. The purpose of the Native language education program is to train teachers of Native language and culture, including course work in Iñupiaq. The certificate and degree are recognized by some Alaska school districts and serve as steps toward a four-year degree. In addition, Iñupiaq language courses can be taken by residents to learn Iñupiaq as general learning/non-degree seeking.

Certificate Program 2010 - 2011 Degree Requirements

1. Complete the general university requirements.
2. Complete the certificate requirements. (As part of the certificate requirements, the communication, computation, and human relations content is embedded in some of the major required courses for this program.)
3. Complete Iñupiaq coursework

1. Candidates must demonstrate proficiency or complete a two-semester sequence in the language of the degree.
2. Complete the following program (major) requirements:
 - ANL F199--Practicum in Native Language Education--6 credits
 - ANL F256--Alaska Native Languages: History, Status and Maintenance--3 credits
 - ANL F287--Teaching Methods for Alaska Native Languages--3 credits
 - ANL F288--Curriculum and Materials Development for Alaska Native Languages--3 credits
 - ED F299--Practicum in Education--6 credits
 - ESK F118--Iñupiaq Orthography--3 credits
 - ESK F218--Iñupiaq Composition--3 credits
 - Eskimo linguistics elective--3 credits
4. Minimum credits required--30 credits

Major -- A.A.S. Degree 2010 - 2011 Degree Requirements

1. Complete the general university requirements.
2. Complete the A.A.S. degree requirements.
3. Complete one of the following concentrations:
 1. Candidates must demonstrate proficiency or complete a two-semester sequence in the language of the degree.
 2. Complete the following program (major) requirements:
 - ANL F199--Practicum in Native Language Education--6 credits
 - ANL F256--Alaska Native Languages: History, Status and Maintenance--3 credits
 - ANL F287--Teaching Methods for Alaska Native Languages--3 credits
 - ANL F288--Curriculum and Materials Development for Alaska Native Languages--3 credits
 - ED F299--Practicum in Education--6 credits
 - ESK F118--Iñupiaq Orthography--3 credits
 - ESK F218--Iñupiaq Composition--3 credits
 - Eskimo linguistics elective--3 credits
4. Minimum credits required--60 credits

Regional and Community Programs

Aqqaluk Trust

The Aqqaluk Trust empowers the Iñupiaq People of the Northwest Region of Alaska. As a non-profit organization with over 13,000 people to serve, the Trust relies on contributions from foundations, corporations and individuals. With a poverty rate of 58%

throughout the region, the mission of the Trust is *to empower the Iñupiaq people through language, culture and education*. Examples of language and cultural programs include:

1. **Camp Sivunniigvik (Camp Sivu)** is more than just a camping trip – it is the lessons and values of the Iñupiaq people lived and learned. It is essential to maintain traditional Inupiat values in today’s modern world. Native youth who know about their culture are less likely to engage in drug and alcohol problems and drop out of school. Annually, the Aqqaluk Trust brings youth from across the NANA Region to Camp Sivu to engage in a week-long summer camp located on the banks of the Kobuk River east of Kotzebue. Oftentimes, going to Camp Sivu is the first exposure to traditional Native life for many Iñupiaq youth. At Camp Sivu children learn traditional crafts from elders, listen to oral history of our people, and participate in many other essential skills that have enabled the Inupiat to survive in the harsh climate for over 10,000 years.
2. **Iñuunailiqput Program** works to preserve and transcribe Elders interviews and stories in Iñupiaq and English, including traveling to villages to record Elders. The staff also coordinates the Regional Elders Council and Iñupiaq Language Commission meetings.

Iñupiaq Language Commission

The Iñupiaq Language Commission was created in December of 2004 with 13 members: representation from the Regional Elders Council, youth (including 1 student from the school district), Coastal-dialect Iñupiaq speakers, Upper Kobuk-dialect Iñupiaq speakers, and 1 member representing the NWABSD bilingual director/coordinator. The Commission has created strategies for successful language revitalization including the following goals:



1. **Teaching children through the creation of language nests.** Language is considered as being endangered when it is no longer learned by the children. The goal of the ILC is to connect the elders with the children through the creation of language nests. These language nests are events and places where Iñupiaq is exclusively spoken so that the children of the region are exposed to the language in practical settings.
2. **Development of tools to help learners and teachers of Iñupiaq.** The ILC, in partnership with Rosetta Stone, developed a Coastal and Upper Kobuk dialect Iñupiaq language CD-ROMs. The CDs use the dynamic immersion method with constant interaction and feedback. The software is instrumental in preserving the Iñupiaq Language for future generations

Friends Church

There are 11 Friends Churches in the Northwest Arctic region, with a Bible Training School based in Kotzebue. There is a history of missionaries usage of Iñupiaq – e.g. Robbie and Carry Sams in Noatak. Today, Iñupiaq is often used in the services and activities – e.g. some Sunday school classes with youth, translated songs, Iñupiaq Bible, usage in church services (messages, testimony, and reader every Sunday in Iñupiaq). Many of the pastors are Iñupiaq and bilingual. The Church also has current and past translation projects in Iñupiaq, and works with other faiths/churches in translations projects.



Community Organizations

City Government

City of Ambler

P.O. Box 9
Ambler, AK 99786
Phone Number: 445-2122
Fax Number: 445-2174
Administrator: Mary J. Ramoth
Mayor: Morgan Johnson
cityofamblerak@yahoo.com

City of Buckland

P.O. Box 49
Buckland, AK 99727
Phone Number: 494-2121
Fax Number: 494-2138
Administrator: Riley Armstrong
Mayor: Glenna Parish
city_of_buckland@yahoo.com

City of Deering

P.O. Box 36049
Deering, AK 99736
Phone Number: 363-2136
Fax Number: 363-2156
Administrator: Michael Jones
cityofdeering@yahoo.com

City of Kiana

P.O. Box 150
Kiana, AK 99749
Phone Number: 475-2136
Fax Number: 475-2174
Administrator: acting Crystal Johnson
cityclerk@katyaaq.org

City of Kivalina

P.O. Box 50079
Kivalina, AK 99750
Phone Number: 645-2137
Fax Number: 645- 2175
Administrator: Janet Mitchell
kivalinacity@yahoo.com

Tribal Government

Ivisaappaat Traditional Council

P.O. Box 47
Ambler, AK 99786
Phone Number: 445-2196
Fax Number: 445-2181
General Manager: Virginia Commack
tribemanager@ivisaappaat.org

Native Village of Buckland

P.O. Box 67
Buckland, AK 99727
Phone Numbers: 494-2171
Fax Number: 494-2217
Administrator: Mona Washington
tribeadmin@nunachiak.org

Native Village of Deering

P.O. Box 36089
Deering, AK 99736
Phone Number: 363-2138 or 363-2214
Fax Number: 363-2195
Administrator: Bonita Barr
tribeadmin@ipnatchiaq.org

Kiana Traditional Council

P.O. Box 69
Kiana, AK 99749
Phone Number: 475-2109 or 475-2196
Fax Number: 475-2180
Administrator: Gloria Shellabarger
tribedirector@katyaaq.org

Native Village of Kivalina

P.O. Box 50051
Kivalina, AK 99750
Phone Number: 645-2153
Fax Number: 645-2193
Administrator: Stan Hawley
kvltribeadmin@gmail.com

City of Kobuk

P.O. Box 51020
Kobuk, AK 99751
Phone Number: 948-2217
Fax Number: 948-2228/2130
Administrator: vacant

Native Village of Kobuk

P.O. Box 51039
Kobuk, AK 99751
Phone Number: 948-2203
Fax Number: 948-2123
Administrator: Agnes Burnhardt
tribeadmin@laugvik.org

City of Kotzebue

P.O. Box 46
Kotzebue, AK 99752
Phone number: 442-3401
Fax Number: 442-3742
Manager: Derek Martin
kotzengs@otz.net

Native Village of Kotzebue

P.O. Box 296
Kotzebue, AK 99752
Phone Number: 442-3467
Fax Number: 442-2162
Director: Noah Naylor
noah.naylor@qira.org

Native Village of Noatak

P.O. Box 89
Noatak, AK 99761
Phone Number: 485-2173
Fax Number: 485-2137
Administrator: Mary Lou Sours
tribeadmin@nautaaq.org

City of Noorvik

P.O. Box 146
Noorvik, AK 99763
Phone number: 636-2100
Fax number: 636-2135
Administrator:
cityofnoorvik@gmail.com

Noorvik Native Community

P.O. Box 209
Noorvik, AK 99763
Phone number: 636-2144
Fax number: 636-2284
Administrator: Clara Brown
tribemanager@nuurvik.org

City of Selawik

P.O. Box 99
Selawik, AK 99770
Phone number: 484-2123
Fax number: 484-2209
Administrator: Roger Clark
Roger's CELL 484-6250
city_of_selawik@hotmail.com

Native Village of Selawik

P.O. Box 59
Selawik, AK 99770
Phone number: 484-2165
Fax number: 484-2226
Administrator: Tanya Ballot
Tanya's Cell: 484-6432
tribeadmin@akuligaq.org

City of Shungnak

P.O. Box 59
Shungnak, AK 99773
Phone Number: 437-2161
Fax Number: 437-2176
Administrator: Helen Mitchell
asailuk54@yahoo.com

Native Village of Shungnak

P.O. Box 63
Shungnak, AK 99773
Phone Number: 437-2163
Fax Number: 437-2183
Administrator: Vacant
tribeadmin@issingnak.org

Borough – Northwest Arctic Borough / PO Box 1110, Kotzebue, AK 99752, Phone 907-442-2500 / Fax 907- 442-3740.

The Borough is a home rule borough and is the local political subdivision of the State of Alaska. The Borough has an eleven-member assembly, and the following commissions: planning, economic development and public safety. The Mayor has a budget to support language and cultural projects by communities and organizations.



Housing Authority – Northwest Inupiat Housing Authority, PO Box 331, Kotzebue, AK 99752. Phone (907) 442-3450.

Regional Tribal Non-Profit and Health Corporation– Maniilaq Association, PO Box 256, Kotzebue, AK 99752, Phone (907) 442-3311.

Regional Non-Profit – Aqqaluk Trust, PO Box 509, Kotzebue, AK 99752. Phone (866) 442-1607. www.aqqaluktrust.com

Economic Development – Northwest Arctic Borough Planning Department and Alaska Regional Development Organization (ARDOR) (funded for the Northwest Arctic Borough/NANA Region) PO Box 1110, Kotzebue, AK 99752, Phone 907-442-2500 / Fax 907- 442-3740.

Alaska Native Corporation – NANA Corporation, P.O. Box 49, Kotzebue, Alaska 99752. Phone (907) 442-3301.

Kikiktagruk Inupiat Corporation, P.O. Box 1050, Kotzebue, AK 99752. Phone (907) 442-3165.

School/Education/Library –

Northwest Arctic Borough School District with 11 member school board for the region/borough, and each community as a local advisory board of 7 community members. Each school has a student library.

On-site and distance delivery post-secondary education by University of Alaska Fairbanks. UAF maintains a regional library in Kotzebue with an outreach center in Selawik.

Community libraries: City of Deering community library.

Youth Services/Groups – School student council and activities
Boys and Girls Club in Kotzebue and Selawik
Maniilaq youth summer softball – regionally

Civic Organizations –
Regional and Village Elders Councils
Village adult activities groups – gym and game nights
Lions Clubs – Kotzebue, Noatak
Search and Rescue organizations – regionally and each village
Cook houses – every village (hosting/cooking when funerals in community)

Dance Groups –
Northern Lights Dance Group
Kiana Dance Group
Kivalina Dance Group
Noorvik Dance Group
Buckland Dance Group
Noatak Dance Group

Media Organizations –
KOTZ Radio Station
Arctic Sounder Newspaper
Kotzebue GCI Scanner and Cable TV
Village/City Scanners and Cable TV
VHF/CB Radios
Maniilaq Newsletter
NANA Newsletter
USFW Newsletter

Churches –
Assembly of God
Baha'i Faith Kotzebue
Baptist Churches
a) First Baptist: Kotzebue, Ambler, Kiana, Kobuk, Selawik, Shungnak
b) Kotzebue Bible Baptist
Church of God
Episcopal Church – Kotzebue and Kivalina
Friends Churches in each community in the region

Kotzebue St. Francis Catholic Church
Kotzebue Mormon Church/Church of Latter Day Saints
Seventh Day Adventist Church – Kotzebue, Shungnak and Selawik

Federal Agencies (based in the region) –

National Park Service
US Fish and Wildlife Service – Selawik Refuge (Kotzebue and Selawik)
Bureau of Land Management
National Weather Service
Federal Aviation Administration



Inventory of available resources

Curriculum

1. Nikaitchuat Iisagviat curriculum
2. Chukchi UAF Iñupiaq classes and materials
3. North Slope Borough School District curriculum
4. NWABSD curriculum:
 - *Uqapiaqta* (1982): *Level A, B, C1, C3, C4, D1, D2, E1, E2*
 - Anderson, W. W. and Sampson, R. T. (2003) *Folktales of the Riverine and Coastal Inupiat*, Northwest Arctic Borough and the National Endowment for the Humanities
 - Lee, L. Sampson, R., and Tennant, E. (1991) *Qayaq: The Magical Traveler*, Northwest Arctic Borough School District, Kotzebue, AK
 - Loon, H. et al (Ed.) (1986) *Suragaqtuat: Busy People*, Northwest Arctic Borough School District, Kotzebue, AK
 - Mendenhall, H., Sampson, R., and Tennant, E. (Ed.) (1989) *Lore of the Inupiat: The Elders Speak*, Northwest Arctic Borough School District, Kotzebue, AK, Volume 1
 - Mendenhall, H., Sampson, R., and Tennant, E. (Ed.) (1989) *Lore of the Inupiat: The Elders Speak*, Northwest Arctic Borough School District, Kotzebue, AK, Volume 2
 - Mendenhall, H., Sampson, R., and Tennant, E. (Ed.) (1989) *Lore of the Inupiat: The Elders Speak*, Northwest Arctic Borough School District, Kotzebue, AK, Volume 3

Books (in Iñupiaq)

1. Alaska Native Language Center books/resources
2. Friends Church Translated Iñupiaq Bible
3. Friends Church Iñupiaq Gospel Song Book
4. North Slope Borough Bible and Song Book
5. Iñupiaq phrases – by UAF Larry Kaplan and Kapainaq
6. Iñupiatun Dictionary – NANA and Aqqaluk Trust
7. Nikaitchuat phrase book
8. North Slope Borough Dictionary
9. NWABSD Iñupiaq Studies books/Iñupiaq language library
10. Point Hope Prayer Book in Iñupiaq
11. Qayaqtuaḡiññaqtauq book
12. Kanjqsisautit Uqayusraḡnikun Kobuk Iñupiat Junior Dictionary

Print Materials (in Iñupiaq)

1. Maniilaq Association posters in Iñupiaq
2. Maniilaq mailings/newsletter
3. NANA Region Elders Conferences Booklets – 1970's
4. Nikaitchuat calendar and weekly parent newsletter
5. North Slope magazine

6. Shell Oil/Conoco Phillips printed oil industry newsletters

Media

1. Rosetta Stone-NANA-Aqqaluk Trust CDs: Coastal and Upper Kobuk dialects
2. North Slope Borough CD
3. Foot Steps CD
4. NWABSD videos and audio (cassette tapes and 8-tracks)
5. Aqqaluk Trust oral history audio cassette tapes
6. NANA recordings by video-film of Elders (1990s with the NWAB)
7. KOTZ recordings of stories by Elders, recorded PSAs in Iñupiaq and Iñupiaq word of the day
8. New Testament Recording/Stories in Iñupiaq

Internet/Web

1. Alaskool Web Site and online dictionary / www.alaskool.org / Iñupiaq font (for computers)
2. Alaska Native Language Center web site (phrase books, lists) / <http://www.uaf.edu/anlc/>



Language and Culture Projects Funded & Completed – 2000-2011

| Community Project Area | Funding and Project Description |
|-----------------------------------|---|
| Education and Training | <ul style="list-style-type: none"> • Annually, Johnson O’Malley (JOM) funding to tribal governments, and often sub-granted to the NWABSD for cultural education • Annually, BIA Higher Education, Adult Vocational Training and Direct Employment funding through the regional tribal governments • Annually, NWAB student activity funds for culture camps and youth activities |
| Culture, Arts and Language | <ul style="list-style-type: none"> • Annually Northwest Arctic Borough Sulainjich Art Center in Kotzebue • 2004 ANA Aqqaluk Trust ANA Category Language I funding to conduct an Iñupiaq language survey, assessment and plan. • Nikaitchuat ANA Language II funding for student education. • Department of Education Title III grant to UAF Chukchi for Iñupiaq Program • State Department of Education funding for NWABSD bilingual education • NWAB contribution to education to NWABSD for school operations • 2008 Alaska Humanities Forum to Maniilaq for local video of Iñupiaq to CDs in cooperation with the NWABSD youth • 2011 Alaska Humanities Forum to NWAB for Iñupiaq Strategic Planning • 2011: Alaska Humanities Forum to Aqqaluk Trust for Iñupiaq Language Interviews |

Gauge of Social Attitudes Towards Bilingualism

During the June 7, 2011 joint meeting of the Borough planning commissioners and Iñupiaq Language commissioners, participants gauged social attitudes towards bilingualism as they exists in the borough/region at the present. A total of 19 dots were placed on the graphic showing how participants felt the social attitudes of the borough/region exist now as of June 2011. The majority of the participants felt that the attitudes in the region are leaning towards an English-only mono-lingual attitude.

The focus was to give a graphic/picture of the current status of the language in context of attitudes – a major consideration in reversing language shift are attitudes, particularly those which are internalized by the community members and language speakers.

The graphic shows a series of circles that represent a continuum of attitudes that exist at present. The core represents the goal of language revitalization with supportive attitudes for full bilingualism in both Iñupiaq and English. The circles progressively outward represent attitude stages with the outmost circle representing language loss of mono-lingual attitudes of English-only.

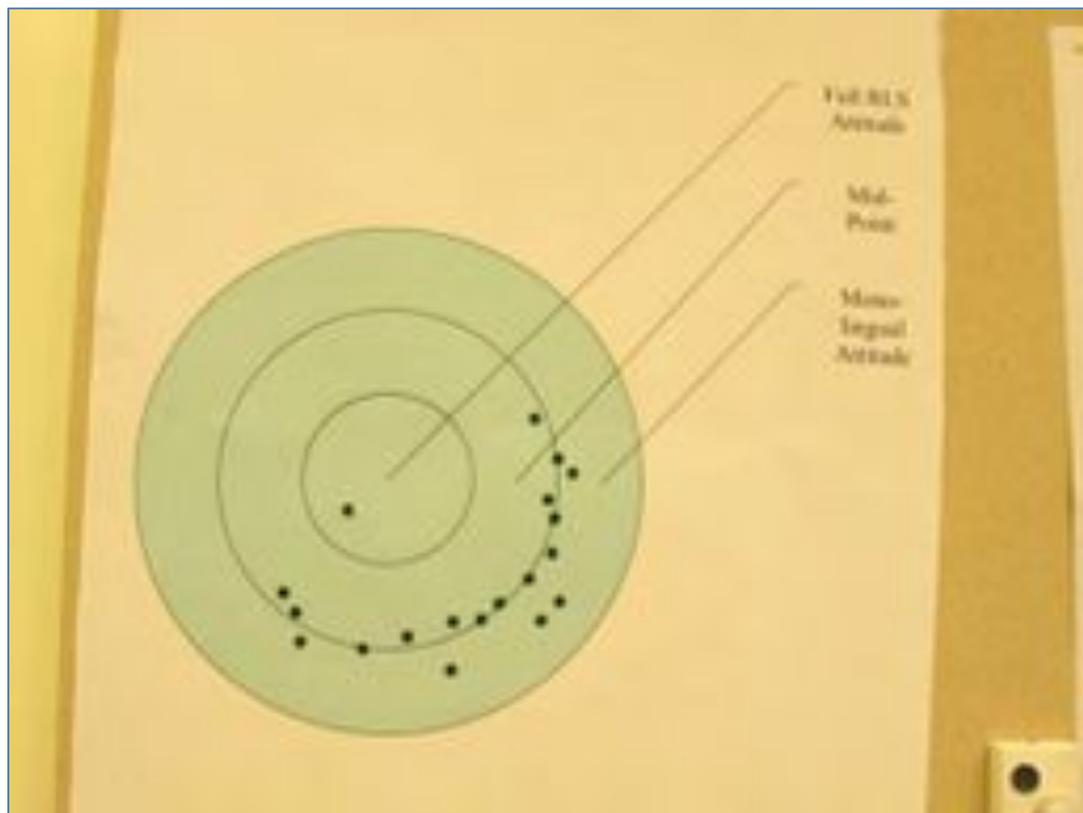


Figure 11: gauging of borough/region attitudes of bilingualism to monolingualism by the Planning and Iñupiaq Language Commissioners, June 7, 2011.

The attitude gauge can be re-examined annually to measure the change in attitudes as perceived by the community members and track progress towards bilingual attitudes. This helps to show that attitudes do change over time based upon social influences.

To address the current challenge of mono-lingual attitudes, the following are lists of ideas to help change attitudes towards supporting bilingualism and language revitalization:

Ideas to Help Change Social Attitudes to be Supportive of Bilingualism

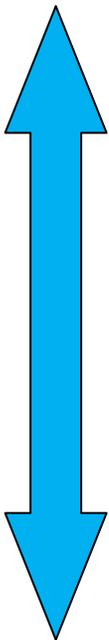
- ✓ Get teachers orientated on laws to protect the Natives
- ✓ Establish an Iñupiaq school outside of the public school system for babies through high school
- ✓ Elders need to quit laughing when younger people try to learn Iñupiaq
- ✓ Iñupiaq teachers only speaking Iñupiaq when in bilingual classrooms
- ✓ Iñupiaq reading sessions to promote learning, literacy and understanding
- ✓ In Iñupiaq classes at the schools, the teachers should read Iñupiaq stories
- ✓ Need to stress bilingual means being fluent in both Iñupiaq and English
- ✓ Have our NANA and Maniilaq newsletters in both English and Iñupiaq
- ✓ Believe you can do it – revitalization is a possibility for us
- ✓ Information evening classes to teach adults and young adults Iñupiaq
- ✓ Newsletters and newspaper in Iñupiaq
- ✓ Stores label items in Iñupiaq (the Noatak ANICA store already started)
- ✓ When babies are born, require first language spoken to the baby be Iñupiaq
- ✓ Bring an Iñupiaq language and culture teacher to villages with low fluency (e.g. Deering and Kobuk which have no Iñupiaq teacher in their schools)
- ✓ Mentor teacher's aides and classified school staff to encourage more Iñupiaq teachers
- ✓ Use Native Youth Olympics (NYO) to teach Iñupiaq
- ✓ Encourage high school level students to learn Iñupiaq
- ✓ Create something like ANSEP (Alaska Native Science and Engineering Program) but for future Iñupiaq language teachers
- ✓ Iñupiaq word of the day on KOTZ with daily story telling in Iñupiaq
- ✓ Rotate bilingual teachers within the region
- ✓ Speak Iñupiaq at all times
- ✓ Attitudes and discipline starts at home – positive parenting and supporting Iñupiaq usage at home

- ✓ More community events that support Iñupiaq identity and language
 - ✓ Subsistence activities that help take young adults and youth out on the land to speak Iñupiaq and identify with culture and environment
 - ✓ Think positive attitudes about Iñupiaq
 - ✓ Language nests
 - ✓ Learning incentives and giving praise – Yui! Aarigaa! Pijluataqtutin!
 - ✓ Parent modeling – getting parents to understand that teaching children Iñupiaq will prepare them successfully for school and life
- ✓ Changing perception of Iñupiaq to a world language with wide use – e.g. geographically, Iñuit languages covers the largest part of the world from Russian to Greenland k- needs to be taught in school, broaden with Iñuit music on the radio, and ties to web sites like www.tusaalanga.ca
 - ✓ Showing the economic opportunities associated with bilingualism – films, materials development, ability for international trade with Arctic countries (potentially a media center to do this work)



Graded Intergenerational Disruption Scale (GIDS) Status

A final assessment step was to identify Iñupiaq onto a linguistic scale in order to define the present status of the language usage within the borough/region and for comparing to other global languages. By defining the stage of Iñupiaq, the region has the ability to track future progress of efforts over time. According to Fishman, language status can be placed on an eight (8) graded intergenerational disruption scale (GIDS). The following scales or stages are defined by Fishman (modified by Ukallaysaaq Tom Okleasik):



| Stage | General Status Description |
|--------------|--|
| 1 | Most language users are able to use the language in post-secondary education and any occupational pursuit within the community |
| 2 | Most language users are able to use the language in governmental services and mass media |
| 3 | Most language users are able to use the language informally in their work and job spheres |
| 4 | Most language users are able to be educated in the school systems in their own language at least in the elementary grades |
| 5 | Most language users are competent both in oral (spoken) and literate (written) language usage in the home and community |
| 6 | Most language users are within family groups and the language is the normal, informal, oral language spoken between Elder-adult-youth generations at home and in community interface situations |
| 7 | Most language users are socially integrated adults but beyond child rearing age (not able to teach the language naturally to children in personal homes) |
| 8 | Most language users are Elders and the language usage is socially isolated among the Elders only and the language needs to be re-assembled from their oratory and memories |

A total of 19 participants (Planning and Iñupiaq Language Commissioners) identified the current status of Iñupiaq in the Northwest Arctic Borough/NANA Region to be at Stage 7 (average of all responses), meaning most Iñupiaq language users/speakers are socially integrated adults but beyond child rearing age (generally 45 years of age and older), and not able to teach the language naturally to children in personal homes.

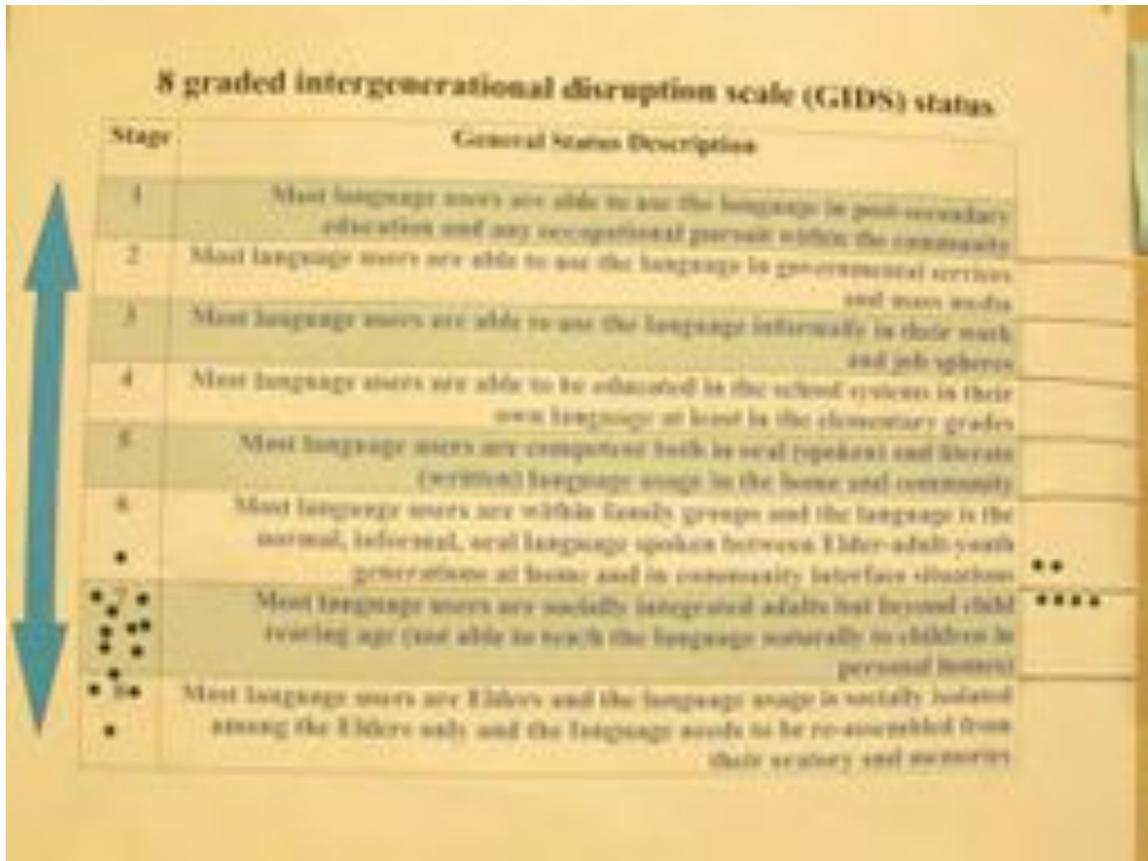


Figure 12: GIDS chart showing dots placed by Planning and Iñupiaq Language Commissioners identifying the current status of Iñupiaq in the borough/region, June 7, 2011.

Environmental Scan

Community Trends Regarding Our Iñupiaq Language

Positive

- ▲ Expectations that schools will save the Iñupiaq language
- ▲ Increase availability of new technology which could be used to promote Iñupiaq accessibility – computers, CDs, iPods
- ▲ Development of Iñupiaq language tools using CDs (Rosetta-Stone) and new technology
- ▲ VHF used for Iñupiaq language – especially in villages – an example was in Selawik when the water and sewer froze, Elders Iñupiaraaq stories over the VHF on water hauling, heating with wood/oil (old ways)
- ▲ Public infrastructure (water and sewer, heat, electricity, telephones, Internet) allow easier lifestyle for more time to study and learn Iñupiaq
- ▲ More collaboration with the North Slope Borough – joint Arctic Economic Summits, joint meetings of the boroughs-school districts-language commissions, etc.
- ▲ New schools and Maniilaq have signs in both Iñupiaq and English

Negative

- ▼ Distraction of technology that is all in English – TV/cable, cell phones, texting, iPods, computers/Internet
- ▼ Realizing we are losing our Iñupiaq language by people and organizations
- ▼ The school district bilingual program is just becoming a token education program (not even language maintenance any more)
- ▼ Less common for people/residents to speak Iñupiaq
- ▼ Less expectations from communities and residents for people/youth to Iñupiaraaq
- ▼ Family dependency increased with food stamps and other poverty programs – decreased independence and family subsistence activities
- ▼ The school system has more control over students with new need for western education for economic futures – prior the school understood when families needed to live off the land in the fall and spring, and student absences were understood as a way of life and culture
- ▼ No Child Left Behind legislation and regulations that standardize student education at the expense of Iñupiaq bilingualism – school district moved away from Iñupiaq/decreased while focusing students on tests
- ▼ Iñupiaq is being phased out of our education system – less time for Iñupiaq instruction, language considered an elective, other subjects given higher priority

- ▼ Less funding directed to bilingual education and/or the bilingual funds are being spent on something else (losing accountability of the funding to Iñupiaq education)
- ▼ Need to standardize public signs in Iñupiaq, English and other languages – new buildings need to have both

Strengths of Region and Communities

- ✓ One ancestral language in the region – commonality and promotes unity
- ✓ We have a large number of Elders that Iñupiarraq and can teach when asked
- ✓ Available Iñupiatun language curriculum and resources already developed and printed
- ✓ Nikaitchuat school, students, alumni, teachers and model
- ✓ Living our Iñupiaq way of life
- ✓ Cultural camps in the region and villages for youth participation and learning
- ✓ Regional Elders Council and village Elders councils for involvement and guidance
- ✓ Faith and prayers of our people/residents – hope in our future
- ✓ Village government/tribes/IRA staff, programs and funding – partners in every community
- ✓ KOTZ radio station resources and opportunities – voice of the people, Iñupiaq recordings, Iñupiaq word of the day
- ✓ Residents/people are interested and willing to help
- ✓ Cooperation of local people, especially during a crisis to work together well and support each other (need to show our Iñupiaq language is approach crisis and encourage everyone to work together)
- ✓ Other regions of Alaska we can look to on indigenous language leadership – North Slope Borough, Lower Yukon-Kuskokwim School District, Juneau School District with Sealaska Corporation, Anchorage Alaska Native charter school
- ✓ Translated gospel songs as existing reading and singing materials
- ✓ Iñupiaq songs converted to iPod format and already being listened to by youth and adults
- ✓ Youth ability to use technology for Iñupiaq culture and social networking
- ✓ Video recordings of Iñupiaq dances and songs
- ✓ Dance groups in the region – Kotzebue and especially new groups in the villages of Noorvik, Noatak, Kiana, and Kivalina



Assets to Support Language Efforts

- ★ Our living Elders
- ★ Technology in the region – cell phones, Internet, iPods, computers – at the individual and school levels
- ★ Existing funding from regional and village organizations – Aqqaluk Trust, Northwest Arctic Borough, NANA, BIA/tribes/IRAs, Northwest Arctic Borough School District
- ★ Written Iñupiaq grammar
- ★ Rosetta-Stone Iñupiaq CDs – Coastal and Upper Kobuk dialects
- ★ Inupiatun dictionaries
- ★ Bilingual instructors at the school district and UAF Chukchi Campus
- ★ Iñupiaq studies a required class at the high schools
- ★ Iñupiaq Language Commission
- ★ Nikaitchuat school – teachers, curriculum and students/alumni
- ★ Culture camps – the sites, facilities and programs
- ★ Iñupiaq dance groups
- ★ Community groups – sewing circles, Lions Club, Elders councils, etc.
- ★ Cultural projects/activities in the region – e.g. qayaq building class in Kotzebue, sled building classes in villages, etc.
- ★ Iñupiaq artists and craft makers
- ★ Friends Church Iñupiaq materials and also places to Iñupiaraaq
- ★ Iñupiaq is a God given language and culture – blessing to our region and people
- ★ North Slope School District reforms for Iñupiaq integration into public education – model to potentially follow and learn from



Internal Weaknesses to the Region to Consider in Reversing Language Shift

- ◆ Internalized shame of the Iñupiaq language
 - Making fun in a negative way of the Iñupiaq language
 - Lack of pride in Iñupiaq identity
 - Fear of being laughed at
- ◆ Less use of Iñupiaq by blending with English
 - Less proper and less full sentences in Iñupiaq
 - Feeling English is easier to use than Iñupiaq
- ◆ Less Iñupiaq at-home as the first language
- ◆ Turning talk into action – lots of talk, but not as much action
- ◆ Expectations to get paid versus volunteer in Iñupiaq teaching

- ◆ Apathy – not caring enough to take action
- ◆ Lack of involvement from the community
- ◆ Weak in follow-up – need stronger leadership
- ◆ Less supportive educational environment for Iñupiaq
 - e.g. Nikaitchuat students asked/required to use English names at the public school when transfer and lose Iñupiaq language skills
 - e.g. in Selawik, some teachers do not allow students to attend Iñupiaq studies if they are behind in their other subjects – see Iñupiaq as a non-academic class and penalize students from learning our language
 - No Iñupiaq teachers in Kobuk and Deering – need to recruit new staff (need people to step forward)
 - Retiring bilingual teachers in the school district – need a plan to replace and keep going in the future, what if the state requires a certified educator to teach Iñupiaq (need a training plan)
- ◆ Majority of school teachers are non-Native and cannot speak Iñupiaq
- ◆ School district separating Iñupiaq language and cultural studies – only teaching culture without the language
- ◆ Social problems related to loss of Iñupiaq identity and language – alcohol abuse, suicide, dropping out of school, domestic violence, and criminal activity.
- ◆ Some parents are proud their children do not speak Iñupiaq
 - Associated with past punishments of the parents during their school and youth years
 - It is like English only is an accomplishment – over favor western language and lifestyle
- ◆ Overcoming past educational approaches that emphasized English only
- ◆ Lack of interest by young people in Iñupiaq language
- ◆ Nikaitchuat cannot serve all students interested in attending – waiting of 20-40 students due to limited space and limited number of teachers
- ◆ Need more adults involved in meetings, projects and conferences
- ◆ Low number of Iñupiaq adults taking Chukchi classes to learn Iñupiaq – more non-Native taking classes
- ◆ Keep activities going on at the village level – sustain programs by the community and school
- ◆ Overcome attitude – our kids don't need it or that Iñupiaq language won't do them any good / need adults and youth to understand that Iñupiaq is the foundation of who we are – we build up from that foundation

External Challenges to Consider in Reversing Language Shift

- ❖ No Child Left Behind legislation – teaching to tests and not the child as a whole
- ❖ How to promote Iñupiaq language education when funding cuts at the school district or federal/state funding?
- ❖ Federal and State mandates directing instruction and making challenges to operate successful bilingualism education – e.g. limited funding, combining of bilingual funding into the general student base, English only attitudes
- ❖ Iñupiaq seen as a second-language with education system making the goal English skills versus true bilingualism for all grades
- ❖ Lack of proper orientation of all teachers and school district staff – need to change from shaming Iñupiatun to school teachers/staff praising and happy that students Iñupiarraq in school
- ❖ Low priority of Iñupiaq language by other agencies and school teachers often last or low on their lists
- ❖ Limited number of Iñupiaq teachers
- ❖ Mainstream all in English – TV, music, Internet
- ❖ Teacher certification requirements challenge fluent Iñupiaq speakers from becoming educators

Areas of Concern with Language Revitalization

- Region people/residents already know English, but need to balance with Iñupiaq language abilities
- Youth still acquire necessary skills and education to get jobs – Iñupiaq can strengthen our education system and skills
- Future generations can understand and speak Iñupiaq
- English seems more superior to our Iñupiaq – outsiders influence, social “unspoken law” of English as the first language – needs to be changed
- People believe myths that dual language learning slows education – the educational research shows bilingualism increases academic performance, especially heritage languages like Iñupiaq
- What does it mean for our kids to get the best education they can?
- School board agenda for implementing Iñupiaq language education into district/schools

Opportunities for Reversing Language Shift and Promoting Bilingualism

- ★ Creative opportunities to use Iñupiaq in new ways – such as writing rock/pop/rap songs, games, computer programs
- ★ Produce Iñupiaq legends into movies like Canadian Inuit – e.g. Maniilaq prophet, Qayaqtuaḡiññaqtauq story/legend
- ★ Youth can make movies/short videos and upload to You-Tube in Iñupiaq
- ★ Iñupiaq as second-language learning creates more opportunities to learn other language easier
- ★ Competitions for Iñupiaq academics in schools to advance both language acquisition and academics – e.g. spelling, science-cultural knowledge, speaking
- ★ Networking fluent speakers with new technology to keep in touch, promote speaking and supporting each other
- ★ Use existing Iñupiaq resources in new ways and projects
- ★ Adults working with youth to transfer more materials into digital formats and iPod formats – recordings becoming more accessible
- ★ More fluent Iñupiaq speakers/community members into classrooms
- ★ Elders from other villages visiting guests to schools in other villages – e.g. like Minnie Gray teaching Iñupiaq language and birch baskets together to students
- ★ Bilingual program strengthened for the Northwest Arctic Borough School District for Iñupiaq in the mornings (AM) and English in the afternoons (PM) through all grades
- ★ Involve youth in using Iñupiaq through hands-on activities like hunting, cutting fish, and other old Iñupiaq ways
- ★ More hands-on opportunities for youth to acquire Iñupiaq in schools – use the local people as volunteers to help school staff – e.g. like the Iñupiaq studies class at the Kotzebue high school that made nets, set nets under the ice, cut the fish (coastal and upper Kobuk ways), cooked the fish and delivered to Elders
- ★ Sub-regional bilingual education plan for strengthening Iñupiaq teaching in schools – help those villages that have a few speakers and promote education
- ★ Training program for Iñupiaq immersion teachers – e.g. North Slope program and work with Chukchi to develop a regional program here to start community language schools in villages
- ★ Encourage college graduates to pursue teaching jobs in the region and build up Iñupiaq language skills to teach bilingual – e.g. the X-CED program from the past



- ★ Show the urgency to work and revitalize Iñupiaq language now – could be gone – need to pull together
- ★ Use the borough code to promote our Iñupiaq language – in place and support implementation/action
- ★ Create an Iñupiaq language program coordinator to develop community and school programs, classes, partnerships among organizations, seek grants/funding, implement plans



Appendix

1. Detail of Philosophies for Language Planning
2. Detail Goals and Objectives with Prioritized Projects
3. Challenges and Solutions to Achieve Vision
4. Informal Survey Results of Iñupiatun Speakers
5. Web Resources for Language Revitalization
6. Participants/Sign-in Sheets
7. Participant Expectations and Opening Comments
8. Participant Closing Comments
9. Plan Resources



Detail of Philosophies for Language Planning

During the language planning process, the group of participants developed a number of philosophies that can be applied to the language revitalization process. The following is the overall guiding philosophy which was developed by consensus and gives an overarching guide to the plan and projects:

Overall Guiding Philosophy

Sivutmuutilakput Saᅇᅇisilaapiaᅇlugu Sivulliapta
Iᅇupiaaraaᅇᅇat Suli Iᅇuniaaᅇᅇat Piᅇtigilugich
Kiᅇuviaksraᅇᅇᅇn.

Let Us Move Forward and Strengthen
the Iᅇupiaq Language and Way of Life of Our Ancestors
for Our Future Generations.

The philosophy could also be stated as the following in Iᅇupiaq:

Sivutmuutilakput Saᅇᅇisilaapiaᅇlugu Kiᅇuviaᅇᅇta Iᅇupiaaraaᅇᅇat Suli
Iᅇuniaaᅇᅇat Piᅇtigilugich Kiᅇuviaksraᅇᅇᅇn

Kiᅇuviaᅇᅇta iᅇupiaaraaᅇᅇat suli iᅇuniaaᅇᅇat saᅇᅇisilaapiaᅇlugu
sivutmuutilakput kiᅇuviaksraᅇᅇᅇn.

The following are philosophy statements developed by small groups that helped create the overall philosophy statement, and can be referenced in the implementation of the plan through various projects and activities.

Quyagilugu ataunikkaᅇᅇput suli sivuniksramum ikaaᅇviksraq.
Blessings of our past, a bridge to the future.

Kiᅇuvianᅇluta asiiᅇ kiᅇuviasranun.
Being the ancestors of future generations.

Kiᅇuviaᅇᅇta iᅇuniatiaᅇa pitchuksrautigilugu kiᅇuviasraᅇᅇᅇtiknun.
Cultural guidance from the past gives courage for the future.

Detail of Goals and Objectives with Prioritized Projects

Sivuniksraqput

Atausiguguta Uqaqta Iñupiatun Atisriługich Iluqaitñik Uqaliqput
Aasrii Sivutmun Igligutilugu Iłitchugirugut Pitłagaluaqługu Sua
Pitłaiłiqput Kiñuviaksraptitnun

Vision

United to Speak Iñupiaq Fluently at All Levels of Community with Iñupiaq
as Our First Language to Achieve and Keep Our Cultural Identity and
Realize Our Human and Community Potential For All Generations to Come

To make the vision a reality within 10 years, the participants formalized 5 focal development areas with goal statements and a total of 15 objectives. The goals, objectives and associated projects are presented in priority order as follows.

Goal 1: To Secure Resources and Partnerships for Sustainability and Growth of the Revitalization Efforts

Language Development Areas: Ongoing planning and community involvement

Objective 1.1: To Create Partnerships with Organizations and Between Age Groups for Strengthening Unity in Revitalization Efforts

Projects in priority order:

1. Build and sustain strong commitment from everyone for Iñupiaq language revitalization

The following are implementation steps for priority #1:

- a. NWALT discussion and review of plan and support village travel/outreach – the urgency of Iñupiaq (review statistics and potential loss of language) and the social-cultural impacts to the people and region
- b. Community meetings in all the villages to build ownership in the Iñupiaq Language Plan, share goals/objectives, promote partnerships and create

- broad support – borough, NANA, School District and Iñupiaq Language Commission work together to sell to our own people
- c. Gain the support of the pastors in the villages in Iñupiaq language revitalization
 - d. Maintain regional conferences on Iñupiaq language for bringing people together and sustain strong commitments
 - e. Joint meetings of Iñupiaq Language Commission with different organizations and really understand our language needs – e.g. school board, NANA board, borough assembly, Maniilaq board – promote partnerships with organizations supporting and working with each other
2. Initiate community action groups and networks of young parents and community members to support each other in this effort – travel to villages, build teams of people, network people together
 3. Bring School District administrators into this conversation and support system
 - a. Overcome attitude – our kids don't need it or that Iñupiaq language won't do them any good / understand that Iñupiaq is the foundation of who we are – we build up from that foundation
 - b. School board agenda for implementing Iñupiaq language education into district/schools
 - c. What does it mean for our kids to get the best education they can?
 - d. How to promote Iñupiaq language education when funding cuts at the school district or federal/state funding?
 - e. Show the urgency to work and revitalize Iñupiaq language now – could be gone – need to pull together
 - f. Use the borough code to promote our Iñupiaq language – in place and support implementation/action
 4. Involve more Elders in the revitalization effort and in schools through Elder visits to classrooms (all grades)
 5. Save a language, save a culture – we should encourage our children in their interest and giftedness, they are a gift on loan from God – Elders sharing advice
 6. Unity and cooperation with village organizations in Iñupiaq language revitalization – cities, tribes, schools, Elders, etc.
 7. More middle age involvement – more energy, help learn, include middle age as adults that can make a difference as they are the current workers and leaders with Elders
 8. Older siblings and cousins teach and mentor younger kids – model to include all youth



Objective 1.2: To Generate Funds and Partnerships for Sustaining and Preserving Iñupiaq Language Activities, Projects and Education

Projects in priority order:

1. Iñupiaq Language Commission asked to take the lead and meet with NWALT and the Regional Elders Council for support and funding
 - a. Support/create an Iñupiaq language program coordinator to develop community and school programs, classes, partnerships among organizations, seek grants/funding, implement plans
2. Develop a volunteer base and network of supporters to work together
3. Form an implementation team that can focus energy on lobbying for support and obtaining grants for implementing the Iñupiaq Language Plan – form village teams to support locally, get support of the Borough assembly members, NANA board members, Maniilaq board members, school board members.
4. Identify resources for volunteers, contributions and grants
 - a. In-region resources include NANA, Maniilaq, Borough, School District, OTZ, KEA, NIHA
 - b. Corporate support includes Teck Alaska, Nova Gold, Shell, Conoco-Phillips, Alaska Airlines, ANICA, AC
 - c. Foundations including Lannan, Rasmuson
 - d. State agencies including the Alaska Department of Education, Alaska Humanities Forum, Alaska Arts Council, Alaska Native Language Center
 - e. Federal agencies including US Department of Education, Administration for Native Americans, National Endowment for the Humanities, Institute of Museum and Library Services
5. Secure dedicated and sustainable funding streams for Iñupiaq language and cultural projects in the region
 - a. Supporting bilingual education, dancing, drumming, making items (e.g. kayak, umiaq, sleds, etc.), and traditional hunting, etc.
 - b. Keeping activities going on at the village level – sustain programs by the communities and schools
6. Engage residents through community service that use Iñupiaq language projects – positive contributions that give opportunities to praise people
7. Produce and sell Native crafts to help sustain our Iñupiaq language – e.g. atikluks
8. Gather skins and woods to sell to the school and artists as a fundraiser (versus the materials being ordered from Seattle or Anchorage)
9. Develop products to sell that support Iñupiaq language – e.g. clothing line with sayings like Iñupiraaḡuktuna / I want to Iñupiraaq, or i-Pod downloads, etc.

Goal 2: To Expand Traditional and Modern Media Tools and Resources for Universal Access and Public Adoption of Iñupiaq to Become a Part of Our Communities and Society

Language Development Areas: Inter-generational documentation and transmission

Objective 2.1: To Translate Public Signs, Displays and Meetings for Presentation of Our Iñupiaq Language and Instill Pride

Projects in priority order:

1. A place where translation can be done and promote working together in translation
2. Social marketing campaign to encourage our region to speak Iñupiaq
3. Clearly identify Iñupiaq place names of mountains, lakes, sloughs, etc – benefits for hunting, health and traditional diets
4. Create public opportunities to learn Iñupiaq – it is a privilege to share and learn our language
5. Iñupiaq language using art work for display – e.g. posters, calendars, slide shows using Elders as a resource to develop and students to submit essays and artwork on seasonal activities
6. Wide public notice of all Iñupiaq language and cultural activities so everybody knows of the opportunities
7. Store items/displays in Iñupiaq
8. City postings and signs in both Iñupiaq and English
9. Borough government feature bilingual (Iñupiaq and English) in signage, literature and meetings
10. Require borough, state and federal agencies to use bilingual (Iñupiaq and English)

Objective 2.2: To Produce, Re-Print and Share Iñupiaq Resources and Materials for Promoting and Preserving Our Iñupiaq Language and Way of Life

Projects in priority order:

1. Iñupiaq language bilingual newsletter that compliments the Iñupiaq “word of the day” and features additional content to learn
2. Public media center and modern cultural library for resources that people can create Iñupiaq language media with a central local of all family trees
3. Provide our schools with more Iñupiaq dictionaries – update to reflect current language usage
4. More Iñupiaq phrasebooks, grammar and stories for parents to use as learning aids at home
5. Create dual language learning with translations of stories, books, etc.
6. Record memories of our loved ones and Elders in Iñupiaq
7. Create new Iñupiaq songs for our children
8. Compile Iñupiaq songs already translated to be recorded
9. Iñupiaq legends made into movies in Iñupiaq
10. Student research and pod-cast projects to document important places to Iñupiaq – potential partnership with the National Park Service and/or Bureau of Land Management
11. Develop video games in Iñupiaq – e.g. Nintendo Wii native dance game, etc.
12. Use existing Iñupiaq resources in new ways and projects

Objective 2.3: To Create and Produce Children’s Resources for Iñupiaq Entertainment and Education

Projects in priority order:

1. Children’s performances in Iñupiaq – e.g. plays, puppet shows, etc. – already some scripts for Christmas plays in Iñupiaq
2. Picture books for very young children
3. Translate existing children’s books into Iñupiaq and read/record with background sound effects
4. Greeting cards in Iñupiaq
5. Produce Iñupiaq children’s books and short stories
6. Voice over existing cartoons in Iñupiaq – e.g. Dora the Explorer, Sesame Street, etc.
7. Comic book with characters based on local animals in Iñupiaq – kids see what we do here in the region
8. Animated cartoon based on Iñupiaq activities for learning the language and culture – songs/dance, fishing, hunting, arts, etc.

Objective 2.4: To Use Technology for Promoting the Iñupiaq Language and Our Way of Life

Projects in priority order:

1. Iñupiaq word of the day distributed daily using various media – e-mail group, VHF, cell phone text message, Face Book, organization web pages, KOTZ radio and organization meetings (Borough, School, NANA, etc)
2. Web site for Iñupiaq Language Commission in both Iñupiaq and English that shares resources, plan, schedule of meetings, and option to sign-up for e-mail notices
3. Make more Iñupiaq recordings for the media and schools with translation to help with dual language learning
4. Use Skype to teach Iñupiaq between villages
5. Youth make You-Tube videos in Iñupiaq
6. Audio recordings into i-Pod format for web posting to download – e.g. songs, stories, word of the day, meetings, etc.
7. Face Book page for Iñupiaq Language Commission to include Iñupiaq writing
8. Windows and Apple computer operating systems (O/S) in Iñupiaq – partnership to develop
9. Develop a pocket translator (like the calculator) for Iñupiaq/English
10. Network fluent speakers with new technology to keep in touch in order to promote speaking and supporting each other
11. Adults working with youth to transfer more materials into digital formats and iPod formats – recordings becoming more accessible
12. Create an Iñupiaq TV channel



Goal 3: To Foster a Comprehensive Iñupiaq Education System and Programs from Conception to Independence for Becoming a Holistic Person in Both Worlds

Language Development Areas: Promoting teaching in schools, writing and literacy, creating safe zones for language acquisition

Objective 3.1: To Partner with the School District for Revising and Updating School Policies That Will Enhance and Incorporate Our Iñupiaq Language

Projects in priority order:

1. More Iñupiaq bilingual teachers and instructors in each village that teach only Iñupiaq
 - a. Starting with at least 1 teacher in elementary, middle school and high school levels with substitutes
 - b. More bilingual teachers at schools based upon the number of students enrolled at each school site
2. Improve the language teaching methods in schools
 - a. Teach Iñupiaq with how it applies in phrases – more than just words
 - b. Teaching process that utilizes the family tree of relationships in Iñupiaq – Iñupiaq is very precise in words and phrases regarding relationships
3. Improve the effectiveness of the Iñupiaq culture and language orientation for new teachers and professionals in the region as it strengthens both sides and leads to healthier communities – make teacher orientation and Iñupiaq language training available to all newcomers to the region to encourage unity, improve the orientation for all new arrivals (teachers, doctors, nurses and their families)
4. Implement the vision of total bilingual curriculum for region public schools
 - a. Make sure it gets done, force schools to ask parents what they want their children to learn like the North Slope School District did
5. Borough school use the NANA Iñupiaq Rosetta-Stone CD and Iñupiatun dictionary in classes
6. Transition program for Iñupiaq students to public school to advance bilingual skills through grade 12
 - a. School plan for Kotzebue June-Nelson Elementary School to support Nikaitchuat students when they transfer
7. Consider a longer school year so our children can have a productive spring break for subsistence and cultural purposes
8. Distribute Iñupiaq dictionaries to all borough schools

9. Project to gather local materials (e.g. skins, wood) for school craft classes – promote living off our land (versus buy and shipping materials from out of region) – potentially use the school district budget for such supplies to contract with local people to go and gather for the school supplies
10. Focus on an Iñupiaq value each month at each community and school site
11. Create awareness through school curricula about other Iñuit music, movies, art and peoples – e.g. Canadian musicians and movie makers, etc.
12. Standardize school testing to include Iñupiaq as a subject with a plan for educational correction so no child is left behind and can succeed in Iñupiaq (in addition to the other standardized test subjects) – raise the expectations for every child
13. Northwest Arctic Borough School District reformed for Iñupiaq integration into public education
14. Northwest Arctic Borough School District ½ day bilingual for all grades K-12 – mornings in Iñupiaq and afternoons in English
15. Pilot a classroom where Iñupiaq is taught ½ day and English the ½ day
16. School district teachers required to take Iñupiaq language classes through Chukchi
17. Sub-regional bilingual education plan for strengthening Iñupiaq teaching in schools – help those villages that have a few speakers and promote education

Objective 3.2: To Expand Iñupiaq Immersion Schools and Programs for Revitalizing Our Iñupiaq Language and Culture

Projects in priority order:

1. Strengthen summer camps with science and local knowledge in the Iñupiaq language
2. Adopt Nikaitchuat weekly words in classrooms
3. Print/copy Nikaitchuat curriculum with distribution to all school sites for implementation
4. Tribal language immersion schools in communities like Nikaitchuat
5. Nikaitchuat expanded to grade 12
6. Immersion Iñupiaq Head Starts in the region
7. Regional charter schools for Iñupiaq immersion
8. Day care for young children in Iñupiaq – language nests in communities
9. Develop an Iñupiaq immersion program with a theme of “On the Land” emphasizing the benefits of hunting and traditional diet including healthy lifestyles

Objective 3.3: To Strengthen, Advance and Implement Bilingual Curriculum for All Grades and Skill Levels

Projects in priority order:

1. Create Iñupiaq Curriculum Developer positions/jobs to develop Iñupiaq curriculum and teaching materials
2. Create and provide materials for our school district to then adopt the materials and resources relevant to our Iñupiaq language and culture – e.g. sciences based upon hands-on learning regarding weather, geography, animal characteristics and anatomy
3. Awards for good scholarship and leadership for young people school district-wide to recognize Iñupiaq language skills – along with the existing school awards for citizenship, attendance, and superintendents list
4. High school seniors and juniors take Iñupiaq language college level classes during school hours
5. Bring outdoor activities into classrooms and classrooms outside to learn our environment and Iñupiaq language
6. Make bilingual curriculum available to everyone for home use, camps, daycare, etc.
7. Develop science at the high school level in Iñupiaq – same science concepts but Iñupiaq as the language of instruction including the written text book
8. Develop math curriculum in Iñupiaq for grades K-12
9. High school basketball varsity team members required to Iñupiaraaq for travel – coaches work with Iñupiaq speakers to give team commands in Iñupiaq

Goal 4: To Develop and Educate Generations (Adults-Elders-Youth) of People for Transmitting and Sharing the Wisdom of Our Ancestors and Elders

Language Development Areas: Increase in language use and fluency, teacher training and development

Objective 4.1: To Involve Elders as Teachers and Mentors for Honoring and Promoting Iñupiaq Values and Sharing Wisdom

Projects in priority order:

1. Elders stories at Nikaitchuat
2. Elders speak to students about importance of learning culture and language in home communities
3. Partner Iñupiaq spellers/writers with fluent Elders to co-teach language – e.g. some Elders are learning the spelling and writing system and could work together in teaching
4. Develop a guest Elders program – e.g. look for funding to let Elders visit different villages as guest Elders as this can help broaden view of the language, teach different skills from different villages, show relationships between communities, and motivate people with a guest
5. Students know and share respect of past Iñupiaq culture – e.g. Elders present to help correct and give advice to students
6. Host workshops in schools that encourage knowledge sharing between different age groups in Iñupiaq
7. Elders in villages have person to help aid with computers for accessing Iñupiaq resources and teaching classes online via distance delivery – e.g. youth school technology staff or JOM staff

Values and Recommendation to Implement Objective 4.1 and Projects

- Nalautmun tannangitchupta irrusriᅇat atnigᅇagikput / If we did not give correct advice, we hurt their feelings
- Papma iᅇᅇaugutilugit / We need to treat them well.
- Kanjksmangitᅇamiᅇ ᅇᅇaaksrutit aᅇiimatigigigᅇ / When one did not understand the advice that gives results, one hurts themselves
- Paniᅇᅇ-ᅇᅇᅇᅇᅇ nipliraqmiᅇᅇᅇ taku nipi tamalaitchuq / Daughter-son don't mouth off because the words don't die
- Nipliraqami atniimatiksramiᅇᅇᅇ savaᅇaktuuk / When one uses vulgar words, one hurts their own conscience
- Nipillautaq tukulaichuk / Kind words can never die
- Pimaqᅇuutiluta avatmun / Treat each others with respect

Objective 4.2: To Educate and Develop Our Iñupiaq Teachers and Adults for Mastering the Iñupiaq Language

Projects in priority order:

1. 1-hour a week Iñupiaq instruction at workplaces – e.g. tribes/IRAs, NANA, Maniilaq, NWAB, NWABSD, Cities, KIC, etc.
2. Develop master-apprentice programs in communities for youth and young adults to learn and master Iñupiaq – networks of willing Elders and youth/young adults
3. Young people come to Elders houses to speak Iñupiaq and help them – mutual benefit
4. Mentor program for 30-45 year old adults to become fluent Iñupiaq speakers
5. Focus on training young adult speakers so they can be an example and help the children learn
6. Revise scholarship policies to fund Elders to teach Iñupiaq in villages for 6-week classes – scholarship funds include NANA, NWAB, Aqqaluk Trust, tribal Higher Education/Adult Vocation Training BIA contract/compact funds, etc.
7. Special scholarship fund for adults to become Iñupiaq teachers of the language
8. University program for Iñupiaq teacher training from the local area – help keep together and support one another for success
9. Develop and implement a plan to replace and keep going Iñupiaq teachers in the future: e.g. retiring bilingual teachers in the school district, what if the state requires a certified educator to teach Iñupiaq (need a training plan)
10. Training program for Iñupiaq immersion teachers – e.g. North Slope program and work with Chukchi to develop a regional program here to start community language schools in villages
11. Iñupiaq teachers to teach both worlds in the school – Iñupiaq teachers teach math, US-Alaska history, social studies, etc. in Iñupiaq – like in New Zealand with Maori and their teachers teach all subjects in the language
12. Encourage college graduates to pursue teaching jobs in the region and build up Iñupiaq language skills to teach bilingual – e.g. the X-CED program from the past
13. Initiate long-term school reform to replace teachers with our own people, values, knowledge and history
14. Make our Iñupiaq language added to foreign language studies at universities

Objective 4.3: To host Iñupiaq and Cross-Cultural Conferences and Exchanges for Gathering People and Sharing Knowledge

Projects in priority order:

1. Iñupiaq Language Commission network with villages with other groups
2. Annual conference with North Slope and Northwest Arctic Boroughs on bilingual education and Elder-Youth conference – we learn from each other
3. Translator training (including reading and writing in Iñupiaq) for people (focusing on Elders and adults) to help and providing consulting services
4. Weekend retreats for young adults (25-45 years old) to learn Iñupiaq
5. Intensive 2-week summer camp to learn Iñupiaq language focusing on young adults ages 20-30 years old
6. Bilingual network with tribal doctor program to integrate healing, herbalists and traditional knowledge – healing past hurts with language loss and punishments, trips to hot springs with ways to promote Iñupiaq speaking
7. High school senior trips require students learning to speak Iñupiaq and exchange with Native Hawaiians or Maori in New Zealand or tribes in the Lower 48 states
8. Networking and annual conference for fluent Iñupiaq speakers and learners
9. Have more gatherings and meetings with Elders speaking in Iñupiaq to gain knowledge, ideas and help
10. Host other indigenous high school students for exchanges including sister school program with schools in Canada, Greenland, Hawaii and New Zealand
11. Adult and Elder exchanges to New Zealand to learn of language education potential, models and methods
12. Exchange with Canadian Inuit on bilingual education to learn from each other

Goal 5: To Raise the Appreciation of Iñupiaq in the Region and Communities for Iñupiaq Cultural Revitalization and Being All We Can Be

Language Development Areas: Culture advancement – songs, dance, identity, healing to move forward, societal uses/functions of the language, promoting families to speak/use in their homes, language attitudes and behaviors in the communities

Objective 5.1: To Involve Community Members in Cultural Activities for Unification and Revitalization of Our Iñupiaq Language and Culture

Projects in priority order:

1. Role model positive parenting and appropriate discipline for young parents – media free (quiet) time for families to listen and learn from each other with no TV, cell phones, i-Pods; healthy eating; healthy habits; etc.
2. Phrasebook that gives basic Iñupiaq sentences that can be spoken at home (time to eat, take out the trash, time for bed, phone is for you, etc)
3. Adopt an Aana or Taata program
4. More participation of Elders with young people – community Iñupiaq classes, Iñupiaq storytelling time in the evenings, etc.
5. Community qargi for space/place for community workshops, men/boys program, women/girls program, etc.
6. Happy Eskimo games
7. Iñupiaq dancing groups supported/promoted in communities/villages and have language teaching integrated for learning
8. Encourage all children to learn and develop in our Iñupiaq language (linguistically) as a social and cultural context before coming to school – promote language use at home
9. Revitalize qargi or create other spaces for safe/positive language learning – every day after-school program for everyone in the community
10. Iñupiaq girl- and boy-scouts program – model the scouting program in Iñupiaq with youth able to earn badges and pins
11. More “live” on-air time in Iñupiaq via KOTZ radio – everyday
12. Involve more community members and youth through hands-on cultural activities that include Iñupiaq language learning – food preservation, making bleached and dying seal skins, sled making (basket and flat sleds), drum-making (learning to make, use, sing, dance and story tell), snare making (proper ways to make, set and

check), use of organic plant medicines (stinkweed, crowberries, etc), sewing (know different methods of sewing, prep of skins/furs like caribou, beaver, seals)

Objective 5.2: To Teach Traditional Skills for Learners to Gain Knowledge and Sense of Identity

Projects in priority order:

1. Instill Iñupiaq pride in speaking and living our way of life
2. Involve community members and youth in learning old Iñupiaq ways via out-of-school hands-on activities that are needed to thrive in our region
3. In-school/part of school bilingual cultural trips to teach our way of life, skills and language
4. Subsistence clubs for Elders, adults and youth to teach and learn from each other

The following is a listing of potential activities to use in the above projects:

- Community members involved in traditional hunting and fishing to learn Iñupiaq language and culture – fishing (seining, hooking, fish traps, set nets in summer, winter under ice including make and use kurraq), hunting (whaling including knowing weather and ice conditions, harvest the whale; duck and egg hunting including harvesting, cleaning, cooking, making blinds; ugruk hunting including knowing safety rules); winter survival (knowing how to make shelters, eating off the land, weather conditions, ice safety, etc); and traditional dog mushing
- Implement ways our youth can learn with hands-on vocational activities like wood working and mechanics
- Skin sewing nights at Nikaitchuat
- Sewing and craft groups to include young women
- Sewing circles in all the villages following the Mother's Club model
- Skin processing groups for scrapping, tanning and making into things – caribou, wolves, wolverine, beavers, fox, otters, rabbit, etc.
- Teach navigation skills on the coast and rivers
- Making traditional items and tools – qayaqs, usage of Eskimo super glue (certain sap), tools
- Extended trips via snow machine or boat to include travel safety, Iñupiaq place names, identify dangerous areas
- Plant gathering
- Wood cutting and gathering

Objective 5.3: To Organize Competitions for Youth to Learn Academics, Who They Are, and Gain/Improve Self-Esteem in Iñupiaq

Projects in priority order:

1. More community involvement in Native Youth Olympics – both youth and adults as the Iñupiaq coaches
2. Student competition using Iñupiaq flash cards for vowels and sounds – fastest in 1 minute
3. Iñupiaq spelling bee organized at all school sites with Elders and fluent speakers/writers as the judges
4. Iñupiaq geography and weather school competitions
5. Iñupiaq science and writing school competitions
6. Iñupiaq language teams of students compete at school site through a question and response all in Iñupiaq
7. Competition winners from various categories (spelling, science, writing, geography, weather, question/answer teams) get to go to Hawaii or New Zealand for a cultural exchange
8. Community members need to feel welcome and part of the school

Challenges and Solutions to Achieve Vision

In language revitalization planning, many communities have created situations where there is a broad gap and disparity between overtly expressed language goals and unstated but deeply felt anxieties and fears regarding bilingualism. It is important to objectively and honestly assess the challenges, barriers and/or constraints that exist at the present moment (2011) that would jeopardize achievement of the language vision and prioritize projects. This was achieved by answering the below focus question:

What are present barriers and constraints in our community that prevent us from achieving the vision?

In regards to...

- Attitudes and behaviors
- Social institutions
- Economic incentives
- Policies

After identifying challenges, the participants also created potential solutions and approaches to address in the plan implementation. This was achieved by answering the below focus question:

What are strategic approaches that we and our community can take to overcome root causes of challenges in order to achieve our vision?

In regards to...

- Personal approaches
- Family level strategies
- Social institutions
- Community wide recommendations

The following presents the challenges identified with potential solutions/approaches to overcome:

| Challenge: Too Much Outside Influence That is Changing the Language and Culture | Potential Solutions and Approaches |
|--|--|
| <i>Challenge seen through...</i> | |
| Mainstream media are in English | Media blackout periods – turn off TV, cells, iPods, Internet |
| Disconnect between world views – Iñupiaq and modern/western lifestyles | Bring back subsistence activities as preferred form of recreation for kids and teens |
| Pedestal swung too far towards English/American lifestyle at the expense | Limit the use of technology (Face book, MSN, etc) to allow time for Iñupiaq |

| Challenge: Too Much Outside Influence That is Changing the Language and Culture | Potential Solutions and Approaches |
|--|---|
| of the Iñupiaq lifestyle | |
| | Create an Iñupiaq TV channel |
| | Promote pride and support people to live off our land and camping |
| | Put all our efforts into revitalizing our language and culture by utilizing existing resources and networks |
| | Reform the existing regional systems to integrate both Iñupiaq and American cultures |
| | Use technology to produce local “cool” media in Iñupiaq |

| Challenge: Limited Number of Current Resources and Insufficient Support for Language Revitalization | Potential Solutions and Approaches |
|---|--|
| <i>Challenge seen through...</i> | |
| Inability to serve all youth that want to learn Iñupiaq, e.g. limited space at Nikaitchuat and limited number of Iñupiaq teachers | Develop local, sustainable teaching and learning resources |
| Lack of fluent speakers in some communities who can and want to teach | Make it fun to learn Iñupiaq by teaching through stories |
| Lack of quality teacher orientation and discouraging group attitude to encourage school teachers to speak | Make Iñupiaq language creditable in schools and colleges |

| Challenge: Low Priority of Iñupiaq in Policies and Funding | Potential Solutions and Approaches |
|---|---|
| <i>Challenge seen through...</i> | |
| Restricted and dwindling school bilingual funding – combining of federal/state bilingual funds into the general student allocation, limited funding | Build consensus and strengthen communities to Iñupiaq |
| No Child Left behind law/policy has left our Iñupiaq language behind | Family orientated responsibilities |
| Low priority of Iñupiaq by other agencies – use, translation, support | |
| Where is the sustainability in these projects often shoots down language efforts | |
| Limited number of grant writers to secure needs for Iñupiaq teachers and programs | |
| Distance lawmakers making decisions that | |

| Challenge: Low Priority of Iñupiaq in Policies and Funding | Potential Solutions and Approaches |
|--|---|
| affect the local community and Iñupiaq | |
| Limited time in public schools for Iñupiaq language acquisition to create fluent youth | |
| Belief that the school system cannot teach Iñupiaq or should not (done at home versus in school) | |

| Challenge: Don't Value Bilingualism as a Priority and Internalized View that Iñupiaq Doesn't Represent Modern Success | Potential Solutions and Approaches |
|--|---|
| <i>Challenge seen through...</i> | |
| Iñupiaq seen as inferior second language in comparison to English and European languages (French, Spanish, German, etc) | Make role models more visible – media campaign |
| Iñupiaq language seen as old-fashion | Take pride in Iñupiaq ways and culture |
| The de-valuing of our Iñupiaq language within the school system | Public schools considered “gateway” to success – must integrate or make local definition for the basis of schooling |
| Lack of interest by young people in speaking Iñupiaq | Gradually involve youth in the revitalization movement – inviting to meetings, youth involvement requirements |
| Teasing of some Iñupiaq teachers – feeling of belittled | |
| People decide they cannot learn Iñupiaq | |

| Challenge: Too High of Expectations and Barriers to Getting More Iñupiaq Teachers | Potential Solutions and Approaches |
|---|---|
| <i>Challenge seen through...</i> | |
| The belief you need to be an expert to teach Iñupiaq | |
| Teacher certification requirements can prevent Iñupiaq speakers from teaching | |
| “Teachers” versus “Aides” in schools to recognize our Iñupiaq language instructors and professors | |
| Need lead organization with regular follow-up on Iñupiaq language projects | |

| Challenge: Social Issues and Behaviors that Escape Pain and Reduce Pride | Potential Solutions and Approaches |
|---|---|
| <i>Challenge seen through...</i> | |
| Drugs and alcohol abuse | Add strong focus on prevention with |

| Challenge: Social Issues and Behaviors that Escape Pain and Reduce Pride | Potential Solutions and Approaches |
|--|--|
| | Iñupiaq as part of the solution |
| Other social and economic pressures impacting the family/individual time and value of our Iñupiaq language – e.g. time in crisis can't focus on learning | To partner with other organizations on addressing social issues and strengthen social services with Iñupiaq philosophies and language – e.g. tribal courts, alcohol/drug treatment programs, ataninjuat |
| Self-destructive behaviors and negative attitudes leading to loss of identity | Focus on good nutrition for health of mind, heart and body |
| Negative atmospheres in communities overshadow the positive atmospheres | Regular community gatherings and expectations to emphasize the positives and time to express love – e.g. regular community potlucks to support each other, meetings with different age groups for singing, more positive praise to our children, sing-spirations, hold healing circles |
| Basic needs in villages – some people are homeless and hungry, some are struggling financially | |
| Developmental disabilities of students | |

| Challenge: Lack of Quality Family Time Due to Modern Distractions and Conflicting Values | Potential Solutions and Approaches |
|--|---|
| <i>Challenge seen through...</i> | |
| Distracting technology – computers, video games, cells | Play with children and grandchildren with Iñupiaq flash cards (instead of video games and TV) |
| Social barriers and family conflicts – bingo, drinking, disagreements | Get together in unity |
| Nepotism | Create more community and youth activities to get away from distractions |
| Youth exploiting or taking advantage of Elders for money | Convey love from our hearts |
| Need for youth accountability to learn Iñupiaq – revitalization should be shared | Connect back to our Iñupiaq language through the land |
| Lack of teaching to middle age and young adults in meetings, conferences and workshops – Elders include all age groups | Family time through Sunday dinners with opportunities to Iñupiaraaq |
| Elder preferences to speak in English | Fairness to all families in projects – impartiality |
| Elders and Iñupiaq speakers discomfort in teaching our language | Sense of belonging together |

| Challenge: Fear of Being Judged and Making Mistakes | Potential Solutions and Approaches |
|---|---|
| <i>Challenge seen through...</i> | |
| Fear of speaking perfectly – especially in front of groups | Have confidence – just don't think about it, and do it |
| Stage fright when Iñupiaaraq | Reward when people Iñupiaaraq – e.g. raffle ticket given for when speaking Iñupiaq to win prizes |
| Being afraid to speak Iñupiaq | More training for public speaking and using Iñupiaq when public speaking |
| Lack of confidence by young adults and parents to Iñupiaaraq | Unconditional acceptance |
| Put down in school and punished when speaking Iñupiaq – forced not to speak | Teachers (school teachers, Iñupiaq teachers, Elders as teachers) need to watch what they say and be respectful to language learners |
| Lack of self-esteem in identity and heritage | Learns need to know we learn from our mistakes |
| Diminished Iñupiaq dancing that affected the use of language | Start to Eskimo dance! |
| Some people have not been healed from the years of discrimination and being told not to do certain things like speak Iñupiaq | |
| Parents speaking English to children (across generations) to do well in school and so they won't be punished like the parents/grandparents were in school | |
| Iñupiaq language learners being teased in unhealthy way – discouraging | |
| Divide between the Native and Non-Native community | |

| Challenge: No Time Due to Working Demands and Economic Needs | Potential Solutions and Approaches |
|---|--|
| <i>Challenge seen through...</i> | |
| Work constraints | Employers give 1 hour a week paid time for employees to learn Iñupiaq or volunteer time to teach Iñupiaq |
| Adults working and too busy | People take an hour a day to Iñupiaaraq and learn |
| People are not making time to learn Iñupiaq | |
| Lack of opportunities to use traditional skills due to jobs and school activities | |
| Need more adults involved in meetings, | |

| Challenge: No Time Due to Working Demands and Economic Needs | Potential Solutions and Approaches |
|---|---|
| projects and conferences | |
| Equipment and gear expensive for subsistence/traditional activities and some families/kids do not have boats/snow machines/ATV and outdoor gear | |

Informal Survey Results of Iñupiatun Speakers

The following are results of a survey administered and compiled by Aqukkasuk Tim Argetsinger during the Iñupiaq language strategic planning workshop (January 2011). Participants in the workshop voluntarily completed the survey regarding fluent Iñupiatun speakers in the Northwest Arctic Borough.

- Out of 20 respondents, 12 individuals indicated Iñupiatun fluency or fluency with difficulty speaking.
- Out of these 12 fluent or semi-fluent speakers, 11 indicated understanding Iñupiatun well.
- Of these 12 fluent or semi-fluent speakers, 10 indicated willingness to teach Iñupiatun.
- Out of 20 respondents, 5 indicated some speaking ability with the ability to understand at least some words and conversation.
- 1 respondent indicated no speaking ability.
- Of these 6 respondents, all were willing to learn.
- Of total respondents, “At church” and “On the radio” were the sites where Iñupiatun is heard most.
- Of total respondents, “At home” and “On the land” were the sites where Iñupiatun is spoken the most.



Clyde Ramoth, of Selawik, reviewed the list speakers by village and provided corrections and additional information (June 2011).

Noorvik (According to Verne Cleveland and Angeline Newlin)

| Noorvik Iñupiatun Speaker | Age Category |
|---------------------------|--------------|
| Helen Wells | Elder |
| Minnie Morris | Elder |
| Clarence Jackson | Elder |
| Dorcus Jackson | Elder |
| Thomas Pungalik, Sr. | Elder |
| Edith Pungalik | Elder |
| Matt Melton | Elder |
| Patt Melton | Elder |
| Ruth George | Elder |
| Mary Lou Coffin | Elder |
| Martha Smith | Elder |
| Carl Foster | Elder |
| Vivian Zimmerman | Elder |
| Frank Wells | Elder |

| Noorvik Iñupiatun Speaker | Age Category |
|----------------------------------|---------------------|
| Bertha Wells | Elder |
| Elizabeth Sheldon | Elder |
| Hazel Snyder | Elder |
| Frances Ballot | Elder |
| Nellie Melton | Elder |
| Peter Garfield | Elder |
| Mary Garfield | Elder |
| Irene Tebbits | Elder |
| Clifton Jackson | Elder |
| Oliver Carter | Elder |
| Gene Sampson | Elder |
| Samuel Sampson | Elder |
| Charlie Nazuruk | Elder |
| Ben Sampson | Elder |
| Ronald Sheldon | Elder |
| Glenn Skin | Middle aged |
| Hilda Skin | Middle aged |
| Nellie Ballot | Middle aged |
| Hendy Ballot | Middle aged |
| Gordon Newlin | Elder |
| William Field | Elder |
| Don Sheldon | Middle aged |
| Angie Newlin | Elder |
| Leo Sheldon | Middle aged |
| Lulu Ann Sampson | Middle aged |
| Valeria Sheldon | Middle aged |
| Lee Ballot | Middle aged |
| Wanda Ballot | Middle aged |
| Virgil Coffin | Middle aged |
| Helen Coffin | Middle aged |
| Glenn Coffin | Middle aged |
| Frances Ballot | Elder |

Shungnak (According to Mildred Black)

| Shungnak Iñupiatun Speaker | Age Category |
|-----------------------------------|---------------------|
| Neal Sheldon | Elder |
| Margaret Sheldon | Elder |
| Josephine Woods | Elder |
| Tommy Woods | Middle aged |
| Homer Cleveland | Elder |
| Vera Cleveland | Elder |
| Emma Berry | Elder |
| Dolly Custer | Middle aged |

| Shungnak Iñupiatun Speaker | Age Category |
|-----------------------------------|---------------------|
| Darold Sun | Elder |
| Linda Lee | Middle aged |
| Sally Custer | Middle aged |
| Irma Mitchell | Middle aged |
| Polly Commack | Middle aged |
| Melvin Lee | Middle aged |
| Caroline Tickett | Middle aged |
| Warren Douglas | Middle aged |
| Ruth Cleveland | Elder |
| Levi Cleveland | Elder |
| Ella Tickett | Middle aged |
| Michael Tickett | Middle aged |
| Mac Tickett | Middle aged |
| Lottie Tickett | Middle aged |
| Susie Sun | Elder-Middle aged |
| Pauline Cleveland | Elder-Middle aged |
| Genevieve Norris | Elder-Middle aged |
| Edna Commack | Elder |
| Sophie Cleveland | Elder |
| Glenn Douglas | Middle aged |
| Melvin Lee | Middle aged |
| Oscar Griest | Middle aged |
| Terry Lee | Middle aged |
| Mildred Black | Elder |
| Lorena Commack | Elder |
| Mike Tickett | Elder |
| Wilson Tickett | Elder |
| Daisy Tickett | Elder |
| Homer Cleveland, Sr. | Elder |

Kobuk (According to Alex Sheldon, Sr.)

| Kobuk Iñupiatun Speaker | Age Category |
|--------------------------------|---------------------|
| Howard Wood | Elder |
| Amelia Gray | Elder |
| Marylyn Snell | Middle aged |
| Alex Wood | Middle aged |
| M (?) Wood | Middle aged |
| Kevin Moyer | Middle aged |
| Nina Harvey | Elder |
| Lena Tickett | Middle aged |
| Chris Tickett | Youth |
| Agnes Bernhart | Middle aged |
| Pearl Gomez | Middle aged |

| Kobuk Iñupiatun Speaker | Age Category |
|--------------------------------|---------------------|
| Gene Ward | Middle aged |
| Allen Ward | Elder |
| Rosie Ward | Elder |
| Alex Sheldon, Sr. | Elder |
| Colleen Sheldon | Elder |
| Henry Horner | Elder |
| Rosa Horner | Elder |
| Violet Wood | Elder |
| Teresa (?) Barr | Middle aged |
| Beatrice (?) Barr | Middle aged |
| Louie Garfield | Middle aged |
| Lorretta (?) Garfield | Middle aged |
| Murphy (?) Custer | Middle aged |
| Wanda Custer | Middle aged |
| Alvin Wood | Youth |
| Ethel Wood | Elder |
| Harold Horner | Middle aged |
| Larry Custer | Elder |
| Elmer Ward | Elder |

Kotzebue (According to Igluquq, Taviaq, Qaulluq, and Mary Schaeffer)

| Kotzebue Iñupiatun Speaker | Age Category |
|-----------------------------------|---------------------|
| Agnik Schaeffer | Elder |
| Rachel Adams | Elder |
| Janet Barr | Elder |
| Nauyaq Baltazaar | Middle aged |
| Ugiq (Carrie) Walker | Middle aged |
| Mary Schaeffer | Elder |
| Leland Barger | Middle aged |
| Lorena Kapniaq Williams | Elder |
| Vernetta Piquik Moberly | Middle aged |
| Helen Barger | Elder |
| Ada Ward | Elder |
| Gladys Pungowiyi | Elder |
| Willie Goodwin | Elder |
| Elmer Goodwin | Elder |
| Qutan Ruth Goodwin | Elder-Middle aged |
| Walter Sampson | Middle aged |
| Maggie Sampson | Middle aged |
| Elizabeth Harris | Elder |
| Lena Hanna | Elder |
| Merna (?) Mendenhall | Elder |
| Pearl Goodwin | Elder |

| Kotzebue Iñupiatun Speaker | Age Category |
|-----------------------------------|---------------------|
| Barbara Wesley | Elder |
| Dollie Sours | Elder |
| Raymond Woods | Middle aged |
| Herbert Foster | Elder |
| Joe Harris | Elder |
| Lydia Harris | Elder |
| Renee Douglas | Elder-Middle aged |
| Marie Jones | Elder |
| Julia Stalker | Middle aged |
| Mae Woods | Middle aged |
| Sam Williams | Elder |
| Eddie Galahorn | Elder |
| Ida Taiyaq Bieseimeier | Elder |
| William Fields | Middle-aged Elder |
| Cindy Fields | Elder |
| Luke Sampson | Elder |
| John Goodwin | Elder |
| Enoch Sheidt | Elder |

Buckland (According to Ethel Weber and Eva D. Lee)

| Buckland Iñupiatun Speaker | Age Category |
|-----------------------------------|---------------------|
| Nathan Hadley, Sr. | Elder |
| Edith Melton | Elder |
| Grace Lee | Elder |
| Beulah Ballot | Elder |
| Chester Ballot, Sr. | Elder |
| Emma Thomas | Elder |
| Effie Hadley | Elder |
| Steven Ballot | Elder |
| Dora Hadley | Elder |
| Herman Ticket, Sr. | Middle aged |
| Kathrine Hadley | Elder |
| Irene Armstrong | Elder |
| Rachel Dimmick | Elder |
| Effie Geary | Elder |

Deering (According to Marie A. Jones)

| Deering Iñupiatun Speaker | Age Category |
|----------------------------------|---------------------|
| Louise Moto | Elder |
| Eddie Fleming | Middle aged |
| Sam Williams, Jr. | Middle aged |
| Charles Hindsberger | Middle aged |

| | |
|----------------|-------|
| Marie A. Jones | Elder |
|----------------|-------|

Kivalina (According to Winona Hawley)

| Kivalina Iñupiatun Speaker | Age Category |
|-----------------------------------|---------------------|
| Lucy Adams | Elder |
| Raymond Hawley | Elder |
| Joseph Swan, Sr. | Elder |
| Lena Swan | Elder |
| Ronald Norton, Sr. | Elder |
| Becky Norton | Elder |
| Tommy Adams, Sr. | Elder |
| Russell Adams, Sr. | Elder |
| Gladys Adams | Elder |
| Willard Adams | Elder |
| Lena Sage | Elder |
| Oran Knox, Sr. | Elder |
| Emeline Knox | Elder |
| Wynona Hawley | Elder |
| Bobby Hawley | Middle aged-youth |

Ambler (according to Carolyn Ballot and Anugaaq)

| Ambler Iñupiatun Speaker | Age Category |
|---------------------------------|---------------------|
| Nelson Greist | Elder |
| Edna Greist | Elder |
| Minnie Gray | Elder |
| Clara Lee | Elder |
| Cora Cleveland | Elder |
| Isaac Douglas | Elder |
| Lydia Douglas | Elder |
| Walter Gray | Elder |
| Tony Foster | Elder |
| Mary Foster | Elder |
| Clarence Wood | Elder |
| Hannah Wood | Middle aged |
| Katherine Cleveland | Elder |
| Nancy Johnson | Elder |
| Frank Johnson | Elder |
| Miles Cleveland, Sr. | Elder |
| Jane Cleveland | Elder |
| Frank Downey | Elder |
| Polly Downey | Elder |
| Shield Downey | Elder |
| Emily Downey | Middle aged |

| Ambler Iñupiatun Speaker | Age Category |
|---------------------------------|---------------------|
| Richard Sheldon | Elder |
| Nellie Sheldon | Middle aged |
| Wallace Cleveland | Middle aged |
| Molly Brown | Elder |
| Mary Williams | Elder |
| Lula Sheldon | Elder |
| Mack Henry | Elder |
| Hazel Cleveland | Middle aged |
| Isaac Russell | Middle aged |
| Mina Greist | Middle aged |
| Charlie Tickett | Middle aged |
| Mary Douglas | Middle aged |
| Kenny Greist | Middle aged |
| Martin Cleveland | Middle aged |
| Mercy Cleveland | Elder |
| Sidney Cleveland | Middle aged |
| Ernie Lee (?) | Middle aged |
| Sarah Tickett | Elder |
| Rodney Tickett | Middle aged |
| Conrad Douglas | Middle aged |
| Eleanor Cleveland | Elder |
| Helena Jones | Middle aged |
| Virginia Commack | Middle aged |
| Louie Commack | Middle aged |
| Fred Greist | Middle aged |
| Arlene Greist | Middle aged |
| Hazel Russell | Elder |
| Billy Custer | Middle aged |
| Shirley Custer | ? |
| Myra Upicksoun (OTZ/AML) | Middle aged |
| Isaac Ballot | Middle aged |
| Lena Ballot | Middle aged |
| Joe Cleveland | Middle aged |
| Gail Tickett | Middle aged |
| Julia Cleveland | Middle aged |
| Wayne Cleveland | Middle aged |
| Mary Douglas-Williams | Middle aged |
| Ernest Lee | Middle aged |
| Effie Esenituk | Middle aged |
| Wilbur Esenituk | Middle aged |
| Renee Douglas | Middle aged |
| Clara Lee | Elder |
| Neal Sheldon | Elder |
| Walter Douglas | Elder |

| Ambler Iñupiatun Speaker | Age Category |
|---------------------------------|---------------------|
| Florence Douglas | Elder |
| Vera Douglas | Elder |

Kiana (according to Helena Barr)

| Kiana Iñupiatun Speaker | Age Category |
|--------------------------------|---------------------|
| Viola Barr | Elder |
| Ida Stoney | Elder |
| Raymond Stoney | Elder |
| Don Smith | Elder |
| Polly Smith | Elder |
| Amil Carter | Middle aged |
| Hilda Morena | Elder |
| Blanche Cook | Elder |
| Annie Barr | Elder |
| Raymond Barr | Elder |
| Rudy Black | Elder |
| Johnson Black | Elder |
| Lillian Harvey | Elder |
| Joe Johnson | Elder |
| Jacky Johnson, Sr. | Elder |
| Irvin Morris | Elder |
| Josephine Morris | Elder |
| Larry Westlake | Elder |
| Barbara Atoruk | Middle aged |

Noatak (according to Barbara Wesley)

| Noatak Iñupiatun Speaker | Age Category |
|---------------------------------|---------------------|
| Cyrus Norton, Sr. | Elder |
| Viola Norton | Elder |
| Barbara Wesley | Elder |
| Robert Mitchell | Elder |
| Gladys Mitchell | Elder |
| Bessie Adams | Elder |
| Jonah Walton | Elder |
| Emma (?) Walton | Elder |
| Noah Downey | Elder |
| Myra Downey | Elder |
| Roland Booth | Elder |
| Gretchen (?) Booth | Elder |
| Philip Booth | Elder |
| Martha Burns | Elder |
| Agnes Penn | Elder |

| Noatak Iñupiatun Speaker | Age Category |
|---------------------------------|---------------------|
| Ben Sherman | Elder |
| Rachel Sherman | Elder |
| J (?) Adams | Elder |
| Myrtle Adams | Elder |
| Frank Adams | Elder |
| Jane Adams | Elder |
| Loagie Sheldon | Middle aged |
| Virgil Adams | Middle aged |
| Susie Luther | Elder |
| Paul Norton, Sr. | Elder |
| Gussie Norton | Elder |
| Axel Mills | Elder |
| Ricky Ashby | Middle aged |
| John Barger, Jr. | Middle aged |
| Eugene Monroe | Elder |
| Caleb Sage | Middle aged |
| Dan Onalik | Middle aged |
| Edna Bailey | Elder |
| Chuck B????? | Elder |
| Ivan Booth | Elder |
| Elmer Howarth, Sr. | Elder |
| Bobby Mitchell | Middle aged |
| Roger Mitchell | Middle aged |
| Karen Mitchell | Middle aged |
| Harold Mitchell | Middle aged |

Selawik (according to Hannah Paniyavluk Loon and Clyde Ramoth)

| Selawik Iñupiatun Speaker | Age Category |
|----------------------------------|---------------------|
| David Greist | Elder |
| Delbert Mitchell, Sr. | Elder |
| Mary Mitchell, Sr. | Elder |
| Evelyn Ballot | Elder |
| Pauline Ramoth | Elder |
| Ralph Ramoth, Sr. | Elder |
| Daniel Foster, Sr. | Elder |
| Mildred Foster | Elder |
| Nettie Foxglove | Elder |
| Rosa Knox | Elder |
| Eileen Foxglove | Elder |
| Jonas Ballot | Elder |
| Murphy Cleveland | Elder |
| Jackie Commack | Elder |
| Nita Commack | Elder |

| Selawik Iñupiatun Speaker | Age Category |
|----------------------------------|---------------------|
| May Walton | Elder |
| Doris Davis | Elder |
| Hannah Loon | Middle aged-Elder |
| Rena Ballot | Middle aged-Elder |
| Laura Smith | Elder |
| Grant Ballot | Elder |
| Marie Savok | Elder |
| Clyde Ramoth | Middle aged |
| Sunii Jackson | Middle aged |
| Norma Ballot | Middle aged |
| Rosie Stalker | Elder |
| Enoch Stalker, Sr. | Elder |
| Alice Smith | Elder |
| Allen Ticket, Sr. | Middle aged |
| Johnny Ticket | Elder |
| Ella Ticket | Middle aged |
| Barry Foster | Middle aged-Elder |
| Tillman Foster | Middle aged |
| Bert Greist | Middle aged-Elder |
| Danny Skin | Middle aged |
| Matulik Skin | Middle aged |
| Fred Davis | Middle aged |
| Janna Greist | Middle aged-Youth |
| Tanya Graham-Ballot | Middle aged-Youth |
| Norma Ballot | Middle aged |
| Bob Foster | Middle aged |
| Joe Ballot | Elder |
| Franklin Russell | Middle aged-Elder |
| Trina Walton | Middle aged |
| Willard Foster | Middle aged |
| Diane Ramoth | Middle aged |
| Emma Norton | Elder |
| Mabel Berry | Elder |
| Jackie Snyder | Elder |
| Edith Snyder | Elder |
| Vida Coaltrain | Elder |
| Led Berry | Elder |

Web Resources for Language Revitalization

The following web resources were compiled by Aqukkasuk Tim Argetsinger for resources available in language revitalization.

Aha Punana Leo Language Nest Preschools: The leading entity in Hawaii and the United States for indigenous language revitalization.

<http://www.ahapunanaleo.org/>

The Greenland Language Secretariat: The government organization responsible for looking after Greenlandic language rights in Greenland.

<http://www.oqaasileriffik.gl/content/us>

Isuma TV: An independent interactive network of Inuit and Indigenous multimedia.

<http://www.isuma.tv/>

The Maori Language Commission: The government organization responsible for looking after Maori language rights, resources, and services in New Zealand.

<http://www.tetaurawhiri.govt.nz/>

National Endowment for the Humanities: Documenting Endangered Languages Program

<http://www.neh.gov/grants/guidelines/del.html>

North Slope Borough School District: Iñupiaq Education Department

<http://www.nsbds.org/departments/Iñupiaq-education>

Nunavut Arctic College: The Inuit Language and Culture Program is designed to help students wishing to pursue a career as an Inuktitut/English interpreter/translator.

http://www.arcticcollege.ca/programs/ProgramView_eng.aspx?ProgramID=037

Pirurvik Centre (<http://www.pirurvik.ca>) in Iqaluit, an organization which includes government employee Inuit language training in Canada. Also operate website called www.tusaalanga.ca

Participants/Sign-in Sheets

Strategic Planning Sessions January 24-28, 2011

MASTER COPY

Inupiaq Language Conference Attendees

January 24, 25, 26, 27, 28, 2011

National Park Service

here Th-Fri

1/24 I paid NPS for housing (\$500) received receipt for room rental

| | ATTENDEE | COMMUNITY | M | T | W | TH | F | HOUSING | PER DIEM | REGISTRATION |
|----|-------------------|-----------|---|---|---|----|---|---------|----------|--------------|
| 1 | Carolyn Ballot | Ambler | | | | | | NPS | | |
| 2 | Ethel Weber | Buckland | ✓ | ✓ | ✓ | ✓ | ✓ | NPS | | |
| 3 | Hannah Loon | Selawik | | | | | | FWS | | |
| 4 | Helena Starr | Klana | ✓ | ✓ | ✓ | ✓ | ✓ | BLM | | |
| 5 | Isaac Ballot | Ambler | ✓ | ✓ | ✓ | ✓ | ✓ | NPS | | |
| 6 | Maurice Armstrong | Buckland | ✓ | ✓ | ✓ | ✓ | ✓ | NPS | | |
| 7 | Mildred Black | Shungvak | ✓ | ✓ | ✓ | ✓ | ✓ | BLM | | |
| 8 | Monetta Adams | Kivalina | ✓ | ✓ | ✓ | ✓ | ✓ | BLM | | |
| 9 | Nathan Hadley Sr. | Buckland | ✓ | ✓ | ✓ | ✓ | ✓ | BLM | | |
| 10 | Nurme Ballot | Selawik | ✓ | ✓ | ✓ | ✓ | ✓ | FWS | | |
| 11 | Rosie Hadley | Buckland | ✓ | ✓ | ✓ | ✓ | ✓ | BLM | | |
| 12 | Verne Cleveland | Noorvik | ✓ | ✓ | ✓ | ✓ | ✓ | n/a | | |
| 13 | William Field | ORV | ✓ | ✓ | ✓ | ✓ | ✓ | | | |
| 14 | Vernetta Moberly | OTZ | ✓ | ✓ | ✓ | ✓ | ✓ | | | |
| 15 | Kathleen Weathers | OTZ | | | | | | | | |
| 16 | Wendell Hinkley | KVL | | | | | | | | |
| 17 | Rosie Moberly | Kobuk | | | | | | | | |
| 18 | Louise Wines | JTZ | | | | | | | | |
| 19 | Maria Jones | AKG | | | | | | | | |
| 20 | Angie Newton | ORV | | | | | | | | |
| 21 | Liz Moore | OTZ | | | | | | | | |
| 22 | Leah Banger | OTZ | | | | | | | | |
| 23 | Isaac Ballot | OTZ | | | | | | | | |
| 24 | Mary Schaeffer | OTZ | | | | | | | | |
| 25 | Maria Korman | OTZ | | | | | | | | |
| 26 | Donna Westahl | OTZ | | | | | | | | |
| 27 | Raymond Wash | OTZ | | | | | | | | |
| 28 | Andre Wolfe | OTZ | | | | | | | | |
| 29 | John Bizanice | OTZ | | | | | | | | |
| 30 | Timothy Dyck | OTZ | | | | | | | | |
| 31 | Ruth Bradwin | OTZ | | | | | | | | |
| 32 | Christa Mullik | NAB | | | | | | | | |
| 33 | Timothy Dyck | NAB | | | | | | | | |
| 34 | Erin Stevenson | NAB | | | | | | | | |
| 35 | Susan Georgette | FWS | | | | | | | | |

12/27/28

APR 2011

coming - cancelled 1/26

coming - cancelled 1/26

BLM--John Erlich 442.3430
 NPS--David Marshall 442.3890
 FWS--Susan Georgette 442.3790

Transportation
 Taxiing 268.7526
 6 412.1885
 Charles 830.6023
 Rod 492.3301
 Raymond 240.0055

36. Brittany Sweeney FWS
 37. Francis Burger OTZ
 38. Tim Avedoninger ANC
 39. Miss Terry OTZ
 40. Eva (ex) Buckland

| | | | |
|-----|--------------------------------------|----------|---|
| 41. | Wach Naylor | OTZ | (49,5) Planning ✓ Ret. Dis. M. - YES → staying @ NPS - in 1/26 |
| 42. | Minnie Gray | Stranger | |
| 43. | Margaret Ferraro | OTZ | |
| 44. | Alex Sheldon | | |
| 45. | Kenneth Douglas | OTZ | |
| 46. | Pauline May | OTZ | |
| 47. | Charles Gregg | OTZ/NAB | |
| 48. | Grant Hildreth | OTZ/NAB | |
| 49. | Polly Schaffer | | |
| 50. | Pete Schaffer | | |
| 51. | Walter Simpson | | |
| 52. | Lena Plummer | | |
| 53. | Paul Webster Brenda Adams | OTZ | |
| 54. | | | |
| 55. | | | |
| 56. | | | |
| 57. | | | |
| 58. | | | |
| 59. | | | |
| 60. | | | |

Joint Borough Planning Commission and Inupiaq Language Commission Special Meeting, June 7, 2011

Northwest Arctic Borough
 Date: June 7, 2011 / Meeting Title: Joint Planning & Inupiaq Language Commissions

Paglaagaatin Welcome & Please Sign In

| Printed Name | Box (& City if other) | Email | Yes or No Add to the NWAB planning e-mail group | Phone |
|----------------------|-------------------------|-------|---|--------------|
| 1 Calvin DeMoto | Box 63 Deering 99736 | | | 907-363-2244 |
| 2 Raine Ward | Obx | | | 948-2214 |
| 3 Marie JONES | Box 36004 DEERING 99736 | | | 444-4507 |
| 4 Christian Westlake | Box 110 Kiana, AK | | 99749 | 912-0417000 |
| 5 Grant Ballot | Box 143 Selawik AK | | 99770 | 484-2154 |
| 6 Eva Lee | Box 17 Barland AK | | | 494-2251 |
| 7 N. Carl Wesley | Box 54 Neotoma, AK | | | 485-2173 |
| 8 Janet N Mills | Box 58 Deering AK | | | 485-2006 |
| 9 Barbara Wesley | 50 Neotoma | | | |
| 10 Minnie Gray | 66 Ambluk | | | |

Date: June 7, 2011 Meeting Title: Northwest Arctic Borough Joint Planning & Inupiat Language Commissions

Paglaaatin Welcome & Please Sign In

| | Printed Name | Box (& City if other) | Email | Yes or No Add to the NWAB Planning e-mail group | Phone |
|----|----------------------|-----------------------|-------------------------------------|---|--------------|
| 11 | Matty Schaeffer | 1030 | | Yes | 442-2737 |
| 12 | Samuel P. Ostry, Sr. | 106 | | Yes | 484-2252 |
| 13 | Raymond Woods | 83 | | Yes | 442-4950 |
| 14 | Barbara Mae Mannus | 68 | Arb. for home | Yes | 442-2192 |
| 15 | Whiona Akoolag | 5075 | | Yes | 645-2164 |
| 16 | Angelina Aguelua | 44 | | Yes | 636-2167 |
| 17 | Loana Williams | 742 Kotzebue | | Yes | 442-8146 |
| 18 | Leland G. Berger Sr. | Kotzebue | | Yes | 442-8144 |
| 19 | Liz Moore | 49 | | Yes | 442-8135 |
| 20 | Tim Argentinser | | | Yes | 907-350-0354 |

Northwest Arctic Borough

Date: June 7, 2011 / Meeting Title Joint Planning & Inupiat Language Commissions

Paglaagaatin Welcome & Please Sign In

| Printed Name | Box (# & City if other) | Email | Yes or No Add to the NWAB planning e-mail group | Phone |
|-----------------------------|-------------------------|-----------------------|---|-------------|
| 21 <u>Valuing Ollsonik</u> | <u>849</u> | <u>igug@cybaa.com</u> | | <u>3963</u> |
| 22 <u>[Signature]</u> | | | | |
| 23 <u>Ukluqqaq Ollsonik</u> | | <u>NWAB</u> | | |
| 24 <u>Chad Noodin</u> | | <u>NWAB</u> | | |
| 25 <u>John Chase</u> | | <u>NWAB</u> | | |
| 26 _____ | | | | |
| 27 _____ | | | | |
| 28 _____ | | | | |
| 29 _____ | | | | |
| 30 _____ | | | | |

[Signature]

Participant Expectations & Opening Comments

In beginning the planning session, participants were first asked to share their expectations for the process. The following were given:

Participant Expectations & Opening Comments / January 24, 2011

- Update the Northwest Arctic Borough comprehensive plan with a new Iñupiaq language addendum
- Share ideas how we can teach our children to understand and learn our Iñupiaq language in a more fun and positive way
- Support each other in speaking our Iñupiaq language especially with parents and young people
- Help our people gain more pride in speaking our Iñupiaq language, and see/hear young people speaking our language again
- See/realize Iñupiaq language revitalization in our lifetime (now)
- Teach each other so we can speak more during meetings in the region
- Find a way for our young students to continue Iñupiaq skills/academics from Nikaitchuat to Kotzebue June Nelson Elementary School – need the public school to have a bilingual and Iñupiaq language program with more teachers and learning time for Iñupiaq language
- We can all put our heads together comfortably and development short- and long-term plans with goals we can achieve
- See more young people involved in culture with whole community coming together (Elders-adults-youth)
- Take more pride in our Iñupiaq language/identity and pass it on
- Our Iñupiaq language is like an umiaq of culture carrying us across the sea of life – but now our umiaq can be seen as sinking – we must contribute now in a positive way to keep afloat and moving strongly forward
- Unity in Iñupiaq language revitalization
- Young people hear, learn and speak Iñupiaq in school proudly – bring up bilingual like in the past school bilingual programs (1970-80's)
- Respect and support each other
- Create songs children can sing for learning
- Learn from each other and listen to one another
- Determine which organization (who) will be leading to ensure we are honoring the plans created and respond to requests for Iñupiaq revitalization

- See our region become an open and supportive Iñupiaq bilingual community for children and their children to grow up in
- Young people learn more Iñupiaq – our young people do want to learn
- Listen and learn from each other, and to continue helping and supporting Iñupiaq speakers and literacy (writing)
- Pass on the knowledge of Iñupiaq language and culture from Elders to adults and youth
- Support young people when trying to learn Iñupiaq – kindness with each other
- See the school district use the NANA/Aqqaluk Trust Inupiatun dictionary and Rosetta-Stone Iñupiaq CDs in classes – resources put to use in the school
- Want to help and learn
- Here to learn and share – hopefully gain a better understanding of future plans
- Learn to work together – all organizations come together and be stronger so our Iñupiaq language can be stronger in the future



Participant Expectations & Opening Comments / June 7, 2011

- Hoping to build on past efforts and help make our plans a reality with funding and future regional meeting with all Iñupiaq speakers to move forward
- We need to do it – be able to do the work we planned for becoming a reality
- Ways to get going to teach/use our language with youth – children, grandchildren – to understand and speak Iñupiaq – get through to little ones and develop good habits in them
- Try to teach kids Iñupiaq with bilingual programs back in Kobuk, Deering and all the villages
- Pass onto younger ones and overcome youth resistance to learning Iñupiaq
- Let people see what we are trying to do – help the villages
- Re-learn and re-gain our language
- Help our Iñupiaq language for current and future generations
- Advance learning of our language and share our history
- Support and want to help the Iñupiaq language revitalization – teaching youth, expressing culture
- Pick-up our Iñupiaq language – Iñupiaq language teaching/education has been let go over the past few years in our schools and communities

- Willing to help and support projects and teaching activities with ways to teach – like breaking down words/sentences
- See more action come out of this meeting to re-catch our Iñupiaq language
- Help share with NWALT-NANA for implementing priorities from the plan
- Implement our strategies as quickly as possible and take important steps like the development of a master-apprentice project/program
- Our language is the strength of who we are as Iñupiaq – need to come back to it – currently have children in the Kotzebue public school and they are losing Iñupiaq learned when they attended Nikaitchuat in previous years – need Iñupiaq language in the school to help be strong in who we are (well rounded education)
- See the Iñupiaq language plan get passed and adopted by the planning commission and borough assembly
- See revitalization in action – talk our plans into action and all help in some way



Participant Closing Comments

Closing Comments January 28, 2011 / Strategic Planning Session

What was the most important breakthrough to you from the planning?

- ✓ Everyone knows what the issues are
- ✓ Feeling accepted and energized
- ✓ Unity in working together
- ✓ I'm glad we started a plan for the Iñupiaq language
- ✓ I didn't know I could translate English to Iñupiaq – overcame fears and tried
- ✓ Unity, cooperation and sharing our inner thoughts
- ✓ First time becoming part of the meeting, and all the listening and learning from each other
- ✓ Identifying our Iñupiaq language and culture needs, and what we currently have (available resources, assets and strengths), then what we are doing now/next
- ✓ Wow! Just from this small group, we could write a school curriculum for an Iñupiaq school
- ✓ Listening to other peoples' ideas
- ✓ Realizing that our Iñupiaq language is dying – now is the time for action
- ✓ I can translate in Iñupiaq – *mumiksrit!arᅇa!*
- ✓ Seeing lots of people hungry for our Iñupiaq culture
- ✓ Amount of resources already developed for Iñupiatun but not easily accessed
- ✓ We need to motivate our young people to get involved because one day you who are 40+ years will one day be our Elders
- ✓ What to do/how to teach our young people to become more fluent in speaking our Iñupiaq language
- ✓ Listening to the Elders – especially when they speak in Iñupiaq
- ✓ We all came up with everything together and realizing my responsibility
- ✓ I was glad to have read and hear the short synopsis of our Iñupiaq language history
- ✓ What stood out in my mind is when Mary Schaeffer simply stated "...we are who we are. God gave us our language and culture."
- ✓ We worked together in honesty and warmth
- ✓ Knowledge we have the answers for our needs and traditional knowledge
- ✓ We built the Iñupiaq language plan on values as a solid foundation
- ✓ Teach Iñupiaq – *llisautriluta Iñupialiqmik*
- ✓ Better understanding of the Iñupiaq way of life
- ✓ To see more people speaking up
- ✓ I can be a bridge between the Elders and children
- ✓ To see that we have support in this effort

- ✓ Being able to express our thoughts and/or feelings by putting into writing
- ✓ It is good to have this meeting to move forward
- ✓ See lots of involvement and willingness to help

What is one way you can help implement the plan?

- ★ Will organize a Iñupiaq language nest here in Qikiqtagruq
- ★ Help with graphic design, technology and culture camps
- ★ Take Iñupiaq classes to learn
- ★ By getting myself and fellow community members more active in speaking and teaching our Iñupiaq language and culture
- ★ Upaqiaraaḡluḡa – speak more Iñupiaq!
- ★ Translate for meetings, gatherings and people
- ★ Pray for all people and be supportive as much as possible
- ★ I am a teacher, fluent speaker who can read/write Iñupiaq, and can contribute towards curriculum development
- ★ Try to speak more Iñupiaq in all age groups
- ★ More awareness of the language needs and projects
- ★ To work more with children in school
- ★ Qanuq tasramma
ikayuutauyumiñaḡuma
aglaḡinkun ikayuḡniurḡiñaauruḡa
- ★ Help instill Iñupiaq pride into our young people
- ★ Promote dancing and subsistence activities
- ★ Networking and community activities focused on subsistence and traditional skills
- ★ Help out wherever and whenever they need
- ★ Forming age groups to have gatherings to encourage others to Iñupiaraaq fluently and to help break any barriers down
- ★ Sharing the Iñupiaq language plan with our community and village planning committee
- ★ Keep asking questions and encourage my kids and others to speak
- ★ Set aside a specific time to learn from the Rosetta-Stone CD (cause right now it is sporadic)
- ★ Study Iñupiaq for 1-hour every day
- ★ Adopt an Elder for a mentor and encourage Sunday dinners for gatherings
- ★ Iñupiaraaḡgama aanamuun iñupiaraliatchuq uvamnun
iñpiaraaḡuuruḡa aanamunun. Aglaanli apai utuqqanaat
iñupiaraaallarut suli iḡisuatrisuktut. Nutaat iḡisallarugat suli



utuqqanaalu. Research for stakeholders. Help establish media trends in Iñupiaq music and poetry writing/composition and performing. Help get a language commission established

- ★ Talents may not be inherited, but their values will last
- ★ Make Iñupiaq language classes for all age groups
- ★ Teach Iñupiaq in our way of life
- ★ Promote dancing as a form of prayer
- ★ Support in starting Iñupiaq language nests – we need to speak at home and everywhere
- ★ Speak more Iñupiaq and not be afraid of making mistakes
- ★ Be proud of our Iñupiaq language so that our children can see and pick it up
- ★ Aarigaa! Good to listen again about our Iñupiaq language. I will gladly help support the implementation of the plan. Let me know how I can help.
- ★ To learn Iñupiaq with pride
- ★ Seek support for our Iñupiaq teacher

Closing Comments June 7, 2011 / Joint Planning and Iñupiaq Language Commissions

What was the most important breakthrough to you from the planning?

- ✓ Involvement of everyone
- ✓ Try to be more involved
- ✓ We all are on the same page – let's do it and make it a reality – if need be, sell it to our people
- ✓ How much of our language is already lost – it can become extinct
- ✓ The fact that we have to work together, and seek help from the community and Elders to teach/learn Iñupiaq and our culture – so our youth will take pride in themselves again as Iñupiaq people
- ✓ Seeing the census data – the low number of Iñupiaq speakers
- ✓ Working together in unity brings about solving problems – team effort is strong
- ✓ Finding out the severe urgency to revitalize our Iñupiaq language
- ✓ Attitude – how it affects language usage and our communities
- ✓ The plan itself and how people brainstormed to make this plan – glad this plan is in place from the first meetings in January 2011
- ✓ Atautchikun savaktuksraurugut akkupak
- ✓ It is good to work together and get involvement for our language
- ✓ Stark realization that our language is on the very brink of extinction



- ✓ Be willing to help move forward – all who want to learn
- ✓ I can do attitude – children can learn any number of languages
- ✓ Up to us!
- ✓ Even though I don't speak Iñupiaq, I can encourage adults to speak to their children and children to teach me
- ✓ I can try harder to learn Iñupiaq
- ✓ Work with others in our village to encourage speaking our Iñupiaq language

How can you help support further advancement of the plan?

- ★ Support approval of the plan
- ★ Speak fluent Iñupiaq at home and with others
- ★ I can help with whatever I can do – help with meetings, Iñupiatun, leadership
- ★ Provide help in meetings like this to keep it going – I really support implementation of the ideas put forth (more than just talking about it)
- ★ Help pull together as a group/commission with different agencies and groups to continue gain support of people and organizations to work together – this is possible to revitalize our Iñupiaq language
- ★ Continue to go forward
- ★ Work together with people who have the desire to help
- ★ Work with NWALT to begin implementing the first steps this summer and get the ball rolling now
- ★ Go to the Ilisaaq meetings for language nests development and implementation
- ★ Invite decision-makers to the next meeting
- ★ What little I can do – just for our language
- ★ Bring the plan and information to regional organizations and tribes for their support, adoption and collaboration – especially the urgency of our language as Mary Schaeffer stated during the meeting today
- ★ By speaking Iñupiaq it will help move towards our goals
- ★ Encourage youth and Elders to work together, and teach/understand our language
- ★ To encourage cities and tribes to help and support our efforts so we reach our goals to speak and understand our Iñupiaq language
- ★ Bring this plan to the Aqqaluk Trust staff as a very serious matter – RE: our dying language and what steps we can take and involve others
- ★ Try my best and give time to implement our Iñupiaq language to our children, youth and adults in order for us to move forward with the Iñupiaq language
- ★ I will continue teaching my two year old granddaughter to begin understanding Iñupiaq in day-to-day activities – also my daughter is pregnant, I will have her record and learn from me in Iñupiaq for teaching herself to teach her future child
- ★ Help coordinate Iñupiaq language and culture priorities with NWALT, and also learn our language
- ★ Work as a member of my village advisory school committee to promote Iñupiaq language in the school using ideas from this meeting
- ★ Encourage regional activities through the Borough planning commission

Assembly Resolution 12-47

RESOLUTION 12-47

WHEREAS the Board of Education of the City of Chicago has adopted a resolution to support the Chicago Public Schools' efforts to improve the quality of its instruction and to ensure that all students have access to a high-quality education;

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English content will now be in English. English and the other
languages will remain the primary language of instruction.

WHEREAS Public through existing agreements with
Procter and Gamble (P&G) and the assistance of the
Florida Language Commission, Teachers Union Through School
Trust, Florida National Corporation, Florida Commission on
Education, Florida State Board of Education, Florida State
Education Council, Florida State Board of Education, and the
Florida Department of Education, the Commission
and

WHEREAS A special meeting of the Florida Planning
Commission and Florida Language Commission was held on June 9,
2011, in Tallahassee, Florida and after the said Florida Language
Plan; and

WHEREAS The Commission has through Florida State
Trustee for the Florida Commission and Commission and associated
agencies in the Florida Department of Education for the school year
starting in the fiscal year 2012, and the Florida Commission has
entered into a contract with the Commission for the fiscal year
starting in the fiscal year 2012, and

WHEREAS The Florida Language Commission entered
into a contract with the Commission for the fiscal year 2012
starting in the fiscal year 2012, and the Florida Language
Commission has entered into a contract with the Commission
for the fiscal year 2012, and

AND WHEREAS BE IT HEREBY ORDERED, The Commission
Through Assembly approves an amendment to the Florida
Language Plan for adding an addition for the Florida
Language Plan 2011-2012, which is the Commission's order of
and

BE IT FURTHER ORDERED The Commission has
through Assembly approved the plan to all the said Commission and
Florida State Board of Education for the Florida Language
Commission's Order of the Commission.

PAGE TWO CONTAINS THE 2ND SET OF ATTACHED BILLS

[Signature]
Mayor H. Thomas, Council President

PAGE TWO CONTAINS THE 3RD SET OF ATTACHED BILLS

[Signature]
Council Member [Name]

PAGE TWO CONTAINS THE 4TH SET OF ATTACHED BILLS

[Signature]
Council Member [Name]

ATTACHED



Planning Commission Resolution PC-11-09

RESOLUTION PC-11-09

NORTHWEST ARCTIC BOROUGH PLANNING COMMISSION RESOLUTION PC-11-09

A RESOLUTION OF THE NORTHWEST ARCTIC BOROUGH PLANNING COMMISSION RECOMMENDING THAT THE ASSEMBLY APPROVE AN AMENDMENT TO THE BOROUGH COMPREHENSIVE PLAN BY ADDING AN ADDENDUM FOR THE IÑUPIAQ LANGUAGE PLAN 2011-2021

WHEREAS: The Northwest Arctic Borough (NAB) Code requires that the Planning Commission shall review and recommend amendments to the Borough Comprehensive Plan for submittal to the assembly under Section 8.08.020; and

WHEREAS: NAB recognized the need to promote and preserve the Iñupiaq language, and to advance the Borough Comprehensive Plan's existing goals and objectives, specifically the following from pages 2-2 to 2-3, Borough Comprehensive Plan, March 1993:

- ***Goal: maintain the Iñupiaq culture***
 - *Objective: Encourage development of programs on traditional language, values and skills, for Borough residents, and for outside workers through workforce orientation programs.*
- ♦ ***Goal: promote and maintain subsistence and the traditional way of life***
 - *Objective: Work with villages and regional organizations and programs to reinforce traditional values; and*

WHEREAS: The Mayor, Planning Department staff, and Planning Commissioners have engaged in the Iñupiaq language planning process as part of the Comprehensive Plan, and have cited the following purposes/needs to achieve in the process:

(a) Help bring people together to form a collective vision for creating and sustaining commitment to use and strengthen the indigenous language of the Borough/region;

(b) Create a forum for residents to voice and listen to hopes and concerns for reversing language shift in order to inspire one another and shape a

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consensus for moving language efforts towards intergenerational bilingualism; and

(c) Provide a gathering for residents and organizations to work together in both ongoing and future collaborations in the comprehensive plan implementation focusing on Iñupiat language maintenance and revitalization; and

WHEREAS: This addendum to the comprehensive plan will help facilitate a consolidated effort to implement language strategies that will then aid in increasing cultural heritage, sustainable communities, self-determination, and encouraging collaboration on various language projects and programs designed to improve the cultural, economic, and social well-being of the borough's communities; and

WHEREAS: The NAB organization strategic plan Goal 1 / *Objective 1.5* is "to integrate and encourage Iñupiat values within the organization for strengthening the foundation of our heritage" (adopted February 26, 2008) and this plan addendum will advance this related goal/objective; and

WHEREAS: Both the Northwest Arctic and North Slope Borough Planning Commissions identified culture and education as strategic issues in the joint commission strategic plan (adopted June 2011), including promoting the Iñupiat language by fostering more bilingual speakers and more locals teaching Iñupiat, and this plan addendum will advance this joint borough strategic issue; and

WHEREAS: Public strategic planning meetings were held in Kotzebue on January 24-28, 2011, with the support and involvement of the Aqqaluk Trust, Iñupiat Language Commission, Northwest Arctic Borough School District, NANA Regional Corporation, Manillaq Association, City of Kotzebue, Kikiktagruk Iñupiat Corporation, Bering Air, and the Alaska Humanities Forum/National Endowment for the Humanities; and

WHEREAS: A special meeting of the NAB Planning Commission and Iñupiat Language Commission was held on June 7, 2011, in Kotzebue, to review and update the draft Iñupiat Language Plan; and

WHEREAS: Through the planning process, the NAB Planning Commission and Iñupiat Language Commission concurred that Iñupiat is beginning to be considered "moribund," meaning having few or no child speakers and the language

RESOLUTION PC-11-09

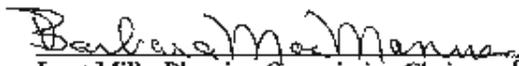
is not advancing across generations, and action is needed now and in the future to revitalize the language of the Borough and sustain the rich heritage of the region.

NOW THEREFORE BE IT RESOLVED, The Northwest Arctic Borough Planning Commission recommends that the Assembly approve an amendment to the NAB Comprehensive Plan by adding an addendum for the Iñupiaq Language Plan 2011-2021 (attached to the resolution as exhibit A); and

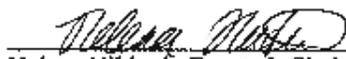
BE IT FURTHER RESOLVED, The Planning Commission encourages residents, communities and organizations to support implementation of the plan and become active in education, community events and speaking Iñupiaq; and

BE IT FURTHER RESOLVED, The Planning Commission encourages state, federal, and private agencies to fund the goals, objectives, and projects of the language plan, which will result in bolstered Iñupiaq culture and language, and promote social and cultural development within the region.

PASSED AND ADOPTED THIS 29th DAY OF SEPTEMBER, 2011.


~~Janet Mills, Planning Commission Chair~~ Barbara MacManus, Vice-Chair

SIGNED AND ATTESTED TO THIS 29th DAY OF SEPTEMBER, 2011.


Helena Hildreth, Borough Clerk

Iñupiaq Language Commission Resolution 12-01

INUPIAQ LANGUAGE COMMISSION RESOLUTION 12-01

A RESOLUTION SUPPORTING THE ADOPTION OF THE INUPIAQ LANGUAGE PLAN AND RECOMMENDING THAT THE NORTHWEST ARCTIC BOROUGH ASSEMBLY APPROVE AN AMENDMENT TO THE BOROUGH COMPREHENSIVE PLAN BY ADDING AN ADDENDUM FOR THE INUPIAQ LANGUAGE PLAN 2011-2021

WHEREAS: the Iñupiaq Language Commission works to promote and revitalize the Iñupiaq language, and needs the partnership of people, organizations and communities to work together; and

WHEREAS: The Iñupiaq Language Commission has worked with the Northwest Arctic Borough Mayor, Planning Department staff, and Planning Commissioners in the Iñupiaq language planning process as part of an update to the Borough Comprehensive Plan; and

WHEREAS: This addendum to the comprehensive plan will help facilitate a consolidated effort to implement language strategies that will then aid in increasing cultural heritage, sustainable communities, self-determination, and collaboration on various language projects and programs designed to improve the cultural, economic, and social well-being of the region's communities; and

WHEREAS: The public strategic planning meetings were held in Kotzebue on January 24-28, 2011, with the support and involvement of the Iñupiaq Language Commission, Aqqaluk Trust, Northwest Arctic Borough School District, NANA Regional Corporation, Maniilaq Association, City of Kotzebue, Kikiktagruk Iñupiat Corporation, Bering Air, and the Alaska Humanities Forum/National Endowment for the Humanities; and

WHEREAS: A special meeting of the Iñupiaq Language Commission and Northwest Arctic Borough Planning Commission was held on June 7, 2011, in Kotzebue, to review and update the draft Iñupiaq Language Plan; and

WHEREAS: Through the planning process, Iñupiaq Language Commission concurred that Iñupiaq is beginning to be considered "moribund," meaning having few or no child speakers and the language is not advancing across generations, and

Page 1

action is needed now and in the future to revitalize the language of the Borough and sustain the rich heritage of the region.

NOW THEREFORE BE IT RESOLVED, The Iñupiaq Language Commission encourages residents, communities and organizations to support the plan and become active in education, community events and speaking Iñupiaq; and

BE IT FURTHER RESOLVED, The Iñupiaq Language Commission recommends that the Northwest Arctic Borough Assembly approve an amendment to the Borough Comprehensive Plan by adding an addendum for the Iñupiaq Language Plan 2011-2021 (attached to the resolution as exhibit A); and

BE IT FURTHER RESOLVED, The Iñupiaq Language Commission encourages state, federal, and private agencies to fund the goals, objectives, and projects of the language plan, which will result in revitalizing our Iñupiaq culture and language, and promote healthy social and cultural wellness development within the region.

PASSED AND ADOPTED THIS 17th DAY OF FEBRUARY, 2012.


Iñupiaq Language Commission Chair

Nikaitchuat Parent Governance Committee Resolution 12-01

NIKAITCHUAT PARENT GOVERNANCE COMMITTEE RESOLUTION 12-01

A RESOLUTION SUPPORTING THE ADOPTION OF THE INUPIAQ LANGUAGE PLAN AND RECOMMENDING THAT THE NORTHWEST ARCTIC BOROUGH ASSEMBLY APPROVE AN AMENDMENT TO THE BOROUGH COMPREHENSIVE PLAN BY ADDING AN ADDENDUM FOR THE INUPIAQ LANGUAGE PLAN 2011-2021

WHEREAS: the Nikaitchuat Parent Governance Committee works to support and teach the Inupiaq language to our children and families, and needs the partnership of people, organizations and communities to work together; and

WHEREAS: Our mission is: *To instill the knowledge of Inupiaq identity, dignity, respect and to cultivate a love of lifelong learning;* and

WHEREAS: This addendum to the comprehensive plan will help facilitate a consolidated effort to implement language strategies that will support Nikaitchuat's mission and support the whole region in increasing cultural heritage, sustainable communities, self-determination, and collaboration on various language projects and programs designed to improve the cultural, economic, and social well-being of the region's communities; and

WHEREAS: Some Nikaitchuat staff and parent governance committee members participated in the public strategic planning meetings held in Kotzebue on January 24-28, 2011, and appreciated the opportunity to give input and work together with Elders, community members and organizations; and

WHEREAS: Through the planning process, Nikaitchuat also concurred that Inupiaq is declining and beginning to be considered "moribund" (meaning having few or no child speakers and the language is not advancing sufficiently across generations), and is exactly the reason Nikaitchuat was started in 1998, and more action is needed now to expand Nikaitchuat to work with more young children (P-K-2) and in the future to strategically expand the school to grade 12 to help revitalize our language and sustain the rich heritage of the region.

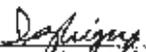
NOW THEREFORE BE IT RESOLVED, The Nikaitchuat Parent Governance Committee encourages residents, communities and organizations to

support the plan and become active in education, community events and speaking Iñupiaq; and

BE IT FURTHER RESOLVED, The Nikaitchuat Parent Governance Committee recommends that the Northwest Arctic Borough Assembly approve an amendment to the Borough Comprehensive Plan by adding an addendum for the Iñupiaq Language Plan 2011-2021 (attached to the resolution as exhibit A); and

BE IT FURTHER RESOLVED, The Nikaitchuat Parent Governance Committee encourages state, federal, and private agencies to fund the goals, objectives, and projects of the language plan, which will result in revitalizing our Iñupiaq culture and language, and promote healthy social and cultural wellness development within the region.

PASSED AND ADOPTED THIS 8th DAY OF MARCH, 2012.



Igluq Dianne Okleasik, President

Alaska Native Language Center-University of Alaska Fairbanks Letter of Support



Alaska Native Language Center

Box 400000 • Fairbanks, Alaska 99775-7000 • (907) 474-4000 • fax: (907) 474-4000 • www.uaf.edu/anlc

July 31, 2012

Mayor Siikauraq Whiting
Northwest Arctic Borough
PO Box 1110
Kotzebue, AK 99752

Dear Mayor Siikauraq:

On behalf of the Alaska Native Language Center (ANLC), I am sending a letter of support for the Northwest Arctic Borough's draft *Iñupiat Language Plan 2011-2021*. I would encourage the Borough assembly to officially adopt the draft plan as an addendum to the Borough Comprehensive Plan to advance the language, culture and socio-economic status of the region/borough.

As background, ANLC does consider Iñupiat to be a declining language that will soon be considered "moribund," meaning having few or no child speakers so that the language is not advancing across generations. It is very positive for regions and communities to develop language plans to effectively guide community action that is needed now to revitalize languages and sustain the rich heritage of the state.

ANLC commends the Northwest Arctic Borough for taking leadership and engaging the members of the public in a strategic planning process including Elders, community members and local organizations. As you may know, language plans are foundational elements to help facilitate a consolidated effort to implement strategies that will support the whole region in increasing cultural heritage, sustainable communities, self-determination, and collaboration on various language projects and programs designed to improve the cultural, economic, and social well-being of the region's communities.

According to the Center for Applied Linguistics (<http://www.cal.org/resources/archive/rgos/policy.html>), "*The most common form of authority involved in developing language policy is the government. Language planning initiatives are often initiated at a sub-national level (Coulmas, 1994).... Language planning cannot be understood apart from its social context or the history that produced the context (Cooper, 1989).*" It is appropriate for the Northwest Arctic Borough to become involved in establishing an Iñupiat language plan and provide the government support necessary to advance the language within the region. Your borough may set an example for other regions of the state.

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In closing, ANLC encourages residents, communities and organizations to support the plan and become active in education, community events and speaking Inupiaq. ANLC recommends that the Borough Assembly approve an amendment to the Borough Comprehensive Plan by adding an addendum for the Inupiaq Language Plan 2011-2021.

Sincerely,

A handwritten signature in cursive script, appearing to read "Lawrence Kaplan", followed by a long horizontal line extending to the right.

Dr. Lawrence Kaplan,
Director

Plan Resources

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