

# Ratiwennókwas Research Report

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# Ratiwennókwás Final Report

## Introduction

Tsi Tyónnheht Onkwawén:na (TTO) is one of nine Indigenous community Partners of the NETOLNEW Research Project, a national collaborative Partnership of Indigenous scholars, Indigenous community leaders, and allies involved in Indigenous language revitalization. Together, we are working to understand and enhance Indigenous adults' contributions to Indigenous languages in Canada. NETOLNEW translates as “one mind, one people” or “doing things as one” in the SENĆOŦEN language.

Our research project with NETOLNEW is titled Ratiwennókwás which translates to “they are pulling the words out of the water.” The project is a continuation of language documentation work that began in 2013 and focuses on recording and retaining authentic oral language from first language speakers of Kanyen'kéha (the Mohawk Language). The project was intended to take place between October 2017 and March 2019, but was later extended to October 2019. Research focused on the NETOLNEW theme “sites of adult Indigenous language learning and teaching” to answer the question:

*How can Kanyen'kéha (Mohawk Language) mother tongue (K1) oral language be used as a learning tool for increasing proficiency in adult Kanyen'kéha second language (K2) learners thereby contributing to the Kenhté:ke (Tyendinaga Mohawk Territory) Strategic Plan for Kanyen'kéha?*

After completing the first phase of the research, the project track changed significantly in attempts to mediate challenges identified by participants. The second phase of the research project concentrated on smaller groups of first-language fluent Kanyen'kéha speakers (K1) interacting in conversation that elicited various language functions. A new research statement was formed:

*In order to increase Kanyen'kéha second language (K2) learner oral proficiency in communities with low K1 speaker populations, learners must interact with authentic audio and visual resources wherein Kanyen'kéha first-language speakers are actively using natural conversational language in natural settings about familiar topics and tasks that are a part of their (K2) everyday lives.*

## Language Revitalization at Tyendinaga Mohawk Territory

Kanyen'kéha is a polysynthetic language within the Proto-Iroquoian language family (Green, 2018a) that is identified by UNESCO (2011) standards as one of the world's critically endangered languages. The total population of Kanyen'kehà:ka (Mohawk people) is approximately 54,000 people, and there were an estimated 932 first-language speakers remaining in 2018 (Green, 2018a). There are currently no active first-language fluent Kanyen'kéha (K1) speaking adults at Tyendinaga Mohawk Territory (Brant, 2016). According to Fishman's (1991) Graded Intergenerational Disruption Scale, Kanyen'kéha at Tyendinaga Mohawk Territory (Tyendinaga) is “moribund” and the first step in reversing language shift is to document K1 speakers. Furthermore, it is imperative that authentic speaker documentation is then activated in meaningful, comprehensible ways through effective K2 learning programs (Krashen, 1982). The goal of using documentary data is to bridge the gap identified in helping K2 learners become

knowledgeable, confident, and proficient speakers at a level considered to be “ya’tekà:yen tsi yonrónkha” (fluent) by K1 speakers (Stacey, 2016; Green, 2017a).

Tyendinaga has deep roots in language retention and revitalization efforts. Leaders at Tyendinaga advocated in the late 19<sup>th</sup> century for Kanyen’kéha speaking teachers and schools, and records show Kanyen’kéha as the dominant language of use in public and political meetings until the 1920s (Brant, 2016; Hill, 2015; Doxtator, 2008). RCMP enforcement of the Indian Act in the 1920s expedited political and social Kanyen’kéha language shift in Rotinohsón:ni (Five Nations Confederacy) territories (Green, 2009). Language shift to English continued throughout the 1930s and 1940s due to socio-economic stresses associated with the great depression (Brant, 2016; Green, 2009). Kanyen’kéha use in public and household domains drastically declined through the middle of the 20<sup>th</sup> century until the extinction of the Tyendinaga Mohawk dialect in 2004<sup>1</sup> with the passing of the last active K1 speaker<sup>2</sup> (Brant, 2016; Hill, 2015; Green, 2009).

Contemporary Kanyen’kéha revitalization efforts began at Tyendinaga in the late 1970s with the implementation of adult Kanyen’kéha classes and elementary education programming in the community’s elementary Indian Day School (Brant, 2016; Hill, 2015; Doxtator, 2008). Language revitalization efforts have continued since then in informal adult classes, children’s day camps, adult and children’s immersion programs, language nests, and daily Kanyen’kéha classes at the local elementary school (Brant, 2016). In 2017, Tsi Tyónnhet Onkwawén:na, the language and cultural center at Tyendinaga, published the “Kenté:ke Strategic Plan for Kanyen’kéha” to include stakeholder input into strategic planning. The plan was produced through community consultation methods and outlines key recommended actions that are applicable to this research project: 1) Create speakers through Kanyen’kéha acquisition planning; 2) Establish a foundation for sustainable community language development; 3) Design effective community engagement processes to inform decision making (Green, 2017b). These three key recommendations demonstrate the community’s high value of Kanyen’kéha and the desire to revitalize Kanyen’kéha at Tyendinaga.

Community support, financial resources, and access to programming are positive attributes of Kanyen’kéha revitalization programming at Tyendinaga but there is still great difficulty in producing K2 Advanced-level proficient speakers (Brant, 2016; Green, 2018a). Pedagogy is largely based in David Kanatawákhon Maracle’s Root-Word Method (RWM) and is used at Tyendinaga in elementary and adult language programming. The RWM was developed through the “grammaticization” of language documentation by reducing morphemes to its most basic forms and then rebuilding phrases with accompanying prefix and suffix parts in order to “make it more easily accessible” to K2 learners (Green & Maracle, 2018). The issues with this approach mirror critical issues for consideration in Indigenous language revitalization (ILR) internationally; a classroom-centered grammatical approach wherein learners lack native-speaker-like prosody (Green & Maracle, 2018; Bird & Kell, 2017).

One option to help combat the aforementioned pedagogical and methodological issues may lie in incorporating the RWM with a recently developed “Oral Literacy Approach” by Tehota’kerá:ton Green (2018b). The first step of this seven-step scaffolded approach begins with

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<sup>1</sup> This date has been debated within the community as other “silent” or childhood speakers passed closely after.

<sup>2</sup> The extinction of the Tyendinaga Mohawk dialect has recently been questioned with the return of an elderly “silent speaker” to the community.

K2 learners accessing data to “watch and listen” (Green, 2018b). Data would ideally be elicited live from K1 speakers using language that is comprehensible to the learner. Due to the K1 speaker population at Tyendinaga, this type of data either must come from K1 speaker audio-video recordings or K2 teachers. Therefore, to address the needs associated with K2 accuracy in pronunciation and comprehension, it is imperative to document and mobilize K1 speaker resources (Green & Maracle, 2018; Mithun, 2013).

### The Role of Documentation for Indigenous Language Revitalization

The endangerment of minority languages around the world has forced language revitalization practitioners to use multi-disciplinary approaches to increase the efficacy of language acquisition programming (Green, 2018; Mithun, 2013). One approach is through language documentation, defined by Austin (2013) as a multi-disciplinary process of creating lasting, multi-purpose records of language use that are intended for mobilization. In other words, language documentation is one approach that can contribute to language revitalization by recording first-language speakers and using the data to teach second-language learners.

Historically, language documentation was not used as a support for language revitalization, but for the benefit of linguists interested in studying language structure. However, a community-centered approach to language documentation that prioritizes the needs and goals of the community is possible and necessary (Czaykowska-Higgins, 2009). Mithun (2013) uses the term “thoughtful documentation” to explain that researchers should consider what a community needs and values in order to choose appropriate themes in documenting their language.

There is much to consider when documenting language. The methods used in data collection will impact how the data can be activated. The type of language elicited, the way it is recorded, the technology used, and how the information is stored, must all be considered according to the needs, desires, and capacities of the community. As one example, there is a desire within language documentation and revitalization programs to use various forms of technology to document and transmit data (Hinton, 2001). However, a setting in which language is elicited with lights, cameras, and recording devices can be uncomfortable and inhibit participant output (Austin & Sallabank, 2018). Technologically efficient documentation must be balanced with effectiveness of the data collection process to produce optimal results.

Another consideration is the choice of elicitation techniques. Eliciting single words, sentences, and stories are techniques that have been used extensively to document language (Caldecott & Koch, 2014). However, as a support for language education, it is increasingly important to document natural speech and conversational output as examples of natural communication (Mithun, 2013). Decisions must be made about how to creatively elicit spontaneous conversation that covers specific topics and types of language. The appropriate language prompts, as well as the optimal setting for speaker comfort must be carefully considered.

At Tyendinaga, the need for documentation and mobilization are clearly linked to the absence of a K1 speaker population and the needs in K2 learning programs. Kanyen’kéha revitalization programs need meticulously planned and executed K1 documentation practices that can be used to create easily accessible resources to compliment language classes. This documentation could contribute to enhancements in K2 program efficacy while addressing issues associated with K2 native-speaker-like proficiency. Due to the quickly declining K1 speaker population in the Kanyen’kehà:ka nation, speaker diversity and expertise is declining at a correlating pace.

Kanyen'kéha language documentation is critical to ensure practitioners and learners have access to a range of comprehensive data that meets K2 learning needs, and to ensure the language can survive.

Ratiwennókwás 1-3

Ratiwennókwás translates to English as, “they are pulling the words out of the water.” Ratiwennókwás was chosen as the title of this project because the phrase correlates with the project goals of documenting, recording, and retaining oral language that may have otherwise been lost forever (Tsi Tyónnheht Onkwawén:na, 2014). In September 2013, Tsi Tyónnheht Onkwawén:na Language and Cultural Centre (TTO) received funding to host a Kanyen'kéha information gathering project that included first-language Kanyen'kéha speakers (K1) and second-language Kanyen'kéha learners (K2) from each of the Kanyen'kehà:ka communities. The goals of the gathering were to conduct a word frequency survey in order to identify common word usage and to record, document, and transcribe idioms, metaphors, clichés, jargon expressions, phrasal verbs, and other significant words (Tsi Tyónnheht Onkwawén:na, 2014). The project was enacted to help expose K2 learners to free and unimpeded oral language conversation and storytelling by K1 speakers that is crucial to increase proficiency and fluency.

There have been five Ratiwennókwás gatherings since 2013, the first three of which preceded the NETOLNEW research project. Approximately 54 hours of recordings have been compiled. The inaugural meeting took place in November 2013 followed by additional meetings annually with the exception of 2016. Participation has varied throughout the gatherings but there is a core group of participants that have attended regularly.

	<b>Date</b>	<b>K1 Participants</b>	<b>K2 Participants</b>	<b>Approximate Duration of Recordings</b>
<b>Ratiwennókwás</b> Theme: Old Words	November 2013	10	13	11 hours
<b>Ratiwennókwás 2</b> Theme: Old Words	February 2014	10	9	10 hours
<b>Ratiwennókwás 3</b> Theme: Old Words	October 2015	12	13	10 hours
<b>Ratiwennókwás 4</b> Theme: Idioms and Metaphors	October 2017	13 - Saturday 14 - Sunday	15 - Saturday 11 - Sunday	8.5 hours
<b>Ratiwennókwás Functions and Pragmatics</b>	March – June 2018	9	1	3.25 hours
<b>Ratiwennókwás 5</b> Theme: Interpersonal Communication	October 2018	7	4	11 hours

## Observations from Ratiwennókwás 1-3

### **Structure:**

Ratiwennókwás gatherings take place over a three-day weekend. Events begin on Friday evening when participants meet in an informal atmosphere, followed by two formal full-day sessions on Saturday and Sunday from approximately 9am-4pm. K1 participants are typically seated around a large table where microphones and camera equipment surround them. K2 participants are sometimes seated at the main table, but most often are seated behind and around the K1 participants. Conversation is guided by topics that are presented to participants before and during the gathering. K1 speakers freely tell stories or discuss how the topic resonates with them and applies to their experience and knowledge. K2 speakers often are intently listening while noting words, phrases, or questions that result from the discussion. K2 speakers can freely ask questions, add to the discussion, or ask for clarification on words or phrases as needed.

### **Participation:**

Participation is voluntary. Participants are invited to attend Ratiwennókwás through Kanyen'kehà:ka community language connections via email, social media, and word-of-mouth. Community language program stakeholders often help make connections with K1 and K2 participants.

### **Observations:**

It is quite evident that K1 and K2 participants appreciate the opportunity and very much look forward to Ratiwennókwás gatherings. Feedback from Ratiwennókwás participant surveys show K1 speakers share feelings of excitement and comradery in looking forward to the gatherings. K1 and K2 participant surveys also show appreciation of the amount of new language that they have learned. Advanced proficiency K2 participants often share in conversation with K1 speakers and are often found seeking specialized vocabulary. Novice and Intermediate K2 participants usually listen, record, and take notes during the formal parts of the session and network with other K2 and K1 participants during informal breaks throughout the gathering. In the months following Ratiwennókwás 1 and 2 a transcription, lexical resource, and audio CD was distributed to participants and made available to Mohawk language revitalization stakeholders.



## Research Phase 1: Ratiwennókwas 4

### Research Question

*How can Kanyen'kéha mother tongue (K1) oral language be used as a learning tool for increasing proficiency in adult (K2) learners thereby contributing to the Kenhté:ke Strategic Plan for Kanyen'kéha?*

### Prospective Outcomes

1. Contribute to the activation of the Kenhté:ke Strategic Plan for Kanyen'ké:ha.
2. Assess the place of spoken language in Kanyen'kéha revitalization programming.
3. Use K1 and K2 participant feedback to guide spoken language data activation.
4. Activate spoken language data to increase K2 language proficiency.

### Relating the project to Kenhté:ke Strategic Plan for Kanyen'kéha

Ratiwennókwas research investigates the process, effectiveness, and challenges of utilizing K1 language documentation to create a learning model to increase proficiency of K2 speakers thereby informing the 2017 Kenhté:ke Strategic Plan for Kanyen'kéha. The Strategic Plan for Kanyen'kéha outlines three key recommended actions: 1) **Create speakers** through Kanyen'kéha acquisition planning; 2) Establish a foundation for **sustainable community language development**; and 3) Design **effective community engagement processes to inform decision making** (2017). The goals of this Ratiwennókwas research project directly align with two recommendations of the strategic plan. The data and resources that are compiled through this research are designed to increase the efficacy of adult Kanyen'kéha language programming in Tyendinaga. K1 and K2 participant voice and engagement are a crucial part of this project. Learning through the experiences of other Kanyen'kéha speakers, learners, teachers, and champions will help navigate the strengths and challenges in adult Kanyen'kéha acquisition. Creating and distributing authentic K1 resources helps address the need in Tyendinaga to increase access to K1 speaker data. It is imperative that we find ways to develop and provide programming imbedded with K1 knowledge and exemplars to ensure our learners have deep, accurate knowledge of Onkwehonwe'néha (the way of knowing and being Kanyen'kehà:ka). The products of this research project are intended to assist in maintaining a sustainable Kanyen'kéha language development program in Tyendinaga.

### Approach and Methods

1. Collect and review spoken language data from Tsi Tyónnheht Onkwawén:na's Ratiwennókwas projects.
2. Use surveys and focus group talking circles to assess strengths, needs, and next steps for spoken language data use.
3. Activate audio and video recordings from spoken language resources by creating lessons and materials (short stories/conversations) to distribute to participants and elicit feedback regarding use and effectiveness.
4. Use participant feedback to guide project's next steps.

### Participants

K1 speakers and K2 learners from Kanyen'kehà:ka communities of Tyendinaga, Kanehsatà:ke, Kahnawà:ke, Akwesáhsne, Ohswé:ken, and Wáhta.

## Data Collection

Ratiwennókwás 4 is truly an invaluable source of K1 spoken data wherein beautiful personal and traditional stories are told, metaphoric and idiomatic phrases are shared and debated, and “old words” are discussed throughout the audio and video recordings. The gathering was held on October 27-29, 2017 at a conference center in Belleville, Ontario. On Friday, October 27 participants checked in and familiarized themselves to the location and many shared an informal dinner together. Saturday and Sunday meetings took place in a conference room equipped with a large main meeting table with small tables and chairs around the perimeter. The main table was comprised of mostly K1 speakers with K2 learners seated in the perimeter. Catering services provided breakfast, snacks, and lunch to all participants.

Attendance was taken on the weekend sessions with thirteen K1 speakers and fifteen K2 learners attending Saturday. Eight of the thirteen K1 speakers had participated in previous Ratiwennókwás meeting and five were new participants. On Sunday, fourteen K1 speakers and eleven K2 learners attended. Ten of the fourteen K1 speakers had previously attended Ratiwennókwás meetings. Throughout the meeting all participants were cordial, and breaktimes consisted of visiting/networking, clarification of vocabulary, and introductions.

Two video cameras and one multi-microphone audio recorder captured the Saturday and Sunday sessions. An audio-video technician was present on Saturday to help facilitate and train a person to lead on Sunday. Segments of the meetings had a videographer focusing on speaking participants but largely the video was stationary with both video cameras spanning the large round table from one side of the room. The audio recording equipment and microphones were spread out on the main table. Audio quality is a concern because any noise from plates, cups, movement, or background conversation detracts from the quality of the audio product.

## Products and Outcomes

### 1) Networking

Both K1 and K2 participant expressed how great it is to create, develop, and re-establish learning partnerships through this event. Participants were allotted time throughout the event for informal dialogue, during which time K2 participants were often seen conversing with one-another or with K1 participants. K1 participants spoke of how much they learn from Ratiwennókwás gatherings and the richness of their conversation and friendship.

### 2) Audio and Video Resources

Past and present Ratiwennókwás participants were all given a package of Audio/Video resources which includes the entirety of the Ratiwennókwás 4 recordings totaling 8hr 22m 29s. In attempts to act on participant feedback (outlined below), accompanying resources were created and distributed that included: A short story from participant Tewateronhyákhwa (audio and transcription) from a Sunday, October 20 recording; a video of a short story by Tekahonwén:sere that included real-time transcription, translation, as well as lexical, syntax, and grammatical analysis; and an “Introductions” audio project with transcription. A local radio project was also created to activate community language awareness and use. The show broadcast 22 one-hour shows in Tyendinaga in January, February, and March 2018 where Ratiwennókwás recordings were used in a “talk-show” format for listeners.

### 3) Word List Resource

A word list resource for Ratiwennókwás 4 was compiled and distributed for Tsi Tyónnheht Onkwawén:na by participant Akwiratékha Martin. This resource includes 169 words and phrases that were used during Ratiwennókwás 4 including an English translation and the Kanyen'kehà:ka community of origin.

### 4) Participant Feedback Data

Three forms of participant feedback were collected: informal feedback during the Saturday, October 29, 2017 session; Ratiwennókwás 4 Evaluation Survey collected Sunday, October 30, 2017; and an electronic Ratiwennókwás Questionnaire distributed with Ratiwennókwás 4 material on April 10, 2018.

#### a) Informal Responses:

During the Saturday, October 29 session, I was given some time to introduce myself and this research project to participants. I asked them to share with me at their leisure any ideas, needs, and challenges in activating Ratiwennókwás data for use in Kanyen'kéha language learning and teaching. The responses were recorded anonymously and informally with participants sharing their thoughts with me at break-time and lunch. Responses included:

1. Easier access to edited Ratiwennókwás audio and video recording;
2. Transcription of Audio;
3. Word frequency analysis;
4. Word lists;
5. Copies of recordings that included itemized timestamped topics;
6. Electronic/Internet discussion groups or forums.

#### b) Ratiwennókwás 4 Evaluation Survey (Appendix C):

Eighteen (18) Ratiwennókwás 4 Evaluation Surveys were collected. Each survey had eight questions in total, six questions for the entire group, and two questions directed specifically for K2 learners.

##### Question 1 – How did you find out about this workshop?

Respondents largely indicated that they had found out about the workshop by being **directly contacted** by a Tsi Tyónnheht Onkwawén:na employee or they were **invited by a returning participant**. Two respondents indicated that they found out through **Facebook**.

##### Question 2 – Did the workshop meet expectations? (Right on target; Close; Way off)

Seventeen out of the Eighteen respondents indicated that the workshop was “Right on target” and one respondent indicated “close.” Comments included: lots of laughs; **learning** new words; **fun; inspirational**; casual; **comfortable** atmosphere; beautiful; “a wonderful experience;” enjoyable; excellent; **informative**; “**original Mohawk was spoken**,” an amazing experience.

##### Question 3 – Do you feel this format to document spoken language is useful? (Yes; No; Somewhat)

All respondents answered “yes” to this question. Comments include: accessed by younger generations; it’s about the purpose and how the recordings are being used; **allows beginners to “train their ear;”** it’s interesting to hear people from other nations (communities); we could select some different topics i.e. going to the movies, the store, laundromat; it’s bringing old words to use; **clarity of recordings is important;** need **more specific topics to prompt participants; if not for this type of documentation, words and meanings would certainly be lost;** use words in context.

Question 4 – Overall, what is your opinion of the workshop? (Excellent; Worthwhile; Satisfactory)

Thirteen respondents answered “excellent” and five respondents answered “worthwhile.” Comments include: Enjoyable, great food, good accommodations, **hope to be alive for the next one;** a **valuable experience;** inspiring; we need more of this type of gathering; there was full participation from all; it’d be nice if the table was round; helped my language development; **it makes the language fun to learn, even though I already speak;** **very important to use old language;** old words will keep on living.

Question 5 – Do you have any other ideas on how we can continue to engage fluent speakers with the younger generations who are pursuing the language?

This open-ended question elicited the following feedback comments: visiting elders; **more speakers/learners gatherings more often;** **phone call to elders;** **facilitate different activities and social functions;** networking contact list; master-apprentice programming; it’d be great if learners could have a question period time during the workshops; live “skype” sessions; giving these resources to families.

Question 6 – Do you have any ideas on how our communities can work against language loss?

This open-ended question received the following feedback comments: more of these workshops; speak to learners in our language; **short webinars on specific topics or stories;** language posted everywhere, signs and posters etc.; contact listing; **radio and immersion programming;** more language nests and immersion programs; **strong curriculum and material development;** use it everywhere; incentive programs for local shops and offices to learn the language; **take pride in being a Mohawk speaker;** move conference to different communities.

Question 7 – (K2 Speakers/Learners Only) How are you currently using the information, words and/or recordings from Ratiwennókwás to help in your language learning?

This open-ended question received the following feedback comments: **studying dialect difference;** self-testing comprehension skills; listening for **pronunciation and fluency;** building personal **vocabulary;** listening, asking questions, being corrected in pronunciation; write down words and record myself repeating; making electronic flash-cards; **word origin;** breaking words into syllables.

Question 8 (K2 Speakers/Learners Only) How could we use the audio and video recordings from Ratiwennókwás to help increase the proficiency of second language Kanyen’kéha learners?

This open-ended question elicited the following feedback comments: **Take one story and pick out the main words**, teach what it means and how to say it then listen and retell the story; create an app; **distribute the content and do follow-ups to record feedback** on a regular basis; **make short (20 min) videos**; make it easily available online; **transcribe and sort material**; ensure **clear audio** and make available to all; transcribe; sort into smaller segments; create a vocabulary list.

c) **Electronic Questionnaire Responses:**

Questionnaires were sent out electronically to all Ratiwennókwás 4 participants who wished to be contacted via email. Five out of nineteen participants responded. The respondents had each attended at least one Ratiwennókwás gathering, two respondents had attended two gatherings and one respondent had attended three gatherings. All of the respondents indicated that they were K2 learners and all responded that they were teachers. Ages of respondents ranged from 28-41 with 4 male and one female respondent all of whom either lived in Ohswéken, Kenhté:ke, Tyendinaga, or Wáhta Territories.

1. Resource Use:

Respondents indicated that they would use Ratiwennókwás 4 resources as a teaching resource and a personal learning resource. Teaching resources included: examples of **contextual language** use at the beginning of a lesson/unit; **enrichment activities** for advanced learners; **listening comprehension** activities; and **exemplars of conversational** Kanyen'kéha use. Respondents indicated that they would use Ratiwennókwás 4 in **personalized study to improve conversational proficiency**.

2. Suggestions for Upcoming Ratiwennókwás:

**Technical:** multiple cameras and camera angles; individual lapel microphones; real-time transcriptions; word lists; short video clips.

**Environmental:** higher frequency; smaller groups; equity in opportunity to speak.

**Content:** fewer formal conversations; role play; skits; high frequency topics; day-long topics to expose a learner to language that can keep them “in the language” all day; topics that are a reality to our learners; debates; activities that illicit pragmatics (turn-taking, co-occurrence rules, physical posturing, prosody, etc.) the culture of speaking in the language; documenting pragmatics.

## Findings

Authentic K1 data can be used to complement existing educational programming, create new materials and lessons or to assist in self-directed adult learning. K2 learners have access to rich Ratiwennókwás 4 audio/video resource with over 8hrs and 22m of story, debate and discussions that centre on the topic of idiomatic and metaphoric expressions. The accompanying Ratiwennókwás 4 word-list is an invaluable resource for learners desiring an orthographic display of data. Throughout the gathering, K1 speakers shared and therefore co-created an extensive collection of lexical and cultural knowledge that exposes the beauty, depth and breadth of Kanyen'kehá:ka civilization. An important theme emerged from this gathering wherein K1 speakers exemplified the deep contextual nature of Kanyen'kéha wherein direct translation and

single-meaning phrases are infrequent. Conclusively, K1 speaker data is invaluable in the content creation and implementation of K2 language learning programs.

K1 data can be used in a variety of forms to help increase community language awareness, increase proficiency of adult K2 learners, and be a resource to existing K2 curricula. Lessons can be created through the use of audio/video recordings of Ratiwennókwas participants and shared in a variety of formats. Learning materials are preferred to be specific and directed at particular topics, words, or tasks. Accompanying resources are preferred and may include lexicon, transcription, or translation. Materials must be easily accessible with K2 learners preferring electronic access to materials.

**One very important finding that should guide language documentation methodology is the need to create and nurture the deep emotional and relational connection of K1 participants to the project.** Participant response reveals a true appreciation for the value and richness of this project. K1 speakers openly share the anticipation and desire to attend the Ratiwennókwas gathering as they learn and maintain or establish relationships with fellow participants. Participants also acknowledge the depth of inherent knowledge that permeates from the stories and discussion that is captured during the gatherings. Ratiwennókwas gatherings have succeeded in creating this mind-set and atmosphere for the duration of the project and therefore contribute to the richness of the audio/video data. This is a tremendously important aspect of this project as it originates in a community with no K1 speakers.

There are three challenges that are significant in noting from Ratiwennókwas 4 data that can help guide next steps in planning and implementation. **The first significant challenge is the sharing of talk-time between participants.** For various reasons within and outside the control of the host, some speakers had limited opportunities to share. In fact, the oldest participant, who travelled the furthest distance, shared the least amount amongst participants. This can easily be addressed through small-group methods but would have to be accompanied with adjustments in audio/video capabilities. Secondly, **the meeting environment may also be improved upon** as the large conference-room may not be as comfortable as necessary for elderly participants, and may also inhibit more natural language use because of the formality of the surroundings. This may also contribute to the obvious participant fatigue that was noted on both the Saturday and Sunday of the gathering. Of course, fatigue may be attributed to many other issues related to travel, rest, and also of note is that K1 speakers are not frequently in situations where Kanyen'kéha is the primary language of use for extended periods of time. Thirdly, **the quality of audio and video recording is a need to address.** Issues of camera placement, audio quality, and background noise should be addressed in an attempt to increase the quality of the products associated with the Ratiwennókwas gatherings.

## Research Phase 2: Ratiwennókwas Functions and Pragmatics Project

### Rationale

In order to address concerns that arose during Ratiwennókwas 4 data collection, material creation, and feedback, the direction of the Ratiwennókwas research project changed. An emphasis on interpersonal communication in small groups and in controlled settings address the need for the creation of high-quality audio-visual conversational language resources about topics and tasks that are part of a K2 learner's everyday life. The intention was to create resources that demonstrate the pragmatics of using language in various social situations to help facilitate the learner's understanding of conversational language, language variance due to formality and informality, as well as cultural normalities of gesturing, posturing, and turn-taking. Resources aimed to include interactional, informative, referential, expressive, directive, and transactional language functions and tasks that are presented within the learner's real-life context. This new directive was intended to increase K2 proficiency and ultimately help lead to an increase in inter-generational Kanyen'kéha transmission in Kanyen'kehá:ka communities.

### Research Statement

*In order to increase Kanyen'kéha second language (K2) learner oral proficiency in communities with low K1 speaker populations, learners must interact with authentic audio and visual resources wherein Kanyen'kéha first language speakers are actively using natural conversational language in natural settings about familiar topics and tasks that are a part of their (K2) everyday lives.*

### Prospective Outcomes

1. Contribute to the activation of the Kenhté:ke Strategic Plan for Kanyen'ké:ha.
2. Assess the place of spoken language in Kanyen'kéha revitalization programming.
3. Use K1 and K2 participant feedback to guide spoken language data activation.
4. Activate spoken language data to increase K2 language proficiency.

### Approach and Methods

1. Contact and meet with K1 speakers who previously participated in Ratiwennókwas conferences to: outline the rationale and purpose of the project; discuss the possibility of their participation in the project; collect their expert advice on the strengths and needs in Kanyen'kéha resource use and development; discuss possible elicitation techniques and conversational topics;
2. Gather academic and qualitative research into Kanyen'kéha learner and teacher needs;
3. Organize language domains, functions, and tasks identified as priority by K2 learner needs, K2 teacher needs, and K1 expert advice;
4. Research and prepare conversation elicitation techniques;
5. Continue to build relationships with K1 focus group participants through visits and telephone conversations;
6. Create and organize focus groups: a) Kanehsatà:ke, three female participants; b) Akwesáhsne, four participants, two of each gender; c) Kahnawà:ke, three male participants;

7. Plan and organize focus group sessions: date, time, location, material, food, IT equipment, honorarium, gifts, etc.;
8. Enact Ratiwennókwas Functions and Pragmatics project with three focus groups of 1hr each in duration;
9. Analyze project data;
10. Activate project data;
11. Elicit feedback from K1 speakers, adult K2 learners, and adult K2 teachers.
12. Use the results to inform, organize, and enact Ratiwennókwas 5.

## Participants

One focus group was planned and conducted in each of the eastern Kanyen'kéha communities of Kanehsetà:ke (3 K1 participants), Kahnawà:ke (2 K1 participants), and Akwesásne (4 K1 participants). All three communities are mutually comprehensible but have distinct dialect differences. The plan was that I would be the only K2 speaker present at the meetings (although in Akwesásne one other person, the renter of the location, was present) and my two children, both K1 speakers, operated the cameras.

## Data Collection

Data collection took place on different days in three different Kanyen'kehà:ka communities, each with separate participants. In each case honoraria were provided to all participants.

The first session took place in the community of Kanehsatà:ke. Participants were contacted in advance to arrange the timing and discuss the meeting objectives to record conversational language. The meeting took place at the language and cultural centre where the participants worked. Snacks and beverages were provided for participants. The session occurred from 3:30-4:30pm with two video cameras and one audio-recording device capturing the data. The session was followed with dinner at a local restaurant for participants.

The second session took place in the community of Akwesásne on a Saturday afternoon. Arrangements were made with participants in advance of the meeting to discuss the location, duration, and objectives of the meeting. The meeting began with lunch with participants at a local restaurant wherein they were reminded of the objectives of the meeting. The group moved to the recording location just down the road where the session was conducted and recorded, lasting one hour. Two video cameras and one audio-recording device were used to capture the data.

The third session occurred in the community of Kahnawà:ke. One participant helped recruit two others to participate weeks prior to the meeting, and the meeting location was organized at the language and cultural centre. I met with the three participants for lunch at a local restaurant to discuss the project objectives. Following lunch and in movement to the recording location, one participant was unable to join. Two video cameras and one audio-recording device were used to capture the data from two K1 speakers.

## Products and Outcomes

1. Raw audio and video recording of Ratiwennókwas Functions and Pragmatics Project sessions;
2. Edited and sequential video of sessions divided by topic;



3. Feedback: face-to-face meetings with 5 K1 project participants; and 3 K2 learners who are adult immersion teachers.
4. Electronic copies of segmented topics that include: Audio, Video, Captioned Video, Transcription, and Unit Design Templates;
5. Transcription and translation of video;
6. Soundcloud broadcasts of Ratiwennókwás Functions and Pragmatics segments;
7. A complete sample unit: Describing Personal and Character Traits.

## Findings

This project has produced Kanyen'kéha learning resources that can be used by facilitators at any level of adult Kanyen'kéha programming or for self-directed learning. The depth, quantity, and quality of K1 conversational data is extensive. Feedback from stakeholders in Kanyen'kéha adult learning programs and First Nations language revitalization programming have acclaimed that the **process and products from this project are exemplary, necessary, and immediately applicable to language learning programs internationally.**

In reflecting on the process and production of the “Ratiwennókwás Functions and Pragmatics Project” **participant buy-in was an integral part of the success** of the focus groups. Participants with the greatest previous experience with Ratiwennókwás projects and TTO language programs showed the most enthusiasm and connection to the work. This project exemplifies the strength in enacting Indigenous research methodologies that centre relationships, respect, and reciprocity.

Participant feedback was widely positive and constructive in nature. Some notable points from participant feedback included: the need for recordings to take place in more natural setting (i.e. a kitchen for food/dinner topics); the need for props; the need for participant preparation time (think-time); variance in elicitation techniques; and that “role playing” within the scenarios took the pressure away from sharing personal stories that they may be protective of.

**One participant noted the “high language” that was accessed because all participants were K1 speakers.** In particular, one participant made a striking comment after a condolence scenario where participants had to offer one another comforting words after the loss of a spouse: the participant looked directly at me, pointing and saying, “I hope you got that, I haven't used that type of language in a long time.” Following the recording as I gave him a ride home, I asked about that particular comment and he shared that he uses three different “levels” of Kanyen'kéha when speaking depending on the listener's comprehension level. The first and lowest level for beginners, the second level for intermediate learners like myself, and the third level rarely accessed anymore, a level that reaches “high language” after an extended time immersed in the language with other K1 speakers. It is important to note that sustained conversation between K1 speakers in and about a variety of “everyday” situations is rare. When we ask our K1 indigenous speakers to maintain conversations in the target language for extended periods of time, it is important to consider the infrequency that this actually occurs. It is easy to exhaust participants; therefore, the short time-span of these recordings was appropriate and an important consideration in future planning.

Observations that I recorded firstly reflect the true honour and privilege to be part of this process with the amazing group of K1 participants. Personal observation notes showed a consistent view that the **recordings were fun, positive, and playful.** The atmosphere throughout the three sessions was comfortable with participants frequently using humour to keep

the mood light and energetic. There was great diversity in word choice between the three focus groups, with gender variance a consideration for the diverse interpretations of scenarios. Dialects were mutually comprehensible, and I found easy to get accustomed to.

The scenarios presented on cue-card amounted to the most used elicitation technique and was seen in some situations as a distraction and others as a motivation. Role play and visual-cue (picture presentation) were received very well by participants and produced fruitful K1 data. Challenges again arose with audio-visual recording as setting, lighting, devices, and background distractions were at times, difficult to mediate.

### Recommendations and Next Steps

1. Choose a location that is conducive to presented scenarios and topics;
2. Carefully consider participant selection and grouping;
3. Limit the number of non-K1 speakers present;
4. Consider individual lapel mics and ensure auditory recording equipment is high-quality and fully operational;
5. High-quality video-recording equipment should be discrete and not distracting. Perhaps a 360-degree camera would be best;
6. Ensure the K1 participants understand the expectations of the activity;
7. Ensure research consent, media release, and honorarium are appropriate and available prior to event;
8. Consider a time-limit that accounts for participant fatigue;
9. Ensure note takers (for word lists) are present, keen, and able;
10. Incorporate target-audience, community needs, and participant feedback on topics/tasks, and categorize them based on function/task;
11. Ensure diverse elicitation techniques and participant understanding of each technique;
12. Distribute agenda, including topics and proceedings clearly marked. Face-to-face meetings or phone calls are preferred by K1 participants;
13. Collect feedback from participants in an appropriate and timely fashion.

## Research Phase 3: Ratiwennókwás 5

Following the success of the Functions and Pragmatics project, Ratiwennókwás 5 was planned as a weekend event to further capture K1 interpersonal conversations about topics that are part of everyday life in natural settings. Building on the feedback and observations from the previous project iterations, arrangements were made to ensure optimal conditions for data collection. A beautiful cottage was rented for the weekend gathering which took place from October 26-28, 2018. Seven K1 speakers and four K2 participants attended the event. K2 speakers were given the role of Observers and note-takers (see Observer template in Appendix E) while K1 speakers participated in role play scenarios that elicited data about various language functions. K1 speaker meta-cognitive reflections were also elicited following each session. The sessions were audio-recorded using individual lapels and filmed by a K2 participant.

The data from Ratiwennókwás 5 has not yet been formally analyzed. In this section, a brief overview of the data collection process is presented followed by some preliminary findings.

### Data Collection

The full agenda for Ratiwennókwás 5 is found in Appendix F. For each conversation session, participants broke into small groups to plan their conversation on the given topic (approximately 20 minutes). The small groups then gathered again and presented their individual scenes to the large group (approximately 20 minutes total). Finally, the whole group engaged in a meta-cognitive reflection about the language used during the scenarios. There were seven conversation sessions in total:

1. Going out with friends or family
2. Salesman: make an appointment; try to convince to buy
3. Debate: Highway speed limits should be lowered.
4. Expressing emotions
5. Your favourite holiday
6. Winning and losing – emotions
7. Job interview: A Mohawk Language Teacher

### Preliminary Findings

- The event captured amazing K1 interpersonal communication data.
- Many positive comments were shared about the setting.
- One participant noted that when they assumed a role, it eased pressure on sharing personal stories.
- On Saturday morning, participants were energetic and engaged but they were fatigued by Sunday. Modifications to the agenda were made to accommodate participant fatigue.
- Camera angles and lighting for videography was poor.
- Meta-cognitive reflection elicited a general response that participants accessed learned language from what they have seen and heard as well as what they've experienced. This diverged from expectations that discussion may elicit information about word-choice and grammatical conventions.

## Auto-Ethnographic Reflection

My name is Tahohtharátye Joe Brant. I was born, raised, and now reside at Tyendinaga Mohawk Territory. I sit with the Bear Clan of the Kanyen'kehà:ka. My wife and I are adult learners of Kanyen'kéha and have chosen to use Kanyen'kéha as the primary language in our home. Our children are the first, first-language Kanyen'kéha speakers born and raised in my community in over sixty years. I have had the opportunity to learn Kanyen'kéha in formal school settings including elementary "Native Second-Language" programming, in two adult Kanyen'kéha language immersion programs, and Mentor-Apprentice programs. Informal Kanyen'kéha learning has come in many forms including living in two "immersion houses," participating in cultural events, visiting fluent speakers, listening to recordings and radio, and producing community radio shows. With all of these previous experiences in mind, the Ratiwennókwás research project has had the most profound impact on the increase of my Kanyen'kéha proficiency.

I was fortunate to have the opportunity in 2017 to take a sabbatical from my work as an elementary school administrator to home-school my two children. This coincidentally allowed me an opportunity to participate in this research project. Throughout the project, I have kept an audio journal to record the impact of this research on my language learning. Two monumental moments demonstrate the impacts of this language documentary research on my Kanyen'kéha proficiency: First, after 90 hours of interacting with Ratiwennókwás 1-4 data and creating resources to accompany it, I had the opportunity to visit one of the K1 participants. After only a few minutes of conversation she interrupted me and asked what I had been doing to enable this drastic increase my proficiency. She respectfully shared that although I had always spoke to her in Kanyen'kéha since we met in 2009, that due to word choice and grammatical errors my Kanyen'kéha was often incomprehensible. She told me that in the few months since our last meeting, my pronunciation, semantics, and comprehension had dramatically improved. Secondly, in an interaction with another K1 participant who I met in 2012, a speaker whom I have always struggled to understand, I had the opportunity to help in transporting her to the Ratiwennókwás 5 gathering. I was extremely nervous and apprehensive about the meeting because of my inability to comprehend her and my desire to speak only Kanyen'kéha with her. I was pleasantly surprised at the ease in which we were able to converse over the 2-hour ride. She also shared her surprise in the difference in my proficiency since our meeting one year earlier.

In numerous journal entries from my first three months of working with Ratiwennókwás data, I noted how frustrating the process was because my proficiency limited the pace at which I could complete work. I had to retrain my ear and my way of thinking to understand words, phrases, and eventually conversations. I had to focus hard on listening comprehension skills and shift from hearing what speakers were saying to listening for meaning. Transcribing the materials also helped me to become more adept at using standard Kanyen'kéha orthography. My involvement in this project culminated in a drastic increase in expressive oral communication and listening comprehension skills. Although I did not take a formal assessment before and after my engagement with Ratiwennókwás, I self-assess using ACTFL benchmark guidelines (Swender, 2012) that after approximately 400 hours of intensive language documentation practice: a shift from Advanced-low to Advanced-high interpersonal communication proficiency; Advanced-low to Advance-mid in presentational speaking proficiency; Advanced-low to Advanced-high presentational writing; Advanced-mid to Superior in interpretive listening; Advanced-low to Advanced-high in interpretive reading. This is a significant increase in a very short period of

intensive language programming. I emphatically suggest that a language documentation program for Kanyen'kéha adult immersion graduates is clearly an important and worth-while endeavor not only to increase proficiency, create resources for other Kanyen'kéha learners, and address the need to document our dwindling number of first language speakers. Lastly, I am endlessly grateful to all of the K1 participants for the time and effort they have put forth in this project.

## Conclusions

The Ratiwennókwas project has created an invaluable source of K1 spoken data. Each iteration has produced important language data, and each has improved upon the last to ensure that the participants are comfortable, and the types of data collected are useful for K2 learners. In addition to providing practical lessons on how to improve the quality of language documentation by selecting the appropriate setting, audiovisual equipment, and elicitation techniques, the project has demonstrated the importance of respect and relationship-building in creating the optimal conditions for language documentation. Positive, trusting relationships between the researcher and the participants must be fostered in order to ensure high levels of comfort and maximize natural speaker output. Data must be collected in a respectful and thoughtful way where K1, K2, and community input is encouraged and meaningfully incorporated. As each iteration of Ratiwennókwas built on the feedback from the last, the quality of all aspects of the project has continuously improved.

In communities with low (or no) K1 speaker population the use of well-documented K1 data is imperative in order to create pedagogical resources to improve the proficiency of K2 learners and contribute to continued community language development. Appropriate curriculum design and planning is essential in order to increase the efficacy of K1 data use. K1 data can be used in a variety of ways to enhance programming such as an entry point to learning; an exemplar of a specific morpheme, grammatical element, or for lexical development; or used as the foundation to complete lessons in K2 programming. It is imperative that the data is comprehensible to the learner and therefore may have to be edited into short, manageable clips that are specific to the learning outcome associated with a topic, task, or goal. Data must therefore be elicited using a variety of techniques that enable interpersonal communication between K1 speakers about topics or tasks that are relevant to K2 learners. It is necessary to document K1 conversational data in a variety of domains that are congruent to the everyday lives of K2 learners. Ratiwennókwas has provided examples of how this can be done in an effective way.

Preliminary feedback from Kanyen'kéha learners and teachers has been overwhelmingly positive. While full curricular models using Ratiwennókwas data have yet to be developed, the data is immediately useful to learners and teachers who have already begun to use the recordings in their pedagogical practices. Finally, this project suggests that Kanyen'kéha mother tongue oral language data can be used effectively *in* pedagogical practice by incorporating the data into teaching resources, but also *as* pedagogical practice as evidenced in the auto-ethnographic reflection included in this report.

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## Appendix A: Ratiwennókwas 4 Release Form



### **Informed Consent**

You are participating in the “Aeyethiwennakarátýe’te” gathering. It is important that you understand why the conference is taking place and what your participation will involve. Please read the following carefully. Please ask the facilitator if there is anything that is not clear to you, or if you need more information.

#### **The Purpose of the Conference**

The purpose of the Aeyethiwennakarátýe’te conference is to work to activate Kanyen’kéha first-language (K1) speaker data collected in gatherings titled “Ratiwennókwas.” The goals are:

1. Activate a network of educators that are working to incorporate K1 data into current Kanyen’kéha second-language (K2) programming.
2. Acquire an understanding of data that has been collected throughout Ratiwennókwas gatherings.
3. Acquire current and relevant K2 strategies in designing, implementing and assessing Ratiwennókwas data in K2 programming.
4. Apply current and relevant strategies to co-create resources to activate Ratiwennókwas data in K2 programming.

The results will be compiled and disseminated to K1 Ratiwennókwas participants and stakeholders in a supplementary conference in January of 2019. It is expected that Aeyethiwennakarátýe’te participants will activate the results of this conference in K2 programming they are currently involved in. Your input and participation is crucial in the success of activating Ratiwennókwas data and informing the use of K1 speaker resources in K2 programming.

#### **Documentary Release Information**

I hereby grant permission to Tsi Tyónnheht Onkwawén:na (TTO) to video and audio record myself and the activities I will be involved in for the purpose of documenting and researching Kanyen’kéha language planning. I acknowledge Tsi Tyónnheht Onkwawén:na’s right to edit the video and audio recordings and crop any photographs taken at its discretion.

I hereby grant permission to TTO to use the data collected throughout this gathering for the purposes of documenting and researching Kanyen’kéha learning and teaching possibilities.



I also acknowledge that TTO may not use my footage or photographs at this time, but may do so at its own discretion at a later date. Therefore, I agree to indemnify and hold harmless from any claims.

Name: \_\_\_\_\_

Address: \_\_\_\_\_

\_\_\_\_\_

Phone: \_\_\_\_\_

Signature: \_\_\_\_\_

Date: \_\_\_\_\_

Witness: \_\_\_\_\_

Appendix B: Ratiwennókwas 4 Evaluation Survey



**Ratiwennokwas IV  
Evaluation Survey**

1. How did you hear about this workshop?

2. Did the workshop meet your expectations?

Right on target \_\_\_\_\_ Close \_\_\_\_\_ Way off-course \_\_\_\_\_

Comments:

3. Do you feel this format to document spoken language is useful?

Yes \_\_\_\_\_ No \_\_\_\_\_ Somewhat \_\_\_\_\_

Comments:

4. Overall, what is your opinion of the workshop?

Excellent \_\_\_\_\_ Worthwhile \_\_\_\_\_ Satisfactory \_\_\_\_\_

Comments:

5. Do you have any other ideas on how we can continue to engage fluent speakers with the younger generations who are pursuing the language?
  
  
  
  
  
  
  
  
  
  
6. Do you have any ideas on how our communities can work against language loss?

**Additional questions for Second Language Learners Only:**

1. How are you currently using information, words and/or recordings from Ratiwennókwas to help in your language learning?
  
  
  
  
  
  
  
  
  
  
2. How could we use the audio/video recordings from Ratiwennókwas to help increase the proficiency of second language Kanyen'kéha learners?

Please attached additional sheets if necessary.

***Nyawenhkó:wa!***

Appendix C: Ratiwennókwás Functions and Pragmatics Release form



**Documentation Release Form**

I hereby grant permission to Tsi Tyónnheht Onkwawén:na (TTO) to video and audio record myself and activities I will be involved in for the purpose of documenting and researching your Kanyen'kéha language use. I acknowledge Tsi Tyónnheht Onkwawén:na's right to edit the video and audio recordings and crop any photographs taken at its discretion.

I hereby grant permission to TTO to use the video and audio recordings for the purposes of documenting and researching Kanyen'kéha use as well as Kanyen'kéha learning and teaching possibilities.

I also acknowledge that TTO may choose not use my footage or photographs at this time, but may do so at its own discretion at a later date. Therefore, I agree to indemnify and hold harmless from any claims.

Name: \_\_\_\_\_

Address: \_\_\_\_\_

\_\_\_\_\_

Phone: \_\_\_\_\_

Signature: \_\_\_\_\_

Date: \_\_\_\_\_

Witness: \_\_\_\_\_



## Appendix D: Ratiwennókwas 5 Observer Template

**Observer Name:** \_\_\_\_\_

**Day:** Saturday or Sunday      **Time:** \_\_\_\_\_      **Topic:** \_\_\_\_\_

**Participants:**

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**Observations:**

1. Language Function Forms: (checkmark)

- Informative/Referential:** the communication of information.
- Expressive:** report feelings, thoughts, opinions, attitudes.
- Directive:** language used for the purpose of causing or preventing an overt action.
- Interactional:** language of informal speech; social; used to develop relationships.
- Transactional:** getting information or satisfying needs and wants.
- Ceremonial:** the language used when addressing people, assemblies, forces.
- Phatic:** Is used for social purposes ie: Small talk, greetings.
- Imaginative:** figures of speech, ie: metaphors, simile.

Notes:

2. Language Pragmatics Notes:

(Notes on: cultural norms; turn taking; posturing; gestures, etc.)

3. Grammar: Please note any questions or observations about K1 grammar use.

4. Lexicon: Please note questions or observations about vocabulary use.

## Appendix E: Ratiwennókwás 5 Agenda

### **Ratiwennókwás 5 – “Tó: Tetewatharónnyon”**

Kenténha 26-28, 2018

**Location:** 1000 Island Retreat  
380 Maple St. N  
Gananoque, On

**Accommodations:** Comfort Inn  
22 Main St.  
Gananoque, On

#### **Tsi Nahò:ten Entewarihwá:sere:**

*Wiskhátont, Kenténha 26, 2018*

4:00 – 6:00pm - Arrival and Check-in at Comfort Inn  
6:00 – 6:30pm - Meet at the “Breakfast Room” for lapel mic set-up, informed consent  
6:30pm - Shuttle to Conference location  
6:30 – 8:00pm - Meet and Greet (light refreshments)  
- Informed consent in Kanyen’kéha by Kanáhstatsi  
- Topic Exemplar: Kanáhstatsi, Tewateronyákhkwa, Warisó:se  
- Tahohtharátye: Conversational Data Elicitation

#### **Tsi Yenaktóhares, Kenténha 27, 2018**

8:45 am - Meet at “Breakfast Room” for lapel mic set-up, informed consent  
- Shuttle to Conference location  
9:00 am - Ohén:ton Karihwatéhkwén  
9:15 am - Welcome/Introductions  
- IceBreaker: A funny joke (each participant is asked to bring a funny joke for the session)

9:30 – 10:30am - Conversation Session 1

- o **Topic: Going out with friends or family**
  - Participants will brainstorm places/events (ie: Movie, Concert, lacrosse game); moderator will assign groups and topics.
  - o 20 min: Break into Groups for Planning
  - o 20 min: Gather in Great Room and Present to Group
  - o 20 min: Meta-Cognitive Reflection

10:30 – 10:45am - Break  
10:45 – 12:00pm - Conversation Session 2



- **Topic: Salesman: make an appt; try to convince to buy**
  - Vacuum x2; Sewing Machine
  - 20 min: Break into Groups (use diff. locations)
  - 20 min: Gather and Present
  - 20 min: Meta-Cognitive Reflection
- 12:00 – 1:00 - Lunch
- 1:00 – 1:45 - Conversation Session 3
- **Topic: Debate – Hwy speed limits should be lowered.**
    - Participants will split into “sides”
      - Who is the better liars, men or women; Which is a better season winter or summer.
      - Present arguments; rebuttal; question period
  - 20 min: Break into Groups (use diff. locations)
  - 20 min: Gather and Present
  - 20 min: Meta-Cognitive Reflection
- 1:45 – 1:55 - Break
- 1:55 – 2:35 - Conversation Session 4
- **Topic: Expressing Emotions**
    - Mix up in: Checking in at hotel/airport; Car rental
  - 20 min: Break into Groups (use diff. locations)
  - 20 min: Gather and Present
  - 20 min: Meta-Cognitive Reflection
- 2:35 - Reflection on topics and activity
- Your favorite holiday and why
  - Alternate activity: Colour game questions
- 3:00 - Shuttle back to Comfort Inn for rest, stay at cottage or Casino
- 5:00 - Supper at Conference Location
- Cash voucher for Casino
  - Collect Lapels up
  - Shuttle to Comfort Inn or Casino

**Awentatokentí:ke, Kenténha 28, 2018**

- 8:45 am - Meet at “Breakfast Room” for lapel mic set-up and informed consent
- Individuals drive to conference centre
- 9:00 am - Ohén:ton Karihwatéhkwén
- 9:30 – 10:30am - Conversation Session 5

- o **Topic: Winning and Losing - Emotions**
  - (Casino – couples – someone won or lost)
  - **Emotions – tell us a time when you were happiest, saddest, most scared, most angry**
- o 20 min: Break into Groups (use diff. locations)
- o 20 min: Gather and Present
- o 20 min: Meta-Cognitive Reflection

10:30 – 10:45am - Break

10:45 – 12:00pm - Conversation Session 6

- o **Topic: Job Interview – Teacher (2 interviewers/4 applicants)**
- o 20 min: Break into Groups (use diff. locations)
- o 20 min: Gather and Present
- o 20 min: Meta-Cognitive Reflection

12:00 – 1:00 - Lunch

1:00 – 2:00 - Debrief/Participant Feedback: Ratiwennókwás 5 Conversational Approach

- Honorarium, Participant Feedback Form
- Closing
- Departure Conversation
- Lapel Collection