

Entiethi'nikonhratihéntho'

We Will Pull Their Minds Along

Building a Framework Incorporating Leadership Development into the Mentor-Apprentice  
Process for Adult Second-Language Learners

By

Kanen'tó:kon Hemlock

A Project Submitted in Partial Fulfillment of the Requirement for the Degree of

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### **Abstract**

The body of research has helped to create a newly adapted Mentor-Apprentice Program (MAP) Handbook, for The Haudenosaunee Mentor-Apprentice Language and Leadership Development Program (HMALLDP), which is focused on raising the proficiency of adult second language learners, while also providing them with leadership skills. The handbook developed through this research acts as a first step in the development of a Mentor-Apprentice Leadership Development Program.

The methodology and framework in which the research was conducted are from a Haudenosaunee worldview, and draw upon the established means in which leadership was, and continues to be developed by that specific society. Indigenous research methodologies are the foundational approaches in which this work has been rooted in, and thus this paper has relied upon the Indigenous scholars who have paved the way for this type of research. It is through a Haudenosaunee lens that the research compiled here is examined.

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## **Dedication**

I dedicate this work to the ones who came before me, who persevered through challenging times, and who kept the embers burning, ensuring this generation could enjoy an Onkwehón:we way of life.

To those who are continuing and carrying their legacy on today, your work and personal sacrifices will be of a benefit to all future generations. In times when it feels heavy, look back to those who came before us and pass their resiliency onto the next generations.

To those whose faces are yet to arrive here on Ionkhi'nisténha tsi Iohontsà:te, we do this work for you, in the hopes of a better future when you arrive here to carry this legacy forward for yourselves.

## **Entiethi'nikonhratihéntho'**

### **Kanontonkwáh:tha khehs Tiotasawá:ken (Introduction)**

#### **Tsi Nahó:ten Wahontétshen – What They Dreamt**

It is widely debated when exactly it happened, but upon the formation of the Haudenosaunee Confederacy, the gathered nations and their representatives sat and listened as the visionary Peacemaker laid out to them the principles and processes in which they would conduct themselves into the future. The five warring nations had now put their differences aside and created a governing structure under the Kaianere'kó:wa (the Great Law of Peace), in which they would all form one body politick that intertwined them as family to each other. They had collectively built a metaphoric longhouse that spread from the Eastern Door (the Kanien'kehá:ka/Mohawk Nation) out to the Western Door (the Shotinon'towane'à:ka/Seneca Nation). Central was the great council fire watched over by the Onontá:ka Nation. The Younger Brother Nations (Onenio'te'à:ka/Oneida, and Kaion'ke'à:ka/Cayuga Nations) sat ready to take in those who sought shelter within the house. With the sky as its roof, and the earth its floor, this longhouse was to be the symbol by which the Haudenosaunee would be known for centuries to come. (Gibson, 1992; Mohawk, 2005; Williams, 2018).

This metaphoric house was the structure which the Haudenosaunee had built for themselves using the laws of the natural world, intertwined with the laws of using Ka'nikonhrí:io (a good mind). That structure grew and adapted organically with each generation, utilizing the laws, philosophies and pragmatic means of addressing concerns facing each generation, while also carefully considering how their decisions would impact future generations.

Strong, visionary leadership has been recognized as a key and critical factor the Haudenosaunee Confederacy was founded upon. Those who were present during its founding

had to take a hard critical look at themselves and ask the hard question, “Is what we are doing, and the way we are living, going to sustain our people into the future?” The answer inevitably was no, and those same leaders had to begin to make critical choices to change the conditions so that future generations would be stronger and healthier, both individually and collectively. Some many centuries later, this same question is now being posed to this present generation, and will thus be asked of subsequent generations yet to come (Antone, 2013).

Our Ancestors dreamt and thought of us, without ever knowing our faces. All those many generations later, we now stand at a crossroads in which the decisions of today will greatly affect those of the future. Much of the societal, cultural and political structures of the Haudenosaunee world were impacted by colonization. The systematic measures enacted by government policies (both in Canada and the United States) worked at demolishing, demoralizing, and deconstructing an ancient way of being that had been passed down for many generations. It was through that process that the ancient form of government of the Haudenosaunee felt the disruption in its ability to mentor a new generation, and to pass on the means in which it raised its community and national leadership.

For the community of Kahnawà:ke, one of the nine communities that make up the Mohawk Nation, that disruption was deeply rooted. Both oral and written tradition tell that there was time in which the traditional people (those who continued to conduct our ceremonial practices) of the community became a minority, and at times even had to hide their ‘Indianness’. The impacts of Christianity and Canada’s colonial imposed laws known as the ‘Indian Act’ made it difficult for Haudenosaunee communities to practice and maintain cultural teachings or traditions. In the early 1900’s, it was an era where traditional practices had to go “underground” (Reid, 2004).

Similar stories of oppression were shared throughout the Haudenosaunee Confederacy demonstrating the society's adaptiveness and resiliency.

All those times that Haudenosaunee communities faced and pushed back against such oppressive acts proved to be a test of the society's adaptiveness and resiliency. Language and cultural revitalizing efforts have been ongoing within Kahnawà:ke for nearly fifty years. At the onset of this movement, the community's focus was on *language revitalization*, wherein the driving force was to ensure there was intergenerational transmission occurring from the first language speakers, which would produce more competent second-language speakers in Kanien'kéha (the Mohawk language). Today, the community is at a crossroads in that it has had a deeper focus on *language reclamation*; that is, it is looking to see in what direction it needs to go, in order to strengthen both the language and culture respectively, ensuring that the epistemology of the Kanien'kehà:ka is also supported throughout the work (Stacey, 2016; Leonard, 2017). Honest self-reflection is occurring to analyze whether or not the programs currently offered will suffice to ensure that the language can survive and thrive with a whole generation of second language learners. With each passing year, Elder first language speakers are passing at an alarming rate, leaving the language to a generation who had not had the ability or opportunity to be raised in an environment where the language was spoken as a first language. This research has also begun to look at the gaps that need to be filled in the language revitalization efforts, in order to normalize the Kanien'kéha language across various domains in the community (Stacey, 2016; Stacey, 2018).

One such gap and need is that of raising the proficiency levels of second-language learners. Using the American Council on the Teaching of Foreign Languages (ACTFL) proficiency scale, the community of Kahnawà:ke has been monitoring the progress of adult second-language

learners (Stacey, 2016; Stacey, 2018). The guidelines within ACTFL state that they are “descriptions of what individuals can do with the language in terms of speaking, writing, and reading in real-world situations, in a spontaneous and non-rehearsed context” (ACTFL Proficiency guidelines, 2012, p.3). The proficiency levels are measured from novice-low up to superior levels. Feedback given to Kahterón:ni Stacey by second-language learners in Kahnawà:ke has indicated that those who have reached an intermediate-high to advanced-low proficiency rating – meaning that they are able to comfortably talk about, interpret, and present on topics in the language on familiar situations in their lives, as well as some situations that may be unexpectedly complicated to talk about. These learners are now looking for means in which they can raise these proficiency levels even higher. Parallel to this is the need to focus on development of leaders within the community and Nation who are highly proficient in the language, whilst also having the capabilities to take on roles that will ensure that those who are in leadership positions are grounded in the Haudenosaunee process and epistemology. It is possible to pull these two parallel threads together, through a focused approach of training and development for those who wish to raise up their proficiency in the target language, while also gaining skills that will ensure that they can become leaders in their own right to give back to their community or Nation in a productive way.

It raises the question then, how can this be achieved? The mentorship strategy of pairing older mentors with younger apprentices has always been, and continues to some extent, to be a process in which the Haudenosaunee society ensured that leaders grounded in diverse Indigenous knowledge systems and skills (i.e., official title holders) transmitted traditional knowledge to the future generations. Examining research on language revitalization programs and processes and leadership development initiatives, the Mentor-Apprentice Program (MAP) thus appeared to be a

fitting place to begin. It reflects a pathway in which Haudenosaunee leaders were raised traditionally. The purpose of this research is to explore how the MAP model, aimed at language revitalization, and Haudenosaunee educational methods or cultural practices of leadership development can be adapted and applied as a Haudenosaunee MAP model, which I refer to as the Haudenosaunee Mentor-Apprentice Language and Leadership development Program (HMALLDP).

There has been a systematic attempt by settler governments to eradicate the language fire of Indigenous Peoples. However, we now we see Indigenous Peoples revitalizing and feeding that language fire by making it a larger part of the overall work of resilience, rediscovery, sovereignty and justice (McCarty, 2018, p. 2). Within that realm of language revitalization, the MAP model has proven to be a successful approach to raising the proficiency of learners involved (Hinton & Hale, 2001, p. 223). It is in working with this model that this project will also look to build into this program a component of leadership development, of which would be rooted in the traditional knowledge of the Kanien'kehá:ka and Haudenosaunee people. From a Haudenosaunee standpoint, language, cultural knowledge, and political knowhow were amongst some of the qualities looked for in potential leaders. These qualities and knowledge systems came under attack throughout colonization (Hauptman, 2008; Fenton, 1998; Wallace, 1972). A key point to keep in mind is that the conceptualization of this MAP is not meant to train leadership in the context of traditional title holders, such as Chiefs and Clan Mothers. Rather, this HMALLDP is a means to assist those who wish to give back to their communities and nations in a meaningful way.

Within the context of the community of Kahnawà:ke, the ACTFL proficiency scales have been adapted to assist in identifying the proficiency levels of adult second-language lessons. For

adult-second language learners in Kahnawà:ke, it has been recognized that many of those who have gained intermediate to advanced proficiency levels of speaking are now seeking the means to not only raise those levels higher, but to also give themselves the skills and knowledge required to use the language in natural and creative ways which will benefit the community and nation collectively (Stacey, 2018, p. 39; Stacey, 2016, p. 37). Drawing upon the MAP model, this body of research will begin to take the steps needed to adapt this process into the domains of leadership development, and to provide Apprentices with skills required to be community leaders in their own right, and to continue to build on the proficiency of learners involved.

### **Tsi Nahó:ten Wakerihwí:sake - The Research Questions**

1. *How can the MAP language learning model be woven together with leadership development?*
2. *What steps will be required to bring the MAP process and leadership development together?*

In order to answer these questions, it was determined that the first step would begin with creating a handbook titled The Haudenosaunee Mentor-Apprentice Language and Leadership Development Handbook, adapted from current MAP Handbooks developed by the B. C. First Peoples' Cultural Council and Tlingit models as examples (Daniels et al., 2012; James et al., 2017) and incorporating leadership development lessons within the overall apprenticeship. This approach grounds its foundation in Haudenosaunee, and Kahnawà:ke centric ways of being and knowing. In addition, it provides community and nations with the research to show how the MAP model can be extended and utilized to fill broader needs toward the overall strength and

wellbeing of those involved, as well as for the collective benefit of the people. The MAP model allows for both Mentors and Apprentices to bring the language into the domains of leadership, enriching the experience by having those involved engage with each other in creative and constructive ways to problem solve, deepen cultural knowledge, and build community capacity for change in the target language. The creation of a handbook is intended to be but a first step in the broader goal of creating a fully realized and functioning Haudenosaunee Mentor-Apprentice Language and Leadership Development Program (HMALLDP). There is no single targeted group that can be chosen to fully revitalize the language and culture of our people. This is something I learned through my own experiences. I recognized there needs to be an overall plan where many individuals are working collectively for the overall wellbeing of our people and community.

For myself, the focus of this project is to provide a base that would assist those of our speakers whose proficiency levels have been raised, and who are looking to push themselves to higher levels of proficiency. In addition, the need to develop the leadership capabilities of our people is a critical component, as it is those who are groomed and empowered to enact positive change within our communities and nations that will assist in the cultivation and reinvigoration of our way of life. The areas of concern for communities and nations can fall into various categories in which Apprentices will take part so as to develop their own leadership skills. Such areas can include international relations, food sovereignty initiatives, economic development, community or nation governance structures, amongst others. Because the heart of the development and adaptation of this program is grounded in the Indigenous epistemological and methodological means of approaching and raising of leaders, this will in turn, assist in engaging with the needs of a community or nation.

It was the past generations of our Ancestors who thought seven generations ahead, who had only dreamed of those of us who are inheriting the responsibilities today. It is now on the shoulders of our generation to determine how to best pass this knowledge on, while also engaging in decolonizing work on multiple levels to ensure that the existence and survival of our future generations are even more resilient and stronger than we are today.

## Chapter 1. Akká:ra - My Story

Kanen'tó:kon iontiá'ts, wakhskarè:wake niwaki'taró:ten, tanon Kahnawà:ke kenákere. My name is Kanen'tó:kon. It was the name given to me by my maternal great-grandmother. Within the Haudenosaunee society, clans, names and lineage are passed down through our mothers. We are a matrilineal society, one that has been in existence for generations. I am of the Bear Clan: my great-grandmother would often say “you are part of the Great Bear Clan, not just a Bear Clan”. It was an important reminder that our clan families had distinction; ones that made up the greater societal structure embedded within that clan system. I live in the community of Kahnawà:ke, it is one of nine Kanien'kehà:ka (Mohawk) communities that make up the Kanien'kehà:ka Nation today. I take pride in being born and raised in my community. There is a deep rich history embedded in the 300 years of its existence, which have been central to many historic and important events that helped shape the continent. A long line of leaders stepped forth in this community to ensure that the health, strength, and survival of our people were protected. Their decisions reverberated into and had an impact upon the formation of both Canada and the United States and are still felt to this day.

I had the good fortune of being born and raised into a traditional longhouse family. My parents are Carla Konwènni Goodleaf, and Donald “Babe” Tekaronhió:ken Hemlock. I am the middle child, without the syndrome, with an older sister and brother, and two younger brothers. I belong to a vast extended family of aunties, uncles and cousins. I have felt extremely lucky that up until now, I have all of my grandparents in my life. From the time I was born, I was exposed to and wrapped in the traditions of our people. Some of my earliest memories are of attending longhouse ceremonies, sitting on the hardwood benches, listening to the speeches, songs and

taking part in the dances associated with the ceremonial processes. Here I watched and listened to our male speakers who recited the speeches. More than that, though, I absorbed and took in the ways in which they conducted their particular form of oration. I did not know at the time, but I was analyzing the timing, rhythm, prosody, intonation and means of engaging through speech. Some speakers I noted entertained and were fluid, others could go for long periods of time recounting from memory, whilst others could lose the crowd but continue on for the sake of finishing the words for those few whose attention they still captured. These were lessons that I observed from our leaders, our orators, who were also highly proficient in the language. These were also leaders that I'd thought were only involved in the ceremonies of our people. That was until I grew a little older and saw that their participation in the political process was just as strong. Men and women, some with official leadership titles, others who were looked upon as leaders for their sheer love and commitment to the maintenance and continuance of our way of life. Together they worked to provide my generation with something better. During times of ceremony, people were brought together harmoniously to give thanks for creation and everything that sustains us. During the political discourse, it sharpened the wits and critical thinking around problem solving. We were taught that both of these areas were to work together, one balancing out the other.

My parents had ensured that they instilled in me and my siblings the traditional values and principles from a young age. They made it a point to have me and my siblings sit and learn from many of these knowledge keepers. To be able to listen and talk with them face-to-face was an important lesson, as just listening to recordings or reading about these teachings could prevent that direct engagement and questioning of information being passed on. That is not to say that we also were not encouraged by them to be critical readers. Looking to the history and seeing what

was written about our people through the eyes of non-native anthropologists could prove to be challenging at times for a young developing mind. There were times when the written information contradicted the oral tradition. On the one hand there were those who'd say "do not believe the white mans words about us, they are telling his story about us". Others would say "there's truth in there, you just have to take some of it with a grain of salt". What was to be believed? What information and teachings were to be internalized? This would be a lifelong learning.

My learning that I'd gained was further engrained through my "formal" education. I was sent to Karonhianónhnha tsi Ionterihwaienstákhwa, a Kanien'kéha (Mohawk language) immersion school for elementary, and then attended Kahnawà:ke Survival School (KSS). Both schools had developed and implemented Haudenosaunee-based curriculum to support Kahnawakeró:non students learn about our history, culture and language. This perspective and method was, and continues to be, a strategy to turn back the effects of Residential and Indian Day Schools. Karonhianónhnha allowed students to learn and be exposed to the language in a way that our parents had been denied or had no access to. Most of the teachers I had were all older women who were first language speakers. They were of a generation which heard the language spoken directly in the home by their parents and grand parents. I am forever grateful for having had the opportunity to learn from them, and to have been able to hear the language spoken in such a natural way. Upon entering high school, it was here that I can look back and see that my own critical thinking around our history and way of life was refined. KSS had been founded in response to opposition of a provincial law, Bill-101, which recognized French as the official language. Parents had left the outside high school in the neighboring community, and from there created KSS. The founders of the school wanted a place where youth could attend to learn

Kanien'kehá:ka history, culture, and language, inclusive of academic requirements. It was here that I gained first hand experience in leadership skills not only through rigorous academic requirements and sports, but through the student council as well.

The student council was founded and shaped by students during the formation of KSS. It was based upon the Kanien'kehá:ka traditional council in which the clans gathered and discussed issues. Each clan chose chiefs, clan mothers, sub-chiefs and secretaries to represent the student body. All decisions passed through the 3 clan system (Turtle, Wolf, & Bear Clans), and were deliberated upon until the student body came to a consensus. This student led council allowed for young minds to gather together to hone their leadership skills. It was not without its challenges, but it was a training ground for many leaders in the longhouse and community. The student council had taken on minor, and major issues within the community. In some cases, it became a place in which the voice of the youth could be heard in the community, when the adults felt that they would make decisions and judgments that could impact the future.

Graduating successfully from KSS, my learning journey took me into Western schooling. I completed a year, but was drawn back to the community to attend the newly founded Ratihwennahní:rats Adult Language Immersion Program. I had been part of the second cohort, and deepened my understanding of the language. We had the good fortune of having three first language Elders who taught the course. Their commitment, love and compassion for the language could not be argued, and they looked to us as being part of the ones who would carry the language forward.

My path took me directly back to KSS. Having just left two years prior, I now found myself back as a Kanien'kéha language teacher. I had not received the formal training associated with being a teacher, and it was challenging for sure, but the support from past teachers (now

colleagues) who assisted every step of the way ensured my success. It was in this time of teaching that I'd taken steps further into the political realm of our people, participating at the community, Nation, and Confederacy levels. Here, working alongside with Haudenosaunee Chiefs, Clan Mothers, knowledge keepers and intellectuals, there was an education that I would never have been able to receive from even the most prestigious university. Rooted in generations of traditional teachings embedded within the Kaianere'kó:wa (the Great Law of Peace), this experiential learning given directly from those involved has given me a rich learning experience that I could never attach a price to. It was through this engagement around the political goings on of the Confederacy that I also began to see how deeply rooted our ceremonial traditions were within this process. This sentiment was beautifully captured by Seneca scholar John Mohawk:

All of this political activity is set in the roots of an ancient tradition of the spirituality of our peoples. This cosmology places the Haudenosaunee in a balanced, familiar relationship with the universe and Earth. In our languages, the Earth is our Mother Earth, the sun our Eldest Brother, the moon our Grandmother, and so on.

This philosophy taught us to treat the Natural World with great care. Our instructions, practices, and technologies were developed with a careful eye to their potential for disturbing the delicate balance in which we lived. (Mohawk & Barreiro, 2005, p.27)

It is not to say that colonization has not impacted the very structures of the Haudenosaunee society. Far from it. Like all Indigenous Peoples within this hemisphere, the Haudenosaunee did not escape the onslaught of colonization. As Keepers of the Eastern Door and being one of the first on the eastern region of the continent to come into contact with Europeans, the Haudenosaunee faced a balancing act and were confronted with many challenges throughout the 1600-1800's, vying to remain sovereign and independent, always adapting to the changing

political, economic, and social atmosphere around them. The Haudenosaunee ultimately would experience the long term impacts of this process of colonization, which have reverberated to this day. The Haudenosaunee Confederacy have been, and continue today to be targeted by colonial settler policies by both Canada and the United States. This political history is quite vast and wrought with depth and layers which I cannot do justice to in a short time in this paper. What is important to note is that both countries' policies mirrored each other when dealing with Indigenous Peoples. In Canada they were called Residential Schools, in the United States, Boarding Schools. In Canada it was the Indian Act, within the United States it was the Indian Reorganization Act. Both Canada and the United States' colonial and present policies have had and continue to have devastating intergenerational impacts within Haudenosaunee communities, inclusive of all Indigenous Peoples on a local, national and global scale today.

Targeted assimilation by means of separating children from the land, culture, and traditions of Indigenous Peoples was heinous in nature. It has been recognized that due to the impact of colonization, there has been, and continues to be, a systematic effort that not only aimed to eradicate Indigenous languages, but also the cultural and political worldview of Indigenous Peoples as well (Truth and Reconciliation Commission of Canada [TRC], 2015, p. 4). The insidiousness of these policies was that while the children were away from their families and homes, being brainwashed into believing their very way of life was backwards and degrading, at home the governments were reshaping the communities into their image. Within Canada, traditional councils were replaced (and in some cases overthrown) with elected governments (Mohawk & Barreiro, 2005, p. 45). Indian Agents had been placed within the communities as a government tactic to monitor and control the whereabouts of individuals in the communities. When many of children returned home from Residential or Indian Day school, they found their

homes and community disrupted and changed by colonization as well. The multiple impacts of Residential or Indian Day schools continue to reverberate across Haudenosaunee communities today.

One of the victims of these policies has been the languages of all the Haudenosaunee Six Nations. Of them, only Kanien'keha (Mohawk) has several hundred first language speakers left. On the opposite end, the Tuscarora lost their last first language speaker in the past two years. It is with this in mind, that though this research project takes shape more centrally around the Mohawk community of Kahnawà:ke, the overall work is to one day help benefit all of the nations of the Haudenosaunee. I share this as part of my story, as it is also the story of Haudenosaunee and Indigenous Peoples across the continent.

Those who have come before us who worked tirelessly to undo the impacts of colonization must continuously be acknowledged and thanked. They worked in the face of great odds to push back against colonization, and to ensure that our generation had it better than they did. One such mentor and uncle that I am grateful for having had in my life is the late Oneida scholar and leader, Robert Antone – who I knew as Bob. In the last years of his life he worked alongside other Haudenosaunee scholars and intellectuals to carry out decolonization workshops throughout the communities of the Six Nations Confederacy. I had the opportunity to not only attend these workshops, but to help carry them out and to be trained by Bob as to how to do this from our own history, worldview and perspectives as Haudenosaunee. In his doctoral dissertation he stated “Haudenosaunee reflection and recovery must, then, challenge the conditions that paralyze the movement of change to find their own definition of liberation as an outcome of transformation” (Antone, 2013, p. 17). It was with this sentiment in mind that Bob not only proactively engaged communities to work at decolonizing in a meaningful way, but encouraged me

as an individual amongst the collective to do so as well. In doing this decolonization work for our people, I had come across the work by Indigenous scholars Waziyatawin and Michael Yellow Bird (2005), who gave sound definitions of colonization and decolonization that I feel encapsulate the Indigenous experience overall:

*Colonization* - refers to both the formal and informal methods (behavioral, ideological, institutional, political, and economical) that maintain the subjugation and/or exploitation of Indigenous Peoples, lands, and resources.

*Decolonization* – It is the meaningful and active resistance to the forces of colonialism that perpetuate the subjugation and/or exploitation of our minds, bodies, and lands.

Decolonization is engaged for the ultimate purpose of overturning the colonial structure and realizing Indigenous liberation (p. 2).

It is also for that reason that the process was undertaken to reintroduce and revive traditions that had fallen to the wayside for many years amongst our people. The rites of passage are one such tradition that many of us began to undertake in putting the young men through. This is an ancient means of acknowledging and preparing the boys as they were taking their steps into manhood. It was something that we had recognized needed to be utilized and reintroduced into our world. It was both grounding and preparing the young men for their futures as fathers, uncles, and leaders within our community.

The women had begun to do the same in their own way, in accordance with the traditions around rites of passage for the opposite sex. Attached to this revival and revitalization was the reinvigoration of ancient tattooing traditions which had gone dormant as well. These are two examples of ancient traditional teachings that were suppressed due to the impacts of colonization.

Today, these ancient traditional teachings have been revitalized and re-integrated back into our lives as Onkwehón:we (Indigenous Peoples). Connected is the deeper understanding that by participating in these practices we are decolonizing our minds and bodies. Key to this effort has been the reintroduction of language that was associated with these ancient traditions. By breathing life into these practices, we also breathed life into the language that was used for these particular ancient customs. It was during this time in working with the young men of our community where I saw firsthand the benefit and need to have our younger generations be mentored and brought up in an Onkwehón:we way. Working together with the Nephews who committed their time to carrying out the skills, ceremonies and experiences around the Rites of Passage kept my own passion burning to continue on with these teachings. As the years went on, I watched as the young Nephew apprentices grew into young men themselves and led inspiring lives of their own. Many are now good fathers, Land-Based Survival experts, first-class lacrosse players, medics, teachers – and overall have a foundational grounding in what it means to be Kanien'kehá:ka.

After seeing the Nephews now grown up, I began to look to what the possible next steps could be in the overall mentoring process being given to our people, and how it could continue to strengthen our people, language, and way of life.

## **Chapter 2. Oh Nikanonhsò:ten Ionkwanonhsón:ni - That Which is Being Built**

### **Tsitewanonhsahniráthe Á:re - Restrengthening the House**

With respect to the impacts of colonization, there has been, and continues to be, a systematic effort that not only aimed to eradicate Indigenous languages, but also the cultural and political worldview of Indigenous Peoples as well (TRC, 2010, p. 4). The multiple impacts of colonization have reverberated across domains within Indigenous Nations, communities and families by disrupting ancient knowledge and ways of knowing, which were traditionally passed down through the generations. Within a Haudenosaunee context, when a family or community experience great trauma such as death, it would be stated that ‘the fire of the people has been scattered’. This scattered fire refers to the political, ceremonial, familial, and societal domains and responsibilities carried by the people within the metaphoric “longhouse” which the Haudenosaunee society is made up of. Each domain lends to the strength of the overall structure of the “longhouse”.

Thus, we can see that though colonization has scattered the embers of the language fire, we are now gathering back together the light and warmth that our languages had given us for generations, and returning them back into our house. Paired with the development of potential leaders, together with these language embers, will assist in bringing strength, compassion, and vision to the overall restrengthening of the “longhouse”, which is to say the overall wellbeing of the society as a whole.

## **Mentor-Apprentice and Kahnawà:ke Language Revitalization**

As was mentioned, within the Kanien'kehá:ka community of Kahnawà:ke, language has been a focus in community revitalization for nearly fifty years. Due to colonization and a variety of federal government assimilation policies, Kanien'kéha (the Mohawk language) was nearly lost to a whole generation of children (Stacey, 2016; Hoover, 1992). It was in the 1970s that the community began to implement Kanien'kéha within the Kahnawà:ke Indian Day School, albeit for only 15 minutes a day. It provided the groundwork for what would become the future vision of revitalizing the Kanien'kéha language (Stacey, 2016; Hoover, 1992; Jacobs, 1989). Since that time, the community has grown its language revitalization efforts into various sectors. With the combined efforts of grassroots people, language speakers, and community will, Kanien'kéha language is now offered to pre-K aged children and to adult learners. From Language Nests to adult immersion programs offered at both the elementary schools and adult level, including the many language classes in the various schools and community organizations, Kanien'kéha language has become a critical component in the development of the community (Stacey, 2016). However, while the growth of efforts over five decades have been exponential, the Kanien'kéha language is still endangered, and on stage seven of Fishman's intergenerational disruption scale (Stacey, 2016; Fishman, 1991). This seventh stage states that most first language speakers are over the age of 65, and remain socially involved within the community. Fishman (1991) goes on to say that the focus on younger second-language speakers is key, and it is that cohort of learners that has the responsibility to bring the language back into the home in order to continue intergenerational language learning. This means that the Kanien'kéha language in Kahnawà:ke still has a high chance of going dormant in the next few decades. It is with this in mind that the community continues to look to additional means to not only offer the language, but to raise the

proficiency of the current second-language speakers who are learning their language (Stacey, 2016). As Kanien'kehá:ka scholar Kahterón:ni found in her research, second-language learners had shared that “their insight has shown a need for new resources, specifically to alleviate the lack of opportunities for more advanced speakers continuing to learn Kanien'kéha following their completion of the adult immersion program” (Stacey, 2016, p. 92). Many who have completed the Ratihwennahní:rats, adult immersion program have graduated at an intermediate proficiency level (ACTFL, 2012). Those who have found themselves at this level of proficiency now look to ways in which they may raise those levels even higher, and avoid plateauing in their language learning (Stacey, 2016; Stacey, 2018).

We now turn our minds towards the MAP for language learning. Though Kahnawà:ke has had first language speakers at the forefront of their revitalization efforts, a formal organized MAP model has never been implemented. Since the inception of the program in 1992 by the Indigenous Peoples of California (originally known as the Master-Apprentice Program), the MAP model has since grown, been refined, and implemented by many Indigenous Nations around the globe (Daniels et al., 2012; Hinton et al., 2018; Hinton et al., 2001). This method has been shown to have great success in raising the proficiency of the Apprentices involved, and has led them to become language champions themselves (Jenni et al., 2017; Hinton et al., 2018). The natural approach of this method has allowed for first and second language speakers to create a space that allows for organic learning (Hinton et al., 2018). This model relies on both the Mentor and Apprentice staying only in the target language for the duration of their time together, providing an enriched space for learning. Bringing that learning into every day settings gives the Apprentices the means of carrying the language in a natural way into various domains of use in the community (Daniels et al., 2012; Hinton et al., 2018; Jenni et al., 2017; James, et al., 2017).

The natural flow of language has informed speakers on the means through which to carry the language forward into everyday usage. The focus on raising the proficiency of language speakers has been shown to be successful, not only in increasing knowledge of the target language, but also increasing the overall wellbeing of those involved. (Hinton, 2001; Jenni et al., 2017).

The Mentor-Apprentice model suggests that a minimum of 50 hours of language learning between Mentors and Apprentices should take place per month. This time allows for the Apprentice to be immersed in the language for at least 7-10 hours a week. During this time, no English is allowed, and this pushes both the Mentor and Apprentice to speak the target language in a variety of ways (Hinton et al., 2018; Daniels et al., 2012; James et al., 2017; Hinton, 2001; Jenni et al., 2017). The time requirement has been noted by Apprentices' who participated in other MAP processes as being taxing depending on individual cases (Jenni et al., 2017). For some Apprentice learners, it felt more daunting and with it came added pressure, resulting in fatigue and burnout (Jenni et al., 2017). Due to these findings, this raises the question of whether Apprentices can participate, in an effective way, in a program that is not only aimed at raising their language proficiency levels, but also includes a focus on the various skills and teachings connected to leadership development. However, research findings from other MAP models indicated that in addition to raising the proficiency levels of Apprentices, the Mentor-Apprentice model has also had the inadvertent additional benefit of encouraging participants to become language leaders. Many have gone into teaching, and found other ways to pass on the knowledge to others (Jenni et al., 2017). Reflecting on the research has motivated my thinking that the addition of a focus on skills required to be community leaders is not only possible in a MAP model, but may also be beneficial to this model of learning. That is to say that language, and its use in debate, critical analysis, and rhetoric, has been central to Indigenous leadership for

centuries. It is important when looking to strengthen language in the domains of leadership, to explore how the Ancestors conducted themselves, and how that can be adapted and carried into the twenty-first century.

Through the process of developing the HMALLDP Handbook, consideration for both the traditional and contemporary forms of language and leadership development were taken. The adjustments to the MAP model that would be required bring to mind what Maya educator Guillermo Chen Morales stated concerning the means through which his community had recreated their education system: “We are not trying to be purists; rather, we look for the most pedagogical and communitarian forms which are still true to our Indigenosness” (as cited in Chomsky et al., 2010, p. 227). It is important that communities decide for themselves what they feel will work best for their own particular cultures, circumstances and situations when introducing any type of programs to their people. This too is the case when adapting the Mentor-Apprentice model in the context of *leadership development*. As was noted by Jenni et al (2018), Apprentices who had taken part in MAP had gained a confidence which helped push them to be community leaders in their own right. Through their participation in MAP, confidence was an additional positive outcome for many of those involved; in fact, participants became “deeply and actively involved in their community through or following their participation in MAP: they took on roles as teachers, speakers, and leaders and continue to act as role models for others” (Jenni et al., 2017, p. 34). This outcome though was not necessarily the focus of the MAP in other communities, as MAP primarily deals with the raising of language proficiency of the Apprentices who had participated. It is with this in mind that, in the HMALLDP Handbook, one of the key learning outcomes is not only on raising proficiency levels of Apprentices, but also on incorporating leadership development skills and practices throughout the process as well. This

goal, of focusing explicitly on the development of leaders, may provide one avenue to look at how the Mentor-Apprentice model can be adapted to meet the needs of communities and nations. Coming from a place rooted in the Indigenous ways of knowing, it would help communities and those involved to strengthen not only the language, but also the leadership capabilities of those involved, as well as culture and worldview. It would also provide for Apprentices the pragmatic means of problem solving, conflict resolution, creative critical thinking, and other necessary skills required of those taking on leadership roles

### **The Haudenosaunee Worldview and Leadership Development**

Haudenosaunee oral history recounts that prior to the creation of the Haudenosaunee confederacy and the Kaianere'kó:wa (Great Law of Peace), the five nations lived in a society in which there was internal warfare and conflict that caused blood feuds, violence and death within the five nations. It was a dark time in our history in which there was no leadership or government, the people were living in fear and only the War Chiefs and warriors ruled in their villages and nations. The people had forgotten to live by the 'original instructions' as outlined in our Creation Story. This changed with the coming of the 'Peacemaker', a visionary who travelled among the original five nations bringing a message of peace. Together, working collectively with the leadership of the Five Nations, they created the Kaianere'kó:wa, the Great Law of Peace. Metaphorically, the Peacemaker and the confederacy utilized the building of a "Longhouse" that stretched from east to west, in what is now New York State, to symbolize the formation of the five nations as a confederacy living and governing a society under one roof. The Kanien'kehá:ka became keepers of the "eastern door", while the Tionon'towane'à:ka (Seneca) were assigned keepers of the "western door". That is to say, they stood guard over the geographic borders of the

Haudenosaunee territory. The Ononta'kehá:ka (Onondaga) become known as the Keepers of the central fire, or the Grand Council Fire. They would be the central nation where all Five Nations would gather to discuss matters of importance that affected the the confederacy of nations as a collective. With the Kaianere'kó:wa established, it would be the women who gained authority in raising the Rotiiá:ner (chiefs), those who would be spokesmen for their families and nations. The Iotiiá:ner (Clan Mothers) would be chosen from the women in each particular clan family to be the head woman of the family. With this balance of authority and power between men and women, the world was to see the first true Democracy (Gibson, 1992; Mohawk & Barreiro, 2005; Fenton, 1998; Wallace, 1972; Hewitt, 1892; Mohawk & Barreiro, 2010; Spittal, 1990).

The process through which the Haudenosaunee society governed itself lasted through the colonial expansion periods up to this very day. Like all Indigenous Nations on this continent, it did not escape the devastating impacts of colonization. It found itself adapting, re-envisioning, and adjusting to the circumstances that it faced in order to survive as a sovereign people (Antone, 2013; Hauptman, 2008; Mohawk & Barreiro, 2010). One of the impacts of colonization was on that very structure that had been the foundation of Haudenosaunee society. The governing principles under the Kaianere'kó:wa began to decay, and the ceremonial way of life found itself going “underground” in many communities (Antone, 2013; Alfred, 2005; Reid, 2004; Blanchard, 1980). Methods by which ancient council systems, and epistemological ways of knowing had been conveyed using ancient languages had eroded to near extinction. The Haudenosaunee languages hold within them deeper, richer meanings that are woven into the political and diplomatic discourse (Antone, 2013; Jennings, Fenton, Druke, & Miller, 1995; Reid, 2004). With the revitalization of language, the culture and way of life of the Haudenosaunee have been able to survive and thrive to this day. Against the constant waves of colonizing governments to

eradicate our languages, Haudenosaunee communities remain strong by developing and pro-actively engaging in ways that contribute to the revitalization of Haudenosaunee language, cultural knowledge systems and ways of life (Stacey, 2016; Stacey, 2018; Blanchard, 1980; Alfred, 2004; Antone, 2013; Gomashie, 2019).

Indigenous Peoples have found the Mentor-Apprentice model framework easily accessible in its reflection of how young people were paired with Elders in communities traditionally (Hinton, 2001; Daniels et al., 2012; James et al., 2017). This same kind of process was used to raise leaders within Haudenosaunee communities. It is with this in mind that exploration of the Mentor-Apprentice model comes into play. Both men and women were paired with nieces and nephews in order to pass on lessons and skills necessary to become leaders in their own right (Antone & Hill, 2010; Fenton, 1998; Wallace, 1972; Hauptman, 2008). Strong, healthy leadership within communities and nations is an absolute necessity to creating stability and security for the families within them. Additionally, the developmental strategies for leaders within communities are a critical component to the survival of their people (Porter, 2005; Antone & Hill, 2010; Alfred, 2004).

As was noted by Jenni et al (2017) concerning MAP participants, “they took on roles as teachers, speakers, and leaders, and continue to act as role models for others” (p. 34). This shows that those who have participated within the MAP program in other Indigenous communities were empowered to want to begin to make changes at the local level. For the most part this was in the areas of language revitalization. However, it is necessary to continue to develop the capacity of those who will continue the educational work within community; it is also key to ensure that the language becomes normalized in domains other than language revitalization as well (Fishman, 1991; Stacey, 2016). Leadership comes in many shapes and forms, and may enter into various

arenas from local community, to the international forum. Within the Kahnawà:ke context, where second-language learners are looking for opportunities to raise their proficiency to higher than intermediate levels, providing a space where not only their language abilities are raised, but where skills associated with being leaders are also raised, may be one viable solution to meet these needs that second-language learners are searching for in their language learning journeys.

When considering the development of leaders, Warren Bennis (1999) writes:

the most dangerous leadership myth is that leaders are born – that there is a genetic factor to leadership. This myth asserts that people simply either have certain charismatic qualities or not. That’s nonsense; in fact, the opposite is true. Leaders are made, rather than born. (p. 163)

Thus we begin to take a more analytical approach as to how leadership can be raised within communities. There is no one method or theory of leadership development. In his doctoral dissertation, Michael Lickers (2016) points out, both within the Western and Indigenous world, that there are various methods, ideas, and principles to choose from.

For the particular body of work being presented here, the adaptation of the MAP model to include leadership development has required further analysis of the variety of leadership development strategies that exist. By examining a broad spectrum of areas around leadership development, this has also allowed for differing strategies to be incorporated into the HMALLDP Handbook that has been developed for this project, and to also consider how these strategies can be an appropriate fit when taking into consideration both Kahnawà:ke and Haudenosaunee contexts (Trafzer, 2009; Catmull, 2014; Thompson, 2016; Covey, 2015; Antone & Hill, 2010; Robinson, 2015; Yellow Bird & Wilson, 2005; Yellow Bird & Wilson, 2012; Hauptman, 2008; Anderson, 2016; Lickers, 2016; Daniels et al., 2012; James et al., 2017; Jennings, 1995; Antone, 2013).

One issue to note is that, from an academic perspective, modern day Haudenosaunee leadership development theory, methodologies and practices is an emerging field of research (Hauptman, 2008; Antone & Hill, 2010; Antone, 2013; Williams, 2018). Most of the research in this area focuses primarily on the colonial era and into the early 20<sup>th</sup> century. The information around the grooming and training of leaders lies in plain sight within this research, but must also be engaged with and deciphered from the lens of Haudenosaunee people who are carrying out this process of leadership development. Leaders who help us along our life's path, many of whom have traveled these paths themselves, act as a guiding light to those who are embarking on this journey, passing on their own acquired knowledge in their own particular ways. Not all teachers are the same, not all mentors act in the same capacity. Some are in our lives over the course of years, others come for moments, but instill teachings that we carry with us wherever we go.

As mentioned, the Haudenosaunee process of raising leaders fits well with the MAP process of pairing mentors with apprentices. Traditionally speaking, those leaders who would take on roles within the community were themselves paired with older family members who had life skills that they would pass on to their children, or to their nieces and nephews. It was through this process that the community could see the gifts that each individual brought to the collective wellbeing of the village and nation. Should it be decided by the Clan Mothers, a person could be elevated to a more official role in being a Roiá:ner (chief) or other responsibility that was of an official leadership title and role. It must be noted though that body of work being proposed here is not meant to create a new process of raising traditional leadership, as that is well embedded and continues for the Haudenosaunee to this day. Rather, the program being developed will be

looking at developing community members' capabilities to be leaders and speakers in ways that will assist Haudenosaunee communities and nations.

In developing leaders for community and nation, Haudenosaunee Peoples have ensured that the ancient systems passed down by our Ancestors have adapted and survived to this very day. The work to strengthen not only our languages, but those many means in which they enrich and create a worldview for the Haudenosaunee are equally important. In a personal communication with Maori linguist and scholar Timoti Karetu, he stated to me "you must ground your learners in what it means to be Mohawk, then they will truly appreciate what the language means to them" (personal communication, October 2019).

### **Chapter 3. Tsi Ní:ioht tsi Wa'akwanonhsón:ni - The Way the House Was Built**

The approach taken for this project is from a *Haudenosaunee* worldview which translates to ‘they build the longhouse’. The metaphoric meaning for the term Haudenosaunee Confederacy refers to a longhouse that spans hundreds of miles, with the Kanien’kehá:ka at the Eastern Door, and the Shotinon’towane’á:ka at the Western Door; with the sky as the roof, and the earth as the foundation. As such, I view this proposed Master’s Project as a metaphoric tool of the longhouse created by my Ancestors so many generations ago. The body of knowledge that has been gathered to create the Haudenosaunee Mentor-Apprentice Language and Leadership Development Program (HMALLDP) Handbook has been woven together to build a structure which will house both a new and ancient form of mentoring, and will be connected to the philosophy of a democratic and forward thinking society that the Haudenosaunee built their principles of peace, power, and a good mind upon. As Oneida scholar Robert Antone (2013) stated in his PhD dissertation, “I offer an Indigenous knowledge-focused approach that is ‘Irocentric’ (totally centered on Iroquois ways and culture) in how an Onkwehón:we exercises thought and wisdom in the cultural context given the historic and contemporary reality” (p. 4). It is within this context of applying a ‘Irocentric’ or ‘Haudenosaunee-centric’ framework that I ground and approach this research, building upon the historic principles upon which our “longhouse” was and is built.

## Research Methodology

In considering methodologies and methods to utilize for this Master's Project, I have looked to Maori scholar Linda Tuhiwai Smith's (1999/2012) seminal body of work, *Decolonizing Methodologies*, and have adapted and applied some of her work to fit into the context that was undertaken for this research project.

Haudenosaunee research:

1. Is related to being "Haudenosaunee/Kanien'kehá:ka";
2. Is connected to Haudenosaunee philosophy and principles;
3. Takes for granted the validity and legitimacy of Haudenosaunee, the importance of Haudenosaunee language and culture, and
4. Is concerned with 'the struggle for autonomy over our cultural wellbeing'.

(cf. Smith, 2012, p. 187).

I must note that I cannot totally separate myself from this body of work, and hope that in carrying out this Master's Project, it will strengthen the language and leadership building capabilities of my people. I cannot find myself approaching this work from a Western academic perspective, and I do my best to bring voice and honor to another form of Indigenous research. As Tahltan Scholar Edōsdi – Dr. Judy Thompson (2018) explains, Voiceability "is a methodology that is grounded in the voices of my Ancestors, Elders, and co-researchers, as well as in the ways they guided my research, setting the stage for research that is useful, relational, and transformative" (p. 3). In bringing that Voiceability of my people, the way in which we have spoken of and seen the world since time immemorial, I look to help carry the Ancestor's legacy forward in this work. I pay honor to those Indigenous scholars who've made it possible to have our stories told in not only an Indigenous way of seeing and thinking, but an Indigenous way of

speaking (Rosborough, 2012; Thompson, 2018). Each one of those Indigenous scholars found voice from the heart of their nations, cultures, and land. I do not want to dishonor their people's knowledge and voices by lumping them in under the "Indigenous" umbrella, but will continue to draw on the work that Indigenous scholars have collectively undertaken to bring the commonalities in values and principles shared by our Peoples, and how colonization has impacted those voices (Kovach, 2010). With this in mind, the approach I follow includes the five R's: relationships, respect, relevance, reciprocity, and responsibility. Throughout this project, these concepts are all consciously carried to ensure that this approach maintains that connection to not only our Indigenous relatives in the scholarly field, but to these tenets revitalized by them as well (Kirkness & Barnhardt, 1991; McGregor et al., 2018). These R's sit well within the Haudeonsaunee framework of peace, power and a good mind. Together they provide the rafters which make up the internal structure of the house.

Within this framework, it has been recognized that Indigenous Peoples share common principles and values when engaging with community, and when carrying out research. These five R's (respect, relationships, relevance, reciprocity, responsibility) have made it so both Indigenous and non-Indigenous scholars can have a better understanding of how to work in collaboration with Indigenous communities and within an Indigenous context (McGregor et al., 2018; Smith, 2012; Wilson, 2008). Johnston et al (2018) make it clear that "Indigenous research explicitly recognizes traditional and contemporary Indigenous knowledge traditions, the value of community leadership and support, and the community's ownership of the knowledge" (p. 2). These shared common values and ideas are what hold together the foundational work being undertaken by Indigenous scholars today, and also open up pathways towards future research endeavors involving Indigenous Peoples. Within the context of this body of work, these five R

principles serve as guide that have helped shape this project in its entirety. This work ensures that these R's are looked at through a Haudenosaunee lens, and how they fit within that epistemology and ways of conducting research. Indigenous Scholars come from many different nations, each with their own specific sets of laws, ceremonies and value systems that have been developed over generations. With this in mind, it is important to note that there is not just one overarching "Indigenous framework" of research. Each Indigenous Nation has within its cultures a mode in which they have carried out research throughout their histories, and how Indigenous scholars today are tapping into their respective modes of methodological research (Kovach, 2010). These values, principles and ways of knowing are embedded within distinct cultural foundations which reach back thousands of years. Thus the work being conducted here cannot be pigeon-holed into merely a broad "Indigenous" term. This work must be and is rooted in a way of seeing and being within a Haudenosaunee and Kahnawà:ke context. That is the basis of this work.

By embarking on this work, we honor those who came before us: Indigenous scholars who have been mentors themselves for the new generation of Indigenous Peoples entering into this forum. As Cree scholar Shawn Wilson (2008) stated, "we are beginning to articulate our own research paradigms and to demand that research conducted in our communities follows our codes of conduct and honors our systems of knowledge and worldviews" (p. 8). These scholars were able to break the path, and make it so that those who followed would have a clearer way forward in not only conducting research, but creating change for their peoples to reverse the impacts of colonization (Smith, 2012; Absolon, 2011; McGregor et al., 2018). The injection of storywork, metaphor, and the epistemological ways of knowing of Indigenous Peoples has made it so Voiceability is key in redefining research from an Indigenous context (Archibald, 2019; Smith et al., 2018; Thompson, 2017). These are important to remember when moving forward, as it was

those very voices and worldviews that had remained silent for many years in the academic world. In the process of revitalizing languages, we also revitalize our unique ways of knowing, and bring forth that ancient knowledge to be carried forward for those next seven generations. The metaphoric and symbolic ways in which Indigenous languages communicate ideas has been a key in bringing forth the epistemologies and ways of understanding this world (Mohawk, 2005; Thompson, 2018; Kroskrity, 2009; Kovach, 2009). In drawing upon this material, it allows for a research project to stay rooted in an Indigenous paradigm, and allows for further analysis of the work from an Indigenous context

### **Language Revitalization: The Mentors and the Apprentices**

The HMALLDP Handbook, which makes up the body of research presented here, acts as the overall structure of the house. This project has looked to provide another shelter for the language to survive and thrive within, and to intertwine various skillsets and knowledge bases brought forth in order to allow for the fire within to burn ever brighter. The MAP already has shown that its current structure allows for the language to be brought into many natural domains of speaking (Hinton, 2001; Jenni et al., 2017). The research conducted here has created and built a new structure which allows for both the Mentors and Apprentices to enter, knowing that it requires everyday language to function, where it also relies more specifically on leadership skills, community building, project coordination, conflict resolution, amongst many other required skills for which the language will be at the heart of the house (Antone & Hill, 2010).

Many Indigenous researchers and scholars have shared how having mentors in their own lives has aided in grounding them in their own epistemology, and allowed them to become leaders in their own right (Absolon, 2011; Wilson, 2008; Rosborough, 2012). Having mentors

guide us is a critical component to the development of leadership within Indigenous Nations. Intertwining the language in this process brings that deeper understanding and responsibility to carry on a legacy that had nearly been erased. To be able to think, speak and engage within the ancient forms of communication are critical components to not only decolonizing, but regaining the true meanings behind the tenets held within the Kaianere'kó:wa (Great Law of Peace). The strengthening of both language and leadership are key areas toward Nation and community building for the present and future generations. It is with this in mind, that through this project, those working at revitalizing their languages, in conjunction with Indigenous leaders and Cultural Knowledge Keepers, are able to collaborate to build the means through which they can mentor the next generation of those who will carry the work forward to reinforce and strengthen the cultural and political needs of communities and Nations.

Oral tradition tells us that when addressing the first gathering of the Haudenosaunee Grand Council generations ago, the Peacemaker who brought them together stated “in all your acts, think not forever of yourselves. For every decision you make, think of the coming generations, whose faces are coming up from beneath the earth”.

We now think of those future generations as we engage in this work and process to strengthen our language, leaders, communities and nations.

### **Building the Structure**

In order to begin building the overall structure of a Haudenosaunee Mentor-Apprentice Language and Leadership Development Program (HMALLDP), I chose to begin with creating a handbook that would help to shape the overall program. The reason for starting with the handbook is that it acts as a key resource for those who would take part in such a program.

Secondly having such a resource readily available allows for Mentors, Apprentices and those interested in the program itself to gain a better understanding of how it is structured overall.

Both the First Peoples' Cultural Council (FPCC) and Tlingit handbooks (Daniels et al., 2012; James et al., 2017) provided key reference points to develop a handbook in the creation of a HMALLDP. The FPCC Handbook was created to assist Mentors and Apprentices in MAP that was being offered to Indigenous Peoples in B.C. The structure of the handbook was meant to meet the needs of Indigenous Peoples and languages from across various Indigenous language families. The Tlingit Handbook was created to meet the needs of revitalizing the Tlingit language, which at the time of being published, had only two fluent speakers under the age of sixty, making it a critically endangered language. The two handbooks provided the overall framework required to carry out the day-to-day workings of the MAP. The similarities shared between these are seen throughout both documents in regards to the overall expectations of Mentors and Apprentices participating in the programs, as well as assisting those involved to have a good understanding of how the program is laid out. I began to create the design of the HMALLDP handbook I was developing by using these documents, while adapting them to fit within the context of leadership development. The design of the program proposed here is similar in many ways around the language learning portion to those of earlier handbooks. Both handbooks had their similarities while also being designed for their own specific target languages, Nations, and peoples that they were being delivered to. The creators of both documents gave acknowledgements to Leanne Hinton and her team, as well as the Indigenous Peoples of California where the program was first born. Both of these handbooks were inspired by the work done by Hinton and her team, and looked to implement it within their own regions (Daniels et al., 2012; James et al., 2017; Hinton et al., 2018).

The FPCC Handbook was the first primary source of information in beginning to adapt and create a handbook that would incorporate the MAP process and Haudenosaunee leadership development. After reviewing the FPCC Handbook thoroughly, comparisons were made to the Tlingit Handbook and I could see that both shared very similar frameworks in the overall structure of the handbooks. It was for this reason that I felt drawing upon these two handbooks would be appropriate. Much of the overall makeup of the HMALLDP Handbook bares resemblance to both the Tlingit and FPCC models. It was in the areas of leadership development that further research and incorporation into the overall organization and arrangement of the HMALLDP model were required.

From the outset, reading through the introduction of the FPCC Handbook, I began to question even more deeply whether it would be possible to achieve the adaptation I was looking to create in a productive way, and whether or not Apprentices involved in the HMALLDP process would be burdened by adding leadership development to their overall learning. The question of time committed within a week by Mentors and Apprentices had to be asked, considering how this time management would take the added “lessons” of leadership into account. In both earlier handbooks, it is suggested that a minimum of 10-15 hours a week (or 40 hours a month) are spent between Mentor and Apprentice (Daniels et al., 2012, p. 3; James et al., 2017, p. 9). Thus in building the HMALLDP, consideration needed to take into account which lessons and teachings Mentors would be able to provide during their time together with their Apprentice. It was clear from the onset that the program called for Mentors to be fluent first language speakers. I knew immediately that we have many within our community of Kahnawà:ke who did not have the language, but who are very knowledgeable in the history, cultural and political processes of our people.

Additionally, the consideration around finding Mentors who would be capable of both passing on the language and developing leaders was another important factor. As was mentioned, in the Kahnawà:ke context, there was a whole generation between the ages of 45-70 who had not had Kanien'kéha as the primary language spoken in their homes, nor did they have it offered in school. However, this was the generation that helped to strengthen the longhouse, and who also pushed to take control of the education system within the community. Their knowledge, skills and teachings cannot be overlooked, and their mentoring alongside the first language speakers would ensure that the Apprentices received a richer learning experience overall.

With this in mind an adaptation to the process was considered to be a possible solution. Specifically, I propose here to allow for an Apprentice to be paired with two Mentors, one who would be a first language (or highly proficient) speaker, and one who would be a leadership mentor. The first would fill the normal role that Mentors have had in the MAP model. It would be made clear though that the language mentors would be working with Apprentices whose proficiency levels were on the intermediate-high to advanced categories in accordance to the ACTFL proficiency guidelines. Apprentices would receive an oral proficiency test in order to determine roughly where their proficiency levels are on the scale. This too would require trained individuals who are able to conduct the process in the target language, with this particular project aimed at Kanien'kéha. Fortunately, the community of Kahnawà:ke has several trained individuals, with others who are presently undergoing training in the oral proficiency assessment process. The adapted means of conducting the ACTFL Oral Proficiency Interview (OPI) assessment, as well as ACTFL proficiency guidelines have been used in Kahnawà:ke for over 10 years (Stacey, 2016, p. 36). This is all to be taken into consideration when bringing on Language Mentors who will be working with their Apprentices, since the Language Mentors will be aware

that they are working together with Apprentices' whose proficiency levels are already fairly good or highly proficient.

For the Leadership Mentor, similar considerations would have to be taken into account around the knowledge and cultural proficiency that Apprentices are bringing to the program. Ideally, if a Mentor has both language and leadership (cultural, historic, political knowledge), this will assist in not having to have two separate mentors to one Apprentice. For the case of Kahnawà:ke, many who have deep rooted traditional knowledge, but were not fortunate in being raised in the language, are viewed as key knowledge keepers in carrying on traditional teachings and values. With this in mind, it is important to incorporate their experience and skillsets into the overall program to continue to build that sense of community, and to honor their knowledge. Together both Mentors will work with their Apprentice to raise not only language proficiency, but traditional and leadership development knowledge as well.

It is with this in mind that consideration around training and guidance for Mentors also needs to be taken. Within Australia, the Indigenous Peoples who ran their own MAP model stated that merely providing books and written resources did not meet the needs of Mentors to fully meet their own potential to pass on the language (Owalsky, 2013, p. 59). The FPCC Handbook indicated that Mentors do not have to be trained teachers (Daniels et al., 2012, p. 5). Taking both of these points into consideration, it is important for this proposed HMALLDP to have Mentors who are skilled and properly trained in language speaking, teaching, and leadership development. It is envisioned that, to begin the pilot project, a gathering of Mentors prior to the start of the program may suffice to engage in discussions focusing on sharing of knowledge and providing information relevant to the mentoring process they will be undertaking. More time and research will be required to fully flesh out this aspect of the overall program.

Further supports and structures that require additional time, research and development that will support the overall framework of the HMALLDP is the Apprentice Leadership Gatherings. These gatherings will act as an additional means in which Apprentices come together to focus their learning on various aspects of leadership development ranging from decolonization, and food sovereignty. With these gatherings will also come the means in which Apprentices will be assessed in their language proficiency and leadership skills they are obtaining throughout the program. These two areas are covered further in the following chapter.

It was important when creating the leadership development portion to look at resources and knowledge that are Indigenous and non-Indigenous. Both hold their own levels and views of knowledge and teaching. It is up to us as Indigenous Peoples and researchers to determine what is a healthy fit for our communities and families. In terms of leadership development from a Haudenosaunee context, the information drawn upon came from various sources. Some of the Haudenosaunee intellectuals who have spoken and written about leadership were primary sources of information. The insights and teachings of both female and male knowledge keepers have been a critical component in building the structure of the program. The core knowledge shared by Haudenosaunee leadership, both broadly and privately, has drawn from teachings passed down through the generations, grounding those on this journey in the Haudenosaunee epistemology (Cornelius, 1999; Mohawk, 2005; Hill, 2010; Antone, 2013;). Inspiration for this project was also drawn from the Pacific Hawaiian Islands, where visionary Wayfinder Nainoa Thompson (2016) shared his own motivation for reviving the ancient customs of his people:

Every journey begins with a dream, a vision that can unite others. When people come together around a set of shared values, they can achieve extraordinary things.... We rely on

our teachers and leaders to guide us through times of crisis, to inspire hope, and to point us toward new horizons. (p. 9)

This sentiment is what has similarly driven the Haudenosaunee people to continue forward with the work of not only keeping our way of life alive, but with it the language and epistemological worldview that has been carried forth for generations.

## **Chapter 4. Né: Nahò:ten Ó:nen'k tsi Entsonkwaió'ten - That Which Has Yet to Be Done**

### **Further Research**

The HMALLDP will serve as a component to a pilot project to be carried out beyond the creation of a handbook. This would be the case for first carrying out a pilot project within Kahnawà:ke in order to provide feedback from both Mentors and Apprentices who will be participating in the program. This feedback will be crucial as it will be able to relay what strengths and weaknesses may arise from the delivery of the HMALLDP when bringing it to other Haudenosaunee communities and Nations.

Without a doubt, there will be successes and challenges that will arise from the adaptation and modification of the overall program. As was stated in the Australian MAP example, “starting up a project solely on written instruction....may not be sufficient in all scenarios” (Olawsky, 2013, p. 59). This is an important point to be reminded of when attempting to start a new project: that even the most well-conceived plans may falter and not always follow through as planned. There will be challenges and gaps that will need addressing, but it is important to remember to always meet them head on and make the necessary changes and adjustments if need be (Catmull, 2014, p. 319).

### **Mentor Apprentice Dynamic**

Within this framework, close attention will have to be given to the dynamic of the two Mentors to one Apprentice model. How the Mentors and Apprentice work collaboratively, and schedule their time together will be a focused area of feedback by those involved in the process. This is because at its heart, the program relies on the relationship between the Mentor and

Apprentices being positive and constructive. Ensuring that a good rapport is developed between the Apprentice and their Mentors should help in reaching the goals that they set for themselves, and also building the support base needed to complete the rigorous learning (Jenni et al., 2018).

### **Apprentice Leadership Gatherings**

It was noted in both the Australian and B.C. MAP models that having a gathering place where Apprentices could come together more would have benefitted them in their learning (Olawsky, 2013; McIvor et al., 2018). The communal need to bring language to life through interaction with peers is a necessary part of the learning. It also brings the language into the natural domain of other learners, and helps Apprentices see that they are not carrying the weight of responsibility on their shoulders alone.

The above points serve as another opportunity for further development and research on the creation and impacts of Apprentice Leadership Gatherings. Throughout the course of the Mentor-Apprentice process, it is necessary that the Apprentices themselves be given additional ways of strengthening their knowledge of the Haudenosaunee history and worldview in order for them to gain a deeper understanding of various areas around Haudenosaunee societal functions, and ways in which they themselves can both participate and contribute to overall wellbeing of our society (Antone, Miller & Myers, 1986). The gatherings therefore serve as a method to raise awareness and knowledge of cultural teachings, understandings, and historic undertakings by the Haudenosaunee. The gatherings can also empower the Apprentices to initiate movement and change themselves. The foundational pieces of each module (to be discussed further in this work) will be grounded in the cultural understandings, while the design of the gatherings will serve as practical ways in which Apprentices can utilize what they have learned, and apply them in

pragmatic and constructive ways. It is important for them to role-model for each other, as their own Mentors will role-model for them as well. Each gathering module will be designed around a particular subject that the Haudenosaunee face collectively. Each module will allow for Apprentices to learn about and engage with a variety of topics and issues that will help them hone their leadership skills. There is also a great body of work now available to draw on from around the world as to how to revitalize languages. This work will also be provided to Apprentices in order for them to see what other peoples are doing to revitalize languages around the world. Additionally, Apprentices will study and learn about the strides made within our own community of Kahnawà:ke. This will act as a focused point to help them begin to envision how they will become leaders in community movement. As Kahterón:ni Stacey (2018) states within the Kahnawà:ke language plan, “We are at a critical point, as our first language speakers become less available” (p. 4). This is a critical point that should always serve as reminder in our thinking because it is a reality all of our nations will face in the next ten to fifteen years. The need to raise first language speakers is on our shoulders now, and the Apprentices will be given some tools to help in their own efforts to help revitalize the language. This will be in addition to the work they are already undertaking with the Mentor-Apprentice portion of the program which is language driven.

Further additional research and work on creating complete modules for Apprentices to participate in will be required. Breaking down each module’s focus and pulling together the resource material, as well as drawing together the knowledge keepers who would be best suited to deliver the required teachings and training to the Apprentices will build upon the creation of the Handbook and will take additional time to fully plan out.

## **Funding**

Funding for such a project will be a factor to the overall success of the program. Various bodies of research around the MAP model have discussed the amount of time Apprentices needed to be dedicated to the process in order for it to be successful (McIvor et al., 2018, Olawsky, 2013, Hinton et al., 2018). This time commitment brought on challenges. Feedback given by just about all the programs researched noted that the additional time committed to the MAP process and the need to take into consideration the Apprentices' personal lives became very taxing (McIvor et al., 2018, p. 11). Having to juggle jobs, families, and other obligations factored into the ability to remain fully focused throughout the program. It was noted that even the funding and time committed to a program that provided 300 hours of learning for Apprentices was still not enough to raise the proficiency of speakers (McIvor et al., 2018, p. 18). Additionally, for a program including leadership development, monies will be required to be allocated for resources to provide Mentor-Apprentice teams, as well as for the Apprentice Leadership Gatherings. Our Mentors' time is a treasured gift, and providing them with the monetary means to be able to take care of themselves, and to be able to be fully focused on revitalizing the language, has to be valued, cherished and well mapped out in the overall plan and execution of the proposed HMALLDP.

## **Assessment Tools**

The development of assessment tools for both Mentors and Apprentices to use during their time together will be another area that will require further research and time. Options are available to build from which have been utilized by different Mentor-Apprentice Programs. Within the Tlingit handbook, appendices are provided in which various methods of assessment

are available (James et al., 2017). These assessment methods are built around an initial oral assessment interview, the Total Physical Response (TPR) method (requiring Apprentices to respond physically to commands given in the language by those doing assessment. Commands can range from simple language such as ‘stand up’ and ‘sit down’, to more advanced language to giving a learner commands to carry out different activities), and storytelling. Another assessment resource was developed by Dr. Onowa McIvor and Dr. Peter Jacobs (2016) for adult second-language learners, and more particularly those who are in a formal Mentor-Apprentice Program. This assessment allows for learners to adapt it to their own particular languages, set and define personal goals, as well as self-assess using a graph that McIvor and Jacobs (2016) developed. Though both sets of assessment tools are excellent, they do only target speakers who are at a beginner to intermediate level of proficiency. For this particular program, the aim is to help raise the proficiency of Intermediate-mid to Advanced-mid speakers. Thus, providing assessments appropriate for higher proficiency level speakers will also be a required resource in order to have full effectiveness for the HMALLDP.

## **Summary**

The four areas mentioned above that require additional research and focus will help to create the complete vision of the creation of a HMALLDP. The handbook was but the first area on which this body of research would focus, in order to create the skeletal structure of the envisioned program. As with any new program, more questions and issues will doubtless arise as it takes shape and is fully implemented.

The overall aim of this program is to not only deliver a learning experience which will raise the proficiency levels of those involved, but to engage participants in a way that will allow them

to take on leadership roles in order to give back to their communities and Nations. Careful focus and analysis of the program as it rolls out will have to be made to ensure that these goals are met.

## Chapter 5. Tsi Iehiotéson - Conclusion

### **“Think not forever of yourselves”**

The instructions recited at the first gathering of the Grand Council of the Haudenosaunee many generations ago were based on methods as to how they would arrive at decisions. Collective thinking and action took into consideration the overall welfare of the families within the metaphoric longhouse, all of the natural world, and for the next seven generations. How would today’s decisions affect those whose faces were yet to come? As we do our best to look seven generations into the future, we must first look at the realities of the here and now. This was to be in the minds of the leaders and people at all times (Hewitt, 1892; Gibson, 1992; Mohawk, 2005). It is with this sentiment in mind that this project has focused on the development of a handbook, which will help to begin the overall development and implementation of a Haudenosaunee Mentor-Apprentice Language and Leadership Development Program. The actions we take today will hopefully ripple into the future, making for a stronger foundation for those faces who are still coming up from beneath the earth. It is to be noted once again that this program is not meant to be a primary training ground for those who will fill official roles within the Haudenosaunee society. Rather, it will provide a pathway or tool for raising up community leaders who will have the language and knowledge necessary to assist those who are in official leadership roles, thus supporting and assisting at the ground level for the overall wellbeing of the collective.

The program is meant to serve as tool for Apprentices to see what is out there, and decide where they can see their own gifts being applied in order to participate in rebuilding a healthy, functioning society and community that will benefit their families, clans, communities and nation.

**“Né: tsi nihá:ti à:se tehatikonhsatóntie” – “For those whose faces are yet to come”**

The proposed HMALLDP program will address one of the questions that Stacey (2016, 2018) asked in her Master’s Thesis, which was followed up in the Kahnawà:ke community language plan: How can the proficiency levels and skillsets of those adult second-language learners be raised to an even higher level? (p. 39; p. 37). This developing project looks to fill that void within our own community, and provide a framework for Haudenosaunee communities and other Indigenous Nations who wish to address this need within their own respective lands. The handbook developed here is the starting point to continue building the overall structure of a program that will meet the needs of highly proficient adult second-language learners. I say starting point, because the dream is that those adults will raise the next generation of first language speakers. When this happens, it will begin to restructure the program even further – when learners are no longer looking to raise their proficiency levels, but are engaging in the material and lived experiences primarily as Kanien’kéha first language speakers.

As the program develops, adjustments and changes will be made throughout the process to begin to shape the program in a way that will benefit the overall wellbeing of all those involved. The skeletal structure has now been formed with the development of the HMALLDP Handbook. Moving forward, the next steps are to shape and build the program, looking to the various areas that require further research and development such as funding, assessment, building the Apprentice Gathering modules, as well as gathering feedback on the two Mentors per Apprentice model.

By bringing the generations together, it will further support the learners of today to become the leaders of tomorrow. The Elders that we have with us are treasures, and have vast amounts of knowledge which we must learn and pass on to the next generations. It is an important time to do

this, and for the supports to be provided in order to allow for our people to carry this work forward. The language of our people holds ancient knowledge that has been developed for centuries. It is integral with all the changes happening in the world today that knowledge is passed on to those faces to come. By continuously adapting, it will allow for an organic process of growth that will be flexible and adaptable to support the lived experiences and learning environments for future Haudenosaunee Mentors and Apprentices.

**“Tho káti niióhton ne onkwa’nikón:ra” - “Let it be that way in our minds”**

I have done my best to begin to pull together the voices of my own mentors, families and people in a way that will help build a better future for our coming generations. I am forever grateful for my upbringing, for my experiences, and for those who I’ve worked alongside in this journey. Those who have carried these responsibilities on their shoulders have to be thanked and acknowledged, because they did so in the face of such adversity. Collectively though, they kept those embers burning for all of us. They stoked the fires of change within our world so that we now have the ability to dream and plan these types of projects.

I look too now to the coming generation, and it is to them I now speak directly. As it was told to us, think not forever of yourselves, but of the coming generations. How will you be that change that is required to ensure that our ways of life not only continue, but are strengthened for all those who are yet to arrive here? The responsibilities that we carry together now, the sacrifices that we all make today, have to be for the benefit for our families and the natural world around us. They have a right to come here to this Earth, our mother, and to enjoy their lives as Onkwehón:we. How will you help make that happen?

Thók Nikawèn:nake

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**Haudenosaunee Mentor-Apprentice Language and Leadership  
Development Program**

**HANDBOOK**

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## 1. Watkwanonhwerá:ton

When the Great Law of Peace was finalized by the Haudenosaunee Confederacy, it was mandated at that time that “all would be like pine trees standing in the forest together, of equal height and measure. No one would be above the other”. It was with this statement that a truly democratic means of governance and interrelating between each other was formed. It did not matter what position you held within the Haudenosaunee world, you were not seen as above or below anyone. This is a sentiment that needs to be consciously addressed in the development of leaders and citizens today; this principle is at the core of the Leadership Development Program for the Haudenosaunee Peoples.

In doing this, the Haudenosaunee will be reclaiming and reconstituting a way of life that critically engages the impacts of colonization. Though the foundational structure of the Haudenosaunee society has remained, there have been cracks that formed due to the damages of sustained colonization. Traditionally, leadership was developed as a conscious process. When one leader passed, another was ready to take their place instantly. Since the invasion that was incurred from the Western World, that process diminished in some cases, leaving leadership voids amongst many families, communities and Nations.

The Haudenosaunee Mentor-Apprentice Leadership Development program was developed and created in the hopes of responding to two factors within the Haudenosaunee society today: the enhancement of our citizen’s language proficiency and the development of leadership capabilities.

Language renewal, cultural revitalization, and connection to land, are all inextricably interlinked as one and the same. This clarification of ideological understanding surrounding the language must be at the root of the work being done to reinvigorate our languages. It is with this in mind that language revitalists, in conjunction with Indigenous leaders and Cultural Knowledge Keepers, have stepped forth to further develop the means of training adults to not only advance their language learning, but to reinforce the cultural and political needs of our communities and Nations.

The Mentor-Apprentice model has been shown throughout Onkwehón:we communities to be a proven method of language acquisition, for raising the proficiency levels of second language learners. This model, when analyzed further, has been shown to be a means by which the Haudenosaunee people traditionally trained younger individuals to take on responsibilities, both for the family and Nation.

The HMALLDP model will allow for participants to be mentored by learned adults who have both higher levels of language proficiency, as well as knowledge necessary to instill a deeper understanding of the Haudenosaunee worldview.

For the Haudenosaunee Confederacy, leadership takes on many forms. The program itself is not meant to develop Rotiianéhson, Iotiianéhson, and Kaié:ri Niiorí:wake Ronaterihonte (refer to Appendix A). Rather it is to instill within apprentices a means to both learn their language, and to encourage their own leadership capabilities in which they can assist their families, community,

and Nation. This will mean, when necessary, it will allow for assisting those who hold leadership positions within the Confederacy.

Families have in mind leaders who will be put into official positions, and though it is important that these individuals gain the necessary skills and knowledge to take the role on, it is also recognized that the work required to maintain our society does not fall solely on their shoulders. In order to have strong leaders, they need strong families and communities supporting and holding them up. Amongst our people, we have had many leaders step forth who did not hold any official title of Chief or Clan mother, but were looked at as leaders of our people: those who engaged our communities and nations, and who worked closely with our traditional leadership for the overall welfare of our people.

As we begin to consider the need for this, at the heart of such an initiative would be the language. A modern requirement for traditional leadership is the ability to communicate in and understand the language. This of course is an addition to older traditional requirements, but does show that our people recognized the impacts of colonization, and our need to consciously keep our languages alive. Traditionally speaking, our people had their Indigenous languages as their first languages, and then expanded on their linguistic diversity to learn a number of other languages, including the other Haudenosaunee languages, as well as the language of the colonial settlers. Today, our language is looked upon as an asset to continue to conduct ancient ceremonies, protocols, and councils.

With the various forms of colonization that the people experienced, the language was deeply impacted, and the ability to carry forth these ancient customs was hindered. Today, there has been a conscious effort on the part of the people to ensure that those who are put into positions of leadership have the language, whether starting from scratch or strengthening an individual's language proficiency.

The HMALLDP initiative will engage those involved to be active participants in local, National, and Confederacy wide forms of government. Working closely with the traditional leadership (Rotiianéhson, Iotiiianéhson), participants will find where their own personal strengths fit to help in community engagement and other areas of need, for the continuation of our ancient form of government. By examining contemporary issues facing our people, participants will critically engage themselves and each other as a means to tackle a wide array of issues.

The handbook you hold is meant to act as a tool as you utilize the Mentor-Apprentice method. Provided within are different tools, resources, and exercises to help both the Mentor and Apprentice. Use the handbook as best as you can to assist in your mentoring and apprenticing journey. As you carry forward in this journey, you are not only strengthening your own gifts, but also the gifts that will be passed to our future generations.

*The handbook has been adapted utilizing both the B.C. Master-Apprentice Language Program Handbook and the Tlingit Language Mentor-Apprentice Handbook.*

## 2. History of the Mentor-Apprentice Program

The original model for the program began as the Master-Apprentice Program. Founded in California by Karuk speaker Julian Lang, he worked alongside a team led by Leanne Hinton to create the original model. The program was designed to pair a fluent first language speaker with a second language learner. When Master and Apprentice were together, they would ensure that immersion of the target language was constant.

Over time, many Indigenous communities have begun using the term **Mentor-Apprentice** rather than **Master-Apprentice**. This was to fit a more Indigenous centered approach as many first language speakers did not like referring to themselves as Masters.

### What is the Haudenosaunee Mentor-Apprentice Leadership Program?

- The Mentor-Apprentice Program is a method of learning a language where a fluent speaker of the language (mentor) teaches a language learner (an apprentice) through language immersion.
- Additionally, apprentices will also be paired with a Leadership Mentor to learn various qualities and skills associated with being a 'leader'. It is to be noted that leadership can mean many things. In this context, it is to help support the Apprentice to become a leader in their own right, who will assist in the revitalization of the language, culture, and ways of life of the Haudenosaunee.
- The goal will be to help the Apprentice raise their fluency levels in the language, while simultaneously allowing for them to give back to their families, communities or Nation.
- Those who wish to participate as Apprentices in this program will need to have proficiency levels of Intermediate-mid to Advanced-low (*this is based off of the ACTFL proficiency guidelines*).
- The Mentor(s) and Apprentice will spend 10-15 hours together each week. While together, they will ensure that they are both immersed in the language, and deepening their learning around Haudenosaunee history, culture, protocols, etc. While immersed in the language, Mentors and Apprentices are also encouraged to carry on in everyday activities, in order to allow the learning to be as natural and laid back as possible.
- The method harkens back to the means in which our people were trained historically and traditionally, allowing for the older Mentors to take on Apprentices to ensure that they are given the teachings necessary to strengthen their natural gifts. The addition of immersed language learning is a recent concept employed to revitalize our languages which have been heavily impacted by colonization.

- The program itself will follow a schedule made up of both a Mentor-Apprentice type format, as well as periodic leadership development sessions. The Mentor-Apprentice approach will allow for participants to learn directly from Knowledge Keepers in the communities, and further root themselves in knowing the history, cultural and political worldview of the Haudenosaunee.
- The Mentor-Apprentice Leadership Program will help to revitalize both the language and culture for all those involved. It will help the decolonizing process which has been underway for some time within Indigenous communities, allowing for Mentors and Apprentices to help heal the wounds of colonization, and to pass on the teachings they'll have gained throughout the process.
- There are leaders amongst us within our families, communities and Nations. They carry with them their own special gifts that they brought here to this world. Allowing for them to hone those gifts by interacting and working collaboratively within their own communities, and with others across our Confederacy, will help in creating the conditions necessary to not only revitalize all of our languages, but the strength of our people as well.

*“There is a spiritual intelligence existing throughout the Confederacy passed from generation to generation, remaining a constant reminder of our cultural purpose as Haudenosaunee within the world community” – Robert Antone, Oneida Nation*

### 3. Getting Started

#### Prerequisites for Apprentice Involvement:

- Apprentices will undergo an Oral Proficiency Assessment (OPI) in order to determine their proficiency levels. This assessment is not to be viewed as a “pass/fail” assessment, and should be as relaxed and comfortable as possible.
- The program is aimed at speakers who are at intermediate-mid to advanced-mid levels of proficiency.
- Cultural and traditional knowledge will also be taken into account for potential Apprentices. The OPI assessment will also have general questions around cultural teachings.
- It is important for Apprentices to have general knowledge in:
  - Creation Story
  - Ceremonies
  - Kaianere’kó:wa
  - History of Haudenosaunee

#### Choosing the Mentor(s) and Apprentice

It is important to note that not all language speakers have a deep knowledge of the history, culture, protocols, etc. of the Haudenosaunee and that not all knowledge keepers have the language. For this reason, **2 Mentors** will be assigned to an Apprentice to ensure that they receive teachings both in the language and in leadership development. They will be identified as the Language Mentor and the Leadership Mentor (it must also be noted that these titles are merely for clarity when covering the sessions with Mentors. Language and leadership development are both interconnected, so the Mentors will be covering a broad spectrum of teachings throughout the process).

Each Apprentice will undergo an entry level assessment. This will be done by undergoing an oral proficiency exam which will determine at what level the Apprentice will be entering the program. The test will also gauge general questions around Haudenosaunee cultural, historic and political knowledge. There is no pass/fail in this process, it is merely a space to gather information that will be shared with both the Apprentice and Mentors. This information will assist in helping both the Apprentice and Mentors develop learning goals around language

#### A Language Mentor Should Be

- A fluent speaker of the language. Usually the Mentor spoke the language as a child and it is their mother tongue. The Mentor does **NOT** have to be a language teacher.

- Knowledgeable in the history, culture, political process, and protocols in Haudenosaunee society.
- Have an understanding of the language learning process. Working with their Apprentices to raise their proficiency levels will require patience and creative means of engaging in the language.
- Willing to spend a minimum of 10 hours a week with their Apprentice, **speaking only the language.**
- Willing to overcome any fears, inhibitions or negative feelings about speaking and sharing the language.
- Patient and have an understanding of the learning process which will help their Apprentice learn and retain the information provided. It is not enough to just share the teachings, but to ensure that the Apprentice is being thoughtfully engaged with them
- Open to learning and using different techniques to pass on the language to the Apprentice.
- Willing to share knowledge on history, culture, protocols, and leadership skills where possible.

### **A Leadership Mentor Should Be**

- Knowledgeable in various areas of the history, culture, protocols, and political process of the Haudenosaunee Confederacy.
- Willing to not only share this knowledge, but to engage their Apprentice to critically think about the teachings/issues provided, and how to utilize and enact them today.
- Patient and have an understanding of the learning process which will help their Apprentice learn and retain the information provided. It is not enough to just share the teachings, but to ensure that the Apprentice is being thoughtfully engaged with them.
- Willing to spend a minimum of 5 hours a week with their Apprentice, sharing, engaging, and critically thinking about the teachings/issues being provided.
- Willing to overcome any fears, inhibitions and negative feelings about the history, culture, and political process of the Haudenosaunee.
- Open to learning and using different techniques to pass on the knowledge to their Apprentice.
- Engaging with their Apprentice to strengthen their abilities in critically thinking, receiving constructive feedback, setting goals, planning, etc.

- Willing to learn the language and to use it where possible.

### **An Apprentice Should Be**

- An intermediate level mid-advance speaker, and knowledgeable in our culture, ceremonies, and political process.
- Patient and have an understanding of the language learning process.
- Willing to spend a minimum of 15 hours with the Mentor(s) speaking only in the language, as well as deepening their knowledge around our history and culture.
- Deeply committed to learning and using the language.
- Engaging in their learning beyond the time with their Mentor(s). This will include going over recordings of their time with their Mentor(s). Reading through the required readings. Attending teaching sessions meant to strengthen the Apprentices' leadership capabilities, and utilizing the teachings to be involved and initiate change within their families and community.
- Committed to making the most of the time spent with the Mentor(s).
- Willing to take responsibility for their own learning when not with their Mentor(s). Reading, studying, speaking with other learners, etc.
- Responsible for guiding the language learning process by choosing what they want to learn.
- Willing to take risks to raise their proficiency levels, ensuring that plateauing in the language does not occur.
- Willing to engage with the Apprentices who are also in the program to collaborate on how to make positive changes in their community.
- Interested in and committed to passing on what they learn to others.

### **Roles and Responsibilities**

#### **Language Mentors**

- It is the responsibility of the Language Mentor to speak only in the language to their Apprentice. In doing so, they will be assisting in raising the proficiency levels of the learners. They must do this by bringing the language into various natural settings and domains, especially in places where the Apprentice is not use to using or hearing the language be spoken.

- It is important that the Language Mentor model for the Apprentice how the language is to be spoken.
- A level of strictness with the Apprentice will be necessary as those learners involved are looking to raise their proficiency levels. Ensuring that the language is spoken properly, and with greater fluidity will require the Language Mentor to provide feedback and encouragement throughout the process.
- It is important to be a good mentor by taking into account the learners abilities, and by bringing facets of the culture, history and teachings into the process wherever possible.

### **Leadership Mentor**

- The Leadership Mentor carries the responsibility to not only pass on relevant teachings and information around being a leader, but to also provide their Apprentice with opportunities to practice and enact those skills where possible (see leadership appendices).
- The values and principles of the Haudenosaunee are what are at the core of the program. These teachings should be role modeled by the Leadership Mentor.
- Being a Mentor will mean giving the Apprentice the additional encouragement and feedback necessary for the learner's growth.
- Be present where possible outside of the learning sessions where the Apprentice may have the opportunity to use the skills that they've learned (community events, ceremonies, speaking engagements, etc.).

### **Apprentice**

- It is the Apprentice's responsibility to be using the language during and outside of the sessions with their Mentor(s). They must be mindful of the schedule of their Mentor(s) and be punctual when a time is set with them. They have the responsibility of bringing their language to a higher level by staying in the language, asking questions, and bringing an enthusiasm to the sessions that ensures that the learning is enjoyable and energetic. Apprentices should be open to constructive feedback, teasing, and criticism.
- Apprentices need to keep in mind that the language abilities of their Leadership Mentor(s) may not be as high as their own. They should never use the language in a negative way toward their Mentor(s), or anybody else whose language proficiency does not meet their own. They need to encourage and teach to help empower those around them, including their own Mentor(s).

- The Apprentice understands that they are embarking on this journey to not only raise up their own proficiency levels, but to also empower and create a positive environment within their communities. They may have to get out of their own comfort zones (i.e. public speaking, teaching, creating projects/programs they will help lead). The leadership skills gained are to ensure that Apprentices have the tools required to help make positive changes.

### **Program Coordinator**

- The program coordinator will be responsible to ensure that supports are provided to Mentors and Apprentices. This includes being a neutral point person to receive feedback from both Mentors and Apprentices on how the process and relationship is going. They will also provide material where required to Mentors and Apprentices (both for the language and leadership development sessions).
- The coordinator will also have the responsibility to organize Apprentice evaluation sessions. They will compile the information given by evaluators, and will provide the information back to the Apprentice and their mentors.
- The coordinator will also be responsible for organizing the Apprentice Leadership Gatherings (see below). They will gather resources and material, bring in facilitators and teachers, and will organize the overall schedules for the weekend gatherings.

### **Evaluators**

- Apprentices will be evaluated once a month by a panel of 3 evaluators. Two of the panel will be language evaluators. Their role will be to assess the proficiency of an Apprentice by asking targeted questions, and soliciting responses (see appendices). A third evaluator will be present who will assess the Apprentice's responses and demeanor to a set number of questions pertaining to cultural, historic, or current events/issues (see appendices).





**Sample #3 – WEEKENDS ONLY**

	Sun	Mon	Tues	Wed	Thurs	Fri	Sat	Total Hrs
Week 1		7-10PM	7-9PM (leadership)	7-10PM	7-10PM		8-10AM (both mentors)	<b>15</b>
Week 2		7-10PM	7-10PM	7-9PM (leadership)	7-10PM		8-10AM (both mentors)	<b>15</b>
Week 3		7-10PM	7-10PM	7-10PM	7-9PM (leadership)		8-10AM (both mentors)	<b>15</b>
Week 4		7-9PM (leadership)	7-10PM	7-10PM	7-10PM		8-10AM (both mentors)	<b>15</b>
<b>TOTAL</b>								<b>60</b>

Once again, it is important to set a schedule that best works for the Mentors and Apprentice. It is important to remember that the time being given to your language and leadership learning should not be a burden on your life and weekly schedule. Incorporate the learning into your everyday lives as much as possible.

## 5. Setting Goals

It is important that the Apprentice set goals for themselves in their learning. Having short-term goals to be reached helps to move toward the overall long-term goal of both raising proficiency in the language, as well as building on the skills they are looking to strengthen and refine.

- Language goals need to be determined by the Apprentice. They may look at the particular skills or themes that they are wanting to strengthen (knowledge in speechmaking, political process, hands-on skills, basic everyday language, etc.)
- The Mentors should sit with their Apprentice to go over the goals being set. This will help the Mentor in identifying and looking at how they will support their Apprentice. It will also allow the Mentor to provide feedback to their Apprentice on the goals.
- The language will interconnect with the culture as well. If the Mentor and Apprentice are studying food and cooking for instance, it is important to incorporate some teachings around food, as well as encourage focusing on traditional meals, preparation, etc.

### Language Learning Goals Samples

Before embarking on this learning process, the Apprentice needs to identify for themselves why they are part of this program, and what they hope to get out of it. This will be a base reminder for them as their journey continues.

### Personal Language Learning Goals

Having your own personal goals will be essential to your own learning and growth. Being able to identify what those goals are will allow you to focus your learning and training.

Example: I will raise my fluency level to be able to carry on conversations, and allow me to use the language in a variety of settings. I will do this by –

- being immersed in the language when I am with my Mentor
- using the language learned with my Mentor when I am with friends and family
- asking questions of the language when I do not understand
- being around language speakers to hear it being spoken in a natural setting
- keeping a journal of my learning

## **External Language Learning Goals**

The learning that the Apprentice is undertaking is not just meant for their own personal development. What they gain, will also be expected to be given back in some way. The ripple effect of strengthening the language does not end with the Apprentice. By using the language, they create a space for it to thrive, they are also becoming a leader in their own right.

Examples: I will use the language and also help create the means for it to be used by –

- Using the language at home and within the community
- Creating programs of my own that will pass the language and culture on
- Participating in the political process (communal, national, Grand Council settings)

## **Personal Leadership Development Goals**

Identifying your strengths and weaknesses is a important to personal development. It will also help to identify what areas you may want to personally commit time to in your own learning. By doing this, you will gain the confidence to embark on creating the ripple effect of change around you in a positive way.

Example: I will focus on developing skills that I need to strengthen such as: –

- Public speaking
- Leading group discussions
- Learning to work cooperatively
- Being open-minded to hearing opposing opinions
- Playing devil's advocate or engage with my Mentor when discussing issues to hone my own personal critical thinking skills and communication

## **External Leadership Development Goals**

The knowledge, skills, and experiences the Apprentices are gaining through this program are also meant to be passed on. Being a leader means taking initiative, and recognizing the gaps that need to be filled within the community or Nation's needs. Identifying their personal gifts and their interests are important so that they can effectively initiate that change.

Example: I will bring the language and leadership skills I've acquired into the community by:

- Creating a night course for youth that offers traditional teachings and activities

- Attending regular community meetings
- Learning to conduct ceremonies and passing on those teachings to others
- Traveling to other communities for events and meetings
- Developing a work plan for other interested community members, that addresses\_\_\_\_\_

Goal setting is not just for the Apprentice but the Mentor as well. It is important that they too have their own goals in mind as to what they want their Apprentice to achieve. Both should sit together to share their goals, so as to be on the same page in the Mentor-Apprentice relationship.

It is important that the Leadership Mentor take an active role in assisting their Apprentice to identify leadership development goals that can be reached. As a Leadership Mentor, the knowledge and experience that has been acquired can help to shape their Apprentice's vision and goals of what kind of leadership skills they may require.

## 6. Creating a Work Plan

Once the Mentor(s) and Apprentice have been paired, it is important that they create a work plan together. This should be the first order of business before embarking on the Mentor-Apprentice relationship. It is important that for this initial portion, the Apprentice and both Mentors sit together to work this out. It may be that schedules won't allow for all three to be together throughout the whole process, but having this opportunity at the beginning is important. It will ensure that both the language and leadership development sessions work cohesively and effectively together.

The work plan will be of your own making. Be clear and to the point of what you want to achieve during the month. Break it down week by week in order to have the steps to be taken forward.

You should consider the following questions when setting up your work plan –

- What kind of activities can we learn to do in the language? (the Mentor may have a number of skills that they can share in the language)
- What topics/teachings do you want to learn more about over the course of 50 hours?
- How can we keep the learning fun and enjoyable?
- Will the learning require any materials we don't have?

As the learning progresses, the ideas, topics and language may become more intricate and refined. To start off though, it is important to build a rapport between the Mentors and Apprentice, as well as create a comfortable space for the learning. The language and lessons you pick up throughout the process will help you to create your own means of passing on the teachings to others.

Some examples can begin with:

- Introducing yourself, and your family. Who are they? How are you related? What is the history of your family?
- Learning the intricacies and cultural teachings around kinship, within your own Nation and within the Confederacy as a whole.
- Cooking and eating meals together. Allows for trips to the grocery store. Cooking. Setting the kitchen table. Conversation during the meal. Cleaning up afterwards.
- Learning a brief history of the Haudenosaunee. This can also be built on era by era. There are many examples throughout history to draw upon concerning leadership development, community planning, seven generations thinking, etc.

- Playing games. A variety of games can be played to help break the ice and to just have some laidback language learning. Card games, board games, memory games, etc.
- Learn and recite the Ohèn:ton Karihwatéhkwen (the opening address). This may be something that starts off simple, but as the learning progresses, a goal can be to build on the ability to do a longer, more refined version.
- Learning about the traditional council process, and how it works. Language and teachings associated with it. Stories (personal, historical, cultural) can be shared as a means of learning. Vocabulary, phrases and sentences associated with this process can be learned as well.
- Discussing issues in the community, or Confederacy. Choosing a topic to discuss is a good means of helping the mind come up with creative ways to talk about the issue, as well as possible solutions. Doing so in the language will be a healthy challenge to take on to better refine one's vocabulary.

Remember to keep the learning enjoyable as well. It will be challenging and difficult to be sure. It does not always have to be so structured and focused though. Relaxed means of learning sometimes presents the best way of learning in many settings. Some unplanned time to just talk language on no particular topic, just whatever comes to mind in that moment, is a good way to break the cycle and to mix things up.

## 7. Tips for Successful Language Learning

Once the goals and schedules have been set, its time to begin the process. Having it clear on how you will both learn and teach the language is important. Ensuring that the Apprentice is engaged is just as important as the way in which the Mentor is engaging. Here are some points to keep in mind as your learning progresses.

### Communicate Just in the Language

- As an Apprentice of this program, you understand that this process is meant to raise your proficiency even further than it is. You must leave English behind when with your Language Mentor. It is important to bring the language into your everyday life as well.
- Ask your Mentor to be strict with you about speaking the language. If you don't notice that you are using English, have them remind you. It is also important that you learn to break your own bad habits as well. Catch it when it occurs, and then switch to the language right away.
- Develop (on your own, or with your Mentor) key 'survival' questions that you can use instead of English. You may already have these phrases down in your lexicon, but here is a refresher -
  - Oh ní:tsi ahsí:ron? - How do you say \_\_\_\_\_?
  - Iáh tewake'nikonhraièn:tas - I don't understand
  - Tkaié:ri ken tsi ní:tsi wa'kí:ron? – Did I say it correctly?
  - Awè:nton ken tontasathna'néta? - Can you repeat that?
  - Awè:ton ken senha skenen'shó:n'a sahsí:ron? - Can you say it a little slower?
  - Ó:ia ken tsi ní:ioht awèn:ton ahsí:ron? - Is there another way to say that?
  - Nahó:ten kí:ken/thí:ken? - What is this/that?
  - Nahó:ten ratina'tónhkwa? - What do they call it?
- Learn key phrases that your Mentor will use with you often. You may write these down, and study them when you are at home.
  - Onkwehonwenéha satá:ti - Speak in the language
  - Kèn ní:tsi ahsí:ron - You need to say it like this
  - Skenén: tsi nahó:ten sahsí:ron - Say it slower
  - Tóhsa tesastarihen - Don't rush
  - Takhró:ri oh na'satiére nón:wa – Tell me what you did today
  - Oh na'satierá:ne eniorhén'ne? - What are you doing later/tomorrow?
  - Oh nahó:ten tesahntsó:ni enhsateweiéinst? - What do you want to learn?

## Use Non-Verbal Communication

- As was already said, do not use English during your time with your Mentor. If you don't know how to say it in the language, find ways to communicate what you want to say without using English. For example:
  - Gestures – point to something. Use hand movements to convey meaning.
  - Actions – act out what you're trying to say
  - Pictures – using books, magazines, drawings, flash cards, etc. To use as imagery of what you want to say.
  - Objects – a variety of objects can be used to promote conversation
  - Baskets, lacrosse sticks, rattles, etc. all have different material and teachings attached.

## Use Full Sentences

- It is important to learn vocabulary to build into your lexicon with a variety of words to use. The usage of those words into complete sentences carries more meaning, as well as deeper learning. It will help in your learning to remember to not just use single words, but full sentences as much as possible.
  - Engage in conversations around a variety of topics. Challenge yourself by talking about issues and topics that you're not normally used to talking about.
  - Tell a story, it could be a personal story, a cultural story, something you watched on television/film, etc.
  - Use the 20x20 rule. This means that an Apprentice must use a new word or phrase 20 times in 20 different situations in order to learn it.

## Use the Language in Everyday Situations and Settings

- For an Apprentice, learning vocabulary and phrases that they may never use can be a drain. Be sure to use the language in everyday occurrences, that are natural and free flowing.
- Learning language does not just mean learning vocabulary. It is also important to learn how to convey different ideas, emotions, and forms of expression. As an Apprentice, watch your Mentor as you are also listening to them.
- Build into the learning time as many real-life activities as possible. Cooking, cleaning, shopping, working on making things, etc. This will allow for a much richer learning process.
- Being that leadership development is a key component in this process, Apprentices should be looking to use the language in environments and situations where leadership is required. Whether it is participating in local traditional

councils (Clan Meetings, Peoples Meetings, Chiefs & Clan Mothers Councils, etc.).

- Apprentices may also enquire about meetings and councils happening throughout the Confederacy at any given time (Grand Council, Haudenosaunee External Relations Committee, Haudenosaunee Environmental Taskforce, Great Law Recital Committee, etc.).
- Apprentices must use the language they've learned everyday, and even when not in the company of their Mentor. It is in this way that the language becomes part of their lives, rather than part of a 'program'.

### **Get Out of Your Comfort Zone**

- As learners, you may find yourself limiting your time to what you know and are comfortable with. Having a comfortable space of learning is important, falling into a level of comfort can be detrimental.
- Remaining within your comfort zone can result in stagnation and plateauing of your learning and growth.
- In order to raise your speaking proficiency levels, you must push yourself beyond what you're comfortable in engaging in. Doing so will push you past your limits, and help you raise your levels of speaking and understanding the language.
- Have a plan in place to take these healthy risks. Do not jump too far out of your comfort zone where it may be a detriment on your actual learning. You must learn to walk before your run.
- Mentors and Apprentices should work together to come up with ways that will help pull the learning out of the normal routine. Examples:
  - If an Apprentice has a fear of public speaking, first go over some public speaking strategies and skills. Have the Apprentice learn a speech to recite. Once mastered, bring together a small group of peers for the Apprentice to recite the speech in front of.
  - If the Apprentice is unsure of their own speaking or leadership abilities, have them take on some leadership roles on a small scale with younger learners. Go over a plan to create a learning space where youth can gain skills and teachings in the language. Bring together the youth to take part in the process, having the Apprentice lead it.
  - Be creative and think outside of the box in how the Apprentice can step out of their comfort zones. It can be as simple as:
    - Engaging in language of a higher proficiency
    - Speaking about issues or events that you do not normally speak about.
    - Talking to different people in the language, or about topics outside of your normal social circle.

### **Learning Language is Also Learning Culture**

- While you are embarking on raising your language proficiency, you must also keep in mind that there are many cultural teachings that will be involved throughout.
- Remember that there are protocols around certain speeches, songs, stories, etc. (when and where they can be learned, whether it's a male or female who recites that speech, song, or story, etc.).
- You may be restricted at times as to what you can learn and when. Keep this in mind so as not to feel knowledge is being kept from you. Many of the teachings are earned over time.
- Some concepts, phrases and words cannot be translated directly into English. Bearing this in mind, it will help in having a deeper understanding of the mindset and worldview of our people.

### **Focus on Listening and Speaking**

- For some, reading and writing has been the focused means of learning. This does have its place, and will be helpful to many. You must try as much as possible to avoid it though during time spent with your Mentor.
- As an Apprentice you must develop listening skills, hearing the language spoken, and taking in the teachings.
- Speaking is a critical component, both for the Mentor(s) and Apprentice. Doing so is an exercise for both. When the Mentor is speaking, the Apprentice is listening. When the Apprentice is speaking, the Mentor is listening.
- The Apprentice can ask permission to have the sessions recorded. They may also write down in their journals afterwards key concepts, phrases, and vocabulary learned during the session.
- Taking time to write while with their Mentor can slow down the process, and take away from speaking time between Mentor and Apprentice.

### **Keep a Journal**

- The Apprentice should be keeping a journal throughout the process of learning. It can be done in a variety of creative ways to catalogue what they've learned. It does not just have to be a book filled with phrases and vocabulary lists. Examples include:
  - Photos of family members with the words associated attached
  - Mind Maps for learning
  - Personal drawings of ideas, vocabulary, teachings
  - Video and voice recorded journaling is also another means of capturing the process and learning
- Journaling can prove to be beneficial for both the Apprentice and Mentor(s). It is important that there is an agreed upon time during both language and leadership development sessions to journal. It should not take up too much time though, just a few minutes here and there to jot down words, teachings, ideas that are in the moment.

- When utilizing one's journal, it is important that Kanien'kéha is used throughout as much as possible. This will help to show both the Apprentice and Mentor what areas of language development may need to be covered during the language immersion sessions.
- The journal can be an important tool for the Apprentice's learning journey. Use it to continue to write down words, phrases and sentences in the language that you want to be sure to remember. It is also vital to remember to journal your learning journey, the ups and downs, the flashes of inspiration, the ideas, the big picture and smaller steps forward. Writing this down will allow you to look back and reflect on how much you've learned and grown.
- The journaling process can also be a benefit for Mentor(s) as well. It allows for you to reflect on how things are going in the learning with your Apprentice. It is a place where you can write down ideas of what you'd like to teach your Apprentice, and important information that you want to convey with them. It is also a good place to write down feedback given to you by your Apprentice, and to reflect on this feedback.

### **Learn Through Activities**

- Games are a very fun and enjoyable way to learn the language. Make sure that you try different games during your learning.
- Real-life scenarios are the best ways to learn the language in a natural setting. Going shopping, getting coffee, cooking, cleaning, etc. are all ways that an Apprentice will be able to use the language in a natural way.
- Planning an outing where the Mentor and Apprentice can interact outside the house is also a critical component. Build in activities around the time of year. For example:
  - Medicine picking
  - Maple syrup production
  - Basket making
  - Tree identification
  - Fishing
  - Hunting
- Use the time as part of your everyday routines. Don't break your everyday responsibilities and patterns, thinking that the time with the Mentor is something to be added on top of what you already do. Try as much as you can, for both the Mentor and Apprentice, to incorporate the learning into your everyday activities and schedules.
- These activities will help keep the learning light and enjoyable, and it is also encouraged that the learning be taken out onto the land. The activities may not necessarily be transferable over into the realm of leadership development, but it will also be a relaxing reprieve in the overall learning.

### **Utilize Technology to Record the Learning (Audio and Visual)**

- Recording your time between Mentor and Apprentice is not only helpful to their learning and teaching, but for those who wish to be part of this process as well. It is a good way to share with others.
- Having the recordings allows for the Apprentice to listen to the language when they are not with their Mentor. It can be tiring for the Mentor to be constantly repeating themselves.
- The recording can be used for a variety of reasons. It is a record for families to look back on. It is a good tool to build more learning from. It can be played in the car, or at home for more learning.
- Be clear on what can and cannot be recorded, and what can and cannot be shared. Some teachings may have a sense of sacredness that is being shared with the learner, and is not meant to be shared with everyone and anyone.

### **The Apprentice Needs to be an Active Participant**

- The Apprentice must be consciously aware of the journey they are embarking on. They must be ready and willing to not just learn, but use the language and teachings obtained during their time with their Mentor.
- The Mentor will provide the learning, but the Apprentice is as much part of that process as well. They too can be giving feedback and setting down what it is they want to learn as well.
- The Apprentice must always keep in mind to be respectful and patient with their Mentor. It is a big undertaking the Mentors are taking on, and the Apprentices need to remember that the learning process can be slow at times.
- Respect the time being given by the Mentor. If a time is set to be with your Mentor, and is agreed upon, **respect that!** Take the time that you have with your Mentors as precious.
- Take responsibility for your learning, and enjoy the learning process.

### **Be Aware and Sensitive of Each Other's Feelings**

- As many who've embarked on this learning can tell you, it can be very exhausting and frustrating at times. Be mindful of this for both the Mentor and Apprentice. Break up that feeling with more relaxed means of learning when it does occur. Throw in games, unplanned conversation, or calming activities.
- The Mentor is doing their best to pass on their knowledge. Be mindful of this, and also be mindful of their own energy and mood. We all have our lives that we live that can throw different obstacles in the way. Be sure to do your best to make things easier for your Mentor as they teach you.
- The Apprentice is doing their best as well to learn and obtain this knowledge. Their own lives may be busy and have obstacles as well. The Mentor must be equally patient.
- Take the time to use our means of caring for each other through this process. Medicine making and picking is one way to help the health (physically, emotionally, mentally, and spiritually) of both the Mentor and Apprentice. There

are other ways as well. Be sure to talk about this with your Mentor to see how you can both best take care of one another through this learning process.

## 8. Language Immersion Sessions

The time spent with your Mentor who is a first language speaker, or who has high fluency in the language, will be the times for total language immersion. Both the Mentor and Apprentice must use this time to immerse themselves in the language. This begins as soon as the Apprentice meets up with their Language Mentor.

It is important to build a framework in which the language will thrive and be used throughout the sessions. As the routines and plans are followed, the language will flow more freely as time goes on, and will become second nature.

Here are some tips on making the best your time together for the Language Immersion Sessions.

**Plan the Session.** At the beginning of the week, plan out what you will learn during the sessions. This can also be revisited as part of your routine each time you meet up, in order to keep it fresh in your minds and also focused.

- Being specific on content you as an Apprentice want to cover is important. It will help the sessions with your Language Mentor flow, knowing that there is content specific learning happening.
- As an Apprentice you can bring content to your Mentor ahead of time so that they can be better prepared when the sessions commence.
- Think of some activities that can go along with the content
  - Example:
  - Content – Planting
  - Activities – Seed collection, shopping for plants, preparing the soil, etc.

The content and activities should assist in raising the proficiency of the Apprentice. When approaching the planning of each session, remember that you want to both reinforce what you have already learned, and challenge yourself to use new language. This will ensure that you do not plateau in your learning.

**Set a Routine.** It's important that the routine you set for yourselves if followed. This will allow for both the Mentor and Apprentice to get used to the means in which the learning will take place.

- Example – begin with a greeting, or a story about something you did that day.
- Go over what you will cover during the session.
- Practice some key vocabulary & phrases.
- Do the planned activity (not every activity will go as planned. Sometimes it actually be in the way of using the language. If this happens, abandon the activity and move on).
- End with a look back on the session.
- Parting words.

**Take Breaks.** Learning language can be a tiring experience. Agree to take short breaks when necessary from the learning.

- This can give time to:
- Ask questions
- Regroup,
- Assess how the learning is going.
- Have a snack/tea

Use as much of the language as possible even when taking breaks to ensure that the language is still utilized, even in a relaxed moment.

**Evaluate the Session.** At the end of the session, look back on the learning and give time to ask questions and take note of how things went. This can allow for discussion on improving the learning, or looking to what will be covered the next time you meet up. The Apprentice can use this time to ask questions about things they did not understand.

- Use this time to also consider whether an activity worked or didn't work, and whether or not it can be tried again.
- Recognizing when both the Mentor and Apprentice are engaging in the language comprehensibly, functionally, and with a free flow is a clear indicator that the learning (or activity) is being achieved.
- Indicate whether the language being acquired is raising the proficiency of the Apprentice.

**End the Session.** Use the end of the session to have parting words. It is important that this routine is set in place and followed. Do not switch to English even though the session has come to an end.

- Ask your Mentor questions about what they will be doing with the rest of their day. What they'd like to do, etc.
- Practice using different phrases, sentences and ways of parting company. Use a different 'goodbye', or parting words each session. Keep mixing it up, don't become stagnant, especially at the end of a session.

**Immersion.** It is critical that the language is used for the duration of the time between the Language Mentor and the Apprentice. Remember to use the tips provided, and to try other means of communicating what you want to know without using any English.

## 9. Tips for Language Immersion Sessions

As an Apprentice embarking on working with your Language Mentor, you are making this commitment for yourself and your people to raise your proficiency. Here are just a few tips and suggestions for your language sessions.

- Use everyday activities to drive the language learning forward. i.e. going for coffee, making a meal, doing yard work, shopping, fishing, etc.
- Be an active listener. As an Apprentice, you can work on your comprehensible input by listening intently to your Mentor. Activities to help this can be listening to your Mentor tell a story, recite a speech, or just talking about their day.
- Speaking activities for the Apprentice is extremely important as well. Practice telling a long story (cultural, personal experience, etc.), reciting a speech (Ohèn:ton Karihwatéhkwén, a speech from a historic Haudenosaunee figure, etc.). Speaking is a key and critical component: it allows for the Apprentice to practice the new vocabulary, phrases and sentences that they are learning along the way.
- Have the Mentor provide some key vocabulary that will be used during the session. Practice using these in different phrases during activities. You may start out by sitting together, but don't do this too long or too often. Get up and get moving.
- Use pictures, objects, books as a means of learning new words and phrases.
- Repetition is necessary for the Apprentices' learning. The Apprentice needs to hear and say the different words and phrases several times, in a variety of situations, to remember them.
- Use a variety of learning and teaching strategies to add to your activities and outings. For example:
  - Visit with other Mentors and Apprentices.
  - Incorporate cultural teachings around the learning (medicine identification, picking, and preparation. Preparing seeds, planting, gardening, harvesting, and food preparation. Etc.)
  - Attend language gatherings in and around the community.
  - Do everyday activities in the language. Don't break your normal routine.
  - Teach what you've learned to someone else.

### Language Learning Methods and Practices

There are a variety of proven methods to learning language that have been developed. It is important to note that there is no 'silver bullet' solution or method. Each one has its strengths and weaknesses, but are all valuable tools that can be utilized in the language learning journey.

For speakers of higher proficiency, the methods remain the same but require more rigorous learning and commitment. It is also important to bring the learning methods into various environments and domains in order to further raise one's proficiency levels.

- *Immersion* – total immersion is the aim for all sessions in which the Apprentice is with their Language Mentor. It is understood that during the scheduled sessions, immersion in the language is critical. All activities, conversations, interactions are all done in the target language.
- *Accelerated Second Language Acquisition (ASLA)* – developed by Dr. Steven Greymorning, this method uses pictures rather than written words to teach language. It is a method which can be incorporated into the daily routine. Use of pictures is helpful for the visual learner to pick up and use when utilizing the language.
- *Total Physical Response (TPR)* – this method teaches language by using physical movement to respond to verbal commands. It is a method in which the Mentor can walk the Apprentice through various activities verbally (such as cooking, making crafts, etc.). The use of verbal input and having Apprentices react physically will help in their understanding of the language.
- *Language Nesting* – Developed by the Maori in New Zealand in the 1980's, the method has been used to pass on language intergenerationally from parents to infants. The method creates 'nests' in which parents can learn the language along with their children, giving the young learners the opportunity to be immersed in the language from a young age. This method can be adapted by having the Mentor identify areas in which the Apprentice would create a 'nest' within the home. In this way, the Mentor would assist the Apprentice in slowly creating a 'language nest', room by room, within the Apprentice's place of living.
- *Communicative/Task-based Approach* – Apprentices can use this method by communicating with their Mentor and completing tasks. Setting the tasks in the routine or goals is a good way to ensure that the language is being used to perform them, rather than just learning vocabulary around the tasks. This approach can be used in a variety of different ways such as having conversations about current events, playing games, planting, etc.

## **Play Games in the Language**

Keeping the learning fun and enjoyable is a great way to learn. There are a variety of phrases, and vocabulary that can be used when playing various games. Using games is a fun way to break up language sessions in a more relaxed way.

An activity can be translating a board game that you and your Language Mentor can play together. Some board games can be:

- Guess Who?
- Life
- Snakes and Ladders
- Pictionary

A variety of games can be played with a simple deck of cards as well:

- Go Fish
- Black Jack
- Cribbage
- Poker
- Ace to King

There are a variety of other games you may know. Use them to incorporate into your learning.

## 10. Leadership Development Sessions

The time spent with the Leadership Mentor will be one of engaging in a variety of topics, teachings, and ideas meant to deepen the understanding of the Haudenosaunee worldview and current issues facing our society today. The language should be part of these sessions as much as possible. Currently though, many who have knowledge of the workings and history of the Haudenosaunee do not have the language. For this reason, Leadership Mentors may not be able to incorporate language learning into this process. This should not hinder the overall learning for Apprentices, and these teachings should also be transferred over into the language immersion sessions as well.

### Foundational Structures of the Haudenosaunee

During the time spent with your Leadership Mentor, it is important to gain a deeper understanding of the foundational teachings that make up Haudenosaunee society. These teachings will help deepen your understanding, and strengthen your worldview as a Haudenosaunee citizen.

- Tsi Tiontáhsawen né: tsi Iohontsà:te (the way the world began)
- Kaié:ri Niiori:wake (The 4 original ceremonies)
- Kaianere'kó:wa (The Great Law of Peace)
- Ononhkwashón:'a (Medicines. Both herbal and medicine societies)

By using these foundational teachings throughout the process, it will allow for greater cultural fluency, as well as knowledge of how to utilize them in your everyday life.

### Suggestions for Leadership Development Sessions

Here are suggestions you may want to try during your time together.

- Learn about the Wampum Belts. There is a wealth of information here. It can cover a wide variety of topics. Making the belts, reading the belts, the cultural teachings, the historic treaties, imagery, symbolism. Etc.
- Have the Mentor provide an issue (it can be real, or made up) for the Apprentice to think about and critically engage with. The Mentor can both encourage, question, and act as devil's advocate to help refine the Apprentice's thought process.
- Learn about historical speeches made by leaders. Analyze the means in which the speeches were given, the historical reason, metaphors, language. Use the time to teach and assist the Apprentice to refine their own oratory/speechmaking abilities.
- Letter writing. An often overlooked skill that has been utilized by our people. Take the time for development of statements, position papers, international interventions, etc.

- Visit the longhouse to go over the political process and protocol. It can cover community, national, and Confederacy means of council. Consider teachings on the leadership positions, responsibilities, workings of governance, how those without titles are a crucial part of making it work.
- Use a variety of learning and teaching strategies to add to your activities and outings. For example:
  - Visit with other Mentors and Apprentices.
  - Incorporate cultural teachings around the learning (Wampum Belts, Condolence Cane, land-based learning. Etc.)
  - Attend meetings and councils in and around the Confederacy.
  - Visit with other knowledge keepers who may add to and enrich the learning.
  - Teach what you've learned to someone else.
- Work on creating a program/project.
  - The learning will provide for a flow of ideas and inspirations on making change. Use that to begin looking at creating a program/project that will help share that passion with others.
  - Take the steps to learning the skills required for this type of development. The program/project does not have to be a grand idea that solves the world's problems, it can be small and from the heart, something that the Apprentice is connected to and passionate about.
  - Some ideas could be – language camps, community garden, environmental teachings, discussion groups with peers, etc.

The time committed during the Leadership Development Sessions are not meant to focus primarily on ceremonial topics (i.e. learning speeches, ceremonial processes, conducting ceremonies, etc.). It is not to say that these teachings and lessons won't be incorporated through the learning, but it is also important to allow for the Apprentice's learning as to how those teachings help shape our political worldview, and its application to help look at issues we face today.

## 11. Tips for Successful Leadership Development

Once the goals and schedules have been set, its time to begin the process. Having it clear on how you will engage in your development as a leader will require clear goals and objectives. Ensuring that the Apprentice is engaged is just as important as the way in which the Mentor is engaging throughout the process. Here are some points to keep in mind as your learning progresses.

### Develop Communication Strategies

- Practicing methods of communication is very important to leadership development. As an Apprentice, you will be expected to use communicative means to relay information, and to enact change.
- Learning different forms of communication will help in your personal development. Amongst the Haudenosaunee, there were a number of great orators who spoke on behalf of the people (Red Jacket, Skaronyady, Audrey Shenandoah, etc.). Learning how formal oratory speeches were made by our people can be a good way of learning speaking patterns, and metaphoric phrases.
- Learning how to use kind and supportive words is also a good teaching. It will allow you to use the best means of communication when working together with others on collaborative projects. It will also teach one how to motivate people around them.
- Recitation of speeches and stories is a way to help develop one's communicative abilities. This will also assist in receiving feedback from your Mentor(s) as to the delivery of the speech/story. It will help with memory skills, and the rhythm and tempo in which a speech or story is told.

### Learn Haudenosaunee Values

- Knowing the interconnectedness of the cultural teachings laid out in the foundational traditions will help shape how one approaches leadership.
- Taking the time to analyze different values that derive from –
  - Creation Story
  - The 4 Ceremonies
  - The Great Law
- From these foundational traditions, some values that derive from them are, but of course not limited to –
  - Thankfulness
  - Thinking with a good mind
  - Collective thinking
  - Building constructive relationships
  - Respect
- Learning how to functionally use these teachings is a critical component to the learning as well.

### Discuss and Debate Current Events

- Developing one's ability to think critically about issues will help in a variety of ways, allowing one to look at issues from a lens that sees the whole picture, or that makes it

- possible to do one's best to gather as much information as much as possible to formulate thoughts and decisions.
- Having the Mentor or Apprentice play devil's advocate will help in getting one to see the issues from different points of view.
  - It will help in being creative when solving problems.
  - You may choose an event that is a current happening in the community, Confederacy, or broader society.
  - It is also important to stay respectful, and to practice not losing ones temper, or allowing emotions to drive the discussions. Remember that both the Mentor and Apprentice are working collaboratively in this process.

### **Define and Plan for Some Community Needs**

- Each community and nation has its own particular set of needs. Being able to identify what those needs are will be step one.
- Consider the following –
  - Economic needs
  - Educational needs
  - Social needs
  - Health needs
- These are but a few of the areas that can be looked at and planned for. There will, of course, be a variety of other areas that you may identify. It is important to be creative and constructive when looking at a particular area and to consider how you might be able to address its needs.
- You may also want to look at how other communities are handling their needs.

### **Get Out of Your Comfort Zone**

- As a learner, you may find yourself limiting your time to what you know and are comfortable with. Having a comfortable space of learning is important, falling into a level of comfort can be detrimental.
- Remaining within your comfort zone can result in stagnation and plateauing of your learning and growth.
- In order to raise your leadership capabilities, you must push yourself beyond what you're comfortable in engaging in. Doing so will push you past your limits, and help you approach different situations and scenarios more confidently.
- Have a plan in place to take these healthy risks. Do not jump too far out of your comfort zone where it may be a detriment on your actual learning. You must learn to walk before you run.
- Mentors and Apprentices should work together to come up with ways that will help pull the learning out of the normal routine. Examples:
  - If an Apprentice has a fear of public speaking, first go over some public speaking strategies and skills. Have the Apprentice learn a speech to recite. Once mastered, bring together a small group of peers for the Apprentice to recite the speech in front of.
  - If the Apprentice is unsure of their own speaking or leadership abilities, have them take on some leadership roles on a small scale with younger

learners. Go over a plan to create a learning space where youth can gain skills and teachings in the language. Bring together the youth to take part in the process, having the Apprentice lead it.

- Be creative and think outside of the box in how the Apprentice can step out of their comfort zones. It can be as simple as:
  - a. Engaging in activities one is not used to
  - b. Speaking about issues or events that you do not normally speak about.
  - c. Talking to different people with whom they don't normally talk.

### **Learning Culture is Also Learning Language**

- While you are embarking on refining your leadership abilities, you must always remember to incorporate the language into the whole process. The cultural teachings you will gain through the process should be rich in language learning as well.
- If the Leadership Mentor is unable to bring language into the learning process, it is your role as an Apprentice to bring forward the language you are learning with your Language Mentor. Just because you are an Apprentice, does not mean you are a passive learner.
- Remember that there are protocols around certain speeches, songs, stories, etc. (when and where they can be learned, whether it's a male or female who recites that speech, song, or story, etc.).
- You may be restricted at times as to what you can learn and when. Keep this in mind so as not to feel knowledge is being kept from you. Many of the teachings are earned over time.
- Some concepts, phrases and words cannot be translated directly into English. Bearing this in mind, it will help in having a deeper understanding of the mindset and worldview of our people.

### **Focus on Listening and Speaking**

- For some, reading and writing has been the focused means of learning. This does have its place, and will be helpful to many. Try as much as possible to avoid it during time spent between Mentors and Apprentices.
- The Apprentice must develop listening skills. At times, when a speaker stands and is ready to speak, they will often say “sewatahonsí:iost” (you (pl.) listen well). Noting that the ability to listen well is a refined strength.
- Speaking is a critical component, both for the Mentor(s) and Apprentice. Doing so is an exercise for both. When the Mentor is speaking, the Apprentice is listening. When the Apprentice is speaking, the Mentor is listening.
- The Apprentice can ask permission to have the sessions recorded. They may also write down in their journals afterwards key concepts, teachings, and ideas learned during the session.
- Taking time to write while with their Mentor can slow down the process, and take away from speaking time between Mentor and Apprentice.

### **Keep a Journal**

- Journaling can prove to be beneficial for both the Apprentice and Mentor(s). It is important that there is an agreed upon time during both language and leadership development sessions to journal. It should not take up too much time though, just a few minutes here and there to jot down words, teachings, ideas that are in the moment.
- Even when journaling about subjects and ideas covered during the leadership development sessions, Apprentices should do their best to write in the language as much as possible. The ideas and thoughts that cannot be written about in the language can be brought into the language immersion sessions for assistance.
- The journal can be an important tool for the Apprentice's learning journey. Using it to continue to write down words, phrases and sentences in the language that you want to be sure to remember. It is also vital to remember to journal your learning journey, the ups and downs, the flashes of inspiration, the ideas, the big picture and smaller steps forward. Writing this down will allow you to look back and reflect on how much you've learned and grown.
- The journaling process can also be of benefit for Mentor(s) as well. It allows you to reflect on how things are going in the learning with your Apprentice. It is a place where you can write down ideas of what you'd like to teach your Apprentice, and important information that you want to convey with them. It is also a good place to write down feedback given to you by your Apprentice, and to reflect on this feedback.

### **Learn Through Activities**

- Real-life scenarios are the best ways to learn leadership skills in a natural setting. Attending community or nation meetings/councils are a good way to learn directly as the process is happening.
- Planning an outing where the Mentor and Apprentice can interact outside the house is also a critical component. Build in activities around the time of year. For example:
  - Medicine picking
  - Maple syrup production
  - Basket making
  - Tree identification
  - Fishing
  - Hunting
- Try as much as you can, for both the Mentor and Apprentice, to incorporate the learning into these seasonal, and weekly activities that may be happening in and around your community. Take note of how leadership skills are incorporated into these activities as well. How do the skilled people in these areas lead when carrying out these activities, and when teaching others about them?

### **Utilize Technology to Record the Learning (Audio and Visual)**

- Recording your time between Mentor and Apprentice is not only helpful to their learning and teaching, but for those who wish to be part of this process as well. It is a good way to share with others.

- Having the recordings allows for the Apprentice to listen back on discussions they had with their Mentor. It can be tiring for the Mentor to be constantly repeating themselves.
- The recording can be used for a variety of reasons. It is a record for families to look back on. It is a good tool to build more learning from. It can be played in the car, or at home for more learning.
- Listening back on the recording may also help the Apprentice refine his thinking and ideas around topics of discussion. Giving them more time to think deeply about what had been discussed.
- Be clear on what can and cannot be recorded, and what can and cannot be shared. Some teachings may have a sense of sacredness that is being shared with the learner, and is not meant to be shared with everyone and anyone.

### **The Apprentice Needs to be an Active Participant**

- The Apprentice must be consciously aware of the journey they are embarking on. They must be ready and willing to not just learn, but use the language and teachings obtained during their time with their Mentors.
- The Mentor will provide the learning, but the Apprentice is as much part of that process as well. They can be giving feedback and setting down what it is they want to learn as well.
- The Apprentice must always keep in mind to be respectful and patient with their Mentor. It is a big undertaking the Mentors are taking on, and the Apprentices need to remember that the learning process can be slow at times.
- Respect the time being given by the Mentor. If a time is set to be with your Mentor, and is agreed upon, **respect that!** Take the time that you have with your Mentors as precious.
- Take responsibility for your learning, and enjoy the learning process.

### **Be Aware and Sensitive of Each Other's Feelings**

- As many who've embarked on this learning can tell you, it can be very exhausting and frustrating at times. Be mindful of this for both the Mentor and Apprentice. Break up that feeling with more relaxed means of learning when it does occur. Throw in games, unplanned conversation, or calming activities.
- The Mentor is doing their best to pass on their knowledge. Be mindful of this, and also be mindful of their own energy and mood. We all have our lives that we live that can throw different obstacles in the way. Be sure to do your best to make things easier for your Mentor as they teach you.
- The Apprentice is doing their best as well to learn and obtain this knowledge. Their own lives may be busy and have obstacles as well. The Mentor must be equally patient.
- Take the time to use our means of caring for each other through this process. Medicine making and picking is one way to help the health (physically, emotionally, mentally, and spiritually) of both the Mentor and Apprentice. There are other ways as

well. Be sure to talk about this with your Mentor to see how you can both best take care of one another through this learning process.

## Preparing for Leadership Development Sessions

Here are some additional tips on making the best your time together for the Leadership Development Sessions.

- **Plan the Session.** At the beginning of the week, plan out what you will learn during the sessions. This can also be revisited as part of your routine each time you meet up, in order to keep it fresh in your minds and also focused. You can identify the key concepts that will be covered during your time together.
- **Set a Routine.** It's important that the routine you set for yourselves is followed. This will allow for both the Mentor and Apprentice to get used to the means in which the learning will take place. Example – Greeting, go over what topic will be covered, provide discussion around the topic, questions that will make the Apprentice critically think on the topic, give the Apprentice a question to think over until the next session, parting words.
- **Identify a Topic.** Have a key topic or concept that will be covered during your time together. This could include a wide variety of issues and areas.
- **Make It Relevant.** The issues and teachings that will be covered during your time together will help deepen the Apprentice's understanding of our worldview and society. It is also important to make the connections between those teachings and how the Apprentice will use that knowledge today.
- **Take Breaks.** Learning and critically engaging in issues can be a tiring experience. Agree to take short breaks when necessary from the learning. This can give time to ask questions, regroup, and assess how the learning is going.
- **Be Creative.** There are a variety of ways in which knowledge can be passed onto an Apprentice, use a creative means in doing so. Sitting and discussing things is one way, but it is not the only way. You can get up and go out to be on the land, use technology, visit sites, go to museums/archives, etc. There is no one way to learn.
- **Evaluate the Session.** At the end of the session, look back on the learning and give time to ask questions and take note of how things went. This can allow for discussion on improving the learning, or looking to what will be covered the next time you meet up. The Apprentice can use this time to ask questions about things they did not understand.

## 12. Apprentice Leadership Gatherings

During the process of the program, Apprentices will gather together each month for one weekend to cover a variety of topics, meant to help further develop their leadership skills. These gatherings will provide Apprentices the opportunity to come together to share with each the lessons and teachings they have been given by their Mentors. It will also be a way to help further encourage and strengthen the Apprentice's abilities.

Each gathering will be focused on areas that are relevant to the world of the Haudenosaunee.

The sessions are:

- Decolonizing Haudenosaunee Society
  - Haudenosaunee Leadership and Governance
  - Health, Food, & Environmental Sovereignty
  - Haudenosaunee International Relations
  - Language Planning and Revitalization
  - Project Development
- (see appendices for examples)

Required readings for Apprentices will be necessary to help broaden their levels of understanding around topics. Apprentices may also jot down thoughts, questions, concerns, disagreements in their journals on what they read (using the language during this process is highly encouraged). These can be brought to both Mentors, as well as to the Apprentice Leadership Gatherings to incite discussion and to provide clarity.

Apprentices should take note that they may be asked to attend Councils (Nation and Grand Council), as well as other meetings held throughout the Confederacy. They may also be asked to attend International meetings as well, in order to give firsthand experience in the process.

### Leadership Evaluation

It will be during the monthly gatherings that Apprentices' will be evaluated and assessed in the leadership qualities and capabilities being developed with their Leadership Mentors. Individual and group activities will help to evaluate Apprentices' skills and abilities. Facilitators of the monthly gatherings, with assistance from a panel of 3 leaders, will monitor and evaluate the means in which Apprentices conduct themselves and carry out tasks given to them according to the particular module being covered.

The Leadership Panel will only be present to monitor and assess the Apprentices during the Leadership Gatherings. They will provide both written and verbal feedback to the Apprentices individually following the monthly gatherings. This will assist both the Apprentice and their Leadership Mentor to know what areas they are strong in, and what areas they may need to strengthen in their personal development.

### Purpose of Apprentice Leadership Evaluation

The main purposes are as follows:

- Allows for Mentor-Apprentice teams to check in with a community of leaders (panel) to show what the Apprentice has learned and get their feedback on the improvement of their leadership capabilities.
- Involves leaders outside of the program to act as an unbiased support and objectively evaluate the Apprentice's learning.
- Helps nurture the Apprentice's learning by providing a safe place to hear from and speak with a variety of leaders who will provide honest feedback.
- Makes the work of the Mentor-Apprentice Program more meaningful and relevant by using leadership skills in a natural setting that also involves leaders of the community.
- Provides an opportunity of the Mentor and Apprentice to demonstrate and record the Apprentice's improvements in their learning.
- Builds the Apprentice's confidence in both the language and leadership by providing an encouraging setting in which to speak and learn.
- The long-term goal of having Apprentices work collaboratively on implementing a project of their choice will be aimed at community development/wellness. How Apprentices carry out this project will be the final assessment process around which the leadership development portion of the program will be based on.

## 13. Evaluating Your Own Progress

As the learning is carried out, it is important for both the Language and Leadership Mentors and Apprentice to evaluate the progress being made. In doing so, you are looking back at the goals set out at the start, and whether or not those goals are being met. Evaluating the learning shouldn't be seen as a "test", or as a "pass/fail" scenario. Rather it is a way to assess the learning happening, and for both the Apprentice and Mentor to be proud of the strides being made, no matter how big or small they may seem.

### Self-evaluation

There are many ways in which an Apprentice can monitor their own progress, and how a Mentor can monitor their teaching. Doing so will help evaluate the progress being made by both the Mentor and Apprentice.

- **Keep a Journal.** Throughout the process, having a journal for your learning will be a key means of putting down what you have learned. Save the time to journal after each session. You can be creative with how you journal, and for your own learning you can do so in English if necessary. Keep track of new vocabulary and phrases, lessons learned from activities, questions you may have for your Mentor(s) of the overall learning, and thoughts on how the process is going. These are all ways to help with your own progress. The journal is your own personal space to use to be honest and to track your learning journey. It is important to remember to use Kanien'kéha throughout the whole journaling process as much as possible. This will also show how far your language learning is progressing. The knowledge and teachings in this journal will also be a gift that may someday be picked up by a future relative.
- **Audio and Visual Recordings.** Having a recorder handy will be helpful for the Apprentice to go back to later, when not with their Mentor. Visual recordings are a helpful way to catalogue different activities, games, and lessons. Having this will also help the Apprentice hear and see their own progress, reinforcing just how far the learning has taken them.
- **Practice on your own.** The Apprentice will need to practice the language on their own in order to see what has been retained during their language learning sessions. Having the journals and recordings to help when they are stuck will be an asset. Track how many times you need to refer to your journal or recordings, and try to use them less and less as time goes on. The ideas and thoughts noted during leadership lessons will also be a means of giving time to think over the questions, discussions and solutions discussed during their time with the Mentor.

## **14. Apprentice Language Evaluation by Panel of Speakers**

After every 100 hours, the Apprentice will undergo an evaluation by a panel of at least three fluent speakers. The purpose of this is for the panel to evaluate the Apprentice's learning progress overall, in both language and leadership skills being learned. The evaluations are to be carried out completely in the language.

The evaluations will take place at the end of each month (prior to the Apprentice Leadership Development Gatherings). These evaluation sessions will take place in the same space as the gatherings.

Those on the panel do not work with the Apprentice, and are a neutral team who are there to help assess the progress of the Apprentices' learning. They provide support, encouragement, feedback, and a neutral point of view in looking at the Apprentices' progress after every 100 hours.

### **Purpose of Apprentice Speaking Evaluation**

The main purposes are as follows:

- Allows for Mentor-Apprentice teams to check in with a community of speakers (panel) to show what the Apprentice has learned and get their feedback on their language fluency improvements.
- Involves speakers outside of the program to act as an unbiased support and objectively evaluate the Apprentice's learning.
- Helps nurture the Apprentice's learning by providing a safe place to hear and speak the language with variety of speakers who will provide honest feedback.
- Makes the work of the Mentor-Apprentice Program more meaningful and relevant by using the language in a natural setting that also involves members of the community.
- Provides an opportunity of the Mentor and Apprentice to demonstrate and record the Apprentice's improvements in their learning.
- Builds the Apprentice's confidence in the language by providing an encouraging setting in which to speak and learn.

### **Model of the Apprentice Evaluation by Panel of Speakers**

The environment and setting for be

as follows:

- Friendly and warm
- Comfortable, casual, and relaxed
- Family-like
- An added learning experience for the Apprentice
- The evaluations are NOT tests.
- Make it so it is very laid back and comfortable

### **Roles of Panel Speakers and Mentor-Apprentice Teams**

#### **Apprentice**

- Decide how you want to demonstrate your learning. Be creative and have fun.
- Remember to keep the whole demonstration in the language. You may choose to talk about what you learned in general over the course of 100 hours. You may also choose to focus on a particular activity, skill, speech, story, etc.
- Engage with the Panel to have a conversation about your learning.
- Try to avoid using notes. You are showing what you've been able to retain and what you've learned. The learning process has been about speaking and using the skills learned, not just reading from prepared notes.
- Using objects, props, and/or pictures to speak about your learning is encouraged.
- Your Mentor should not be helping you during this process. This is your time to show what they've taught you.
- Be open to the feedback that will be given by the panel. It is critical feedback they are giving that is meant to help and improve your abilities. Use that feedback to help your next stage of learning.

#### **Mentor**

- Introduce to the Panel what the Apprentice has learned over the course of 100 hours. This should be as brief as possible, as the Apprentice will then take on the remainder of the time to share what they have learned.

- Observe and listen to your Apprentice as they show what they've learned.
- Provide moral support during the evaluation. If the Apprentice requests your help for portions, you may do so.
- Allow the Apprentice to do the speaking. Don't direct or lead them.
- Listen to the panels feedback and discuss with your Apprentice afterward as to how it can be incorporated into the next stage of learning.

### **Panel of Speakers**

- Watch and listen to the Apprentice's demonstration.
- Ask questions in the language. Remember that the Apprentice is learning as well, so use an appropriate level of the language.
- Evaluate how well the apprentice has met their language goals for the 100 hours. Take note of the following:
  - o Speaks with clarity and fluency
  - o Uses correct language pronunciation and forms
  - o Can comprehend the language
  - o Can communicate in the language
- Evaluations should be as friendly, non-threatening and supportive as possible.
- Feedback should be encouraging, motivating, supportive, and giving of sound advice and suggestions for improving the Apprentice's learning.

The process of having the panel speak with the mentor-apprentice team is to provide feedback on improving the learning process. It is important to remember that the apprentice will be nervous initially. Do your best to make the atmosphere as comfortable and relaxed as possible. If you are looking to test and engage the apprentice's ability to work under pressure, this needs to be made clear to them after the evaluation process. The evaluation and process should not hinder the apprentice's continued learning. Allowing for the apprentice to hear the positive feedback on their learning over the course of 100 hours will help to build them up and strengthen their continued learning.

## 15. Challenges and Solutions

The process of learning through the Mentor-Apprentice model can both be rewarding and fun. It is important to know from the onset that challenges may arise during the learning process. The following are some possible challenges, and solutions for the Mentor and Apprentice to consider (some of the challenges and solutions can be applied to both the Language and Leadership sessions).

### **Challenge**

Getting bored or running out of ideas

### **Some Solutions**

- Review what you've already learned. Use this time to look back on your journal.
- Meet up with other Mentor-Apprentice teams.
- Go out for a normal activity that you'd do in your routine. Do it all in the language.
- Play a game
- Create conversation cards, and draw from them randomly.
- Role play (ordering at a restaurant, shopping for groceries, etc.).
- Use pictures to talk about what is going on, create a story.
- Watch television with no sound, talk about what is going on.

### **Challenge**

Feeling discouraged

### **Some Solutions**

- Remind yourself that this is not a quick and easy process, and also about how far you've come since you began the program.
- Develop some routines, both during the immersion sessions, and during your time away from your Mentor. This allows the language use to become automatic and more relaxed.
- Between challenging new language, take a break and talk about things you've already learned.

### **Challenge**

Not enough time

### **Some Solutions**

- Look at your schedule you created. Work together to try and come up with a new one.
- Remind yourself why you are taking this program, and the rewards that come with it.
- Be flexible with your time, but remember to make time for it. The long term learning will show itself when you put the time in.

**Challenge**

Apprentice plateaus in their learning.

As the learning progresses, Apprentices may find it difficult to take those next steps in raising their fluency and learn more. Apprentices can get stuck in their own comfort zones.

**Some Solutions**

- Do something out of the ordinary routine
- Talk about something you've never talked about. Do an activity you haven't done.
- Add to your language with longer, more complicated vocabulary and sentences. It is at this point you may want to incorporate learning cultural speeches and stories.
- Talk about issues happening in the community, nation, or Confederacy.
- Use your own words to tell a story (personal, something that happened in the community, etc.).
- Look back on your goals, have they been reached? If so, plan out new goals with your Mentor, and make them a little more difficult.

**Challenge**

Apprentice doesn't believe they can think critically

**Some Solutions**

- Look at different topics, and pull different opinions around that topic together.
- Interchangeably play devil's advocate when discussing the topics.
- Use some questions to gauge the Apprentice's thinking around the topics
  - What do you think about \_\_\_\_\_?*
  - What would you have done?*
  - Is there a better solution to this issue?*
  - Can you see things from their point of view?*
  - Is this fact, or personal opinion?*
  - What are the different opinions on this issue?*
- Encourage the Apprentice to talk about their thoughts, no matter how unrefined they may feel they are, on the topic. Assist them in refining those thoughts, and means of expressing their ideas.

**Challenge**

Apprentice does not see themselves as a 'leader'

**Some Solutions**

- Have the Apprentice define for themselves what they see makes a 'leader'
- Tell a story in the language (if possible) about a person who you looked up to as a leader, in turn have the Apprentice talk about a leader in their own lives.
- Ask the Apprentice about a time in their life in which they had to be in a leadership role.
- Brainstorm different ideas that the Apprentice has on their dream project they would like to create.
- Assist the Apprentice in creating a team of people who they would see supporting them in the creation of their dream project. Have them make a list of names, what skills each person brings, how would they approach them to be part of the project, etc.
- Assist the Apprentice in making a list of what are good and bad leadership qualities. Have the Apprentice self-analyze as to whether they have any of these qualities themselves.
- Provide the Apprentice with tasks in which they can take on a leadership role (creating language classes for youth, providing once a week cultural teachings for community members, collecting organic seeds for a community garden, etc.)
- Give time to have discussions and provide constructive feedback to the Apprentice on their leadership abilities and actions.

## 16. Conclusion

As the work towards revitalizing our languages continues, it is also evident that it goes beyond merely recovering a mode of oral communication between people. It is, as was stated earlier, a direct link to our lands and histories, and roots us to our worldview as Haudenosaunee Peoples. The need for our leaders, the ones who will assist the Chiefs, Clan Mothers, and Ceremonial Keepers, to be ever grounded in this view is apparent today.

There is a wide array of issues that need to be addressed for the betterment of our next seven generations. Whether it is the social issues facing our communities through alcohol and drug abuse, to the global issue of climate change, we have within our societies the answers imbedded within the cultural coding and practices passed down to us. At its heart are our languages, the breath of life required to keep this movement rooted in our Indigenous ways of knowing and seeing the world. Allowing for our people to begin to take a deeper look at how the language is key component to our survival, and to be used in addressing these issues today, will make for a new generation who can continue to strengthen that which was nearly erased from our world.

There has been a forty-year growth period of language and cultural revitalization amongst the Haudenosaunee people. Throughout that time ideas have come and gone on how to best carry out this work, but at the foundation the vision for why this work was being done remained the same. The language was, and is seen as an integral part of our survival as a people.

There are leaders amongst us; within our families, communities and Nations. They carry with them their own special gifts that they brought here to this world. Allowing for them to hone those gifts by interacting and working collaboratively within their own communities, and with others across our Confederacy, will help in creating the conditions necessary to not only revitalize all of our languages, but the strength of our people as well.

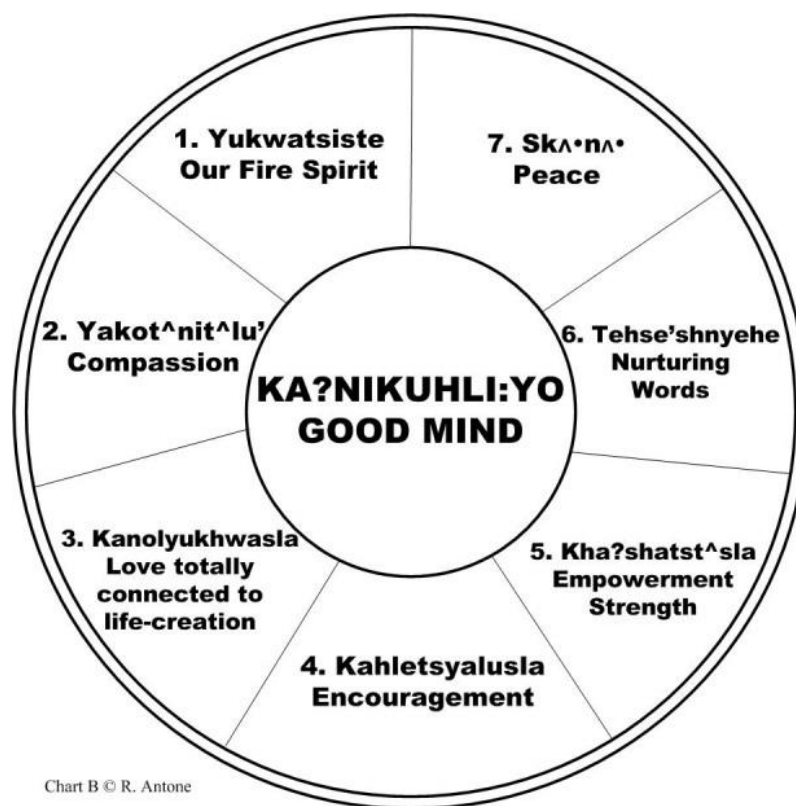
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## Appendix A - Seven Spans of Knowledge

In his PhD dissertation, Oneida Scholar Robert Antone lays out foundational elements that he believed make up ka'nikuhli:yo (a good mind). The philosophy of the Good Mind is one of the older teachings passed down to the Haudenosaunee Peoples. It derives from the Kaianere'kó:wa, or Great Law of Peace, as a foundational piece in the formation of the Haudenosaunee Confederacy, a teaching which our leaders, and people, were to take hold of in order to build a more just society.

The diagram below created by Dr. Antone is written in the Oneida language, and for the purposes of this guide will be translated into Kanien'kéha later on in the guide.



The Good Mind chart, as Antone points out, “is a visual representation of the seven-values/attributes/life experiences that form the good mind” (Antone, 2013, p. 67). Antone has chosen seven layers of cultural teachings in order to provide ideals and knowledge to help one better understand how a Good Mind is gained.

Utilizing this chart, each section has been broken down further with some cultural teachings and language for both the Apprentice and Mentors to use and consider.

### 1. Ionkwatsíste – Our Fire/Spirit

- a. Iethi'nikonkétsko – We will wake up their minds. Referring to the ceremony

in which a family who has lost a loved one, will have their minds uplifted out of their grief.

- b. Roti'nikonhkáhte – They are of strong minds.
- c. Atónhnhetst – Spirit. Referring to the spiritual energy which we all carry here at birth.

## 2. Ioteniterátston – Compassion

- a. Tsi Tiontahasáwen ne tsi Iohontsà:te – The way the world began. Referring to the story of creation for the Haudenosaunee people. It is the story which begins the cosmology of the Haudenosaunee world.
- b. Tehníkhen – Twins. This is to mean the twins, Tharonhiawà:kon and Shawiskára, who are said to have helped shape and form the Earth. They are also acknowledged as being the creators of human life here on the Earth, reminding us that we carry both twin's energy within us.
- c. Ísi Na'karohiáti – The otherside of the sky/Skyworld. The place where it is said life began, before the Earth was formed; forces came from this place to the other to begin shaping it into what it would become.

## 3. Kononronhkwá:tshera – Love (totally connected to life/creation)

- a. Ohèn:ton Karihwatéhkwen – The words that come before all else. Referring to the opening address given that pays acknowledgement to the natural forces here on the Earth, as well as those in the sky, leading all the way up to the Creator. This address is given prior to, and after official functions, ceremonies, and meetings.
- b. Taiethinonhwerá:ton – We give acknowledgement/greetings/respect/love to them. This is the term used when extending the words of gratitude to our relatives, both human and of the natural world.
- c. Ionkhi'nistenha tsi Iohontsà:te – Our mother the earth.

## 4. Kahretsá:tshera – Encouragement

- a. Eniethiretsá:ron – We will encourage them. Referring to the encouragement speech given twice a year to leadership, the people, and the children.
- b. Rotiianéhson/Iotiiánéhson – Chiefs/Clan Mothers. The literal translation for these positions being “they who are good” or “they make a good path”.
- c. Tsi Nihá:ti Iah Tekariwaientáhkwenion – Those without responsibilities. The general population of people who do not carry an official position or title, but who still carry gifts and responsibilities to the Clan, community and nation.

## 5. Kahsatstentshéra – Empowerment/strength

- a. Kaianere'kó:wa – The Great Law of Peace. The law and teachings that made up the societal structure of the Haudenosaunee Confederacy. Its laws and principles form the basis for the democratic form of government of which the Six Nations govern themselves by.
- b. Katsenhowá:nen – The great fire (Grand Council). Referring to the Grand

Council in which all the Six Nations gather when discussing matters that affect them all collectively. It is made up of 50 chiefs, and 49 Clan Mothers (as one of the chiefs is chosen by the other chief titles).

- c. Ska'nikón:ra – One Mind. Meaning a means in which the council will come to consensus on matters laid before them. A decision cannot be deemed into law or practice until the Chiefs on all sides come to one mind on the issue.

#### 6. Kawenní:io – Good words

- a. Eniethishennakarátate – We will raise their names. Referring to the naming ceremony when a baby receives the name they will carry in life.
- b. Kahwá:tsire – A family. Literally meaning a fire or ember, of which we gather around and by which we are cared for throughout our lives. It is around our fire that we gain that love and care.
- c. Iáh Teionkwateriièn:tere né: nahó:ten rahá:wi/iehá:wi – We do not know what he/she brings here. Meaning that when a baby is named, it is not yet known what sort of gifts they have been sent here with. It is the responsibility of the adults around them to encourage and foster those gifts when they do show themselves.

#### 7. Skèn:nen – Peace

- a. Kaié:ri Niiorí:wake – The Four Sacred Ceremonies. Referring to the four original ceremonies of the Haudenosaunee, given to the people to remind themselves to be ever thankful to the natural world, and all the gifts the Creator has put here.
- b. Kaié:ri Niiorí:wake Ronterihónte – Keepers of the Four Ceremonies. Those whose responsibilities it is to ensure the continuance of these ceremonies. They take the lead to ensure that all the matter pertaining to the ceremonies are carried out, and will assign duties to the people throughout each ceremony to help put through the songs, dances, speeches, and goings-on of each day.
- c. Nihoti'tá:raien – The type of clan they are. Meaning the clans of the Haudenosaunee people. For the Kanien'kehá:ka, there are 3 clans: Turtle, Wolf, and Bear. These make up the different sides of the Longhouse during ceremonies and during councils.

#### Suggested Exercises:

Exercise 1 –Discuss with your mentor(s) one of the areas listed above. What do they know about the teaching(s), and what vocabulary can they add to it?

Exercise 2 – With your Language Mentor, choose one of the “layers of knowledge”, and the teaching it provides. Together begin to add to the list provided, and build vocabulary that is relevant to that particular speech, ceremony, or teaching (study this list on your own as well to help better retain the list you've compiled together). **It is important to talk only in the language throughout this process.**

Exercise 3 – With your Leadership Mentor, choose a particular area and discuss how it can be applied in your own personal development. Make connections back to your life, community issues, or broader examples. Begin building personal goals around internalizing the teaching(s).

## Appendix B - Language and Leadership Discussion Topics

Some Topics of Discussion with Language and Leadership Mentors:

1. Discuss a current event within the community (be it social, cultural, economic, political, etc.).
2. Discuss your plans for the day, week, or month ahead.
3. Have your Mentor do a mock interview with you.
4. Compare difference and similarities between your community and another.
5. Talk about a trip you want to take. How will you be travelling? Where would you like to go? How would you prepare to take the trip? Etc.
6. Discuss with your Mentor the changes you see occurring within your community (social, cultural, economic, political, etc.).
7. Discuss present day challenges you are having (in work, life, dealing with others, etc.)
8. Discuss future plans that you have and where you see yourself in several years.
9. Talk about a time when there was a misunderstanding in your life, and how you had to clear it up.
10. Exchange factual information with your Mentor about current events happening in another community.
11. Discuss in more complex detail your own personal or professional interests.
12. Exchange information about technology you see can be a benefit to your learning, revitalizing language, and leadership development.
13. Choose a topic, debate and defend your views around that topic.
14. Describe how you would pull together a team around a project you are envisioning creating. Who would make up the team and why?
15. Define a need within your community (social, educational, health, language, etc.). How can these needs be addressed? What would your vision be? What are the strengths and challenges that can be defined within that need?

## Appendix C - Apprentice Leadership Gathering Module Example

### Decolonizing Haudenosaunee Society:

**Duration: 2 days**

**\*Presenters should have a rich understanding of the Haudenosaunee history, culture and current events, as well as efficient language proficiency.**

**\*Language is to be used by both facilitators and Apprentices as much as possible throughout the modules.**

### Session 1: Understanding Colonization

First and foremost, it is important that Apprentices gain a deeper knowledge and understanding of colonization, and how it has impacted our society. Doing so will require an overview and analysis of how colonization affects both the Apprentices on an individual level, as well as the external world around them. Colonization has been occurring for generations, and the intergenerational impacts may not always be so clear.

Topics to be covered:

1. Historical overview of colonization
  - a. Utilizing decolonization research and presentations developed by Robert Antone, Rick Hill and Kanen'to:kon Hemlock
    - i. Haudenosaunee history pre-contact
    - ii. Leadership lessons from the Kaianere'kó:wa
    - iii. Colonization & Doctrine of Discovery
    - iv. Anomie & Ethno-stress
    - v. The State of Haudenosaunee Languages
2. Self-reflections and discussion points to be presented, allowing for Apprentices to look at how colonization has both affected them, and others around them. It is also key that the discussions and reflections not only look at the conditions and results of colonization, but also to development of the means of addressing and changing the impacts of colonization.

Suggested reading:

Mohawk, J. & Barreiro, J. (Eds.). (2005). *Basic Call to Consciousness*, (2nd Ed.). Summerland, TN: Native Voices.

Wilson, A.W. & Yellow Bird, M. (2005). *For Indigenous Eyes Only: A Decolonization Handbook*. Santa Fe, NM: School for Advanced Research Press.

Wilson, A.W. & Yellow Bird, M. (2012). *For Indigenous Minds Only: A Decolonization Handbook*. Santa Fe, NM: School for Advanced Research Press.

## Session 2: Decolonizing Our World

After presenting Apprentices with a comprehensive view of colonization, and its impacts on our citizens and Nations, it is important to move forward in beginning to collaborate and come up with solutions to reverse the intergenerational trauma affecting our people. This session will be aimed at allowing for Apprentices to receive various viewpoints and examples of how decolonization has taken place over the years, and amongst different Onkwehón:we Nations. Again, it is important that Apprentices personalize this process for themselves, and then look outwards as to how to reverberate that internal work into the external environments around them. This will be a continuous process both throughout the Mentor-Apprentice Initiative, as well as their lives.

Topics to be covered:

1. Examples of decolonizing practices both within Kahnawà:ke, and other Onkwehón:we Nations.
  - a. Continue utilizing decolonization research and presentations developed by Robert Antone, Rick Hill and Kanen'to:kon Hemlock
    - i. Defining decolonization
    - ii. Decolonizing our ways of learning
    - iii. Maintaining sovereignty
    - iv. The Nation building process
    - v. Creating the process
    - vi. Envisioning the future
2. Furthering the reflections and ideas that Apprentices have begun to formulate on how to carry out decolonization in their own lives. How can they both individually and collectively work to further the decolonization process?

Suggested Reading:

Antone, R. (2013). *Yukwalihowanahthu Yukwanosaunee Tsi Niyukwalihot: As People of the Longhouse We Honor Our Way of Life*.

Mohawk, J. & Barreiro, J. (Eds.). (2010). *Thinking in Indian: Collected Essays of John Mohawk*. Golden, CO: Fulcrum Press.

## Appendix D Haudenosaunee - Leadership Qualities

The cultural teachings of the Haudenosaunee are interconnected and provide values, principles and ideals that leadership is built around. The following provides a framework, but is not limited to the provided list:

- Thankfulness
- Unity
- Respectfulness
- Sharing
- Cooperation
- Humbleness
- Constructive relationships
- Speaking with kind words
- Thinking collectively
- Using a good mind
- Caring
- Love connected to all life
- Understanding cultural teachings and metaphors

### Skillsets for effective leaders

- Speaking clearly and effectively
- Listening with intent
- Writing effectively
- Organizational skills
- Critical thinking
- Working cooperatively and collaboratively
- Dispute resolutions
- Building consensus
- Problem solving
- Relationship building
- Resource mobilization
- Empowering others
- Willing to take healthy risks

### Creating a Vision

- Ideological Clarification – What is the belief in your community surrounding your topic?
- Create the New Vision – Where would you like to see the topic you've chosen in 10-15 years?
- What are short term goals that can be achieved surrounding your topic?
- How will you begin to carry out those goals?
- What challenges might you face along the way?
- Achieve a solid understanding of your own unique languages and identities.

- Take this understanding as the foundation for formulating strategies and tactics that will advance your goals for the overall wellbeing of your people.
- Re-tool our internal process to advance your people's understanding and belief in themselves as citizens of your nation.
- Constantly strive to deepen your cultural/spiritual understandings and beliefs in your existence as original nations of this continent.