



CALIFORNIA  
INDIAN  
MUSEUM  
& CULTURAL  
CENTER



## STATUS REPORT

# 2018

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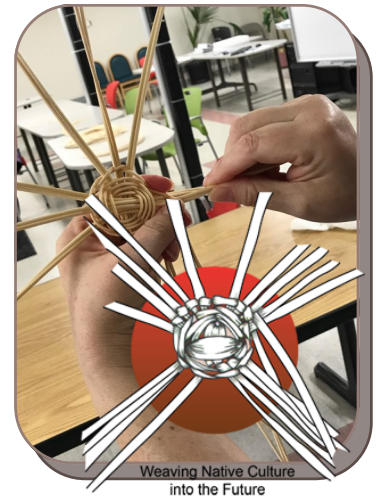
# About Us

## Background

The California Indian Museum and Cultural Center (CIMCC) was officially established at the Presidio of San Francisco in 1996, but due to their constructive eviction through its indifference to CIMCC's goals and those of the Indian people of California, CIMCC withdrew from the presidio. Since 2000, CIMCC has been developed by National Indian Justice Center (NIJC), a 100% Indian owned and operated nonprofit corporation.

The purpose of the California Indian Museum and Cultural Center is to culturally enrich and benefit the people of California and the general public. The goals of CIMCC are as follows:

- To educate the public about California Indian history and cultures
- To showcase California Indian cultures
- To enhance and facilitate these cultures and traditions through educational and cultural activities
- To preserve and protect California Indian cultural and intellectual properties
- To develop relationships with other indigenous groups.



*Today, the renaissance of Native languages must be pursued through a collective effort.*

CIMCC provides training, opportunities, and resources for Native Americans in various fields including advocacy, youth development, and cultural revitalization. Since 2004, CIMCC has identified, developed, and implemented language revitalization strategies for tribes within its geographic region. The following projects were completed from 2004 to 2018:

- 2004-2005 Pomo Language Repository Planning Program
- 2005-2007 Pomo Language Repository Implementation
- 2007-2008 Pomo Language Distance Learning Curriculum Study
- 2010-2012 Pomo Language Assessment & Documentation Project
- 2013-2016 Pomo is Happening Now!
- 2017-2018 Pomo & Miwok Language Assessment: Use It, Share It, Save It!

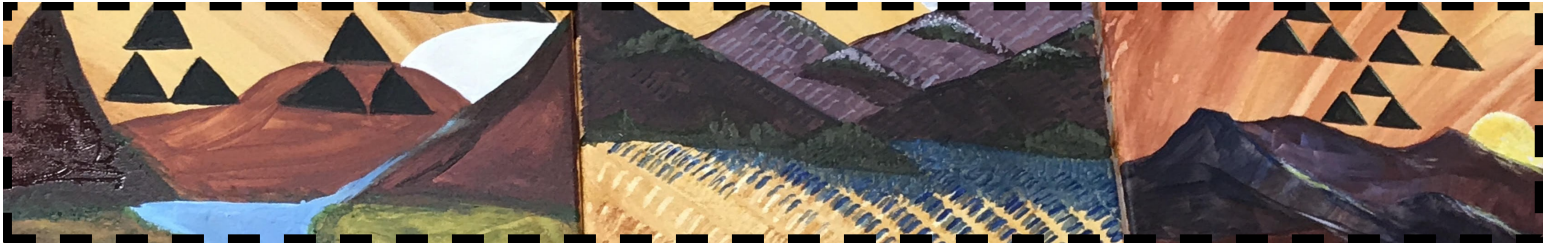
CIMCC has worked with the Pomo and Miwok Language Preservation Committee and Native Youth Language Specialists to continue assessing and documenting the Pomo and Miwok tribal languages. The goal is to identify, assess, and generate ideas on tribal language learning, resources, and technological tools among the Pomo and Miwok tribes while increasing its everyday use among community members.





# Introduction

## Pomo and Miwok Language Assessment



Youth and future generations must learn and understand the historical legacy of genocide and racism, forces that sought to destroy Pomo and Miwok people's identity, lifestyle, culture, and ancestral language. Despite the historical and intergenerational trauma, California Indians are survivors and resilient! California Indian communities are changing, thriving, and Indian youth are learning and finding new ways to carry Native cultures forward.

Today, the renaissance of Native languages must be pursued through a collective effort. While dialects and regional affiliations are distinctive, California Indians need to remember that they must be a source of unity. No Pomo or Miwok tribal group can pursue preservation in a vacuum. The responsibilities of preservation and revitalization are shared among every community member, commitments must be made to teaching, learning and sharing the wealth of languages and fostering pride in cultural heritage.

Therefore, despite the tremendous challenges we face to revitalize and preserve Pomo and Miwok languages, CIMCC's tirelessly continues its efforts in tribal language documentation and development using new learning approaches, activities, and resources that will encourage language growth and development throughout the years. More importantly, finding answers and solutions to youth, who are eager to learn, and often ask: why is the information not readily available? And, providing hope to our elders, who have saved this knowledge, and would often ask about the language's applicability in today's society. Overcoming generations of past injustices aimed at destroying tribal languages and cultures will continue beyond the experiences of our immediate lifetimes. But, we are not giving up because our future generations depend on us to continue the struggle and ensure that Pomo and Miwok language and cultural resources are available and accessible to them.

### CALIFORNIA INDIANS ARE SURVIVORS AND RESILIENT!

While dialects and regional affiliations are distinctive, California Indians need to remember that they must be a source of unity.  
No Pomo or Miwok tribal group can pursue preservation in a vacuum.

As a result, this annual report was generated by the results of the Pomo and Miwok Language Assessment: *Use It, Share It, Save It!* conducted 2017-2018. The assessment activities were conducted with Pomo and Miwok tribal community members throughout Sonoma, Mendocino, and Lake Counties. The activities were performed by The California Indian Museum and Cultural Center (CIMCC) in accordance with the Pomo Language Assessment and Documentation project funded by the Institute of Museum and Library Services and the GenIndigenous Response Fund of Native Americans in Philanthropy. A revised comprehensive status report and a guidebook on existing language resources were produced.

For more information on CIMCC's Projects:

<http://www.cimcc.org>



# Language Needs Assessment

## I. Introduction

From 2017-2018, the California Indian Museum and Cultural Center revised and conducted a language needs assessment, *Pomo and Miwok Language Assessment: Use It, Share It, Save It!*, to update information and generate new ideas on Pomo and Miwok tribal language learning, resources and technological tools. The purpose of this assessment is to continue providing Pomo and Miwok communities' opportunities to preserve and revitalize the Pomo and Miwok language through the development of new learning approaches, activities, and resources.

In addition to this status report, a guidebook which includes language resources and activities for an existing conversational Pomo and Miwok curriculum used by identified fluent speakers to document language activities has been revised and updated. Language documentation activities with fluent Pomo and Miwok speakers will continue throughout the remainder of the project. The documentation resources will be used to produce online instructional content to be shared with the community.

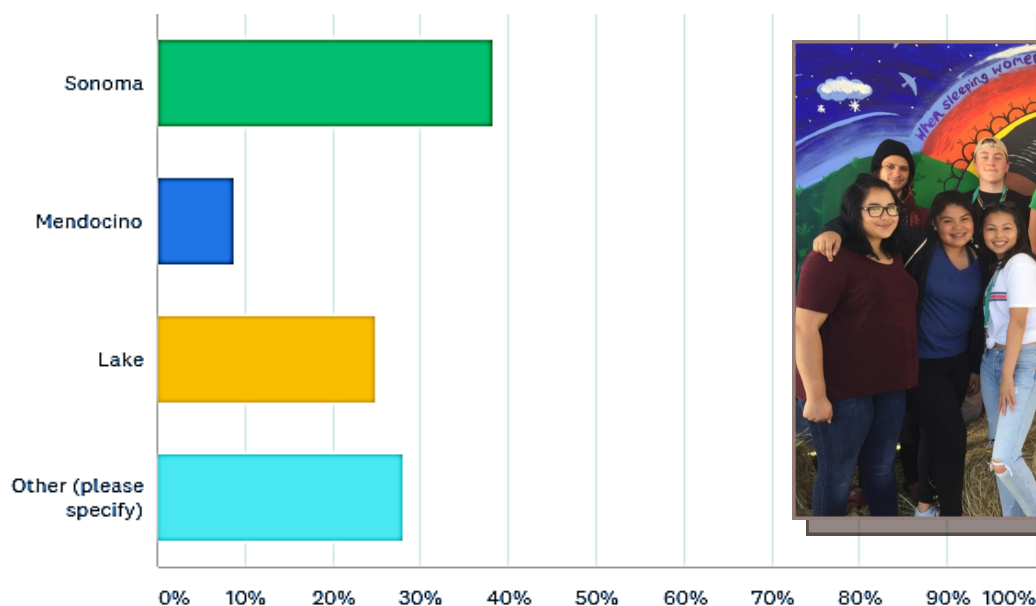
This status report includes the results of 136 participants. In some cases, respondents left some questions unanswered. Therefore, only 129 participants completed all 32 questions. Respondents participated by completing an assessment either onsite at an event or via the online option using "survey monkey." The survey consisted of 32 questions including but not limited to tribal affiliation, age, language fluency, language development, language learning resource preferences, and language revitalization challenges.



## II. Speaker Identification

The assessment was completed by Pomo and Miwok tribal community members throughout Sonoma, Mendocino, and Lake Counties. Of the 136 respondents, the majority (38.24%) was from Sonoma, 8.82% was from Mendocino, 25.00% was from Lake, and 27.94% was from other specified counties. 132 self-reported their age. Of these, the majority of respondents (21.97%) were in their late 40s and early 50s, the youngest respondent was 2 years old, and the oldest was 78 years old.

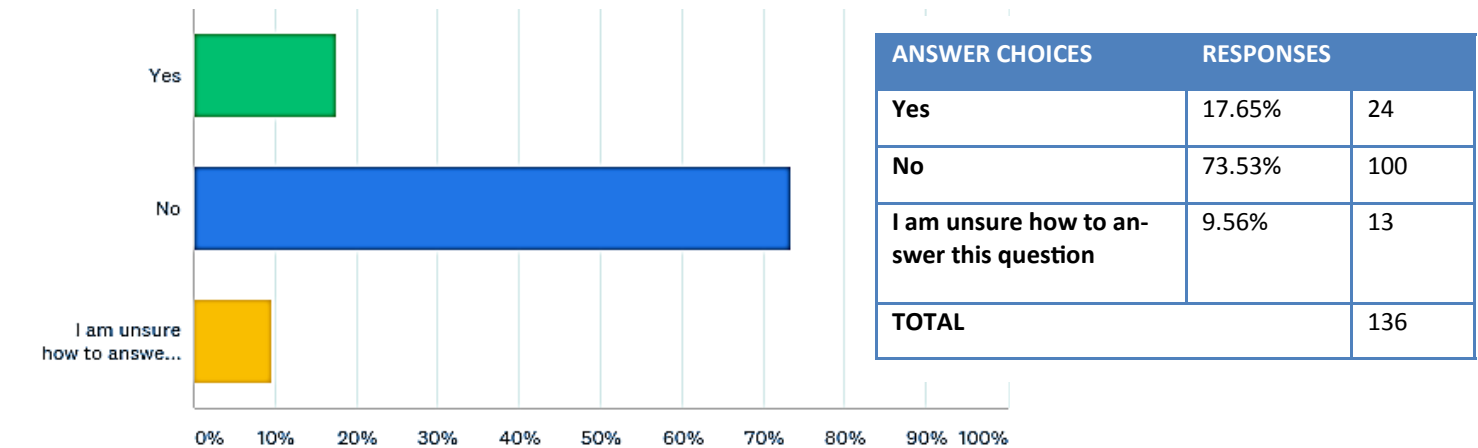
ANSWER CHOICES	RESPONSES	
<b>Sonoma</b>	38.24%	52
<b>Mendocino</b>	8.82%	12
<b>Lake</b>	25.00%	34
<b>Other (please specify)</b>	27.94%	38
<b>TOTAL</b>		136



### III. Pomo and Miwok Language Usage & Fluency

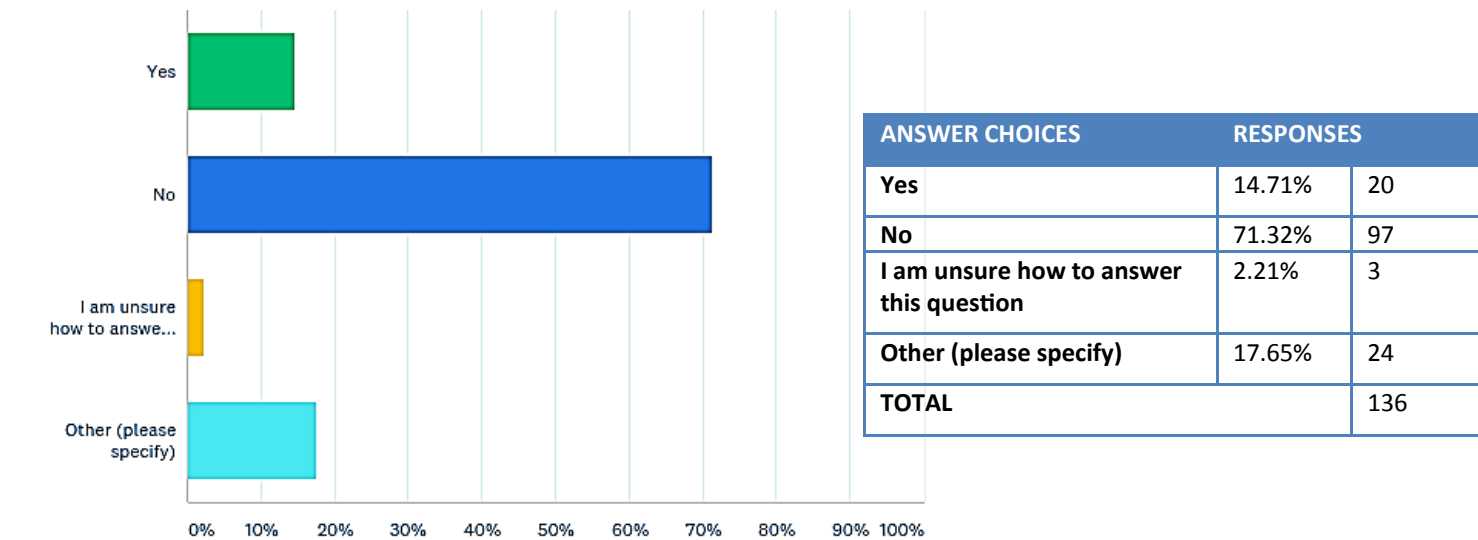
This part of the survey addressed language identification, usage, fluency, and learning resources or tools used to learn the language. Respondents were asked a series of questions to gauge their level of use and fluency in a Pomo and Miwok tribal language. Respondents were asked two questions regarding their use of a Pomo or Miwok tribal language at home or if they spoke it. The following two questions were completed by 136 participants:.

#### Is a Pomo or Miwok language spoken in your home?



The figures above show the majority of respondents (73.53%) did not speak a Pomo or Miwok language at home. Only 17.65% spoke a Pomo or Miwok language at home, and 9.56% were not sure how to answer this question.

#### Do you speak a Pomo or Miwok language?



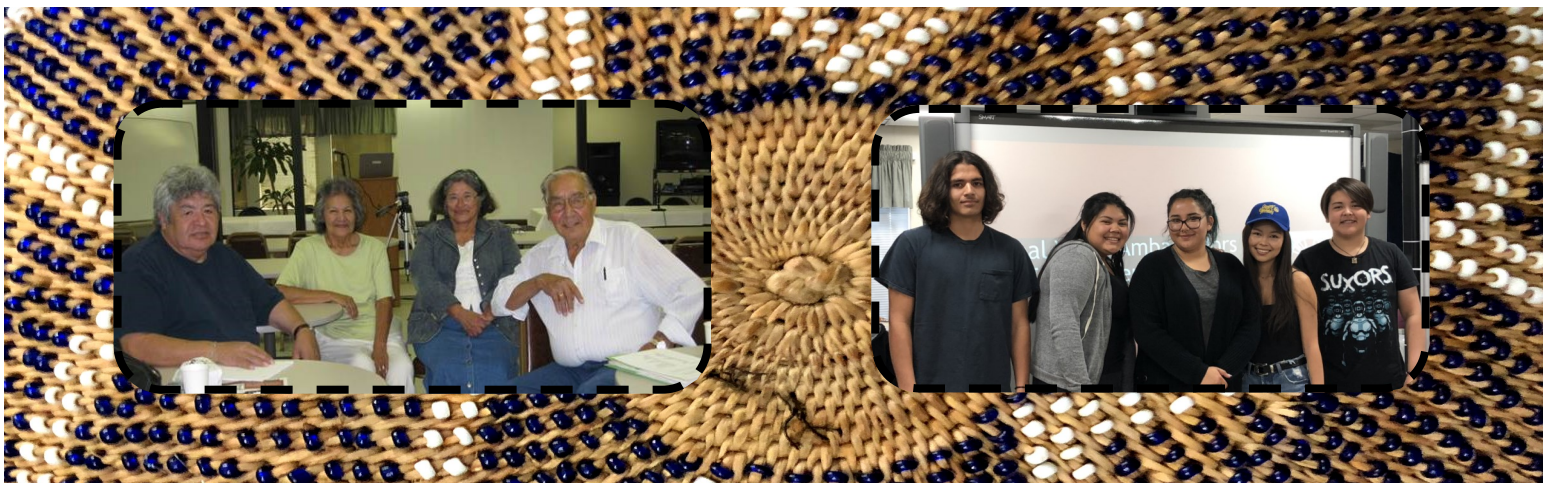
The figures above show the majority of respondents (71.32%) did not speak a Pomo or Miwok language. Only 14.71% spoke a Pomo or Miwok language, 2.21% were not sure how to answer the question and 17.65% specified "Other." The self-reported responses indicated that some respondents were learning a tribal language (i.e. Miwok), some understood some words and/or phrases but not fluent, others mentioned their family members or relatives spoke some of the language (i.e. sons, cousins), some were being taught by their children (i.e. daughter), and some spoke a different tribal language other than Pomo or Miwok (i.e. Navajo, Cahuilla, Shoshone, 'ōlelo Hawaii, Paiute). Overall, participants were not speaking a Pomo or Miwok tribal language.

## Fluency in a Pomo or Miwok Language

Respondents were asked to choose from the statements below that best characterized their level of speaking or fluency of a Pomo or Miwok language. 136 participants completed this question. The table below shows the majority of respondents (55.88%) did not speak or understand a Pomo or Miwok language. Only 13.24% understood a Pomo or Miwok language but were not able to speak it, 18.38% were beginners, 8.82% were advanced beginners, 2.94% were intermediate speakers, and a few were conversationalists, storytellers, debaters, or Native speakers. Others (13.97%) indicated they were learning their tribal language by listening or using a mobile app, were able to speak and understand a few words or the most 10 words of a tribal language, and one claimed to be a speaker of the Mono language.

ANSWER CHOICES	RESPONSES	
<b>Understand:</b> I do not speak, but I understand some of it when it is spoken.	13.24%	18
<b>Beginner:</b> I know some words and understand some of the language when it is spoken to me.	18.38%	25
<b>Advanced Beginner:</b> I know some sentences and greetings and understand some of the language when it is spoken to me	8.82%	12
<b>Intermediate:</b> I know basic conversations and vocabulary and can follow directions.	2.94%	4
<b>Conversationalist:</b> I can have conversations about most topics and can understand the language when spoken to me.	0.74%	1
<b>Storyteller:</b> I can relate to cultural stories in the language.	0.74%	1
<b>Debater:</b> I can participate in extended conversations and understand the language when spoken to me.	0.74%	1
<b>Native Speaker:</b> I have been speaking the language since I was a child. I understand most all vocabulary, cultural references, nuances, etc.	0.74%	1
<b>No,</b> I am not a speaker nor do I understand a Pomo language.	55.88%	76
<b>Other</b> (please specify)	13.97%	19
<b>Total Responses:</b>		136

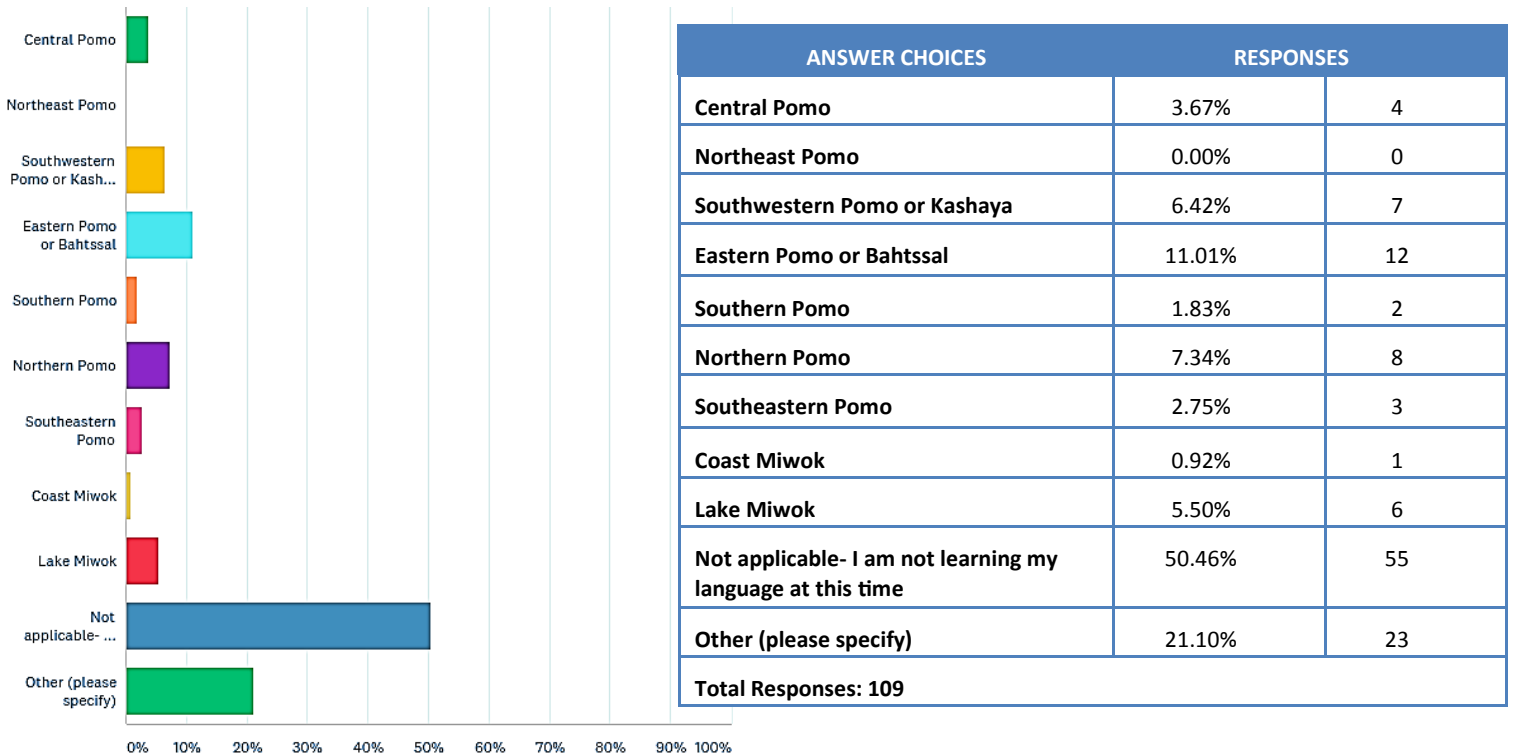
*California Indian communities are changing, thriving, and Indian youth are learning and finding new ways to carry Native cultures forward.*





## Pomo and Miwok Language Dialects

Respondents were asked to select the specific language(s) and dialect(s) they spoke. 109 out of 136 respondents completed this question. The figures below show that the majority of respondents (50.46%) were not learning a language at this time. Of the respondents who were able to speak a Pomo or Miwok language/dialect were mainly from Eastern Pomo or Bahtssal (11.01%), Northern Pomo (7.34%), Southwestern Pomo or Kashaya (6.42%), or Lake Miwok (5.50%).



Respondents who didn't speak a Pomo or Miwok language (21.10%) stated they spoke a different tribal language including Southern Sierra Miwok, Northern Sierra Miwok, Kunness (Wailaki from Round Valley), Karuk, Inupiaq Eskimo, Cahuilla, Coastal Pomo, Valley Miwok, Dine, Mono, and Central Miwok. Some respondents stated their fluency but did not state which dialect of the Pomo or Miwok language they understood. For example, some stated their knowledge of understanding such as, "none," "little," "not Pomo or Miwok," or "a little of all." Overall, most respondents claimed they were not learning a Pomo or Miwok dialect and some indicated able to speak a tribal language other than Pomo or Miwok.

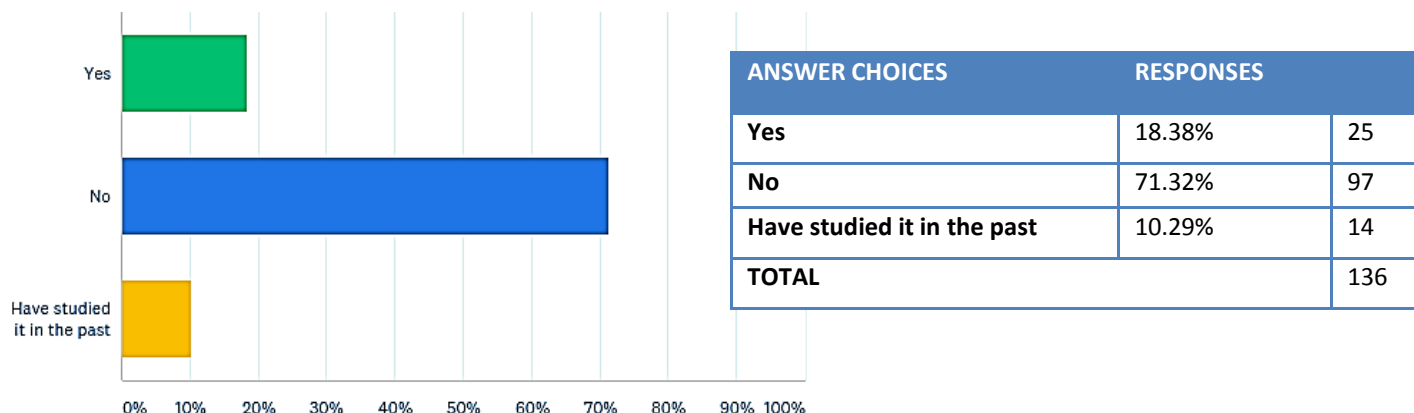


Knowledge of the language provides broader meaning and context to traditional songs, dances, and other cultural practices.

## IV. Pomo and Miwok Language Learning and Development

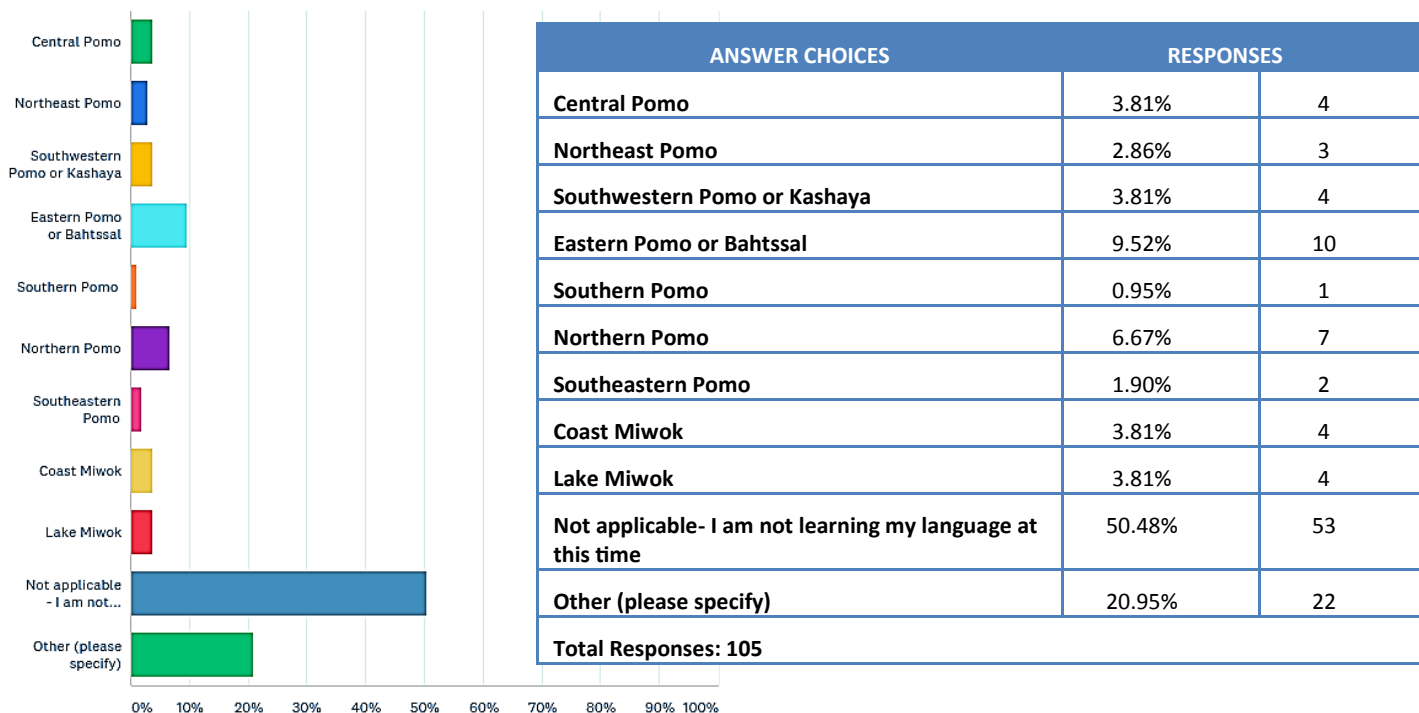
This section of the survey addressed language learning and development. Respondents were asked whether they were currently learning a Pomo or Miwok tribal language, what Pomo or Miwok tribal language and/or dialect they were learning, and to gauge their knowledge and understanding by estimating word usage, and to select what type of learning tools and/or resources were used to learn the language.

### Are you currently learning a Pomo or Miwok tribal language?



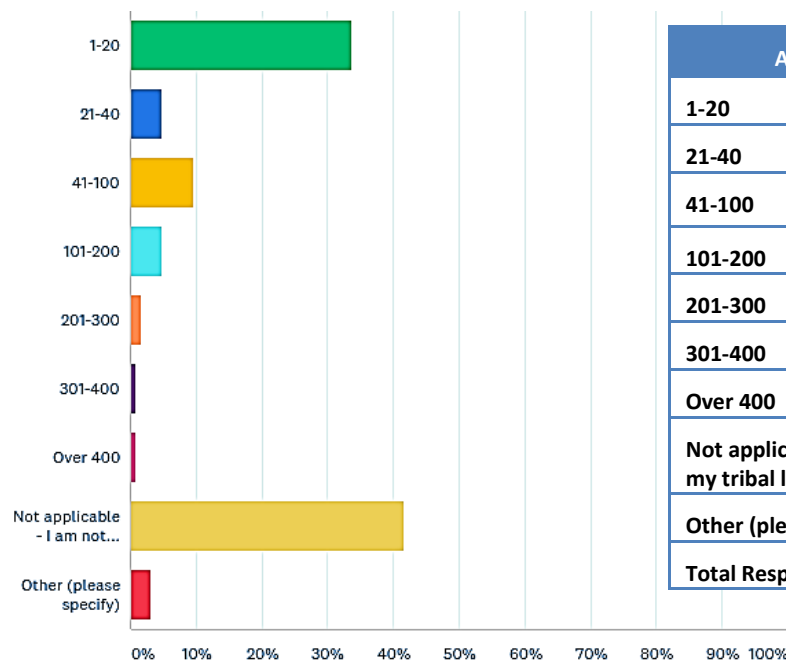
The figures above show that the majority of respondents (71.32%) were not currently learning a Pomo or Miwok tribal language. Only 18.38% were currently learning a Pomo or Miwok language, and 10.29% claimed they studied it in the past.

### If you speak a Pomo or Miwok language, what language (s) and/or dialect (s) are you learning?



The figures above show that the majority of respondents (50.48%) were not learning a language at this time. Of the respondents who were currently learning a Pomo or Miwok language/dialect were mainly from Eastern Pomo or Bahtssal (9.52%), and Northern Pomo (6.67%). Other respondents (20.95%) who self-reported currently learning a tribal language including: Southern Sierra Miwok, Northern Sierra Miwok, Kunness (Wailaki from Round Valley), Karuk, Inupiaq Eskimo, Cahuilla, Coastal Pomo, Valley Miwok, Dine, Mono, and Central Miwok, Paiute (Big Pine), and Yurok. Overall, most respondents were not learning a Pomo or Miwok language/dialect.

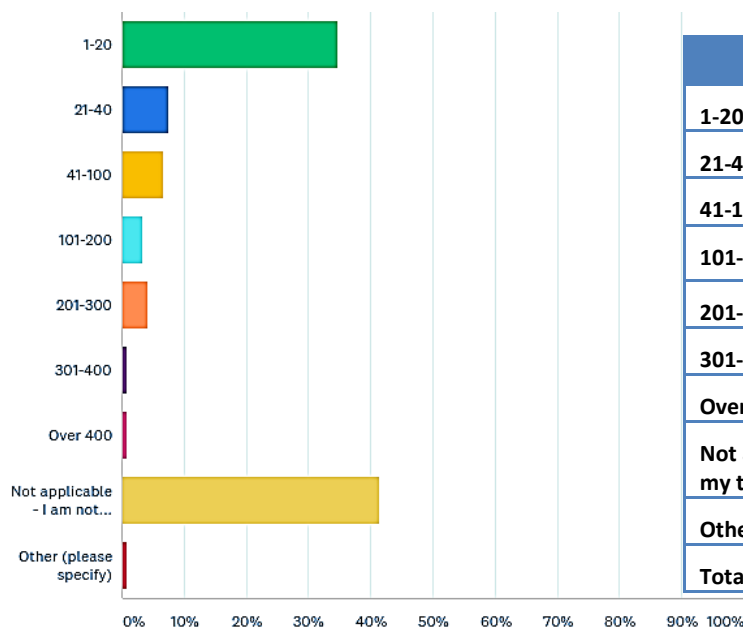
## How many words do you estimate you can say in the tribal language you are learning?



ANSWER CHOICES	RESPONSES	
1-20	33.60%	42
21-40	4.60%	6
41-100	9.60%	12
101-200	4.80%	6
201-300	1.60%	2
301-400	0.80%	1
Over 400	0.80%	1
Not applicable - I am not learning my tribal language at this time	41.60%	52
Other (please specify)	3.20%	4
Total Responses: 125		

The figures above show that the majority of respondents (41.60%) were not learning a tribal language at this time. Only 33.60% were able to speak 1-20 words in their language, and a dozen (9.60%) were able to speak 41-100 words in their tribal language. Lastly, some self-reported responses were “none” or “1-20 words in the Hawaiian language.” Overall, most of the respondents claimed to not be learning a tribal language or were only able to speak 1-20 words in their tribal language and only 10 respondents were able to say more than 100 words in their tribal language. 125 out of 136 responded to this question.

## How many words do you estimate you can understand in the tribal language you are learning?

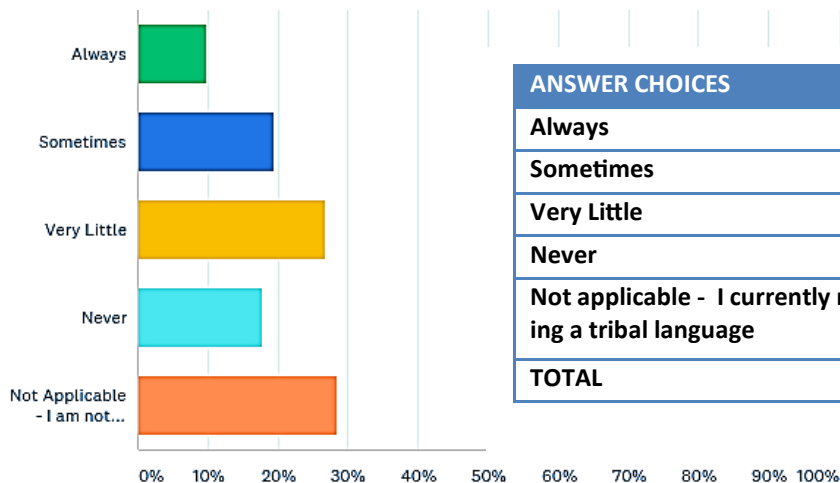


ANSWER CHOICES	Responses	
1-20	34.71%	42
21-40	7.44%	9
41-100	6.61%	8
101-200	3.31%	4
201-300	4.13%	5
301-400	0.83%	1
Over 400	0.83%	1
Not applicable - I am not learning my tribal language at this time	41.32%	50
Other (please specify)	0.83%	1
Total Responses: 121		

The figures above show that the majority of respondents (41.32%) were not learning a tribal language at this time. Only 34.71% were able to understand 1-20 words in their language. Overall, most of the respondents claimed to not be learning a tribal language or those who were learning claim to understand at least 1-20 words in their tribal language. 121 out of 136 responded to this question.



## How often do you and your family use the language at home?



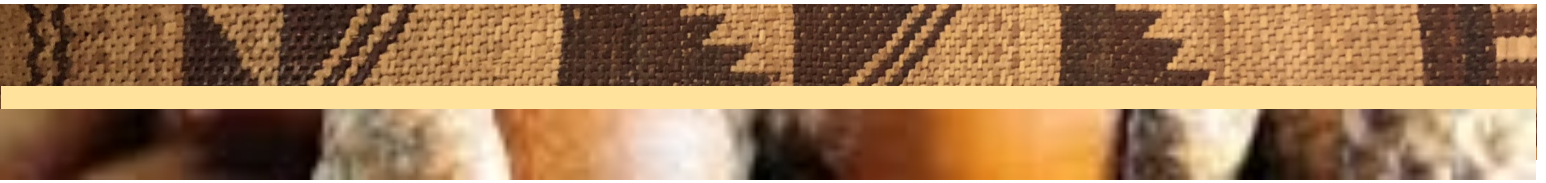
The figures above show that the majority of respondents (28.46%) were not currently learning a tribal language. Only 26.83% were using their tribal language very little, 19.51% were sometimes using their tribal language, and 17.89% had never used their tribal language with family and at home. Overall, the use of language in the home and around family is very minimal.

## Which resources did you use to assist your language learning now or in the past?

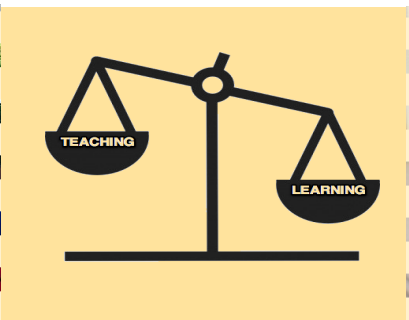
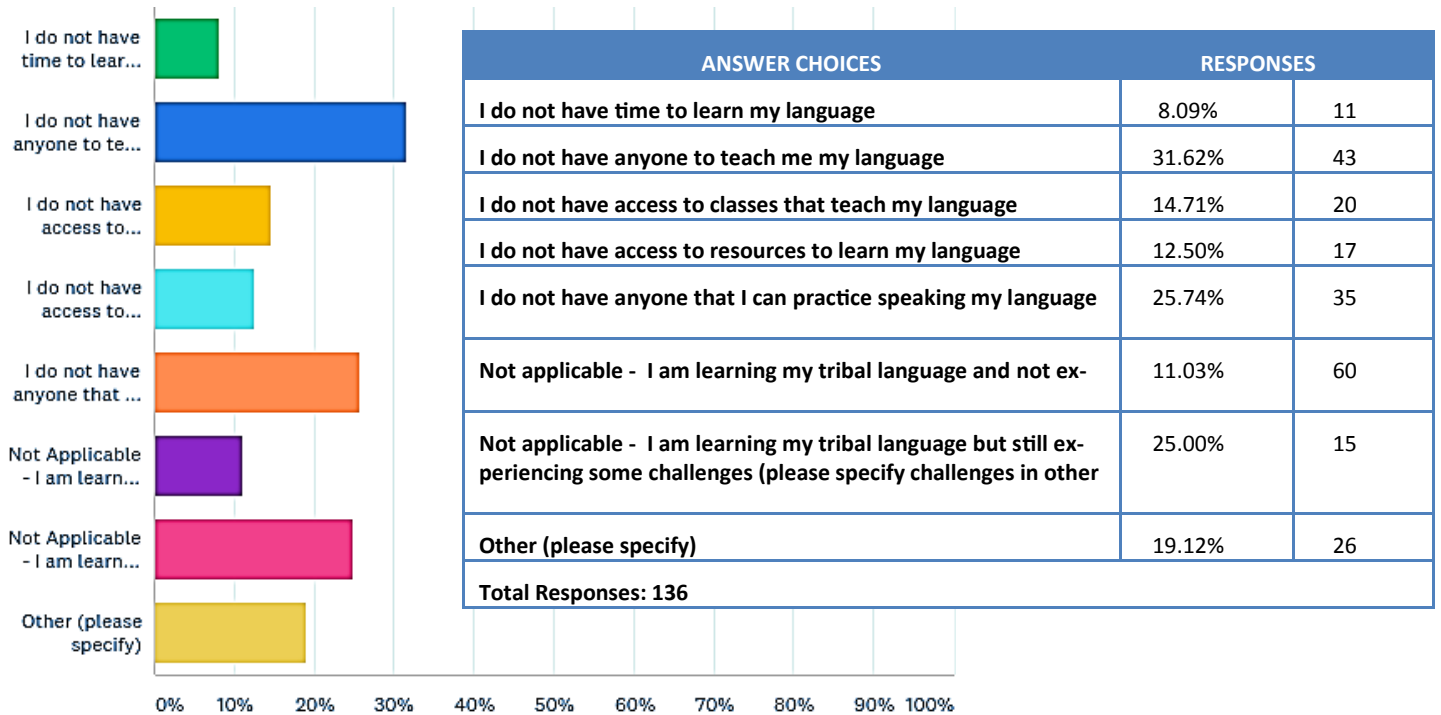
Respondents were asked to indicate what resources (out of 13 choices) were used to help with their learning now or in the past. Out of the 13 choices, the following three resources or tools were the most used: **speaker teacher/mentor** (27.91%), **audio recordings** (23.26%), and **dictionaries** (17.05%). Those that selected “Other” included self-reported responses such as “handwritten materials passed down from their grandmother,” “songs,” “coloring books or games,” “ceremonies,” and “relatives.” One mentioned their tribe’s language project such as Shoshone Bannock Language Project. The table below shows more resources or tools that were useful in learning a Pomo or Miwok tribal language. The majority of respondents (46.51%) indicated that they were not learning a tribal language at this time.

ANSWER CHOICES	RESPONSES	
Speaker Teacher/Mentor	27.91%	36
Films	4.65%	6
Audio Recordings	23.26%	30
Community Classes	13.18%	17
Linguistic Notes	11.63%	15
Dictionaries	17.05%	22
Podcasts	2.33%	3
Online Courses	6.98%	9
High School or College Courses	4.65%	6
Mobile Applications	11.63%	15
Curriculum/Workbooks	8.53%	11
Flash Cards	12.40%	16
Content Management Systems to Organize and Share Language Resources	1.55%	2
Not applicable - I am not learning my tribal language at this time	46.51%	60
Other (please specify)	12.40%	16
Total Responses: 129		

## What are the primary reasons you are not learning a tribal language?



Respondents were given seven statements and were asked to select one or more reasons for why they weren't learning their tribal language. The figures below show that the majority of respondents (31.62%) did not have anyone to teach their language. The next top two reasons were as follows: 25.74% did not have someone to practice speaking the language and 25.00% were not learning it because they were still experiencing some challenges such as not able to remember the words, work commitments/conflicting schedules, away from home and community to be able to learn it and practice it, and needing resources to help with sounds and putting sentences together correctly.



***Language strengthens tribal relationships to tribal culture and communities to each other.***

## Are any of the speakers you know related to you?

Respondents were asked if any of the speakers were related to them. The majority said no (33.09%). Most respondents said they were related to a cousin (29.41%) or aunt (21.32%).

ANSWER CHOICES	RESPONSES	
No	33.09%	45
Not Applicable - I do not know any	10.29%	14
Grandma	13.97%	19
Grandpa	6.62%	9
Mother	9.56%	13
Father	4.41%	6
Son	2.94%	4
Daughter	3.68%	5
Brother	8.82%	12
Sister	8.82%	12
Aunt	21.32%	29
Uncle	18.38%	25
Niece	3.68%	5
Nephew	2.21%	3
Cousin	29.41%	40
Other (please specify)	12.50%	17
Total Responses: 136		

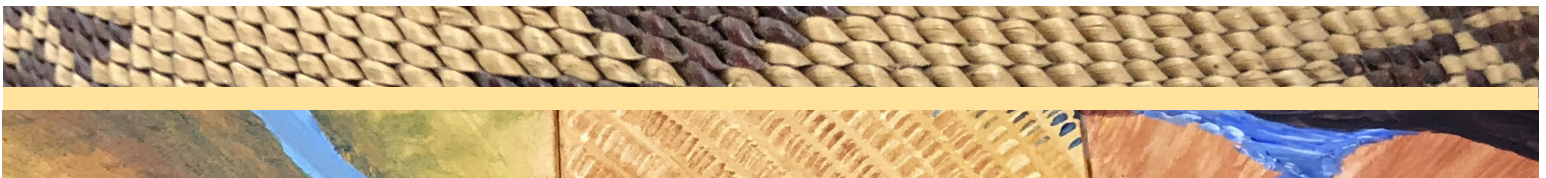


## Are any of the speakers you know related to you?

ANSWER CHOICES	RESPONSES	
0	25.00%	34
1-3	52.94%	72
4-6	8.82%	12
7-10	1.47%	2
10 or more	8.82%	12
Other (please specify)	5.88%	8
TOTAL		136



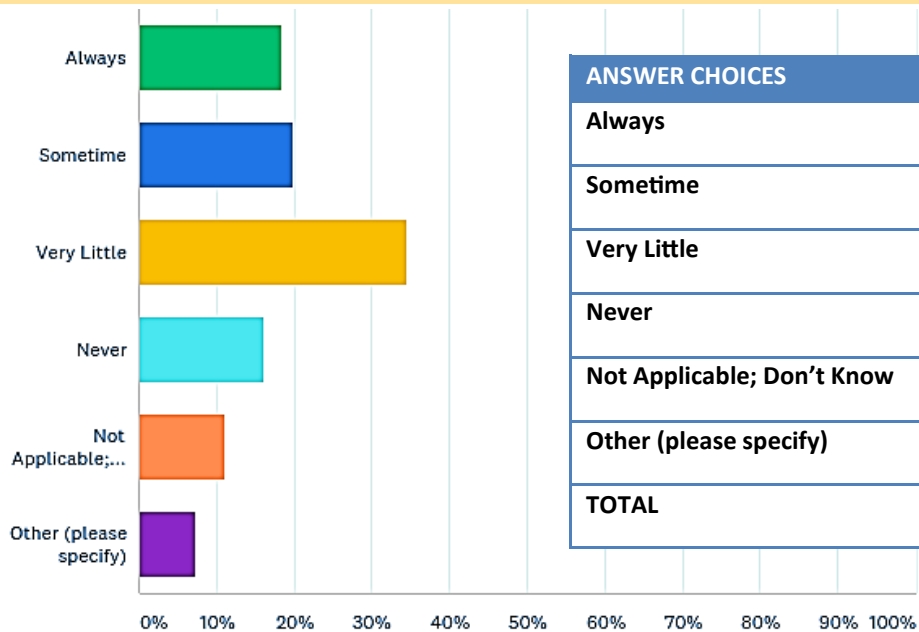
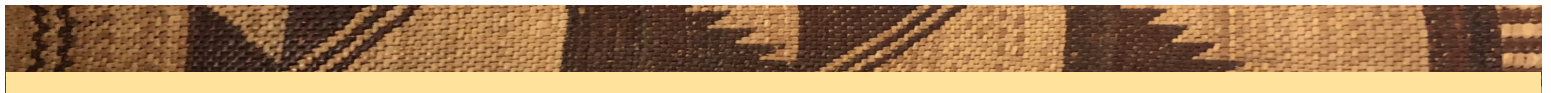
In addition, respondents were asked to estimate how many speakers they knew who taught their tribal language they were learning or want to learn. The figures above show the majority (52.94%) knew of 1-3 speakers and 25.00% didn't know a Pomo or Miwok speaker in their community.







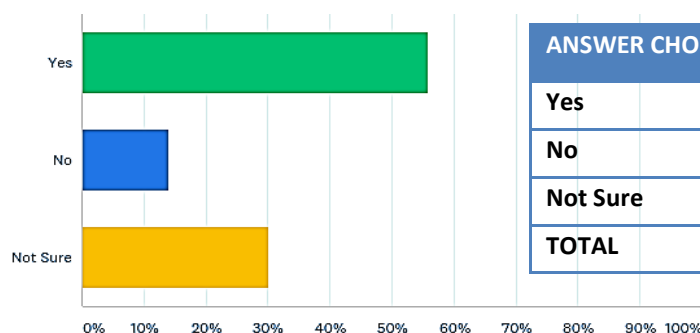
## To what extent do you use or hear your tribal language at traditional and community gatherings or events?



ANSWER CHOICES	RESPONSES	
Always	18.38%	25
Sometime	19.85%	27
Very Little	34.56%	47
Never	16.18%	22
Not Applicable; Don't Know	11.03%	15
Other (please specify)	7.35%	10
<b>TOTAL</b>		<b>136</b>

Respondents were assessed to what extent did they use or hear their tribal language at traditional and community gatherings or events. The figures above show the majority of respondents (28.46%) were not currently learning their tribal language. Only 26.83% were “very little” using their tribal language at traditional and community gatherings or

## Are you interested in learning a Pomo or Miwok tribal language?



ANSWER CHOICES	RESPONSES	
Yes	55.88%	76
No	13.97%	19
Not Sure	30.15%	41
<b>TOTAL</b>		<b>136</b>

136 participants responded to this question. Of these, the majority of them (55.88%) indicated that they were interested in learning a Pomo or Miwok tribal language, 30.15% were not sure if they were interested in learning a Pomo or Miwok language, and 13.97% were not interested in learning a Pomo or Miwok tribal language.



## What are the primary reasons you want to learn a Pomo or Miwok Language?

ANSWER CHOICES	RESPONSES	
None – I am not interested in learning a Pomo or Miwok Tribal Lan-	31.01%	40
Learning language is vital to my culture and identity	37.21%	48
Learning language is a means of resistance to colonization and assimi-	27.13%	35
I want to learn the language of our people	37.98%	49
I want to speak to our elders	22.48%	29
I want to speak with my children and/or family	28.68%	37
I want to speak at traditional gatherings and ceremonies	24.81%	32
I want to pray in our language	37.21%	48
I want to research our language and culture to others	27.91%	36
I want to research texts and documents in our language	18.60%	24
I want to teach our language to other members of our community	18.60%	24
I want to use our language at tribal meetings	15.50%	20
I want to speak our language at community gatherings and events	22.48%	29
Other (please specify)	10.08%	13
Total Responses: 129		

The following statements were the top three reasons why respondents want to learn their tribal language:

- I want to learn the language of our people (37.98%).
- Learning language is vital to my culture and identity (37.21%)
- I want to pray in our language (37.21%)

31.01% of respondents were not interested in learning a Pomo or Miwok tribal language. Overall, the majority of respondents want to learn a Pomo or Miwok tribal language for their grandchildren, be able to speak to their elders, use it on a daily basis, and teach others in their tribal communities.

*The responsibility of language revival rests with every member of the community.*

# Language Learning Resource Preferences

## I. Pomo or Miwok Technological Learning Tools

Some respondents (28) have used the CIMCC Pomo or Miwok Language Apps (i.e. Northern Pomo Language App). The following statements were the top three technological tools used to learn a Pomo or Miwok language:

- CIMCC Northern Pomo Language App (5.15%).
- CIMCC Bahtssal Pomo Language App (4.41%)
- Miromaa - Language Technology Program for documentation, conservation, and dissemination (3.68%)

The majority of respondents (83.82%) have not used any of the Pomo or Miwok language learning tools listed below. Some respondents self-reported using Memrise to learn Central Sierra Miwok, mentioned they were learning from family members and relatives, and were using a dictionary a family member had created for them. Some indicated not being aware that these mobile apps were available but were interested in using them.

ANSWER CHOICES	RESPONSES	
CIMCC Bahtssal Pomo Language App	4.41%	6
CIMCC Southern Pomo Language App	2.94%	4
CIMCC Northern Pomo Language App	5.15%	7
CIMCC Central Pomo Language App	3.68%	5
CIMCC Kanwin Words Miwok Language App	1.47%	2
CIMCC Kanwin Phrases Miwok Language App	2.94%	4
Podcasts	0.00%	0
CIMCC Introductory Bahtssal Online Course	2.94%	4
Other Online Courses (Please specify in other box)	0.74%	1
Other Mobile Applications (Please specify in other box)	2.94%	4
CIMCC Online Eastern Pomo Dictionary	2.21%	3
Other Online Dictionaries (Please specify in other box)	0.00%	0
Miromaa - Language Technology Program for documentation, conservation, and dissemination	3.68%	5
Mukurtu – Content Management System	1.47%	2
Interactive Language Websites (Please specify in other box)	1.47%	2
Interactive Maps of Native Placenames - Geographic Information Systems and Story Maps	2.21%	3
Not applicable - I have not used any of the tools described above	83.82%	114
Other (please specify)	7.35%	10
Total Responses: 136		

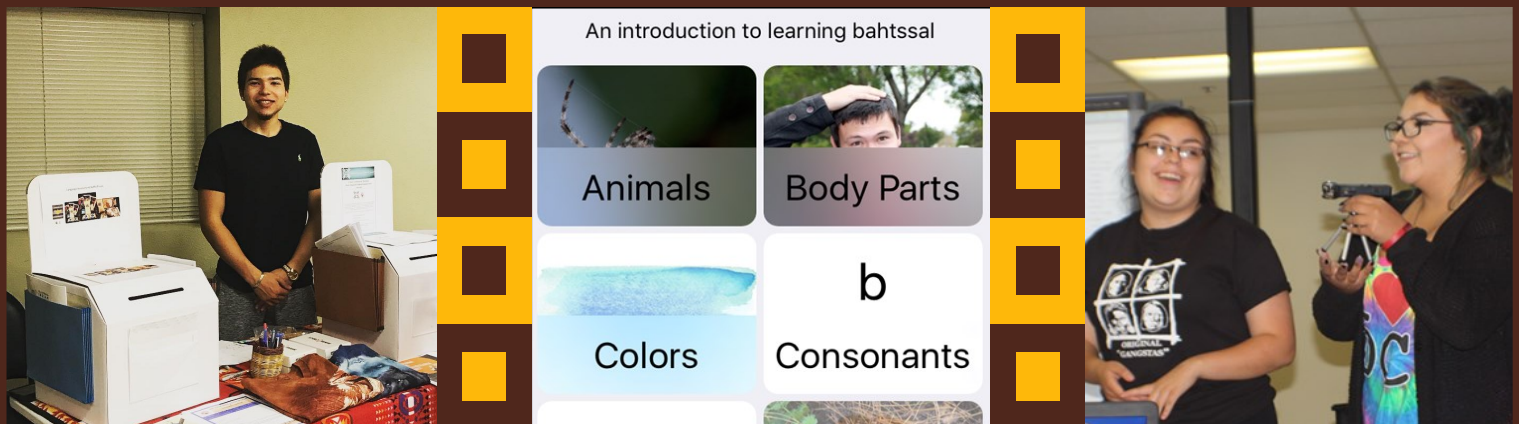




## II. Feedback on Language Technological Tools

Respondents were asked to provide feedback on technological tools used to learn a tribal language (list on previous page), to explain how these tools contributed to their learning experience, to indicate any challenges or disadvantages using the tool, to provide any recommendations on technological tools or resources that will encourage or support language learning. The following are some responses to the first question regarding feedback on usefulness and/or challenges.

- I like the app because my family and I can do it together by seeing and hearing the words. I like the coursework because I can go back through many times to look for what I want to learn to say. However, the app is lacking so many words and it is hard to understand how to say something just by reading it or familiar with phonetics.
- Very useful app for starters
- Using the language apps because it allowed me to practice words visually
- I wish that the CIMCC language apps were longer and more detailed
- I like it but doesn't always update
- I would like to be able to hear the words and would appreciate more content in the app



*Ensuring that Pomo & Miwok tribal language and cultural resources are available and accessible to future generations.*

### III. Recommendations & Concerns on Language Technological Tools

The following are some responses to questions regarding technological tools to encourage or support language learning with family and friends, and any concerns they may have about technological tools being used to assist in tribal language learning. 44 answered the first question and 45 answered the second question. The majority skipped these questions.

#### RECOMMENDATIONS

- Need conversation words
- Keep a notebook and practice writing in our language
- Language classes
- I've used it sporadically and I like it a lot.
- Learning from elders
- Always more audio, maybe having community language meetings that talk about the app sometimes
- A family friend usually puts labels on things around her house which is helpful for everyday use
- Help work with daycare programs in tribal communities to institute very basic immersion programs. Work with museums with tribal artifacts to have them listed with their respective tribal language. More availability of online interactive language learning tools.
- I would suggest the use/promotion of the language apps more often
- Memrise Application
- Maybe interactive things in the app
- Update the app for sure and have more audio availability
- Use art to learn language.

#### CONCERNS

- A lot of elders are not good with language on social media or a phone
- No! We need to use everything we have available
- That the person who is recording it might be saying the words wrong or mistakes being made by the designers where the words can get mixed up
- Language not spoken enough in person
- I would like to know where I can access them.
- No, I do not have any concerns. I wish there was a Coastal Pomo app available
- I think it is the way of the new age and a great way to reach the youth and up as far as convenient and accessible to most.
- No. It's great to have access.



*“Knowledge of  
traditional practices  
and cultural heritage  
is a key component of  
language preserva-  
tion.”*



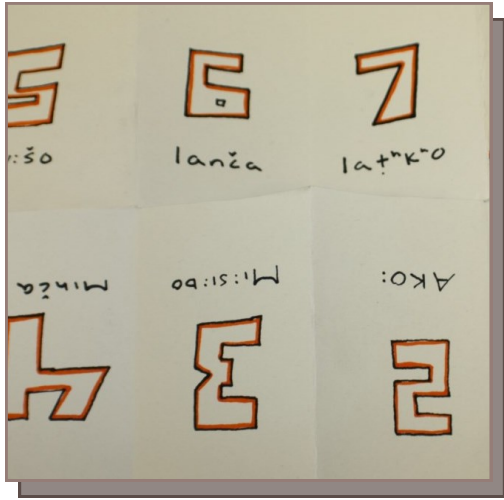


# IV. Language Technological Tools

Respondents were asked to rate their language learning resource preferences by selecting tools/resources used regularly for learning their language as not preferred, somewhat preferred, moderately preferred, very preferred, and highly preferred. The three highly preferred learning platforms or tools used to learn a language are **In person classes** (44.55%), **Children's Immersion Programs** (36.54%), and **Language Mentor** (34.86%). The following list highlights the highest rated category for each tool or resource preference.

Respondents were also asked to identify other learning platforms or tools that assisted their tribal language learning that were not listed on the survey. Some respondents replied family, having group speaking circles and social media chats, Person to Person, and TPA immersion.

TOOL PREFERENCES	RATING PREFERENCE
Online Dictionary	22.69% Somewhat Preferred
Interactive Website	28.44% Highly Preferred
Mobile Language Application	33.03% Highly Preferred
Self-Paced Online Course	26.61% Very Preferred
Interactive Games	24.53% Highly Preferred
Podcasts	24.04% Somewhat Preferred
In person classes	44.55% Highly Preferred
Content Management Systems	27.27% Moderately Preferred
Flashcards	24.07% Very and Highly Preferred
Video Lessons	28.44% Moderately Preferred
Audio Lessons	27.68% Highly Preferred
Language Mentor	34.86% Highly Preferred
Children's Immersion Program	36.54% Highly Preferred
Outdoor Language and Nature Education	34.62% Highly Preferred
Social Media	28.97% Highly Preferred
Mapping Tools and Datasets, Geographic Information Systems, Story Maps	27.72% Moderately Preferred





# Language Preservation & Revitalization

## I. Challenges

The respondents were asked to rate the following list of challenges to language preservation and revitalization efforts in terms of whether they agreed or disagreed with the phrase. The respondents were asked whether they strongly disagreed, somewhat disagreed, were neutral, somewhat agreed, or strongly agreed.

The three top challenges to language preservation and revitalization are the following three statements:

- "Frustration among students regarding ease of learning and recall" (49.14% Neutral)
- "Lack of educational resources to support consistent learning" (44.54% Somewhat Agree)
- "Lack of interest among community members" (42.24% Neutral)

The following list highlights the highest rated category for each challenge.

CHALLENGES	RATING PREFERENCE
"Lack of time to dedicate towards language learning"	32.03% Neutral
"Lack of interest among community members"	42.24% Neutral
"Lack of commitment from community members"	39.32% Neutral
"Lack of educational resources to support consistent learning"	44.54% Somewhat Agree
"Lack of funding to support consistent programs"	35.04% Somewhat Agree
"Lack of speakers, mentors and teachers"	33.05% Somewhat Agree
"Frustration among students regarding ease of learning and recall"	49.14% Neutral
"Lack of opportunity to converse in own language"	31.93% Somewhat Agree
"Leadership does not view language revitalization as a priority"	34.75% Neutral



***"It goes without saying that damage has been done, but by working together Native peoples can overcome these challenges."***



Respondents were also asked to identify other preservation/revitalization challenges that were not listed on the survey. Some respondents replied with the following statements:

- Too many people into the wrong things don't have interest in traditions. Young people say too old fashioned.
- The attitude that it is not particularly useful or important in this day and age
- Also, when the children are learning the language, some adults will tell them that they are learning the wrong way, but will have no knowledge of the language. It puts a damper on the kids
- Some Tribes- are very protective of sharing their languages and cultures
- In the Bay Area, the Native Resource Centers are secluded



## II. Importance of Learning a Pomo or Miwok Language

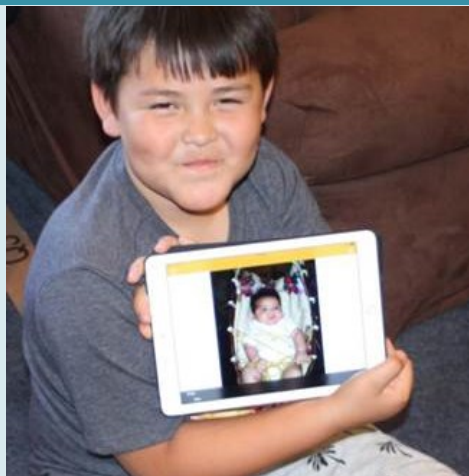
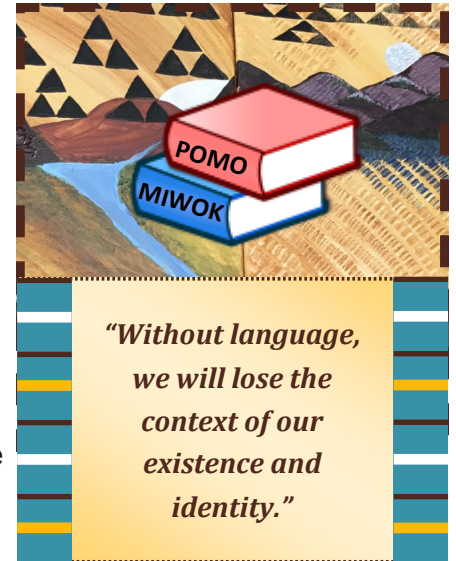


Respondents were asked a hypothetical question: ***What do you think would happen to you and/or your community if Pomo and/or Miwok languages were no longer spoken or learned?***

80 out of the 136 respondents responded to this question. Overall, respondents claim that if tribal languages were no longer spoken or learned it will be devastating and tragic because the culture and traditions would diminish. Without language, we will lose the context of our existence and identity. Some respondents stated “loss of cultural identity,” “culture will disappear,” “dead language,” and “suffer a great loss.”

Additional responses include:

- Our traditions would diminish. Then our young people won't have a heritage to be proud of.
- Our Native history will fade away and future generations won't have any interest in their heritage
- Loss of Native identity, stories told by elders would disappear.
- I think it would be another tragedy for our people. Very, very, sad.
- It would be a sad thing to watch an integral part of a people and culture disappear. It would be selling out to colonization and assimilation.
- If we lose our language it would be a tragedy! We have lost so much of who we once were as a people. We should all be supporting our culture and traditions through language, foods, songs, dancing, baskets weaving and gathering of indigenous materials.
- Indigenous people show strong support for environmental and climate justice causes. If our cultural representation diminished, it would allow total obliteration of opposition to industrial development.
- There would be a great loss for our children and youth who will never have the opportunity to learn.
- We wouldn't even have any connection to the land.
- We would lose our sing and dancing.

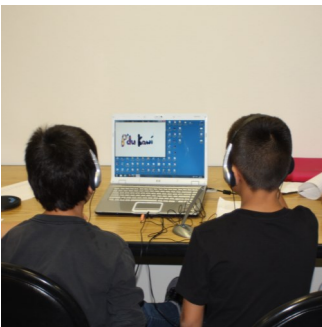


### III. Recommendations for Future Language Growth & Development

Respondents were asked the following question: ***What would you like to see developed for the future of Pomo and/or Miwok Tribal Languages?***

Five major themes were presented in the 56 (out of 136) responses. These include in-person classes, youth engagement, tribal and community involvement, gatherings and events, and resources and tools. Some respondents stated, preserve languages for our future generations, keeping their culture going, "Till death do us a part," to provide a safe non-judgmental place for beginners to speak and be corrected softly," " Used in public schools amongst native students," and "Everyone who is Native to learn their own language. This will make us stronger." Additional responses are included in the following table:

THEMES	RESPONSES
In-person Classes	More classes and information
	Frequent community classes for tribal languages.
	A way for kids/ adults to go to a week-long class gets submerged in the language.
	Language Center- with resources and other activities involving language
	Signing up for actual classes might help. I learn best if I could use what I got regularly rather than sporadically. It would be nice to be around other traditional language speakers.
Youth Engagement	More involvement with the youth. Keep our elders active in this.
	Perhaps after school special groups or classes that children can attend to teach them from an early age about their traditions and language.
	I wish to use these languages in our public schools.
	All the kids learning
Tribal & Community Involvement	More to come together and learn this language.
	Interest in everyone from the tribes learning their language.
Gatherings & Events	More gatherings
	A gathering where you can only speak language
	Cultural and Social Tribal events and organizations.
Resources & Tools	CDs/ videos
	More learning techniques
	Someone making a dictionary.
	I would like to see everything listed on Page 13 (technological tools)
	Useful easy to access program
	Resources to facilitate learning
	Apps and interact programs to inspire students
	Apps and games for kids to access. Apps and games appropriate for teens specifically.
	Video games using the language for the young generation



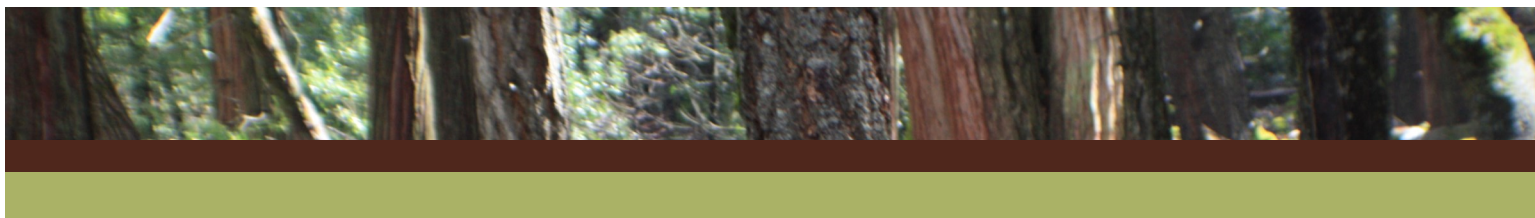
“Preserve languages for our future generations.”





# Summary

## Pomo and Miwok Language

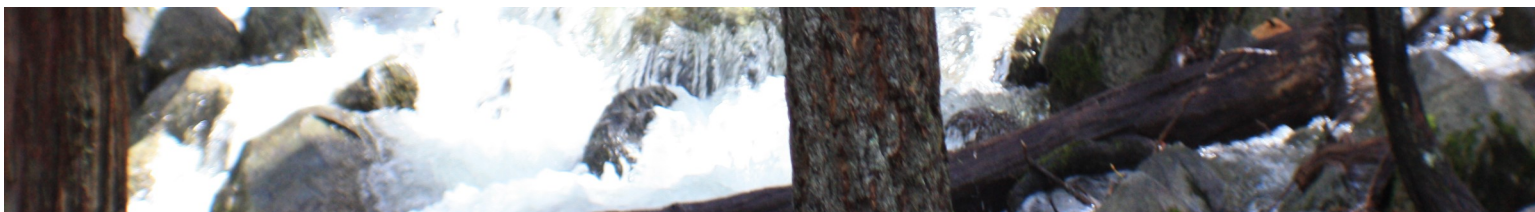


Overall, the Pomo and Miwok language is currently not spoken, learned, and/or studied with family or at home. Several outside factors have contributed to the historical loss of language within Pomo and Miwok communities. The vitality of many indigenous languages was destroyed by federal policies that targeted Native peoples and cultures for extermination. The loss of tribal lands, and genocide of whole communities, disrupted the continuity of Native languages and cultures. Despite these efforts tribal cultural heritage was not destroyed. The overwhelming ability of Native people to prevail over the forces of genocide and colonization is a true testament to the Indian community's strength and character. It goes without saying that damage has been done, but by working together Native peoples can heal and revitalize the wealth of our cultures.

Today, California Indians cannot be completely divorced from the English language. Since most tribal communities no longer think or communicate in the traditional language, it is difficult to learn and maintain the Pomo and Miwok language. The meaning and the usefulness of the language are contained in its' nuances. It cannot be learned without its cultural context. Thus, knowledge of traditional practices and cultural heritage are key components of language preservation. They must be integrated into a modern context. The internet creates an opportunity to share information across time limitations and physical boundaries, However, it also creates many questions related to the protection of cultural integrity, accessibility by non-members of the community, and copyright, licensing and ownership. We must work through these issues to determine the parameters of sharing language resources in the digital era.

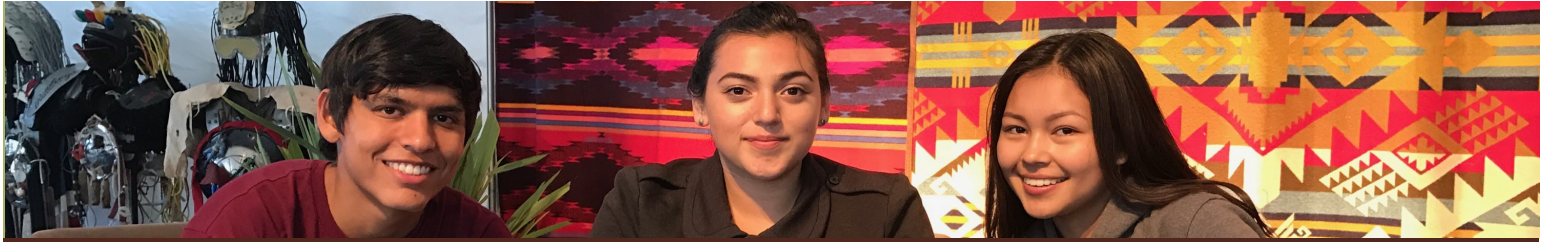
***"The best way to foster use of language is to utilize it in a daily context."***

Integrating traditional ways of language learning with new digital and technological ways of learning, is a good strategy to preserve and revitalize our Pomo and Miwok tribal languages. Some future language developments recommendations include in-person classes, children immersion programs, language mentors, and more community involvement and constant participation. Rebuilding a tribal community of speakers will require commitment and perseverance. The best way to foster use of language is to utilize it in a daily context. The best way to teach language is the "old way," spend time with your family using the language. Urge your family members to communicate their needs and everyday activities in the Pomo and/or Miwok language, such as, "I'm hungry" or "What's for dinner?" Some technological tools that are recommended to assist in your learning are online courses, mobile applications, and online dictionaries. They are assessable on the phone, tablet, and or computer. These are new ways of integrating language learning on a daily basis while at home with family.



# RESOURCES

## Pomo and Miwok Happening Now!



### CIMCC RESOURCES AVAILABLE

CIMCC has produced community wide language assessments and status reports, language technological tools, dictionaries, curricula, and resources to continue preserving and revitalizing the Pomo and Miwok Languages. The following language learning technological tools have been promoted to 70% or more of Pomo tribal members and descendants who were non-learners (subscribing more than 200 new learners). CIMCC resources including the list below can be found at: <https://cimcc.org/>

#### Mobile Language Applications

- [Eastern Pomo \(Bahtssal\)](#)
- [Central Pomo](#)
- [Northern Pomo](#)
- [Southern Pomo](#)
- [Kanwin Words](#)
- [Kanwin Phrases](#)

#### Websites

- [Eastern Pomo Introductory Online Course Moodle](#)
- [Mukurtu Community](#)
- [Tribal Ambassadors](#)

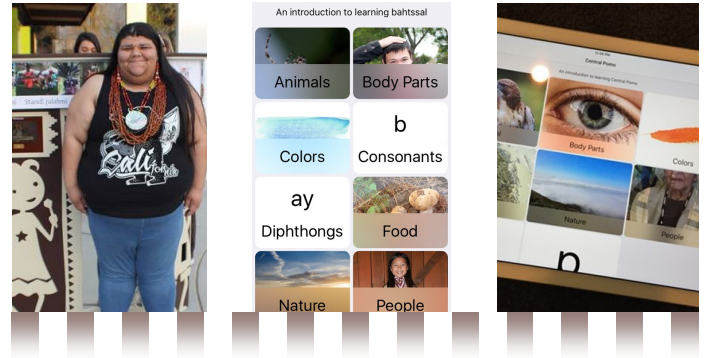
#### Videos

- [Moodle Enrollment](#)
- [App Promo/Tutorial](#)
- [Native Words Video](#)

#### Kiosk

- [Indigenous Play for Active Lives](#)

### OTHER RESOURCES AVAILABLE



#### Mobile Language Applications

- [Southern Pomo Smartphone App by Dry Creek Rancheria](#)
- [Learn Miwok Language App](#)
- [Miwok Translator](#)

#### Websites

- [Northern Pomo Language Tools](#)
- [Northern Pomo](#)
- [Central Miwok Dialect Memrise Course](#)
- [Pomo Kashaya Dialect Language Resources](#)
- [Southern Pomo Language Materials](#)

#### Dictionaries

- [Northern Sierra Miwok Dictionary](#)
- [Southern Sierra Miwok Dictionary](#)
- [Plains Miwok Dictionary](#)

#### Videos

- [Miwok App](#)
- [Learn Miwok](#)





CALIFORNIA  
INDIAN  
MUSEUM  
& CULTURAL  
CENTER

5250 AERO DRIVE  
SANTA ROSA, CA 95403

Phone: (707) 579-3004

Fax: (707) 579-9019

Website: [WWW.CIMCC.ORG](http://WWW.CIMCC.ORG)