

šɛgətč tət^θ ʝɛʎaʝɛ

I will honor my family by living my language

By

Gail Blaney
B.ED., University of Victoria, 2010

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

MASTER OF EDUCATION

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Supervisory Committee

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Gail Blaney
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Supervisor

Dr. Suzanne Urbanczyk, Associate Professor, Department of Linguistics

Committee Member

Dr. Peter Jacobs, Assistant Professor, Department of Linguistics

Outside Member

Dr. Leslie Saxon, Department of Linguistics

Abstract

This project is about bringing language back in to the home. Through intensive research on language learning, this project explores the idea of incorporating language immersion techniques within a group setting. In my research, I chose to do family immersion, with an emphasis on the term 'family' as inclusive of all who are close members of my family. The focus for this project was on change (language learning) within a given setting (home). My goal for this project was to increase my speaking ability to include full sentences and phrases that I could use on a daily basis with family and friends, all those who cross my path on a regular basis. For the purposes of this project, I chose to host a series of eight Family Immersion Plan (FIP) sessions.

Dedication

This project is dedicated to my family.

Thank you for your love and encouragement. Thank you for being you. I love you all.

More specifically,

I thank my mother for her love, endurance and strength.

I thank my Aunt Bessie for the many stories we shared in the early morning hours as we sipped coffee and watched the sun rise each day.

I thank my Grandmother Sosan for her gentle spirit and guidance. Although your teachings were done in a humble manner, they did not go unnoticed.

I thank my children for guiding me in the right direction. It was you who chose to lead me on this path of discovery.

I thank my grandchildren for your unrelenting love. Your smiles, hugs and beautiful spirits give me something to look forward to each day.

I thank my husband Darin. Over the years, you have patiently opened yourself up to following and supporting me as I chased after my dreams. My dreams became our dreams. I could not have done it without you.

Acknowledgments

I began this journey with a dare. My daughter Sosan said, “Let’s do it mom. If you do it, I will!” Not only did Sosan get me started, she provided insights that were there that I could not see. I felt comfortable knowing that I could share my concerns, worries, thoughts and ideas with her and she understood exactly where I was going and where I wanted to be. She challenged me to finish what we started and reminded me that I could indeed succeed when I wavered and wanted to give up.

I wish to acknowledge Dr. Lorna Williams for her persistent and unwavering strength. Lorna has cleared the path for all indigenous students as she has tirelessly worked toward bringing an Indigenous perspective to the Academy. At our first class Lorna looked each of us in the eye and said, “Each and every one of you will finish this. You will graduate with your masters and be the language warriors that I know you are”. Anyone who knows Lorna knows that if she says something, you do it.

I would also like to acknowledge my instructors in the MILR and DSTC programs. You are all inspirational in your own rite. Aliko Marinakis, I thank you for cheering me on and holding me up when times were tough. You were my shining star when I needed it most.

To my DSTC and MILR cohorts, I thank you for your insight. We shared much and I carry it all in my heart. I miss you all.

To all of my mentors, past and present, you guided and encouraged me to carry on when at times I thought of giving up. I wish to thank Elsie Paul, Marion Harry, Susan Pielle, Betty Wilson, Elizabeth and Bob Blaney, Yvonne Galligos and Dave Dominic.

I am so very grateful to the participants of this project, my ʎεʎaʎε, my qəmqəm. Many people voiced an interest in this project but followed that with “sorry, but I am too busy”. You all came even though you as well were busy. You made this a truly rewarding experience that I will remember always.

To Dr. Suzanne Urbanczyk and Dr. Peter Jacobs. I thank you for agreeing to be my committee members. I approached you because I have deep respect for your teachings. You have been inspirational and have provided much to my learning journey throughout the past few years.

Lastly, I would like to acknowledge Dr. Leslie Saxon for stepping up last minute to be the chair.

Table of Contents

Title Page	
Supervisory Committee.....	Page 1
Abstract.....	Page 2
Dedication	Page 3
Acknowledgements	Page 4
Table of contents	Page 5
Chapter One: Introduction	Page 7
Background	Page 8
Overview of the Chapters	Page 10
Chapter Two: Family Immersion	Page 12
Chapter Three: Goals	Page 14
Why I chose Language Revitalization	Page 15
Chapter Four: Method	Page 16
Chapter Five: The Plan	Page 20
Projected Outcomes	Page 20
Recruitment	Page 20
Participants	Page 21
Procedure	Page 22
The Unfolding of the Planned Sessions	Page 25
The Circle	Page 28
Family Immersion Plan Lessons (FIP)	Page 29
Chapter Six: Findings	Page 31
Why resort to the written word if speaking is the goal?	Page 33
My Research Questions	Page 34

Technology Problems	Page 36
Chapter Seven: Conclusion	Page 37
Next steps: Where do we go from here?	Page 40
Keeping the momentum going	Page 42
General Recommendations	Page 43
In Closing	Page 44
References	Page 46
Appendices:	
1. Family Immersion Plan Outline	Page 48
2. Weekly Sessions at a Glance	Page 49
3. Survival Language Phrases	Page 52
4. Participant Prayers	Page 53
5. Family Immersion Plan One: Setting the table	Page 55
6. Family Immersion Plan Two: In the kitchen	Page 57
7. Family Immersion Plan Three: Getting to know you	Page 61
8. Family Immersion Plan Four: Introductions	Page 64
9. Family Immersion Plan Five: Questioning	Page 70
10. Family Immersion Plan Six: Who is it?	Page 74
11. Family Immersion Plan Seven: Let's make soup	Page 80
12. Family Immersion Plan Eight: Review	Page 84
13. Ideas and comments shared from participants	Page 86

Chapter One: Introduction

You don't know what you are missing until it is gone. A generation mourns for what was. There is a constant ache in the heart and soul for that which is missed. And then, that generation of mourners is gone. A new generation is confused as to why it mattered so much.

They move on and live life.

But then, there are those few who seek the answer. Those few who still feel the remnants of that aching feeling deep within their soul; those who want to fill that missing part, that hole deep within ones self. What is it that is missing? Why do I feel such despair?

χαχίτα?ανən - The Center of one's being.

I search.

My search leads to language and culture. The road begins with a culture that is not my own. Some of our rich neighbors are willing to share. We sing and dance their songs and feel good. Some neighbors change their mind and decide that they do not want to share. We sing and dance their songs and are shamed.

Maybe passion is not enough. Maybe passion mixed with drive and enthusiasm is not enough. I venture out onto a new road, that of language immersion.

Background

I am čiya from the łaʔamin Nation. My English name is Gail Blaney. I am a wife, aunt, mother and grandmother. My children are Erik, 32 years, Sosan, 26 years and Drew, 21 years. My grandchildren are Miyo, 9 years, Sofia, 5 years, Menat'they, 4 years, Mekwan and Leo, both 1 year old. My husband is Darin Blaney. My mother is Mabel Galligos. She crossed to the spirit world 7 years ago. I am the eldest of 3 children. My twin siblings are 7 years younger than I. It is my family that I draw strength from. Erik is well versed in place names, archeology, traditional land based activities, water and land safety, canoe skippering and traditional song and dance. Sosan completed the master-apprentice language immersion program through First Peoples Cultural Heritage Foundation with our great aunt Elsie Paul. She is a master weaver and a gifted artist. She is completing her Masters degree, focusing her project on Revitalizing Indigenous Languages through the University of Victoria. She teaches language and culture to the young children in our community. My youngest son Drew is a catcher of songs and a well-versed singer, songwriter and researcher of our traditional stories, places and history. He has begun the process of using language and song in a performance-based story using traditional Sliammon stories. He has a gift for remembering and speaking ʔaʔajuθəm (our language). All of my children are passionate about learning and teaching łaʔamin taʔow (Sliammon teachings). My husband grew up with two fluent parent speakers and is passionate about language revitalization. He speaks some ʔaʔajuθəm but lacks confidence with his ability to speak. He speaks to the grandchildren in ʔaʔajuθəm often but only when there are no other adult speakers in the room. I am an elementary school teacher, thus, teaching and creating lessons around each activity set for the immersion sessions is my strength. I am also trained in the International

Phonetic Alphabet writing system (IPA) for ʔájuθəm. The IPA is a writing system that uses one symbol (alphabet letter) for one sound (phoneme). It is “a system for transcribing the sounds of speech...independent of any particular language and [is] applicable to all languages.” Retrieved from <http://www.omniglot.com/writing/ipa.htm>

I did not grow up speaking ʔájuθəm. I was raised in a one-parent home. Although my mother was a fluent speaker, she chose not to speak to her children in ʔájuθəm. She was under the mind set that if her children were going to fare well in this society, English was the way to go. She attended residential school and was one of many who were chastised and punished for speaking their mother tongue. Thus, she chose not to bring ʔájuθəm into her home. I was fortunate enough though to hear her speak in our mother tongue to her sisters, mother and aunties. She and my aunts, Aunt Bessie in particular spoke daily on the telephone in ʔájuθəm. I recall listening to the beautiful singsong of her voice as it lifted and flowed naturally around those intricate sounds that form ʔájuθəm. It seemed she was always happy and smiling throughout those private conversations. Private, even though she was surrounded by her three children. Private because we did not have a clue as to what she was saying. I look back on those days and wonder why I did not insist she teach me the words. I enjoyed watching and hearing it. Why was I not interested in learning what was being said? Why is it that as an adult, I am not only interested but yearn for the day when I can speak ʔájuθəm. So much so, that I have dedicated many years in my attempt to learn and speak ʔájuθəm.

This project is about bringing language back in to the home. Our school district has been teaching ʔájuθəm for 23 years in the public school system. I taught ʔájuθəm in middle school for eight of those years. Although I was not a fluent speaker, I had learned

how to write using the International Phonetic Alphabet (IPA) for ʔaʔajuθəm and could pronounce words close to accuracy if it was written in IPA. In those years, I learned and taught vocabulary in the hundreds. I learned a lot over those years but I did not learn how to speak even simple conversation in ʔaʔajuθəm. This puzzled me as I took my learning seriously. How is it that I could know hundreds of words but still not understand how to string those words together to form a conversation? Upon research for this project, I decided that immersion was the way to go if I wanted to speak beyond baby talk in ʔaʔajuθəm; that is, using single ʔaʔajuθəm words interspersed with English. My goal for this project was to increase my speaking ability to include full sentences and phrases that I could use on a daily basis with family and friends, all those who cross my path on a regular basis. For the purposes of this project, I chose to host a series of eight Family Immersion Plan (FIP) sessions.

Overview of the Chapters

In this chapter, I introduced myself to the reader. I let the reader know why I decided to venture on to this road of language immersion. The term *χaxiʔaʔanən*, the center of one's being was used to describe how passionate I am about language revitalization efforts, specifically ʔaʔajuθəm. Chapter two discusses previous research on family immersion plans outlined in Leanne Hinton's *Bringing our Languages Home* (2013). Chapter three highlights why I chose to research language revitalization. Chapter four discusses the methodology and why I chose those methods for this project. Chapter five is

titled 'The Plan'. It provides an in-depth look at what I did for the project including: projected outcomes, the recruitment process, the participants, procedure for designing the weekly sessions, the unfolding of the planned sessions, the idea of incorporating the circle in to each session and then a brief outline of the Family Immersion Plan Lessons (FIP) themselves. Chapter six discusses the findings of the project and the problems I came across with technology. Chapter seven concludes the paper with suggestions on how I plan on keeping the momentum going and what I plan on doing to ensure ʔaʔajuθəm remains a living language in the homes of the ʔaʔamun people.

Chapter Two: Family Immersion

Bringing our Languages Home by Leanne Hinton stirred up feelings of hope as I have been struggling for 20 years to learn ʔáʔajuθəm. Throughout those years, I memorized vocabulary and word lists in the hundreds and taught my students in the same way. In the beginning, this was a rewarding experience as I had not grown up speaking my mother tongue. All that I knew was new knowledge and I was eager to pass it on. My frustration now lies in the fact that I am not a speaker. People in my community who I deem to be fluent ʔáʔajuθəm speakers do not know many of the ʔáʔajuθəm vocabulary that I know. They can carry on a conversation but lack certain vocabulary that is not used in the context of which they live on a daily basis. It is my assumption that if I can bring myself to a point where I can speak in full sentences, beyond ‘baby talk’, then it will be a good bridging point to access the ʔáʔajuθəm that I have stored in my lexicon and the speech will begin to flow. Hinton (2013) describes the efforts of families around the globe who have been successful in their attempts at family immersion. My view on family immersion is the inclusion of family members who would like to participate in coming together to speak their mother tongue. The plan will look different for all families depending on the ages of the participants and the stages of language fluency of those who come. For the purposes of my project, I was drawn to one family immersion plan in particular, that of the Hernandez family.

Just like ‘Aunt Betty’ of the Hernandez family, I had applied for the master-apprentice grant through the First Peoples Foundation. Both Aunt Betty and I were refused because we wanted to include our families in our learning journey. It made sense to me

that as I learn to speak ʔaʔajuθəm, it would be useful to have someone to speak with, particularly, someone with whom I would have day-to-day contact and who shares the same passion for language revitalization that I do. The rejection of the proposal for Aunt Betty led to the pilot of a family immersion plan. My goal was to use Aunt Betty's plan to create one that would work for me. Rawnda Abraham states in her article *Nim-bii-go-nini Ojibway Language Revitalization Strategy: Families Learning our Language at Home* that "...simply knowing the language is enough to give our children what they need to become fulfilled in knowing who they are. I am beginning to think that the fulfillment that Indigenous academics have mentioned is about the process of learning, that it is more about the journey than the actual getting there. How we revitalize our language is ...important..." (p.5). It was my hope that this family immersion journey would fill the aching void, the center of my very being, χαχitayč, as I learned to communicate in ʔaʔajuθəm.

Chapter Three: Goals

The goal of the family immersion plan project was to answer the following questions;

1. When you do not have fluent speakers in your immediate family, how can you create a multi-generational family language immersion plan that works?
2. How can I incorporate language immersion in to a busy family structure?
3. How can I advance my speaking ability beyond vocabulary to a point where I can converse in ʔayajuθəm?

As I sought to answer the above questions, I kept in mind that in order to stay true to my taʔow (traditional teachings), I had to incorporate reciprocal community relationships into this project. I did this by gifting all participants with all of the materials created for this project. The themes for all materials created evolved from the interests of the participants. It is they who informed me as to what they wanted to work on each week. Because each family lives their lives in their own way, with varying interests, hobbies, family make-up etc., it was important to create opportunities to speak the language of the home and place of the participants involved. I also paid close attention to what was needed to stay in the target language, that of ʔayajuθəm throughout the immersion sessions. As the activity sets were formed, it was vitally important to keep in mind that the goal is to have participants use the language they learn each week in their homes thus, creating opportunities to speak and share with family and community members who were not able to attend the sessions.

Why I chose language Revitalization

łamun has very few fluent speakers left. By fluent speakers, I refer to those that were raised speaking ʔayajuθəm as their first language. They think in ʔayajuθəm first. The few fluent speakers we have left are now in their late seventies and eighties. One such elder voiced her concern in one of our circle sessions, “We are losing our fluent speakers. Where will the young people go soon?” In a later session, she spoke of hope. “I am hopeful because I can see that more people are interested”. It is my opinion that my generation have given up the fight too soon. Throughout my years I have listened to many stories from many elders who are now passed in to the spirit world. I heard the stories of the fight to keep the language alive. I heard of the secrecy, the underground ceremonies and speech. I heard of the punishments, the ridicule and the shame. We must remember the struggle to keep our languages alive and continue the fight. Hinton quotes Theodore Peters by saying,

In our language we will remember who we are, where we come from, and where we are going. Our creator told us, “When you come back to the Skyworld, make sure you speak the language I gave you...If you don’t have these things then you will really have “problems along the way.” (P.252).

In planning for this project, it was my hope that our family language immersion plan would include the unique interests of all participants involved. Community members would benefit by hearing the language that was learned. They would be enticed to speak ʔayajuθəm as they would be addressed in ʔayajuθəm wherever and whenever possible by the participants involved.

Chapter Four: Method

And Eagle says to qayχ (Mink), "Well at least you can make noise or holler the way I do, or sing." That beautiful sound eagle makes when they're up in the nest. So he makes that attempt. Every time the Eagle would make that beautiful sound, [you] can hear it for miles. And she would go, "kaneeeeeek!" and qayχ would go. "kaneeeeeek!" Oh! He was happy to do that. So it didn't sound as good as Eagle, but he was making an attempt. And every time the Eagle would make that beautiful sound, she would lean over the nest, bent forward. And qayχ was doing that. He would lean over. Then he leaned over a little too far, and again, he fell, fell out of that nest, ended up on the ground. (Paul, 2014, p.178)

Methodology

First and foremost, before, during and after the research is done and the paper is written, and even as I prepare to receive the degree that allows me to stamp M.Ed. after my name, I must follow the **taʔow** of my people. Taʔow is the traditional teachings and protocols of the ʔaʔamin people. As a ʔaʔamin woman, it is important that I pay heed to not only whom I am doing this for but why. What kind of message am I willing to encapsulate of the importance in maintaining our taʔow? One way is to situate myself and those around me by beginning each language immersion session with prayer and thanks. I must remember that I am but one link in the chain of knowledge and understanding that comes from paying close attention to ones self and those around me. In order for proper transmission of the teachings that are being offered up by all who participate in the language immersion sessions, one must clear the mind and the heart of the negative energies that are accrued on a daily basis. Our taʔow tells us that meaningful prayer opens us up to that which is offered in a good way.

In her book *Indigenous Research Methodologies*, Chilisa (2012) writes that Transformative Participatory Action research “combines an emphasis on participants as co-researchers with an emphasis on personal and social transformation” (p.235). In my research, I chose to do family immersion, with an emphasis on the term ‘family’ as inclusive of all who are close members of my family. Although my hope was to personally gain language skills through immersion, I could not bring myself to exclude all those that I wish to communicate with on a daily basis. My ḡεʔaḡε (family) were the driving forces behind the content of the language immersion sets. My focus was on change (language learning) within a given setting (home) as I created the language sets that were outlined by the participants in the family immersion plan. Cahill cites Torre and Fine by saying that “Participatory Research starts with ‘the understanding that people - especially those who have experienced historical oppression – hold deep knowledge about their lives and experiences, and should help shape the questions [and] frame the interpretations’ of research” (Torre and Fine, 2006, 458). (cited in Cahill et al., 2007, p. 309). She also states that, “the researched use the research to take action and make changes within their community (political, social, economic)” (p.235). This made complete sense to me as I pondered the idea of language, my language, as holding the key to understanding my whole self. It has been said by many elders that I have crossed paths with, fluent speakers of indigenous languages across British Columbia, that once stories and teachings are translated to English, much of the meaning is lost in the translation. Who am I doing this for? We circle back to taʔow. My community is my ḡεʔaḡε (family). My mox^waju (belly button) is planted deep within this land, as are all of my ancestors’ mox^waju from time immemorial. This is what keeps me grounded. This is what directs me to this path. I do this

for my ḡεʔaʔḡε (family). All that I do is for my ḡεʔaʔḡε. Chilisa highlights the “Importance of researchers taking on the roles of Indigenous methodologies seriously” (p.295).

In her book *Decolonizing Methodologies: Research and Indigenous Peoples*, Linda Tuhiwai Smith (1999) discusses insider research. Smith states, “Insider research has to be as ethical and respectful, as reflexive and critical... It also needs to be humble. It needs to be humble because the researcher belongs to the community as a member with a different set of roles and relationships, status and position. (p. 138). As an insider, I went about my research keeping this in mind. I was cognizant of what my role was at any given time throughout the project. I practiced being humble by listening more than speaking in order for the participants to maintain equal status throughout the language immersion sessions.

In chapter ten of her book *Indigenous Research Methodologies*, Chilisa looks at the ways in which the reality of the researched, that of the ‘Other’ is not what counts according to Euro-centric research methodology. Even in cases where collaboration between the 1st world researcher and the 3rd world researcher were established, the Euro-Western researcher was considered to be the ‘all knowing’ and the 3rd world researcher was considered to be the one who would be ‘the empty vessel that would be filled’ with the preconceived knowledge of the 1st world researcher. In our language revitalization efforts within our own communities, we must ensure that we are not imposing our own values, beliefs and agendas within our research methodologies. We must open ourselves up to hearing and valuing what is being said by all of the participants, even if it clearly does not resemble our own belief systems. Chilisa points out that each of the binary opposites of self/other, colonizer/colonized, are looking at the same issue through different lenses, thus,

the competing knowledge systems do not come together. The researcher fails to pay attention to whose reality counts.

In her dissertation *Standing on the Edge of Yesterday: A Dilemma of Oral Knowledge Survival in a West Coast Family*, Allis Pakki Chipps-Sawyer (1981) quotes Weber-Pillwax's article in the Canadian Journal of Native Education, What is Indigenous research? "Today we recognize that Indigenous research holds the capacity to break the silence and bring forth the powerful songs of long-imprisoned voices using their own language" (Weber-Pillwax, 2002 p. 174). This statement is a powerful one that carries a strong message for me as a second-generation residential school survivor. It is time to bring forth our languages, our teachings, our ta?ow.

Collaborative community based research is a method that I chose to adopt because according to Chilisa, this method encompasses partnerships of equals. All member contributions are valid and all participants provide expertise. This method embodies the true essence of the idea of circle work. In a circle, all members are equal. There is no hierarchy. All have a chance to speak and be heard. Collaboration is the key to a successful session.

Chapter Five: The Plan

Projected Outcomes

My initial plan for this project was to develop language lessons (see Appendix 1). All these language lessons from the project would be typed and bound for participants and anyone else considering a family language immersion program of their own. The set of lessons then could be used, adapted, and/or added to by families who want to create a language immersion plan for themselves. Audio recordings would also be made to correspond with the language lessons. Survival language would also be recorded and distributed to all participants and will be made available for community members. The intent for this project was to create a group of ʔayaʔuθəm speakers within the ʔaʔamun community, therefore, creating other domains of language use within the community (daycare, pre-school, playgroups).

Recruitment

“Hello, I will be having people over at my house to practice ʔayaʔuθəm on Sundays at 10 am. You are welcome to come. I will be hosting 8 sessions and you welcome to come to as many as you want, it is up to you how many sessions you would like to attend.”

(taken from ethics form created for the University of Victoria for the šεgatč tət^θ ʔεʔaʔε project).

Shawn Wilson’s, *Research is Ceremony*, states that ‘research must be done for the community, by the community, with the community’ (Wilson, 2008). In the chapter on relational accountability (Chapter 6), Wilson recounts a conversation he had with Peter

where Peter says, “ ...community relationship with research for Aboriginal people is fundamentally key, a fundamental necessity, the community needs to know, needs to lead its own research.” (Wilson, 2008, p.108). I found this to be true, as I had spent the last twenty years forming that relationship with my community. I had developed a trust as I had demonstrated my mantra that all that I learn must be passed on for others to learn from as well.

As I began the process of letting people know about the project I was about to undertake, I was pleasantly surprised at how many people acknowledged interest. I quickly realized that my home was not big enough to comfortably house all of the participants. I booked the culture lodge, which is much roomier and already has a certain ambiance that set the stage for the important cultural work that was about to take place. Because I was setting out to ‘live my language’ I mentioned the project to those whose paths I crossed most often. After all, it would be these people that I would be speaking to.

Participants

Many studies have been done on the effect of inter-generational learning and the importance of pulling the ages together to create meaningful places of teaching and learning for all involved. In the article, “From Generation to Generation: Survival and Maintenance of Canada’s Aboriginal Languages, within Families, Communities and Cities”, Norris states, “a language is endangered if it is not learned by at least 30% of the children in the community...” and that “It is with the young ones that our future rests.” She also states that “intergenerational transmission is essential for...revitalization of endangered languages.” (Norris, 2004. P.2). These statements reinforce my belief that it is vital that we

re-connect our children and youth with the adults and elders in our communities. If our children do not learn, then it means that they have not been taught. In ʔaʔaʔuθəm the words teaching and learning are synonymous. One does not and cannot happen without the other.

There were 27 participants of varying ages that came to one or more sessions. There were nine participants who attended most of the sessions (7 or more). There were 4 fluent speaker participants and 5 semi-fluent speakers. By semi-fluent, I mean those speakers that came and shared that they did speak some ʔaʔaʔuθəm but have forgotten or do not know some components of the language. The rest of the group varied from beginner speakers to those who have been attempting to learn ʔaʔaʔuθəm for an undetermined amount of time. Parents and grandparents brought their children who roamed in and out of the sessions freely.

Procedure

In her paper, *Tribal Journeys: An Integrated Voice Approach Towards Transformative Learning* (2003), Suarez quotes Battiste's *Indigenous knowledge and pedagogy in Indigenous education literature review with recommendations*, "In terms of Indigenous approaches, there are thousands of years of knowledge not contained in published books but rather in oral and symbolic form passed on to new generations through "modelling, practice and animation"" (Suarez, 2003, p. 35). Growing up with a traditionalist mother, I lived and learned in this way. I know she would laugh and humble herself by saying she was not a traditionalist. That act alone would confirm that, yes she was a traditionalist. I learned by watching and then doing, thus, she modeled and I practiced. If I got it wrong, she

would re-model using more animation, I would practice again and again until I got it. An elder in my community of Sliammon, Elsie Paul recapitulates the same philosophy in her book *Written as I Remember it*. She states that, "...it wasn't just the legends or the stories. It was by watchin' - watchin' your Elders, your grandparents, the adults in what they did. How they lived, how they gathered, how they fished... You learned by watchin'." (P.151).

The Family Immersion Plan sessions were planned with the above philosophy in mind. The sessions started with an opening prayer, a blessing to get us grounded in a good way. I would begin by reciting one of the prayers that the participants had in front of them. I would then ask if there was anyone else who wanted to give it a try. In most cases, all participants tried, providing plenty of opportunity to practice what was modeled. Each of the participants required varying degrees of assistance. Some picked up the orthography with ease and were able to recite the prayer with confidence. Others needed me to go through it line by line with them until they got it. I found that the latent speakers tended to read the English translation first and put their own interpretation in. I was sure to encourage this as I reminded the group that our goal was to speak. Therefore, if they could do their own blessing in their own way, this was a good thing. Near the end of the sessions, one participant could confidently offer the blessing without having to read it.

As well, the immersion sets were designed with the 'model, practice, animation' model in mind. After the blessing, each session began with the facilitator (myself) modeling proper pronunciation of all of the vocabulary and phrases (with support from the fluent elder speaker). The entire days' session was typed and given to each participant to follow. Although I did not expect the participants to 'parrot' me or 'echo' what I was saying, I found that the participants decided on their own that they wanted to practice as they

were hearing the ʔaʔajuθəm. This gave me an opportunity to speed up or slow down the process depending on how the participants were feeling about their pronunciation. This also allowed for much laughter as I animatedly challenged myself to say difficult phrases and to make light of the many mistakes I made along the way.

Suarez (2013) suggests the importance of Cajete's (1994) description of four basic concepts to consider in Indigenous teaching and learning. "The first is ...the physical, social, psychological and spiritual needs of tribal members. ... The second is teaching when a tribal member is willing to learn in a way that allows for special learning styles ...The third facilitates deeper levels of learning and understanding; ... intellectual, ritual, psychological and spiritual teachings. The fourth is... helping tribal members to overcome their self-generated obstacles to learning."(Suarez, 2013. P.43). I was deeply moved by the words of participants who shared how warm and welcome they felt at the family immersion sessions. As we went around the circle and shared, almost all participants voiced that they 'appreciated how the sessions were structured'. They voiced that they felt 'at ease' and 'did not feel judged'. As suggested by Cajete's article, the blessings addressed the participants spiritual and psychological need to feel accepted and grounded. The activities and games addressed the learning styles, as many of the participants voiced that they wanted to play bingo and have fun. The casual meal time of sharing and practicing ʔaʔajuθəm in its natural form and in context "facilitate[d] deeper levels of learning and understanding". Finally, the laughter and ability to have fun learning from our own mistakes helped us to see that it is indeed okay to make mistakes as this how we learn. It was clear to all of us that if we did not move beyond the fear of saying things wrong, we would never learn how to say things right. There were no reprimands, just gentle guidance through constant repetition and

practice while having fun in the language.

The Unfolding of the Planned Sessions

Each of the sessions was planned according to the recommendations of the participants involved. That is, they chose the theme of the session and I planned the sessions' vocabulary, phrases and activities that would allow us to stay immersed in ʔáʔajuθəm for successively longer periods of time each week. The first session was a Table Setting Activity that I planned following the session described in Leanne Hinton's *Bringing our Languages Home* (P.201). I used this session to demonstrate the immersion technique that I wanted to employ for the following sessions.

The sessions were divided into three components. The first component began with a blessing in ʔáʔajuθəm. Participants were given a copy of three generic blessings they could use and/or revise to offer a blessing in any given situation. The remaining part of component one was spent reviewing the vocabulary and phrases we were going to use in the immersion part of the session. This was where we practiced seeing and saying the words and phrases we would need to stay immersed in ʔáʔajuθəm. I wrote on chart paper a list of survival Language phrases in ʔáʔajuθəm taken from the suggested list in the B.C.'s Master-Apprentice Language Program Handbook (P. 11). The intention for using the survival phrases was to keep the participants in the target language, that of ʔáʔajuθəm without having to resort to using English. A list of the phrases is provided in appendix 3. Participants asked questions in English as we reviewed the layout of the days' session before moving on to the second component. The second component of each session was spent on games and activities using the vocabulary and phrases we had practiced. This

component allowed for constant repetition, as we stayed immersed in ʔaʔajuθəm for the duration of the game and/or activity. The third component was spent sharing a meal. This was where we used what we learned in context from any and/or all of the sessions during table talk. We ended each session with a circle (round table discussion) where participants were asked to share: 1.) What worked? 2.) What did not work? 3) Have you been able to use what you learned in your home and/or with your family and friends? 4.) What would you like us to work on for our next session? It was this round table discussion that decided what I would plan for the next FIP session. One or more fluent speakers attended each of the sessions. This allowed for immediate feedback on our pronunciation as we practiced speaking in ʔaʔajuθəm.

Once the decision was made as to what our next session would be, I began the process of planning what that would look like.

- i) Brainstorming: I brainstormed all of the words and phrases I could think of that would come up in the theme of what I was planning.
- ii) Lesson Creation: I created a lesson and at least one activity and/or game where we could use the language while practicing and learning the vocabulary and phrases.
- iii) Translate on my own: The next step was to translate these to ʔaʔajuθəm. I began by perusing the stacks of ʔaʔajuθəm notebooks I have from my previous work on language. I then looked up the ones I didn't have on the First Voices Website.
- iv) Review Translations with elder: Next, I went to a fluent elder speaker to review what I had done and to fill in what I could not find in my notes or on First Voices.
- v) Edit lessons: These rough notes were then edited and typed in to a good copy to be given out to participants at the next session.

- vi) Recording of the vocabulary and phrases: Once the lessons were done, I met with the fluent speaker to have all of the vocabulary and phrases recorded. A copy of the recordings is included with the written lessons. Participants and all community members who would like a copy of the lessons can hear what the words and phrases sound like when working with the lessons in their own homes.

The plans for the eight FIP sessions is again provided in Appendix 1.

The Circle

"I am because we are".

Chilisa, (2012, p.278).

In her book *Indigenous Research Methodologies* Chilisa shares Dillard's "perspective on relational indigenous methodologies". "I am because we are" is a term used to "encourage respect and honoring of all members of the human community" "An I/we connection...is spiritual and promotes love and harmony"(P.278). One of the philosophies that Chilisa points out from Dillard's *When the ground is black, the ground is fertile: Exploring endarkened feminist epistemology and healing methodologies of the spirit* is "seeking reciprocity" (P.278). In my original proposal for the family immersion project, I kept coming back to the idea of reciprocity. I was questioned as to why I felt the need to include this in my project. What did I mean by reciprocity? Although I could feel in my heart what I meant, I was having difficulty putting that feeling in to words. According to Dillard, "Seeking reciprocity refers to a researcher's intention...to see human beings as equal. That requires shedding all discrimination and prejudice and removing all boundaries between the researcher and the researched". (Chilisa, P.278). It was important to me that I not be perceived as the 'all knowing'. Participants were told that I was a learner just as they were. Even though we were all at different places in our learning journey, we were all equals and each one of us contributed to each other's learning. As the weekly sessions were planned, I was reminded frequently that *ḥaʔamin taʔow* dictates that we remain humble in all that we do. It became clear to me that the way we speak, our *ʔaʔaʔuθəm*, and the way we conduct ourselves on a daily basis go hand in hand. "No, you cannot say that. You cannot be

boastful”, (Elder speaker, 2015, personal correspondence) was repeated to me several times before I finally got it and was able to predict ahead of time what could be said and what could not be said, particularly around discussion of ourselves and family members. Having an equal and humble relationship with all participants was important to me as it allowed me to šegatč tət^o jεʔaǰε (honor my family by living my Language).

Family Immersion Plan Lessons

As with any project that we take on in life, once activated, they seem to take on a life of their own. Such was the case for this project. Even though I took great care to ensure that the sessions were planned with the utmost detail in mind, the flow of the sessions took on the energy of the participants who showed up each week. The Family Immersion Plan sessions outlined in the appendices were planned according to the recommendations made by the participants with the exception of the first one titled ‘Setting the Table’. Initially, I had not planned on including games each week. This came about as a suggestion from people who stated they would like to participate in the project. Upon hearing from many of the participants that they wanted to play Bingo, I decided to include this in our first session together. I created bingo cards using images (no words) of the vocabulary and phrases needed for the ‘setting the table’ activity. The bingo game lightened up the serious mood in the room as participants had just spent the last hour in heavy concentration as we worked our way through the ethics forms, the survival language phrases and the vocabulary and phrases for the first session. The orthography was new to a few of the participants and I could see that a few of them were feeling overwhelmed with it. As stated above, I decided that I would split the sessions into three sections, slowly increasing the immersion times as

we increased our fluency in ʔaʔaʔuθəm. The first section would be spent on reviewing the outline and language needed for each session. The second section would be spent immersing ourselves in ʔaʔaʔuθəm in incremental periods of time. The third section would be the sharing of a meal. This last section allowed for a relaxed atmosphere where we could engage in casual discussion on what just took place. Thoughts and opinions were shared and participants used this as a means to further practice what was just learned in context.

Participants voiced that the survival language phrase list (appendix 3) was too long. Almost all agreed that they were struggling to find which phrase to use to stay in ʔaʔaʔuθəm. Many of the participants were new to the language and to the orthography thus they were having difficulty reading and saying the phrases listed. I decided to shorten the list, asking participants to choose which phrases they found to be most useful. I listed these and re-wrote them for our next set of sessions. We decided to use:

Wiga payet	Can you repeat that
x^wəč ʔajuθmεθen	I don't understand
ʔεʔenačx^w	How do you say_____?
nεʔyewč	I forget
čegaθ ga	Help

Chapter Six: Findings

As I worked through the immersion sets with the fluent elder speaker, I found that much of what I perceived as being a workable pattern set in English did not fit well with ʔaʔaʔuθəm. As a past teacher of the language who is not a fluent speaker, I found myself constantly seeking out patterns so that I could carry out sentence structure in a simple and meaningful way. In order to alleviate stress and address time constraints, I took the recommendations of the group for the following weeks session and planned it out before going to the elder for confirmation and assistance. She would patiently say, “well? I guess you could say that but normally, you wouldn’t” or, in some cases, “no, you can’t say that”. An example of this was when we were working on simple conversation using people and descriptive vocabulary. We were describing people using some nice and some not so nice descriptive words. In my examples, I had written in ʔaʔaʔuθəm ‘My child is beautiful’. The elder said this was a form of boasting. You would never say that about your own child. You could say that his or her child was beautiful but you would never boast about yourself or your own family. So, in this case, even though the pattern of the language fit, cultural norms dictated that this would never be said in ʔaʔaʔuθəm. Throughout these planning sessions, I would ask, “would you say that in normal conversation?” If the answer was “no”, the sentence was removed from the plan. The intent for the sessions was to increase my speaking ability. Practicing something that I would not transfer to speaking did not make sense. Suarez supports this by stating,

“Indigenous knowledge cannot be separated from the band, community or

individuals who use it routinely... because it is a part of them and is unidentifiable except in a personal context (Battiste & Henderson, 2000). Thus, discussing knowledge out of context can be viewed as insulting and insensitive to the people who hold it." (2003, p.48).

The circle method was used to ensure that all members in the project had an opportunity to share, advise and contribute to the sessions. We went around the circle to begin each session with prayer. We ended each session with a circle where participants were asked what worked, what did not work, and what they would like to work on for the next session. I also asked if participants were able to use what was previously learned in their homes and with their families. Ideas and comments shared from participants are listed in appendix 13. One of the participants was eager to share a scrapbook that she made using the images created for each session. She used the images to place around her home and to remind herself to use what she learned each week. Another participant asked that I put the words and phrases on the image cards so that she could use the 'flashcard' method to practice what was learned. Initially, I purposefully did not put the written words on the cards as I did not want to draw attention to reading and the orthography. The goal was to speak. But, because I wanted to address the individual learning styles of all the participants, I created a set of the cards with the words and phrases written on the back of the cards. I struggled at first with the idea of having anything written. I noticed that most of the participants were using the posters as what I perceived to be a 'crutch' to staying in $\text{?a}^{\text{y}}\text{a}^{\text{j}}\text{u}\text{θ}\text{e}\text{m}$. I shared my perception in one of the circles at the beginning of the sessions. Overwhelmingly, all of the participants agreed that they 'needed' the written component in

order to stay in the language. They all felt that in order for them to contribute to the speech, they would need the reminders of what to say. I was somewhat relieved to hear this as I as well was struggling with recall. It was at this point that I decided to create a written version each week that we could rely on to stay in ʔaʔaʔuθəm as much as possible. Through practice of the written words and phrases inserted in to scripts for the games and activities, I found that the participants and I were able to achieve recall of the full phrases more readily. For example, as I was making bread in the work place my son came in to the kitchen and began voicing ʔaʔaʔuθəm for mixing fried bread. This in turn reminded me to voice what I knew, thus re-enforcing the newly acquired ʔaʔaʔuθəm in context.

Why resort to the written word if speaking is the goal?

I recalled a discussion with a fellow cohort in the Masters in Language Revitalization program who has spent many years teaching in an immersion type setting. She said she found that with young children, immersion seemed to be most useful in language learning but this was not the case with the adult learners. The adult learners seemed to have more success once they had received some background information on the language being learned. They needed to go through the writing/note taking stage first and then apply those teachings to the language classes afterward. I found this to be true as the participants voiced the need to see the words and phrases in order to feel confident enough to attempt speaking. I found that my confidence grew as well. Although I was feeling anxious in the beginning because my well thought out plans were not keeping us 100% in the language, in

the end I was more at ease speaking and taking chances to try new sentences as I had the opportunity to practice playing in the language. I refer back to the questions I sought to answer for this project.

My Research Questions

1. When you do not have fluent speakers in your immediate family, how can you create a multi-generational family language immersion plan that works?

This project extended the idea of 'family' to include all of those with whom I have a close connection to. Thus, five fluent elder speakers came, two of them on a regular basis. I am very thankful to have had them assist us with knowledge they shared with patience, integrity and love. I am truly blessed to have them in my family circle. As well, the creation of an open and welcome environment allowed parents and grandparents to feel comfortable bringing their little ones. The children looked forward as well to socializing with each other and brought with them laughter, fun and insight. They wandered in and out at their leisure and joined in when they felt like doing so. They particularly enjoyed playing the games. A three year old in the group impressed us all with his language skills as he listened to his mother translate his chosen cards and interpret them for him. At first, he was shy and quiet as he said the phrases out loud. As the adults in the room smiled, gasped with surprised pleasure and offered encouraging words, his voice grew confident and loud. He wore his confidence on his face with a big smile each time it was his turn to speak. To me this is intergenerational learning at its best, knowledge transferred from fluent elder speaker, to mother to child.

2. How can I incorporate language immersion in to a busy family structure?

It was my assumption that because my husband is retired, that he would attend the most sessions. I further assumed that it would be difficult for my children, who work, have young children and who live busy lives to attend the sessions. I assumed wrong. My husband was one of the few participants who came twice. My children attended all and mostly all of the sessions each week. It is hard to predict how the sessions will go. We can only plan and hope for the best. It is important for those who lead busy lives to be consistent with the time and routine. The participants knew exactly where, what time, and the dates that each of the sessions would be held. This allowed them to plan ahead and make room in their schedules to attend.

3. How can I advance my speaking ability beyond vocabulary to a point where I can converse in ʔaʔaʔuθəm?

Practice, repeat, practice, repeat, practice, repeat was one of my mantras throughout the sessions. The sessions were planned with scaffolding in mind. As per the on-line Glossary of Education Reform “in education, scaffolding refers to a variety of instructional techniques used to move students progressively toward stronger understanding and, ultimately, greater independence in the learning process.

(<http://edglossary.org/scaffolding/>. Retrieved April 1, 2015). That is, I wanted to ensure that what we practiced the week before would be included in the following weeks session. In this way, we would be able to achieve success staying in ʔaʔaʔuθəm for increased

amounts of time each week. It worked, albeit scripted language to begin with. We were able to stay immersed in ʔaʔaʔuθəm for the most part all throughout the games and activities. There was carry over to the dining table where phrases that fit were used, intermingled with English where recall was a problem. I feel that yes, I am much more at ease speaking in full sentences. A part of this is the new mindset that making mistakes is okay. I am no longer ashamed to make mistakes. I try and open myself up to being corrected in a good way.

Technology Problems

In my work with language recordings, I had learned how to use the audacity software to record and edit sound recordings on my computer. Originally, the plan was to provide a recorded copy of all ʔaʔaʔuθəm used at each session for participants to practice throughout the week. I attempted by recording all of the words and phrases from session one after purchasing a digital recorder. I quickly discovered that I did not purchase the proper recorder to hook up to my computer for uploads of the recordings. Once I purchased the proper recorder I learned that my computer is too old to complement the audacity program needed to edit the recordings. Luckily, I was able to borrow a newer computer with audacity already installed. By the time I had the technology in place to do the recordings, we were already half way through the sessions. I decided at this point to save the recordings for the end of the sessions.

Chapter Seven: Conclusion

“Sul-hween Elders remember that the teachers of Snuw’uyulh were their parents, uncles, grandparents and great grandparents, who, in turn, learned it from their parents, uncles, grandparents and great grandparents, and so on. Thus, the intergenerational transmission of Snuw’uyulh lives in the family” (Suarez, 2003, p.51).

The word family, as it pertains to this study, refers to all those who I come in to close contact on a regular basis. In ʔayaʔuθəm, we have ʔəms ʔεʔε, ʔəms ʔayıš and ʔəms qəmqəm. Translated, these words mean our relative (ʔəms ʔεʔε), our cousin (ʔəms ʔayıš), our family (ʔəms qəmqəm). Throughout the language immersion sessions, these words came up often and were used interchangeably by the elder speakers. For example, when referring to a cousin, all three of the words were used. As well, when referring to a friend, qəmqəm was used often in lieu of qast, our word for friend. I recall a past elder telling me that those close family members who we spend a lot of time with are considered family, thus, the word qəmqəm is more appropriate to use as it highlights the close relationship you have with that person.

Abraham quotes Joshua Fishman by stating:

The most important relationship between language and culture...is that most of the culture is expressed in the language. Take language away from the culture and you take away its greetings, its curses, its praises, its laws, its

literature, its songs, riddles, proverbs, and prayers. The culture could not be expressed and handled in any other way. You are losing all those things that essentially are the way of life, the way of thought, the way of valuing the land upon which you live and the human reality that you're talking about (P.11).

ʔaʔaʔuθəm when spoken by fluent speakers carries with it our own unique worldview. It is difficult to directly translate words and phrases taken from English. When working with fluent speakers on translation, they often ask, “Do you mean this? Or do you mean that?” Or they say, “you could say it like this” or, “I suppose you could say it like that”. I have even heard, “That’s good enough. Just go with that”. I realize that I could likely never become 100% fluent in ʔaʔaʔuθəm. I will never stop mourning this fact, but I will never stop attempting to gain back as much I can, not just for my own need to feel whole but for my family and community as well. In his book *Reversing language shift: Theoretical and empirical foundations of assistance to threatened languages* Fishman states that “... the relationship between language and culture are part of any culture itself and they are culturally transmitted from one generation to the next. (Fishman, 1991, p.15). As an elder stated in one of our circles, “I am hopeful because I can see that more people are interested”. It was inspiring to me as well to see how many people gave of their time and showed up each week to practice ʔaʔaʔuθəm. Not only did they show up, they used the newly acquired language outside of the sessions. As per my vow to use what I know, I found myself speaking ʔaʔaʔuθəm more often in the workplace and with my family, my grandchildren in particular. Workmates would often watch for physical cues as to what I was saying and comply (pass me the bowl, over there) or they would outright ask, “What

does that mean?"

Abraham addresses the need to guide gently those wanting to learn their languages by quoting Littlebear in a speech he made at the 4th Annual Stabilizing Indigenous Languages Symposium in Flagstaff, Arizona,

"...we must inform our own elders and our fluent speakers that they must be more accepting of those people who are just now learning our languages. We must sensitize our elders and fluent speakers to the needs of potential speakers of our languages. In many of our tribes, the elders are teachers and bearers of wisdom. As a result, when they criticize or make fun of a person trying to speak one of our languages they are taken very seriously, and some people will not even try to speak the language once they have been criticized by a respected elder..." (Abraham, 2010. P.13.)

As such I challenge the learners of the language to accept the teachings and not be so bogged down by the harshness or in some cases, the perceived harshness of an elder speaker. As it states, "the elders are teachers and bearers of wisdom". We all learn and teach in our own way. As one participant in the family immersion plan study stated, "We are losing our fluent speakers. Where will the young people go soon?" (Appendix 13). We are fortunate in my community as we still have fluent speakers who grew up speaking ʔaʔaʔuθəm as their first language. There will come a day, as the participant above states, that soon, we will not have these beautiful elders to go to. It is imperative that if we want to learn from a fluent speaker, we must do it now.

From my introduction, I also stated, 'it is my assumption that if I can bring myself to a point where I can speak in full sentences, beyond 'baby talk', then it will be a good bridging point to access the ʔaʔajuθəm that I have stored in my lexicon and the speech will begin to flow'. I found that the vocabulary that I had spent years learning was useful as it helped me to eventually ask the right questions of the fluent speaker when attempting to converse in ʔaʔajuθəm. Although much of the vocabulary transformed with the addition of mainly suffixes to convert the word to a sentence, the root of the word, that is, the meaning of the base part of the words assisted me in transitioning to full sentences.

Next Steps: Where do we go from here?

"To become masters in the house of their own land" suggests...the feeling that...Malays have been robbed of a kind of wealth...".(Azhar, P.764).

I use the colloquial form of *we* in this section because if we see language as a form of socialization then with whom are we to socialize with in ʔaʔajuθəm if our family, friends and community cannot understand and/or respond back to us? In the article *Consideration of Age in L2 Attainment*, Hong Qin Zhao and Morgan suggest that when designing a language program consideration must be given for the different ages of the learners. As adult learners, we are more in control of what and when we want to learn. Hong Qin Zhao and Morgan suggest that adults have "two overwhelming advantages" (p.6) when it comes to learning a second Language (L2A). The first is that we have a large vocabulary bank with which to draw meaning from. The second is that we have the ability to make grammatical

generalizations and apply this to our learning”. Although this makes sense, I find that this advantage can be a hindrance to language learning. My English speaking brain makes translations from English to ʔáʔuθəm and in doing so, slots things in to compartments and attaches the English speaking patterns. The problem is, our patterns rarely mimic the English patterns completely. Our languages are spoken through our unique worldview. It makes sense that our patterns would not be a perfect fit. Honq Qin Zhao and Morgan further suggest that children learn through their senses and generally use language to socialize. A “well instructed immersion” (p.8) program here would make the most sense. For adolescents, anxiety, risk aversion, intolerance of ambiguity and wanting to do things the “one right way” (p.9) are a hindrance to learning. Honq Qin Zhao and Morgan suggest a program that draws the students in and gives them challenges, choice and individual preferences over the method and style of the teaching. Positive cooperation between the students and the teachers is highly recommended in order to for the program to work. (p.9). The adult learner tends to prefer immediate use of the language they are learning. A deliver and memorize method is not recommended, rather an opportunity to learn usable language where students can practice in small group situations on topics of mutual choosing before heading out and applying the learning to life situations is best. The point I make here is that all ages can learn a second language. The mastery would be dependent on other influences such as the nature of the input, how the language is taught and the time committed to learning. As Azhar suggests in the above quote, we have indeed been robbed of our own wealth and have become silent in our resolve to become masters in our own land. With the resurgence of language revitalization leaders, teachers, learners, researchers and scholars there has become a movement to address this.

Keeping the Momentum Going

In his thesis, Napoleon says, “I would argue that many of the social and political challenges we face today as n̄hiyawak are not just due to colonial practices and institutional racism but result partly from not following our own path; from not collectively living according to our own laws and principles” (P.113). I agree in the sense that we have become so busy in our lives. Our priorities have shifted and we fill our days with work and modern social graces. We forget to make time for the important things in life that define us as ʔaʔamin people. We forget to take time to learn, practice and teach our ʔaʔamin taʔow, our ʔaʔajuθəm. At the final family immersion session for this project I decided to read the introduction to my paper to the participants because I wanted them to see that I was sincere in what I was attempting to do. Tears were shed as the participants shared the same feelings of loss and determination that I addressed in my paper. It was suggested by all of the participants that we carry on with this work. They volunteered their homes to host games and activities. They volunteered to take turns designing activities and games when it was their turn to host. I am pleased with the results. We have begun the transformation toward living according to our own laws and principles as Napoleon suggests.

General Recommendations

Here is a set of general recommendations of what I think would be useful for anyone to try when attempting a family immersion plan of their own.

- 1) Make participants comfortable by:
 - Letting them make mistakes
 - Showing them that you also make mistakes
 - Being open ended with the days plan.
 - Making changes to the plan if it helps people feel more at ease.
- 2) Collaborate with Participants to develop the agenda.
- 3) Acknowledge the healing process that is taking place for all.
- 4) Play games or other activities that force participants to not overthink their languaging.
- 5) Actively listen with your ears and your eyes. Pay attention to body language and be willing to stop, take a break or take a step back if people are feeling tired or frustrated.

In Closing

How can I walk the talk of our ancestors if don't understand what they are saying?

This was a legitimate concern of mine. It first occurred to me as I was planning a spiritual burning for my late mother. I was preparing the feast that my mother would host in the spirit world. I knew that I could not be the one to conduct the ceremony, as I am not a fluent speaker of ʔaʔaʔuθəm. How would the ancestors know what I was talking about if I could not say it in a language they understood? I decided to bring my concern to an elder who assured me that ‘yes, this is a concern but [my] mother and aunts spoke both English and ʔaʔaʔuθəm. They could translate [my] words to the ancestors who knew little or no English. This provided some comfort to me but not much. I began thinking of a time when the hosts of the spiritual feast would not be at that place of understanding both languages. How could I one day host a feast if I could not understand and translate for the ancestors on the other side? Although my efforts over the past twenty years did not create fluency and the understanding of ʔaʔaʔuθəm in the way that I dreamed it one day would, I remain hopeful. I will persevere.

If it is not myself, it will be those behind me who will speak with confidence and pride. This project allowed me to see that there are others who have the same dream, the same passion to keep ʔaʔaʔuθəm a living and vibrant language.

Some personal goals that have come out of this research for me are simple; acknowledge, inform, have fun and drink tea! I resolve to acknowledge my weaknesses, my biases, my strengths and my allies. I resolve to inform any and all who would listen about the importance, the dire need and the hope of our revitalization efforts. I resolve to have fun and let go of the shame when attempting to speak ʔaʔaʔuθəm, even those words that I

mess up on because I do not yet know them. Lastly, I resolve to take my great aunts up on their offers to have tea. They have been inviting me for years and I seem to keep finding things to do that use up my time. It is time that I slow down and hear the language so that I can transfer that to learning, speaking and thus, teaching ʔaʔaʔuθəm to the next generation who would listen.

For too many years I have been feeling that ache in my heart and deep down in to my soul that mourns the fact that I cannot speak ʔaʔaʔuθəm. What hurts even more is the fact that I cannot protect my children and grandchildren from experiencing that pain. Nelson Mandela said it best when he said, “If you talk to a man in a language he understands, that goes to his head. If you talk to him in his own language, that goes to his heart.” (Babauta, 2012). I yearn for that feeling and I resolve to do all that I can to ensure that ʔaʔaʔuθəm lives on in the hearts of the next generation.

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Appendices

Appendix 1

Family Language Immersion Plan Outline

The Family Language Immersion Plan has the following components to it.

1.) Invite family and friends to my home and introduce the family language plan. Review the consent form and invite interested participants to sign it.

2.) Host weekly (Sunday) ʔayajuθəm sessions.

First Session: Goal setting

- Outline the language plan and brainstorm activity sets participants are interested in.
- Do a demonstration of an activity set using the community based instructional model.
- Use the *Table setting activity* (appendix 2) to model an immersion technique to the family.
- Translate and record an opening prayer in ʔayajuθəm and distribute to participants.

3.) Have a theme each Sunday (immersion set) to focus language on. The immersion sets will be planned according to the interest of the participants.

4.) Make an 8 week calendar of immersion set dates and times to give to participants.

5.) Create posters for vocabulary to hang around the room highlighting anticipated themes, activity sets and survival language.

6.) Stay in full immersion for 15 - 60 minutes, extending the time in short increments each week.

7.) Stay in the language when it is gained wherever I happen to be and with whomever I happen to be with.

Appendix 2 Weekly Sessions at a Glance

Session I January 11th **Setting the Table**

Activity / Game: Participants are asked to bring me a _____
Kitchen utensils and Numbers Bingo

Focus: To attempt staying in ʔayajuθəm for at least 10 minutes
To use survival language phrases
To learn ʔayajuθəm phrases to use as you set the table for family meals

Session 2 January 18th **In the Kitchen: Wants and Needs – Making Bannock**

Activity / Game:

a) Round table: “My name is_____”. “I am going to make breakfast / lunch /dinner. I need...” “What do you need_?”

b) Make bannock using ʔayajuθəm words and phrases

Focus: To attempt staying in ʔayajuθəm for at least 15 minutes
To introduce 3 generic blessings to start each session
To re-enforce using the utensil names learned previously in full sentences.
To add food items and food preparation sentences.
Table talk – Share soup & bannock as we practice speaking what we learned.

Session 3 February 8th **Introductions**

Activity / Game:

a) Individual survey: My name is_____. My mom is_____ etc.

b) Round Table: Likes and dislikes using verbs

Focus: To attempt staying in ʔayajuθəm for at least 20 minutes
Verbs: Conversation with “I like...”, “I don’t like...”, “I really like...”, “I really don’t like...”

Session 4 February 15th **Getting to Know You**

Activity / Game:

- a) Interview your partner: What is your name? What is your mom's name?
- b) Flashcard sentences: People and descriptive words in ʔayajuθəm.

Focus: To attempt staying in ʔayajuθəm for at least 30 minutes

To introduce themselves, family members and where they come from to others.

To describe family members

Numbers / Counting People

Session 5 February 22nd **Questioning: What are you doing? /Are you___?**

Activity / Game: Charades

Focus: To attempt staying in ʔayajuθəm for at least 40 minutes

Using "I am..." "You are..." in sentences with feeling vocabulary

Present tense / future tense sentences: "I am going..." "I am..." "Are you going..."

Verbs: Conversation with "I am..." "My mom is..." "She is..." "He is..."

Session 6 March 8th **Who is it? / Gossip**

Activity / Game(s):

- a) 20 questions. Partners ask questions that give clues as to who is on the card that the facilitator pulled from the pile.

- b) Flashcard sentences – using descriptive vocabulary and people vocabulary

Focus: Make sentences using, "he is...", "that person over there is...", "I am...", "My (Mom)is...", My (Mom)was ..., Their (Mom)is..."

Activity / Game: Vocabulary List A – Personality Traits

Vocabulary List B – Physical Descriptives

Focus: To attempt staying in ʔayajuθəm for at least 45 minutes

Session 7 March 13th **We will make soup**

Activity / Game:

- a) Hands on – Wash, peel, cut, mix, stir (make soup in ʔayaʃuθəm)
- b) Pictionary

Focus: Introduce food words and phrases to add to previous kitchen vocabulary and phrases

Session 8 March 15th **Review**

Activity / Game: Hot Seat – review game

Focus: To use phrases and vocabulary covered in sessions one to seven.

Circle: To discuss over-all feelings of what worked, what did not work in the sessions.

Appendix 3

Survival Languages – Phrases

• Wiga payet	Can you repeat that
• hahaysčx^w ga	Could you say it more slowly?
• x^wəč ʔajuθmεθen	I don't understand
• təm tεʔe	What is this? What are those?
• nama	Am I correct? Am I right?
• ʔεʔenačx^w	How do you say _____?
• təm k^w nans _____	What is the name for _____
• tatəm tita	What is s/he doing?
• tatəmč	What am I doing?
• tatəmčx^w	What are you doing?
• təm saga x^wut^θ yεʔθot	What should I do next?
• təm momišga	What does it look like?
• payet ga	Say it again
• nεʔyewč	I forget
• čegaθ ga	Help

b) Phrases to keep you in the language

• ayʔaʔjuθəmsčx^w ʔiʔt	Speak to me in our language
• ayʔaʔjuθəmčx^w ʔiʔt	Say it in our language
• q^waq^wθam ga	Tell me a story. Tell me about an event.
• ta təm ga ta naʔmos	What is happening in this picture?
• təm tεʔe	What is happening here? (point to picture/object)

Appendix 4

Family Language Plan - Participant Prayer**ʔok^w šetegas ʔams man**

Oh Creator

čěčhaθešt tin t^θok^w

Thank you for this day

čěčhaθešt qat^θatomoʔax^w hega ʔeʔaʔe

Thank you for this gathering of friends and family

gayeθeč ga čigət tomoʔax^w

way

May the creator guide us in a good

ʔimot

with thanks

Family Immersion Plan – Prayer**ʔok^w šetegas ʔams man**

Oh Creator

čěčhaθešt tin t^θok^w

We thank you for this day

təθ q^wol qat^θtomooʔax^w

together

We thank you for gathering us

gayeθešt k^wok^watomoʔawx^w čěčega tomoʔax^w

We ask you to help us

ʔiʔ q^wolsəm ʔeʔeyʔemet k^woms yeyeθot

so that all will go well

haʔk^woms tiwšəmsx^w čičuy qayemix^w k^woms q^waytən

We want our children and our people to learn our language

hegəms q^wol qat^θ tin t^θok^w

today

That is why we are gathered here

gayeθešt k^wok^watomoʔax^w

We ask you to guide us (help us)

ʔik^wa nams

so be it / that is all

sosohoθot Prayer to the Four Winds

-

ćěće həšt ta qa:jek^wi, λasəmatəs tums taʔaw

to the morning sunlight, power of knowledge

χanaθčx^w λasəm q^wayegən ninijε k^wat^θ tıwšem

Give me the strength to learn

ćěće həšt ta puʔəm λasəmatəs tums q^wayegən

To the wind, power of life

λasəms k^woms taʔaws ʔams čičuy

Keep our children strong

ćěće həšt ʔams hehew, λasəms k^woms χ^waχ^wə

To our ancestors, power of the spirit world

λasəmatəs ʔəms nə qaymıχ^wanən

Keep our life circle strong

ćěće hast ʔəms λaχλaχay, λasəms k^w taʔows

To our elders, power of wisdom

K^wok^wətčx^w ʔəms qəmqəm ʔiʔ k^woms ʔεʔajε

Teach us to respect all our relations and everyone around us

Appendix 5

Family Immersion Plan

Session 1

Meal Time Conversation: Setting the Table (adapted from Aunt Betty's lesson in Hintons' *Bringing our languages home*).

Materials Needed:

Container of dishes – 10 each: plates, saucers, cups

Cutlery: 10 each: tablespoons, teaspoons, table knives, steak knives

Traditional wooden spoon

Salt & pepper shakers

Bingo cards: pictures of words listed below on Bingo cards. Mix up the images by adding different numbers of items on the card. I.e; 3 forks, 2 spoons, 4 cups etc.

Vocabulary – Setting the Table

<u>k^wałt</u>	Plate	<u>č̣eʔgay</u>	traditional wooden spoon
<u>k^wastə</u>	cup	<u>pepun</u>	teaspoon
<u>nəpnačtən</u>	saucer	<u>tiy pun</u>	tablespoon
<u>łapəm k^wałt</u>	bowl	<u>pənpun</u>	many spoons
<u>χeχčemen</u>	fork	<u>napamen</u>	container
<u>łalt^θεq^w</u>	table knife	<u>łatəm</u>	salt
<u>č̣itqamen</u>	kitchen knife	<u>pəpə</u>	pepper

Phrases

- | | |
|------------------------------------------------|---------------------------------|
| 1. χənəθ gə ta _____ | Give me the _____ |
| 2. χənəθ gə <u>saʔa</u> _____ | Give me two _____ |
| 3. χənəθ gə ta _____ <u>hega</u> _____ | Give me the ___ and _____ |
| 4. nəp̄iščx ^w ta <u>napamen</u> | Put it in the container |
| 5. tołočx ^w ta θewθeytən | Put it on the table |
| 6. n̄igisx ^w hoʃut θewθeytən | You set the table |
| 7. ʔi:mot | That is good |
| 8. n̄igisx ^w x ^w eyk | It's your turn |
| 9. n̄igisx ^w k ^w a naʔat | Now you do it |
| 10. č̣unisəm x ^w eyk | I will take a turn / I'll do it |

- | | |
|--------------------------------|--------------------|
| 11. q ^w anəčəm ga | (You all) Sit down |
| 12. štk ^w i hoy | We are done |
| 13. štk ^w i hojuθen | We are done eating |

k^wišəm - Numbers

- | | | |
|----------|------------------------|-----------------------|
| 1. paʔa | 5. θiyēčis | 9. tugiχ ^w |
| 2. saʔa | 6. təxəm | 10. ʔopən |
| 3. čeləs | 7. t ^o očis | |
| 4. mos | 8. taʔačis | |

FIP 1 Pre-activity: Practice saying the numbers before beginning the activity. Depending on the comfort level of the participants, play an elimination game by doing a round robin count, eliminating those who hesitate or make a mistake.

FIP 1 Activity:

1. Model: Leave one of each item out of container. Place these items in the container as you name them.
2. Direct learners to bring the items to you. For example, In ʔayajuθəm say, “Give me the cup. Give me 2 teaspoons. Give me a knife and a spoon”. If the learner hesitates, assist them by picking out the correct item(s) while repeating the phrase.
3. Ask the learners to put the items back in to the container after they have brought them to you.
4. Ask the learners to put the items on the table. Tell them “you set the table: in ʔayajuθəm. Then direct them to “put 4 cups on the table” etc until the table is set. Give praise often in ʔayajuθəm. Ask them to put the salt and pepper on the table as well.
5. Take turns asking learners to put the items back in the bucket, mixing up the amounts and the items for each learner and then re-setting the table to ensure each learner has had plenty of practice.
6. Ask all to sit down.
7. End the session by saying. **štk^wi hoy**“, we are done” .

Appendix 6

Family Immersion Plan

Session 2

<u>In the Kitchen</u>	k ^w uk ^w awtx ^w
Cooking Pot	hənλ'ala
Pot lid	k ^w aʔanay
Frying pan	čikeʔəmən
Fork	χεχčəməən
Tableknife	ʔalt ^θ εq ^w
Cupboard	čəʔagayε
Water	qayε
Stove	top
Oven	čaxamənayε
Fridge	čumamənayε
Sink	t ^θ ox ^w aməmən
Dish towel	ʔ ^θ ok ^w aməmən
Table	θεwθεtən
Chair(s)	(θok]θok ^w načtən
Breakfast	k ^w imən
Lunch	mahyεytən
Dinner	nanatmən

In the Kitchen Phrases

ʔət ^θ xaλ...	I need (want)...
ʔət ^θ xaλa...	Do you need (want)...
təm k ^w əθ xaλ...	What do you need....
čəxamt ^θ əm ʔa k ^w ums k^wimən	I am going to prepare breakfast
čəxamt ^θ əm ʔa k ^w ums mahyεytən	I am going to prepare lunch
čəxamt ^θ əm ʔa k ^w ums nanatmən	I am going to prepare dinner

FIP 2 Game In the kitchen

Materials: An image of all the kitchen items from lesson one and two

To begin: Announce to the group

čexamštəm ʔa kʷoms kʷimən (We are going to prepare **breakfast**)

1. The first person will announce their name and then choose something that they need to make their breakfast. They will say it out loud to the group and then ask the next person what they need. The group finds the image the person chose and places the picture in front of them.

_____ **ʔət^θ nan**

My name is _____

ʔət^θ xaλ _____

Kitchen item

I will need _____

Kitchen item

təm kʷəθ xaλ _____ ? What do you need _____ ?

Name

Name

2. The next person says their name and then chooses what they will need. They repeat what the first person said and add their item to the list. The group places the picture next to the first one.

_____ **ʔət^θ nan**

My name is _____

ʔət^θ xaλ _____ **hega** _____

Kitchen item#1

Kitchen item your choice

I need _____ and _____.

təm kʷəθ xaλ _____ ?

Name

What do you need _____ ?

Name

3. The third person says their name and then chooses what they will need. They repeat what the first person said and what the second person said and add their item to the list. The group places the picture next to the first two pictures
Continue until all have had a turn and/or the images are all used up. Gather up picture cards and start over with lunch and dinner.

4. **Āexamštəm ʔa kʷoms mahyeytən**(We are going to prepare **lunch**)_____ ʔət^θ nan

My name is _____

ʔət^θ xaλ _____ hɛga _____

I need _____ and _____.

Kitchen item #1

Kitchen item your choice

təm kʷəθ xaλ _____ ?

What do you need _____ ?

Name

Name

5. **Āexamštəm ʔa kʷoms nanatmən**(We are going to prepare **dinner**)_____ ʔət^θ nan

My name is _____

ʔət^θ xaλ _____ hɛga _____

I need _____ and _____.

Kitchen item #1

Kitchen item your choice

təm kʷəθ xaλ _____ ?

What do you need _____ ?

Name

Name

FIP 2Activity

čaxəštəm čičuk saplən
čaxət^θəm čičuk saplən

We will make fried bread
I will make fried bread

Fried Breadčičuk saplən

Flour	puweq̄w saplən
Salt	łaləm
Eggs	x^wax^wet
Milk	mɛlk
Water	qaya
Oil	x^wəs
Jam	čæm
Baking powder	pusəmen
Sugar	šuk^wa

1. **haget ga ta cikeʔəmen**

Put your pan on the stove

2. **hagetčx^w x^was**

Heat the oil

3. **ʔət^θ xal mos k^wasta puweq̄w saplən**

I need 4 cups of flour

4. **ʔət^θ xal mos pɛpun pusəmen**

I need 4 teaspoons of Baking powder

5. **θux^wen tɛʔe łaləm**

You need this much salt

6. **ʔət^θ xal paʔa tiypun šuk^wa**

You need 1 tablespoon of sugar

7. **ʔuk^wčx^w miq^wet**

Mix it all together like this

8. **nəlx^wεčx^w x^wax^wet ʔi ta mɛlk ʔi ta qayɛ**

Stir the eggs and the milk together

9. **ʔuk^wčx^w miq^wet**

Put it all together

10. **ʔuk^w hoʔit**

Everything is prepared / ready

11. **k^wanačumstəm ʔi ʔɛtənštəm**

Let's sit down and eat

12. **čəhamštəm həwtəm k^wums ʔɛltən**

Let's pray before we eat

Appendix 7

Family Immersion Plan

Session 3

Getting to Know You

1. **γεῖχῶ** Who are you?

ἔνε ἴοτ _____ (mans) I am his father

2. **τᾶμκῶθ νᾶν?** What is your name?

_____ **ἴᾶθῶ νᾶν** My name is _____

3. **γετ κῶαθ ἰᾶἰᾶχ** Who are your parents?

ἡεῖ _____ **ἴᾶθῶ τᾶν ἡεγα** _____ **ἴᾶθῶ μᾶν**

4. **γετ κῶαθ ῑεῖετᾶν** Who are your grandparents?

ἡεῖ _____ **ἴᾶθῶ ῑῑῑε ἡεγα** _____ **ἴᾶθῶ κῶυκῶπα**

ἡεῖ _____ **ἴᾶθῶ ῑῑῑε ἡεγα** _____ **ἴᾶθῶ κῶυκῶπα**

κῶᾶῑ τᾶκνεκῶᾶν κῶῶνς γῑᾶᾶ _____ (man) I didn't know my _____ (dad)

ἡᾶκτ κῶᾶτῶ _____ (gaqaθ) I have no _____ (husband)

5. **ἡεκῶ ῑεθ τῶα** Where do you come from?

ἡεῖ _____ **ἴᾶθῶ τῶα**

Sliammon **ῑῑῑῑᾶμ**

Squirrel Cove **ἰᾶᾶᾶ**

Homalco **ḡᾶμᾶῑκῶυ**

k^wenayε - How Many People

- | | | |
|----------------------------|-----------------------------------------|-----------------------------------------|
| 1. pεpayε - one person | 5. θiyεčayε - Five people | 9. tigix ^w ayε - Nine people |
| 2. sεsaʔa - two people | 6. táxamayε - Six people | 10. ʔopənayε - Ten people |
| 3. čelasayε - three people | 7 t ^o oʔočayε - Seven people | |
| 4. mosayε - four people | 8. taʔáčayε - Eight people | |

6. k^wenayε k^waθ čεpθtən How many aunts and uncles do you have?

_____ tət^o čεpθtən I have _____ aunts and uncles

7. k^wenayε k^waθ nuwłtən How many older siblings do you have?

_____ tət^o nuwłtən I have _____ older siblings

8. k^wenayε k^waθ qεxtən How many younger siblings do you have?

_____ tət^o qεxtən I have _____ younger siblings

9. k^wenayε k^waθ ʔayıštən How many cousins do you have?

_____ tət^o ʔayıštən I have _____ cousins

qaxayε mot tət^o _____ (ʃεʔajε)

I have lots of _____ (relatives)

10. qomays təθ _____ (man) How old is your _____ (dad)

_____ qomays θiθa S/he is _____ years old

Likes / Dislikes

1. ʔisčɛn _____ I like _____
2. hɛhawč saysmot _____ I really like _____
3. ɬaxsčɛn _____ I do not like _____
4. hɛhawč ɬaxsmot _____ I really do not like _____

- tatmeyəɱ gamble(ing) (Bingo)
- pápɛɱ work(ing)
- ɬikʷəɱ sew(ing)
- čičɬɛɱ dance(ing)
- ʔɛʔɛmɯš walk(ing)
- titɛwšəɱ learn(ing)
- tiwšɛmawtxʷ school
- ɬičt sleep(ing)
- kʷɔnɛt tətʰ ʔɛmaθtən watching my grandchildren
- wawaxʷa smoking
- qoʔqo drinking
- pɪpčum qajɛkʷi waking up in the morning

hɛhawč _____ **stʰokʷ** I feel _____ today

hɛhaw _____ **stʰokʷ (Name)** (Name) feels _____ today

Appendix 8

Family Immersion Plan

Session 4

Introductions

1. təm^wθ nan What is your name?

_____ ʔət ^θ nan	My name is _____
----------------------------	------------------

2. gɛčx^w Who are you?

čune ʔot (mans) I am his (father)

čune ʔot (mans) Erik I am Erik's (father)

čune ʔot _____	_____
relationship	name

3. gɛt k^waθ ʔaxʔax Who are your parents?

hɛʔ _____ ʔət ^θ tan	My mom is _____
hɛga _____ ʔət ^θ man	and my dad is _____

4. gɛt k^waθ čɛjɛtən Who are your grandparents?

hɛʔ _____ ʔət ^θ čičyɛ	_____ is my grandmother
hɛga _____ ʔət ^θ k ^w uk ^w pa	and _____ is my grandfather
hɛʔ _____ ʔət ^θ čičyɛ	_____ is my grandmother
hɛga _____ ʔət ^θ k ^w uk ^w pa	and _____ is my grandfather

Other Options:

χ^wαč toxnex^wən k^wons gətoł (man) I don't know my (dad) (present)

χ^wαč toxnex^wən k^wons gətoł (man) I didn't know my (dad) (past)

χ^wαč toxnex^wən k^wons gətoł _____

I didn't know my _____

χ^wαč toxnex^wən k^wons gətoł _____

I don't know my _____

həkt k^wat^θ (gaqaθ) I have no (husband)

həkt k^wat^θ _____ I have no _____

hoyčot ta sałtx^w I am the only girl

hoyčot ta tumiš I am the only boy

5. hək^w čəθ tuwa Where do you come from?

həł _____ **ʔət^θ tuwa**

I come from _____

Sliammon

tušosəm

Squirrel Cove

ʔohos

Homalco

χomałk^wu

k^wənaye čəp - How many people (of you) are there?

1. pəpaye - One person

5. θiyəčaye - Five people

9. tıgıx^waye - Nine people

2. səsaye - Two people

6. táxamaye - Six people

10. ʔopənyaye - Ten people

3. čelasaye - Three people

7. t^θoʔočısaye - Seven people

4. mosaye - Four people

8. taʔačısaye - Eight people

6. **k^wenayε k^waθ čεpθtən** How many aunts & uncles do you have?

_____ tət^θ čεpθtən I have _____ aunts & uncles

7. **k^wenayε k^waθ nuwłtən** How many older siblings do you have?

_____ tət^θ nuwłtən I have _____ older siblings

8. **k^wenayε k^waθ qεxtən** How many younger siblings do you have?

_____ tət^θ qεxtən I have _____ younger siblings

9. **k^wenayε k^waθ ʔayıštən** How many cousins do you have?

_____ tət^θ ʔayıštən I have _____ cousins

Other Options:

qaxayε mot tət^θ (ʃεʔajε)

I have lots of (relatives)

qaxayε mot tət^θ _____

I have lots of _____

10. **k^wenayε k^waθ tıgıx^wał**

How many children do you have?

_____ tət^θ tıgıx^wał	I have _____ children
pεpayε tət^θ maʔna	I have one child

Note:

maʔna refers to just one child (my child)

tıgıx^wał refers to having more than one child (my children)

tıgıx^ways refers to someone else's children (their children)

qaxaył refers to someone else having lots of children (s/he has lots of children)

11. **ᵏᵂᵋᵏᵂᵃᵗᵒ ᵓᵒᵐᵃᵞ** How old are you?

(ᶑᵒᵑᵋᵏ) ᵏᵂᵃᵗᵒ ᵓᵒᵐᵃᵞ	I am (10) years old
_____ ᵏᵂᵃᵗᵒ ᵓᵒᵐᵃᵞ	I am _____ years old

12. **ᵓᵒᵐᵃᵞᵗᵃᵗᵒ (ᵐᵃᵏ)**

How old is your (dad)

ᵓᵒᵐᵃᵞᵗᵃᵗᵒ _____

How old is your _____

_____ ᵓᵒᵐᵃᵞᵗᵃᵗᵃ	S/he is _____ years old
------------------------	-------------------------

13. **ᶑᵃᶑᵋᵗᵂᵒᵗ**

How are you?

Example: **ᵋᵋᵋᵋᵋᵗᵂ ᵓᵃᵞᵋᵂᵗᵗ**
ᵓᵃᵞᵋᵂᵗᵗᵗᵂ

I am tired
I am tired

ᵋᵋᵋᵋᵋᵗᵂ _____	I am _____
_____ ᵗᵂ	I am _____

Example: **ᵋᵋᵋᵋᵋᵗᵂᵂᵂ ᵓᵃᵞᵋᵂᵗᵗ**
ᵓᵃᵞᵋᵂᵗᵗᵂᵂᵂ

(It seems that) **You** are tired
(It seems that) **You** are tired

ᵋᵋᵋᵋᵋᵗᵂᵂᵂ _____	You are _____
_____ ᵗᵂᵂᵂ	You are _____

Note: The suffix čx^w works here but culturally, it is not ones place to tell someone how they are feeling. It would be appropriate if it is an adult speaking to a child.

1. ʔimot	good	7. ǵoto	bored
2. qaǵeʔet	ambitious	8. k ^w uk ^w təm	sick
3. ʔičtəm	sleepy	9. ʔahəm	hurt
4. qayews	tired	ʔaʔahəmč	I am hurting
qayegisč	I am tired	10. sisay	afraid
5. ǵaʔet	angry	11. ʔajiyt	feel really good
6. θapaw	busy	12. ʔuwegən	frustrated

+++++

Full sentences below – No need to add the suffix č

11. ʔičenot	I am fine
12. ʔiʔtət ^θ q ^w ayigən	I am happy
13. ʔaʔtət ^θ q ^w ayigən	I am sad
14. nəmč ʔok ^w saysay	I am leary
15. x ^w əč ʔaʔjeyitən	I am not feeling well (physical)
16. ʔaʔeʔot təθ ʔeʔaʔeʔ	How is your family?
17. ʔuk ^w štət ʔiʔ	We are all good

hehaw ʔimot tət^θ (tigix^waʔ) My children are good

hehaw _____ tət^θ _____
feeling person

My _____ is/are _____

hehaw (qayews) st^θok^w Sosan Sosan feels (tired) today

hehaw _____ st^θok^w _____
feeling Name

_____ feels _____ today
Name feeling

ԴՅՄՏ ԵՂՂԵ / ԴՅՄՏ ՉՄՈՉՄ

1. tan	mom	12. qast	friend
2. man	dad	13. watla	sweetheart
3. čičyē	grandmother	14. gaqəθ	husband
4. k^wuk^wpa	grandfather	15. saftus	wife
5. čējētən	grandparents	16. t^oeyux^w(tən)	niece(s)/nephew(s)
6. յեյե	relative	17. Դեմաθ(tən)	grandchild(ren)
7. յեղալե	relatives	18. չեճմեզ^w(tən)	great grandparent
8. չեթ(tən)	aunt(ies) / uncle(s)	19. չեմեզ^wtən	all my grandchildren
9. Դայւ՛(tən)	cousin(s)	19. qəmqəm	relative/friend
10. nuwł(tən)	older sibling(s)	20. maniʔuk^wt(tən)	stepchild(ren)
11. qex(tən)	younger sibling(s)		

Likes / DislikesԴիս^wacx^w _____

Do you like _____?

1. Դիսճեն _____

I like _____

2. հեհաւճ saysmot _____

I really like _____

3. փaxsճեն _____

I don't like _____

4. հեհաւճ փaxsmot _____

I really do not like _____

5. Դա? հեհաւճ saysmot _____

Yes, I really like _____

6. x^wa փaxsճեն _____

No, I don't like _____

• տատմեյամ	gamble/ Bingo	• յեզճւնամ	shoe shopping
• բաբեմ	working (job)	• wawax^wa	smoking
• փիփիկ^wամ	sewing	• զո?զո	drinking
• չիճեմ	dancing	• տաղաճիս	travel
• Դեղեմւճ	walking	• մաղամզաւսոմ	berry picking
• տիտեւճամ	learning	• թեզոնոճ	root digging
• տիւճեմաւտx^w	school	• ոփզո	clam digging
• լիճտ	sleeping	• փոբոտ	peel bark
• նի?նճամ	swimming	• կ^wուկ^wույուկ^wսոմ	fishing
• յեզաւսոմ	grocery shopping	• wuwuwum	singing
• յեզեւսոմ	clothes shopping		

Appendix 9
Family Immersion Plan
 Session 5

Questioning

How are you feeling today?

Are you going _____?

Review from session 4

1. Round #1 - Ask participant #1 **ʔajɛçx^wot** (How are you?). They answer in full sentence in ʔayaʃuθəm. You repeat back “You are _____” and then ask the next person **ʔajɛçx^wot** (How are you?). Continue around the circle until all have had a turn to ask and answer.
2. Round #2 - Participants choose a feeling word to ask the next person if they are feeling that way. The next participant answers **ʔæʔ** (yes) or **x^wa** (no) and then answers in full sentence how they are feeling in ʔayaʃuθəm.

Example: **ʔaha k^wəθ q^wayigən Sosan** (Are you sad Sosan?)

x^wa, hɛhawč qayɛws (No, I am tired)

OR ʔæʔ, hɛhawč ʔaʔq^wayigən (Yes, I am sad)

_____	hɛhawč	_____	_____ I am _____
yes / no		Feeling	

Feelings - k^waʃɛnən

Question		Root word
1. ʔaha k ^w əθ q ^w ayigən	Are you sad?	ʔaʔq^wayigən (sad) (hurt heart)
2. ʔaja k ^w əθ q ^w ayigən	Are you happy?	ʔiʔq^wayigən (happy)
3. ʔiçtəmaçx ^w	Are you sleepy	ʔiçtəm (sleepy)
4. qayegisaçx ^w	Are you tired?	qayɛws (tired)
5. ɣaʔɛtaçx ^w	Are you angry	ɣaʔɛt (angry)
6. θapawaçx ^w	Are you busy	θapaw (busy)
7. k ^w uk ^w təmaçx ^w	Are you sick	k^wuk^wtəm (sick)
8. saysajɛçx ^w	Are you afraid	saysay (afraid)
9. ʃuwɛganaçx ^w	Are you frustrated	ʃuwɛgan (frustrated)
10. ɣaɣaʔaçx ^w	Are you hungry	ɣaɣa (hungry)
11. qoqamaçx ^w	Are you thirsty?	Qoqo (thirsty)

4. Future Tense

Repeat the activity as above using future tense questions and answers

ԴձԷ՛ hot⁰am _____ Yes, I am going _____

Example: Are you going (to) _____

Participant 1: **hohačx^wum tatmeyam** (Are you going to bingo?)

Participant 2: **ԴձԷ՛, hot⁰am tatmeyam** (Yes, I am going to bingo) OR

x^wa (No)

Participant 1:

hohačx^wum _____ action	Are you going (to) _____ action
---------------------------------------------	------------------------------------

Participant 2:

ԴձԷ՛, hot⁰am _____ action	Yes, I am going (to) _____ action
x^wa No	OR

Actions

tatmeyam	Gambling/Bingo	ԴԷԴԷ՛maš	Hunting
բաբեմ	Working	nunšam	Swimming
իկ^wam	Sewing	թարի՛	Taking a bath
չի՛ւեմ	Dancing	qamsaθot	Tidying up
Դեմա՛š	Walking	taʎači՛š	Getting ready to travel
titewšam	Learning	θeqnač	Root digging
tiwšemawtx^w	School	maʎamk^wum	Berry picking
բա՛լչեմ	Net fishing	yeqʎawom	Grocery shopping
θat⁰am	Jigging	hohoյե՛ւ mahyeyitən	Preparing lunch
k^wuyuk^wum	Trolling	hohoյե՛ւ nanatmen	Preparing dinner
hohoյե՛ւ k^wimen	Preparing breakfast		
t⁰oxqenam	Cleaning your mouth (Brushing teeth)		
k^wonet tət⁰ Դեմաθեմ	Watching my grandchildren		

The following can only be asked in future tense. (Are you going to...)

Present tense

Future Tense

x^wipomix^w	Sweep	x^wipomix^wacx^wom	Are you going to sweep?
t^oukumix^w	Mop the floor	t^oukumix^wačx^wom	Are you going to mop?
t^oox^wamam	Wash dishes	t^oox^wamamačx^wom	Are you going to wash dishes?
peθaɣit^oa	Do laundry	peθaɣit^oačx^wom	Are you going to do laundry?
laɣačit	Nap	laɣačitačx^wom	Are you going to take a nap?

The following are asked with “**ačx^w**”

ɣeɣetanačx^w Are you eating? **ɣeɣetanč** I am eating.

Note: Cannot ask if you are eating breakfast/lunch/dinner. You already know the time of day if you are asking the question.

paɣnaɣemačx^w Are you working in the garden? (planting)

paɣnaɣemč I am working in the garden. (planting)

pičɣičačx^w Are you just waking? **pičɣičč** I am just waking.

hukt yeɣeθot I am not doing anything

Appendix 10
Family Immersion Plan
 Session 6

Who is it?

Personality Traits Vocabulary:

1. (payε) q^waq^wθen (always) gossiping (telling about something/an event)
2. (payε) mumk^waʔəm (always) back biting / gossiping
3. (payε) gagayεʔtən curious / always asking
4. χαλouxmotəs lovestruck (to love someone dearly)
(have to identify who it is. Cannot use **tita/θiθa**)
5. ʔok^wtəm yeyεθots mischievous
6. σεʔεsoq^w Easily angered (0 to 100 in 1 second)

All of the vocabulary below this line can be used to add the suffix 'a' to make the root word in to a question.

Example: ʔənʔəna – **Is** she or he shy?

The suffix 'mot' can also be added to some of the vocabulary below to place emphasis on the word

Example: ʔənʔən**mot** – **very** shy

7. ʔənʔən shy
8. čigats ta namot Thinks s/he is good (bragger) * Cannot use the suffix 'mot' here
9. qaqeʔet hard worker
10. ʔaxnomot stingy / greedy * Cannot use the suffix 'mot' here
11. χαʔos mad face
12. ʔiʔnomot kind * Cannot use the suffix 'mot' here
13. qeqxeganet arrogant
14. gaystaʔəmen jealous
15. tox^wtox^wnomot confident * Cannot use the suffix 'mot' here
16. ʔoʔomat lazy
17. sk^wiči annoying
18. t^θεt^θit^θoʔus crazy
19. čigategən Person that is good at thinking things through.
čigata Is s/he good at...
20. čigat (mot) _____ (very) good at _____ (čičəm- dancing)(wuwum - singing)
21. ʔičʔačt sleepyhead

22. məsən	cheap or stingy with money
23. ʔeʔajtun	small and cute
24. hegus	leader / rich person
25. hays qaymɪx ^w	respected person
26. ʔeʔajiten	funny person
27. xaχye	strange / weird person
28. k ^w ik ^w ay	talkative
29. ʔaxʔaxjem	person who can't do anything / helpless
30. hayhajʔ	flirtatious person
31. tawtiwš	smart
32. ʔasəm	strong
33. gaχʔ	brave
34. čulqen	talks funny
35. ʔaxʔex ^w	weak
36. ʔeʔey	fast
37. taqsəm	slow
38. gat ^o gat ^o	always teasing
39. ʔašeθot	demanding / whining / always asking
40. ʔəpʔlop	persistant / insistant

Physical Descriptors

1. ʔajumiš	beautiful	19. tithawus	Big eyes
2. ʔeʔey	good looking	20. titoltolawus	small eyes
3. ʔoxomiš	ugly	21. gawx ^w awus	saggy eyes
4. ʔeʔxomiš	little bit ugly	22. ʔaʔaqt ta qopawus	long eyelashes
5. ʔaʔxay	old	22. qayemet	thin /skinny
6. čuymot	young	23. tihomiš	fat
7. tumiš	man	24. tithomiš	little bit fat
8. wɪwlos	young man	25. tihos	big head
9. saʔtx ^w	woman	26. mətqos	pouty face
10. ʔeʔajun	young woman	27. θagus	small face
11. (či)čuy	child(ren)	28. ʔ ^o epɛq ^w	pointy nose
12. xaxaʔ	tall	29. tiʔeq ^w	big nose
13. čičeʔegən	short	30. tithajus	big cheeks
14. čečʔʔšun	short legs	31. pəθek ^w an	black hair
15. ʔaʔaqtšun	long legs	32. poq ^w iyus	Light hair (blond)
15. papθawus	dark eyes	33. pəqɛq ^w an	white hair
16. k ^w ik ^w semawus	light colored eyes (blue, green, grey)	34. k ^w ix ^w emɛk ^w an	brown hair
17. tatlečewus	big, round eyes	35. ʔaθemɛk ^w an	red hair
18. tatlahawus	wears glasses	36. xesɛk ^w an	curly hair
		37. ʔaʔaqt tiqen	long hair

38. čtona	short hair	42. hiłus	flirty looking
39. gajεq^wan	bald head	43. ʔaʔhayigənos	scary looking
40. tεxεk^wan	uncombed /messy hair	44. ʔaʔt^oax^waju	belly button is showing
41. tithaʔana	big ears	45. ʔaxʔaxtεn	undisciplined

Who is it?

FIP 6 Activity 1

Let's Practice

Choose a word from the descriptive vocabulary list to complete these sentences.

Example: **hεhaw ʔajumš θiθa** - That woman is beautiful.

hεhaw _____ tita /θiθa That man/woman is _____

Write your sentence here: _____

Example: **hεhaw ʔajumš mot θiθa** - That woman is *very* beautiful.

hεhaw _____ mot tita /θiθa That man/woman is very _____

Write your sentence here: _____

Example: **hεhaw ʔajumš θiθa nε taʔa** - That woman over there is beautiful.

hεhaw _____ mot tita /θiθa nε taʔa That man/woman over there is very _____

Write your sentence here: _____

həhaw θapaw tət^θ maʔna - My child is busy.

Note: Not culturally appropriate to boast about your self or your children. Cannot say 'beautiful' here.

həhaw _____	tət^θ _____
descriptive	my person
My _____	is _____

Write your sentence here: _____

həhaw ʔajumiš təθ maʔna - Your child is beautiful.

həhaw _____	təθ _____
descriptive	my person
My _____	is _____

Write your sentence here: _____

həhaw ʔišnomot tət^θ tanot^ʔ - My mom *was* very kind.

həhaw _____	tət^θ _____	ot^ʔ _____
descriptive	your person	past
Your _____	was _____	

Write your sentence here: _____

FIP 6 Activity 2 Sentence Practice

Randomly hand out an equal amount of cards to each participant from both decks.

Participants make a sentence using the 2 words.

Participants get a point for each complete sentence.

The first participant to use up all their cards wins!

Yellow deck – People Vocabulary

Green deck – Descriptive vocabulary

Note: More than one game card can be used in each sentence. Allow the players to figure this out for themselves.

FIP 6 Activity 3 Let's play a game!

20 Questions

Objective:

To correctly identify well-known people / characters through a series of questions.
The first player to guess who is in the picture wins the point.

- Participants will be shown a series of pictures of famous people and/or television characters.
- To begin, the facilitator will choose one picture from the pile and place it face down on the table.
- Participants will take turns asking in ?ayaʃuθəm:

_____ **a** Does s/he have _____?
descriptive

Is s/he _____?

To do this, add the suffix 'a' to the descriptive words listed below the line on the vocabulary sheet.

Example:

ʃənʃən – shy **ʃənʃəna** – Is she or he shy?

tumiš – man **tumiša** - Is it a man?

4. The facilitator will answer **ʔæʔ** - Yes OR **x^wa** - no.

- Participants must pay attention and keep track of what was asked. If they don't, they risk wasting their turn by asking a question that was already asked.

5. Participants can guess who it is by saying

hæʔ tɛʔɛ _____
Name

This is _____
Name

- The facilitator will confirm with **ʔæʔ** - Yes OR **x^wa** - no.

- A point will be given to the participants who correctly guess who it is first. The picture will be shown when the player guesses correctly and a new round will begin with a new picture.

Appendix 11

Family Immersion Plan Session 7 Let's Make SoupIngredients

1. maʔq^wθ	Onion	6. ʔelawe	turnip
2. qawθ	Potato	7. k^yepič	cabbage
3. mēʔen	Carrots	8. juq^w	Rice
4. ʔelqay	BBQ Deer meat	9. ʔiləmʔem	crackers
5. məjəθ	meat	10. sapʔen	Bread

ʔaq^wet – oven bread	čiʔik - fried bread
pusəm – oven bread (being cooked)	puset – oven bread(cooked)

Instructions

1. hoga t^ooxoyim	Go and wash your hands
2. niš teʔe napamen	Here is the bowl
3. ʔexost ga qawθ	Peel the potatoes
4. ʔexost ga ta mēʔen	Peel the carrots
5. ʔexost ga ta qawθ ʔi ta mēʔen	Peel the potatoes and the carrots
6. t^oox čex^w	Wash it (them)
7. niš teʔe ta čitqamen	Here is the knife

ʔiynes	sharp	ʔaxnes	dull
hehaw ʔiynes təθ čitqamen	Your knife is sharp	hehaw ʔaxnes təθ čitqamen	Your knife is dull
teqet ga	sharpen it		

8. četat ta qawθ ʔelawe	Cut the turnip
9. četat ta qawθ k^yepič	Cut the cabbage
10. četat ta qawθ	Cut the potatoes
11. čəxət ta məjəθ	cook the meat
12. ʔat^oeq^w ta məjəθ	The meat is <i>already tenderized</i>
13. čəxet ta məjəθ	The meat is already cooked
14. miq^wat	Mix it (into the pot)
15. wiga ho miq^wat	You go ahead and mix it (into the pot)
16. nəlx^wəčx	Stir it
17. čunesəm nəlx^wət ta lasup	I will stir the soup
18. paʔoq^wač	Boil it
19. ʔat^oq^watčx^w	You simmer it
20. hoga nəlx^wet təθ kuk	Go and stir your cooking
21. k^wona čax t^o kuk	Is your cooking ready?

22. šk^wi čəχ k^woms kuk It is ready
 23. k^wi hojūt It is done
 24. k^waga ʔełtən Come and eat
 25. k^waga k^wanačum ʔełtənštəm Come and sit. We are going to eat.

θewθetən (table) **q^waqwey** (talking)

1. čěč wuq^womayč My stomach is growling (making noise)
 2. ʔełtən ga Come and eat
 k^waga ʔełtən Come and eat
 3. q^wayn x^wa I don't think so
 4. hehawč papaʔ I am gaining weight
 5. hehaw ʔajəqəp It smells good
 6. paye t^θet^θiqenəm Someone who is always searching for food or drink
 7. hehawč qaqəm I am hungry
 qaqəčem I am hungry
 8. hehawč qoqəm I am thirsty
 qoqəmč I am thirsty
 9. hehawč yuqen My mouth is dry (thirsty)
 10. hoštəm λəmqenəm Let's go drink something (wet our whistles)
 11. hoqa qoqo qaye Go and drink some water
 12. niš teʔe _ Here is the _____
 (saplən - bread / λιλάμλεμ - crackers / matosəmen - spread)
 13. matost ga Spread it
 14. matost t^θəm I will put the spread on
 15. k^wułom salty
 16. hananəm k^wułom ta lasop The soup is too salty
 17. k^wułoma Is it too salty?
 18. ʔik^w ʔaʔanans tasty
 19. ʔik^w ʔaʔanans lasop The soup is tasty
 20. ʔimot ʔaʔanans lasop The soup is very tasty
 21. hehaw qaqmot ʔełtən ʔax^wiy There is lots of food left

22. **k^wunačx^w hojuθen** Did you finish eating?
 23. **k^wunačx^w maq** Are you full?
 24. **?æ? hehawč maqmot** Yes, I am very full
 25. **maqčen** I am full
 26. **lomč** I had enough (to eat or fed up)

FIP 7 Activity 1 **čəχətštəm ta lasop** We will make soup.
təm k^wəθ xaλ What do you need?

- Place all items to be prepared in a container. (#'s 1-10)
- Hold up each ingredient and say what is then place it on the table.
Repeat this 3x by placing each ingredient on the table and then back in the container.
- Call out different participants to repeat the activity.
Note: The phrases are the same as the ones used in session 1

- **χənəθ gə ta** _____ Give me the _____
- **χənəθ gə saʔa** _____ Give me two _____
- **χənəθ gə ta** _____ **hega** _____ Give me the _____ and _____
- **nəpīščx^w ta napamen** Put it in the container

Call out different participants to repeat the activity.
 Note: The phrases are the same as the ones used in session 1

- Ask participants one at a time to
hoga t^ooxoyum (Go and wash your hands)
- Ask participants one at a time to wash, peel or cut the vegetables for the soup in ʔayajuθəm.
Do not rush through this.

Keep the participants on track by having them repeat what they are doing in ʔayajuθəm.
tatəmčx^w - What are you doing?

- As jobs are being designated, tell each participant
nīš tēʔe napamen (Here is the bowl)
- Tell participants that
čəχet ta majəθ The meat is already cooked
- Ask different participants, one at a time to:
wiga ho miq^wat go and put the vegetables in the pot

9. Take turns telling participants one at a time to
nəlx^wəčx ta lasop Stir the soup
10. Announce: **qwaga host tayχatət** Let's go to the other room.
11. As the game is played, ask participants every now and again to
nəlx^wəčx ta lasop Stir the soup

FIP 7 Activity Two - Let's play a game – Pictionary

- Using vocabulary and sentences from this session

1. Participants will work in teams of 2 or more
2. One team member will choose a card with vocabulary from the sessions on it to draw.
3. The rest of the team members will have 1 minute to guess in ʔayaʔuθəm what is being drawn.
4. If the team does not successfully guess what it is, the card will get put back in the pile to be re-used again.

The team will say,

hət _____ It is _____

5. The participant drawing may only answer, **x^wa** (no) or **ʔætʔ** (yes). They cannot do any other speaking.
6. The team who got the correct # of answers in the shortest amount of time wins!

FIP 7 Activity Three **ʔəłtənčəp** - You all eat

1. Have the table talking sentences on poster paper hanging by the table. Encourage participants to stay in ʔayaʔuθəm.

2. Hand out 10 poker chips to each participant at the table.

Option 1: Each time a participant resorts to English, they place one chip in a jar in the middle of the table. The person with the most remaining chips at the end of the meal wins!

Option 2: Each time a participant hears someone resort to English, they may take a chip from that person. The person with the most chips at the end of the meal wins!

Appendix 12

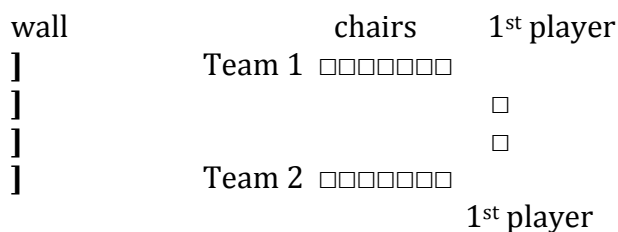
Family Immersion Plan

Session 8

Review

Game: Hot Seat

1. Split the group in to 2 sub-groups. It is ok to have uneven #'s in the groups as this will ensure that players compete with a different player at each round.



2. Place 2 chairs side by side at front of the room. Place the rest of the chairs in 2 rows facing each other.

3. The first player for the teams is the player sitting closest to the 2 empty chairs.

Rules of the game:

- There are no other players calling out or talking during play except the players who are up.
- The first answer will be accepted – team 2 may steal the points if team one's answer is wrong
- Team 2 can steal half the points if they answer the question in full sentence where team one did not.
- There will be no pushing, tripping, yelling as team players are running.

4. Ask a question in ʔayajuθəm OR show an image that participants can say in ʔayaʃuθəm

5. One player from each team will either;

a) Run down the middle of the chairs, touch the wall, then run back to sit in one of the empty chairs at the front of the room. The first player to sit will be the first to attempt answering the question in ʔayaʃuθəm

OR

b) The player may consult with their team members, one at a time if they do not know the answer. They will stand in front of the team member they want help from, consult, go back to touch their original chair, then run down, touch the wall and the run back to one of the empty seats at the front of the room. Again, the first person to sit will have a chance to answer the question first. Other team members may not jump in and consult unless the player is standing in front of their seat.

5. If neither team answers correctly, the question goes back in the pile. Players all shuffle one chair to the front after each round of questions.

NOTE: Images from all of the activity / games from sessions 1 – 7 will be used.

Questions can relate to any language work that you have covered so far in your lessons.

Sample of questions and answers:

- | | |
|----------------------------------------------------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------|
| 1. təm ^w θ nan?
_____ ʔət ^θ nan | What is your name?
My name is _____ |
| 2. hək ^w čεθ tuwa?
hɛʔ tušosəm tuwas čne | Where are you from?
I am from _____ |
| 3. k ^w enaye tɪgix ^w aʔ nɪgi
čelas tɪgix ^w aʔ čne | How many children do you have?
I have 3 children |
| 4. k ^w enaye | How many (hold up fingers/numbers)? |
| 5. gɛt k ^w aθ ʔaxʔax

hɛʔ _____ ʔət ^θ tan
hɛga _____ ʔət ^θ man | Who are your parents?

My mom is _____
and my dad is _____ |
| 6. gɛt k ^w aθ čičye
hɛʔ _____ ʔət ^θ čičye | Who is your grandmother?
My grandmother is _____ |
| 7. qomays təθ qast
_____ qomays θiθa /tita | How old is your friend?
He/ she is _____ years old |
| 8. ʔajɛčx ^w ut
Answers will vary depending on how they are feeling | How are you? |
| 9. ʔajɛʔot tət ^θ čɛpθ
_____ təθ čɛpθ | How is your auntie feeling?
My auntie is _____ |
| 10. k ^w enaye čɛp
Answers will vary depending on how many people are in the room. Answers should be in 'people' numbers. | How Many people (of you) are there? |
| 11. k ^w ɛn k ^w əθ qomay
_____ k ^w ət ^θ qomay | How old are you?
I am _____ years old |
| 12. ʔisx ^w acx ^w nunšəm
ʔæʔ ʔisčɛn nunšəm
x ^w a ʔaxsčɛn nunšəm | Do you like swimming?
Yes, I like swimming 0
No, I don't like swimming |

Appendix 13

Ideas and comments shared from participants

- We should do some songs.
- Games are interesting.
- Use it or lose it.
- I am hopeful because I can see that more people are interested.
- We are losing our fluent speakers. Where will the young people go soon?
- I really enjoy these sessions. They are gentle, kind and fun. We get to socialize.
Often times we get too busy. We don't come together any more.
- The orthography, we need it.
- I would like to understand the orthography better.
- It's hard to form sounds in a second language.
- I want to learn it all, so all that is offered is good.
- I love the games.
- It's great to practice words in a comfy environment, not mocked, all in good fun.
- Not scared to mispronounce. It's great to speak, not just read language.
- The lessons are all useful.
- It's great having fluent speakers here.
- I can see an improvement in practicing my speaking.
- It would be great to keep this going, sharing food and language.
- You are the language that you speak. It is my identity.
- I also would like to learn the orthography.
- I find that I am reading the English first to try and understand the orthography.
- This helps to remember the words that I haven't used for a long time.
- The fluent speakers are an asset. They help assure us that what you know is right.
Helps with my confidence.
- I am learning by listening. The reading is hard.
- I'm interested in fishing language – pull the anchor in, push the boat out.
- Kitchen conversation and daily chores. Go wash dishes, sweep the floor, chop wood,
get off facebook, let's go shopping, are you hungry, things like that.
- Let's do a gossip unit. That would be fun.
- I'm stuck on the kitchen words.
- We should come up with our own introduction.
- We should have a seafood feast.
- My son now corrects me and tells me to use ?ayaʃuθəm.
- Yes, we have to use the words we learn at home.
- It would help if I could have an orthography sheet.
- Let's do charades next time.
- We need to continually review.

- It would be great if I could participate from a distance, like on skype.
- We should do a family tree activity.
- Repetition is good.
- I'd like to work on small talk and simple conversation.
- I'd like to work on prayers.
- The writing is difficult.
- I like the use of visual objects – no writing is good.
- kitchen, cooking and household activities are what I am interested in learning.
- Old teachings from elders to pass on. What life was like before.
- Informal language at the lunch table would be good.
- Canoe, coming ashore, introducing ourselves.
- Listening to more fluent speakers, to see what we understand.
- Stories
- I really like the welcome environment.
- Meal sharing is good.
- I am trying to re-learn my language.
- Recordings for the car would be good.
- I could use some help with my paper.
- I like the getting together and using the language in context.
- I wouldn't change anything.
- Language around parenting. We lost some of this with the residential school.
- Even our grandparents resorted to English when there was a non-native person in the room. They couldn't speak their language or they would get in trouble.
- It is very welcoming, non-judgemental. I like that.