Another Piece of the Puzzle: The Importance of Supporting Indigenous Language Revitalization in the Home

by

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Abstract

The purpose of this project was to research family language learning practices to create a family language learning resource that would support W̱SÁNEĆ families in using SENĆOŦEN in the home. The research followed an Indigenist paradigm using Community-Based Research (CBR) and principles of Participatory Action Research (PAR) to support a collaborative research partnership with SṮÁSEN TŦE SENĆOŦEN at the ŁÁU, WELN̲EW̱ Tribal School in W̱SÁNEĆ. Investigating family language learning practices in the context of language revitalization determined what hinders family language learning and what supports it. An extensive literature review and open discussions with SṮÁSEN identified what existing research could be applied when developing a family language resource for W̱SÁNEĆ families. Research on family language learning and resources to support families in bringing their Indigenous languages into the home is limited and generally focuses on the importance of parent-child language transmission and does not necessarily offer support for families. More research is needed on the experiences of families who have been successful in bringing their endangered language into the home, as well as research on the variety of factors that directly influence family language learning and use in the home.

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Chapter 1: Introduction

"A crucial element affecting the long-term viability of a language is simply how many people speak it at home. The language that is most often spoken within the home is more likely to become the mother tongue of the next generation; if not, the transmission from one generation to the next will likely be broken." (Norris, 2007, p. 20)

Mary Jane Norris describes how transmitting Indigenous languages between generations profoundly effects language revitalization efforts in Canada. Extensive, and successful, effort has been put into the revitalization of First Nations languages through programs such as Language Nests and Mentor-Apprentice. However, parent-child language transmission within the home continues to be limited (Norris, 2007). While there are many immersion programs available to adults and children, I believe that language learning is happening in isolation rather than together as a family. Support has grown in the education system for children to learn their Aboriginal languages, but now this support needs to be extended to families so that endangered languages can sustain their vitality into future generations. The field of language revitalization requires more research to support family language learning (Hinton, 2013) and my research will address how to create a resource that will support bringing language into the home. ȻOSINIYE, Linda Elliot, a SENĆOŦEN language champion and language teacher from the W̱SÁNEĆ community, expresses the importance of this research when she talks about the need to transmit SENĆOŦEN to children in the community:

> Our language has a feeling by itself that speaks to your soul, that tells of ancient understanding, and English doesn't have that…That's what our children are missing. We need a plan of how to get their heads back to SENĆOŦEN…but we don't have that much time. (as cited in Czaykowska-Higgins, 2009, p. 33)

The objective of my research is to work collaboratively with the W̱SÁNEĆ community to determine what supports are needed to facilitate successful transmission of SENĆOŦEN between

parent and/or caregiver and child. Together we will build a foundation of knowledge that will be shared within the community to support family language revitalization efforts in the home.

1.1 Situating Myself as a Researcher

> *"Our own relationships with our environments, families, ancestors, ideas, and the cosmos around us shape who we are and how we will conduct our research. Good Indigenist research begins by describing and building on these relationships" (Wilson, 2007, p. 194)*

Following an Indigenous, or Indigenist, research paradigm, as Wilson advises, requires that I situate myself as a researcher so that the reader knows who I am, where I come from, and what the intentions of my research are (Wilson, 2008; Brophey, 2011). I am a Euro-Canadian of Norwegian descent on my Mother's side and of Newfoundland descent on my Father's side. I grew up in Sechelt, B.C. with my Mom, Dad and older brother. I moved to Victoria for University in 2007 and have lived here as a resident on this beautiful land, situated on the traditional Coast Salish and Straits Salish territories. I chose to pursue a degree in Linguistics because I have always loved the diversity of languages and am inspired by the different structures, sounds and meanings that are incorporated into each individual language. I completed my undergraduate degree in Linguistics at the University of Victoria in 2012, and after a few years of working at the University and with First Peoples' Cultural Council, I discovered the Masters of Indigenous Language Revitalization (MILR) program. The idea that some languages could cease to exist did not make sense to me, and after years of questioning what I wanted to do with my degree, I found the answer. It turns out that this answer would offer me so much more than I expected. I was accepted into the program and began my studies again in 2014. Being in the MILR program has opened my eyes, ears and heart to the languages of the world and the challenges that they face, especially here in British Columbia. The MILR program helped start

my journey as a language activist for endangered languages. My passion is to be an advocate for the languages that have suffered immeasurable loss due to circumstances beyond their control.

1.2 Project Overview

The MILR program has taught me the importance of respecting Indigenous communities through collaborative and community-based approaches to research (Wilson, 2008; Absolon, 2012; Smith, 2012; Kovach, 2009) and I am fortunate to have created a relationship with the W̱SÁNEĆ community to carry out this research. I reached out to the SṮÁSEN TŦE SENĆOŦEN language department, which I will refer to as SṮÁSEN, at the ŁÁU, WELN̲EW̱ Tribal School to propose a collaborative research project that would support the community in furthering their language revitalization efforts. SṮÁSEN takes on a variety of roles in the school, which include but are not limited to language immersion instructors and language resource creators. Our discussions quickly identified the desire to further support SENĆOŦEN outside of the school and within the homes of W̱SÁNEĆ families. Despite the success of current language immersion programs available to children through ŁÁU, WELN̲EW̱, SENĆOŦEN use is limited in the home. We agreed that in order to sustain W̱SÁNEĆ children's SENĆOŦEN learning outside of the school, parents and caregivers needed support to become an integral part of that journey. The purpose of this research and resource is to build a foundation of knowledge to share with the W̱SÁNEĆ community that will support families in bringing SENĆOŦEN back into their homes.

I want to express my gratitude for the guidance and knowledge that I have received during this project. The strength and determination of SṮÁSEN and the W̱SÁNEĆ community is inspirational. The work being done for SENĆOŦEN is innovative, effective, and passionately soulful. I want the W̱SÁNEĆ community to know that my intentions for this research are honest and respectful, and that I am honored to be an advocate in the amazing work that is already

taking place. I hope that this resource will be another piece of the puzzle that supports SENĆOŦEN in reclaiming its strength as the language of the W̱SÁNEĆ people.

1.3 Language Revitalization: Global and Local Context

1.3.1 Global Context of Language Revitalization

Robert Bringhurst says that "language is what speaks us as well as what we speak" (2004, p. 10). Language is not only something that we use to communicate but it is also an expression of who we are. Czaykowska-Higgins states that, "most Canadian Indigenous languages are in danger of being lost within the next few generations" (2009, p. 30), and that communities and language advocates are working to reverse the damages that colonization has caused (Czaykowska-Higgins, 2009; Fishman, 1991). Colonization efforts by the Canadian government through mandated policies and Residential Schooling, both of which prohibited the use of Aboriginal languages and cultural practices, are two of the main reasons for the current state of First Nations languages in B.C. As a result of these policies and language discrimination, the transmission of language and culture between generations rapidly declined. The current deterioration in intergenerational language transmission is largely due to the limited speakers of Indigenous languages following the Residential School generation. The United Nations Educational, Scientific and Cultural Organization (UNESCO) indicates that the most promising strategy to keeping Indigenous languages from disappearing is to create positive environments for learners to use the language and teach it to their children (UNESCO, 2016). However, many Indigenous languages are still not being effectively acquired by youth because Indigenous languages are not being used as a medium for communication in the home. The First Peoples' Cultural Council's (FPCC) *Report on the Status of B.C. First Nations Languages 2014,* indicates

that schools are the only opportunity for many First Nations children in B.C. to hear and learn their languages (Gessner, Herbert, Parker, Thorburn, & Wadsworth, 2014).

1.3.2 Local Context: SENĆOŦEN and the W̱SÁNEĆ Community

The W̱SÁNEĆ territory is located on the Saanich peninsula of Vancouver Island, British Columbia. Prior to the 1846 Oregon Treaty, the W̱SÁNEĆ territories encompassed the entire Saanich peninsula, including many surrounding islands and the mainland of Washington State to the south (Horne, 2012). Today, after further divide from colonial settling, the W̱SÁNEĆ nation is made up of four communities– STAUTW̱, W̱JOŁEŁP, BOḰEĆEN and W̱SIḴEM. The W̱SÁNEĆ communities refer to themselves as the Saltwater People as the land is broken up into islands (Horne, 2012), and because of their significant reef-net technology used for fishing sockeye salmon (Swallow, 2005). SENĆOŦEN is a Northern dialect of the Coast Salish language family that is spoken in the W̱SÁNEĆ territory and has been a traditional means for the transmission of information, knowledge and moral teachings since time immemorial (Ciensky, 2010). The language was only preserved orally and a standard orthography did not exist until the early 1960's when the late David Elliott Sr. created the SENĆOŦEN alphabet (Brand, Elliot & Foster, 2002). Elliott accomplished this by writing words in the language phonetically, as well as, studying with a local linguist to learn the International Phonetic Alphabet (IPA). However, Elliot perceived that the IPA was not an accessible alphabet for the community and decided to create an orthography that was more comprehensive and applicable to SENĆOŦEN (Samson, 2014). Instead of settling for an alphabet that was structured according to the IPA, Elliot purchased a used typewriter and produced the SENĆOŦEN alphabet by creating symbols to denote each sound (W̱SÁNEĆ School Board, 2016). The Saanich Native Heritage Society, the

Saanich Indian School Board and the ŁÁU, WELN̲EW̲ Tribal School recognize Elliot's work as the official alphabet used for SENĆOŦEN (Cienski, 2010).

1.3.3 Intergenerational Transmission of SENĆOŦEN

One of the most significant impacts on the intergenerational transmission of Indigenous languages in British Columbia was the implementation of Residential Schools. Children were taken from their families and placed into schools where they were forbidden to speak their First Nations language. Early childhood is a crucial time for acquiring language fluency (Rowland, 2004) and taking away the opportunity for children to learn their First Nations languages has threatened the vitality of SENĆOŦEN extensively. Residential Schools and Indian Day Schools have been eradicated, but we still see the effects on Indigenous languages in British Columbia and all over Canada. Residential school children were not only shamed openly, but were instilled with fear at the notion of speaking the language of their ancestors. Negative associations with First Nations languages influenced the common decision by Residential School survivors not to pass their languages on to their children (Legacy of Hope Foundation, 2016; Partridge, 2010; TRC, p. 204, 2015). This has resulted in the decline in the intergenerational transmission of SENĆOŦEN, and many other First Nations languages in B.C., across multiple domains, including the home.

1.3.4 ŁÁU, WELN̲EW̲ Tribal School

The FPCC language status report indicates that although the number of fluent SENĆOŦEN speakers has decreased since 2010, there is a significant increase in those learning the language (2014). Increased language learning in the W̲SÁNEĆ community is largely due to the development of language programs at the ŁÁU, WELN̲EW̲ Tribal School. ŁÁU, WELN̲EW̲

was opened in 1989 and is named after a sacred mountain where refuge was found after the great flood (W̱SÁNEĆ School Board, 2016). ŁÁU, WELN̲EW̲ has developed a culturally influenced SENĆOŦEN curriculum for Pre-School to Grade 9 that is constantly progressing due to the dedicated work of SṮÁSEN and other language advocates in the community. The school offers a Pre-School Language Nest immersion program for ages 3-4, as well as, immersion programs for Kindergarten and Grades one and two. In September 2015, the school also introduced an infant and toddler program with the intention of it becoming an immersion program once the appropriate resources become available.

Chapter 2: Literature Review

Language is an integral part of personal and community identity. Thus, it is important that the identities of First Nations children are fostered through their language and culture starting at an early age (Ball, 2012). The most effective way of acquiring the language is to learn it beginning at birth (Rowland, 2014; Chambers, 2014) and it is difficult to achieve if the language is not being spoken in the home. Existing research for effective parent-child language transmission and family language learning strategies in the home is limited. This chapter will review the existing literature to provide an overview of family language learning practices and what supports or prevents bringing Indigenous languages into the home.

2.1 The Role of the Family in Language Revitalization

The family is the most central and critical domain in the maintenance and reproduction of language (Aitchison & Carter, 1988; Fishman, 1991; Spolsky, 2004; Schwarts, 2008). Family language revitalization supports the maintenance of Indigenous languages by families learning and speaking their language in the home. Speaking one's language in the home provides the opportunity to normalize the use of endangered languages and supports the process of intergenerational language transmission from parent to child (Norris, 2004; Fishman, 1990). Language also supports individual and collective identities through the transmission of cultural values and beliefs (Fishman, 1990; Ball, 2006). Endangered languages often lack speech communities for everyday language use, which emphasizes the importance of creating opportunities and resources that support family language and that can eventually support the establishment of a language community (Hinton, 2011).

Families draw strength from their culture, and because language is a means to access cultural knowledge, language needs to have a place in the home (Chew, 2015). Leanne Hinton's

Bringing Our Languages Home (2013) is an inspirational piece of work that addresses the significant need for supporting language learning in the home, and also provides evidence of the successes of family language revitalization plans and strategies around the world. I recognize that while bilingual research is abundant, there is limited literature that supports the bilingual language learning of Indigenous families. Resources available to support bilingual families pertain to the world's more dominant languages. These resources, or parts of these resources, may provide supports for endangered languages. However, I propose that further research is required to determine what resources need to be created to fit the unique situation of endangered languages. Hinton's literature is part of the limited body of existing research that provides families with the information to support their language learning efforts in the context of language revitalization. According to Fishman's model of Reversing Language Shift, supportive language policies and education are only valuable if the family is involved in the maintenance of Indigenous languages in the domains of the home and community (Pauwels, 2005). However, research surrounding family language learning is not accessible for many First Nations families. Family language learning needs to be translated within the context of sustaining and maintaining Indigenous languages so that communities have access to resources that will support them in raising their children as bilingual or first language speakers. Home-based language learning is important as it focuses on actual language use in addition to language learning in the classroom, which often focuses on accumulating knowledge about the language (Viles, 2013). ʔəswəli, a Lushootseed speaker, views the home as a place where individuals take comfort and prepare themselves to live a good life (ʔəswəli, 2013, in Viles, 2013, p. 8). Viles uses this view of the home in his concept that,

> the act of home-based language learning becomes much more than committing to speak a language within a set of walls. Instead, it is the re-ordering of one's

> life. Home-based language learning provides us with a chance to re-examine what it means to have a home, what it means to treat that home well, and what it means to live purposefully and with good hearts. Home-based language revitalization is then both a reclaiming of the home for the language, and also the re-creation of the Native home. (2013, p. 8).

2.2 Intergenerational Language Transmission

Intergenerational language transmission is "the ongoing process whereby a language is transferred from generation to generation through the normal familial interactions of parents and children (and grandparents, grandchildren, etc.)" (Chrisp, 2005, p. 151). Fishman's research indicates that the core element of successful minority language maintenance is dependent upon the intergenerational transmission of language between parents and their children in the home (1991; 2001). He states that, "without intergenerational mother-tongue transmission, no language maintenance is possible. That which is not transmitted cannot be maintained" (1991, p. 113). Intergenerational transmission of Indigenous languages from parent to child is the most effective strategy for the revitalization and maintenance of Indigenous languages (Norris, 2004). However, lack of language use as a family and not having enough accessible resources to support language in the home influences the degree of intergenerational language transmission that occurs (Pillai, Soh & Kajita, 2014). The more children are exposed to their heritage language in the home, the more likely they are to use the language consistently across other domains (Pauwels, 2005). Regular exposure to the language outside of education normalizes the use of Indigenous languages and helps in socializing children to appreciate their language as an ordinary feature of home and community life (Chrisp, 2005). Research suggests that we still do not know enough about the process of intergenerational transmission to inform decisions made regarding family language plans in the context of endangered languages to properly support it (King, Fogle & Logan-Terry, 2008). This gap in the knowledge is because existing research comes from a

monolingual model of acquisition within a monolingual context that is not appropriate for the purposes of language revitalization (ibid).

Chrisp (2005) based his research on the notion of the family as the foundation for Maori language revitalization as he investigated factors that either support or hinder intergenerational language transmission among bilingual Maori families. He found four key, intertwined themes that impacted intergenerational language transmission in the home: language knowledge (parents' degree of language knowledge and confidence in their language skills), language situation (influenced by the environmental elements that either encourage or inhibit language use, typically beyond parents' control), motivation (parents must want to speak the language to their children), and critical awareness (parents' awareness of the decisions they make that either support or hinder intergenerational language transmission to their children, and the consequences of these decisions) (2005). It is important to keep in mind that the families in this research are bilingual and that the influences on these themes will vary for parents who are not bilingual and have little language knowledge. It would be beneficial to explore these themes more closely in the context of First Nations languages in B.C.

2.3 The Connection Between Language and Indigenous Knowledge, Culture and Identity

Indigenous languages are a fundamental piece to the sustainment of First Nations knowledge, cultural practices and worldviews (Kovach, 2009; Smith, 2012; Wilson, 2008). North America's history of the colonization of First Nations peoples has resulted in the severe damage of Indigenous languages, which includes the loss of cultural elements that are embedded within each language. Fishman's framework supports the concept that cultures throughout the world have various values and beliefs in relation to language socialization and language use (Ball, 2006). Cultural values and beliefs are most often transmitted through interactions at home

with family. Margaret Noori argues that, "We must find the answer in practice and action. To reverse the damage, the language must be returned to the children and the home" (2009, p.13). Without the opportunity for children to learn about their language and use the language through a cultural lens in the home, the intergenerational transmission of both language and culture between parent and child does not occur.

2.4 Language Immersion Education

Immersion education is a common strategy used for reversing language shift and is implemented with the hopes that students will use the language that they learn outside of school with family and friends (Fishman, 2001). However, it is common for parents to be non-speakers themselves when there are high levels of language endangerment, which hinders the ability to use the language in the home (Armstrong, 2013). Language immersion programs are faced with the challenge of understanding how to promote and support adult language learning within the community so that the language learning of the youth within these programs is not ineffective (Shields, 2014). Language learning is most successful when it occurs through meaningful use of the target language in everyday and real life situations, but in many communities, the lack of adult-aged language speakers limits the potential transfer of language knowledge outside of the school (ibid). Ultimately, if children do not have the opportunity to practice and use the language outside of school, their abilities to become fluent language speakers will decline (ibid). Fishman's research on reversing language shift indicates that adults of child-bearing age learning the language are integral to successfully reversing language shift (Shields, 2014; Fishman, 1990 & 2001), which implies that families without existing language or background language knowledge need resources to support language learning alongside their children.

Successful language immersion programs usually have a family component such as night

classes, parental volunteer requirements, or reinforced home lessons that children learn at school (Shields, 2014). Hawaiian language immersion programs owe their language revitalization success to parent involvement (Warner, 1999). Parental involvement was gained by encouraging language use outside the classroom through the creation of specific programs requiring family participation (Shields, 2014; Wilson & Kamana, 2001). The requirements consisted of mandatory attendance to language classes at least once a week, in-service work spent within the program, and the attendance of mandatory monthly parent meetings (Wilson & Kamana, 2001). The degree of parental involvement in their child's language immersion programs is hindered by a variety of factors that are similar to those that create barriers to parents learning or using the language at home with their children: lack of fluency, being "time poor", influence of the dominant language, and lack of resources or awareness of the resources available (Kavanagh & Hickey, 2013; Yamauchi, Lau-Smith & Luning, 2008). Nissani recommends that there should be mandatory parent involvement elements in immersion programs for minority languages, and that the home and the school need to work together to support language education for the children (1993, p. 3). Mandatory involvement in the program or attendance to adult language classes would support bringing the language into the home, but there are factors that need to be considered when making these provisions.

2.5 Family Language Revitalization Programs

Family-directed programming is needed to promote meaningful language learning and use in broad settings such as the community and the home (Fishman, 2001), and research suggests that we are at best, at the beginning phases for how to support parents with children in immersion programming (Hinton, 2011). The resources needed to support families are limited, but the movement has begun to include family language education into the practices of language

immersion programming so that the "missing generation" can be reached (Hinton, 2011, p. 132). In Kern Country, California, the *The Kawaiisu Language at Home Program* modified the Mentor-Apprentice approach to support the language acquisition of a multigenerational family in the home using communicative language needed for everyday situations (Grant & Turner, 2013). This program was funded by an external agency and involved a development team that mentored the Hernandez family during their family language learning journey. The development team helped the family create a Family Language Plan and set specific goals and milestones over the course of one year that were assessed through videotaped conversations to determine the growth of the family's language proficiency throughout the program (ibid). In British Columbia, Blaney adapted the *Kawaiisu Language at Home Program* for her graduate research to create a series of Family Immersion Plan (FIP) sessions using immersion techniques within a group setting (2015). Each session followed planned lessons or immersion sets with a chosen theme for each session, and the overall goal of the program was to increase the speaking abilities of family members to support everyday language use with family and friends (ibid).

In Hawaii, language classes have been created to target parents of children in immersion programs and teach them the language needed to engage in parent-child interactions in the home (Warner, 1999). Taic/CNSA in Scotland have also been successful in creating parent-directed language programs for the Scottish-Gaelic language that focus on language used in the home as a family (Macleoid, 2013). The *Gaelic in the Home Course* supported families by creating a family language plan that guided them through a consecutive block of language classes which uses the Total Immersion Plus (TIP) approach (ibid). The *Altram Course* was designed with a focus on parent-child centered Gaelic language, particularly baby-care related language (ibid). These parent-child language classes are essential to facilitating intergenerational language transmission

in the home.

A challenge with the literature regarding parent-child language learning courses or family language learning programs is that these programs occur in regions where the language diversity is not as vast as it is here in B.C. Parent and/or family-directed programs and courses in regions like Hawaii and Scotland often have greater material and human resources and a larger number of language speakers in comparison to B.C. I propose that, while it is important to explore what other communities are doing around the world for their languages, we also need to look at the situation of First Nations languages in B.C. and adapt the strategies to fit this particular context. Adapting the existing research to the context of First Nations languages will then support successful language revitalization efforts.

2.6 Family Language Policies and Plans

Language policy refers to the choices that families make in regards to the language used as a family within the home (Pillai, Soh & Kajita, 2014), and this choice is influenced by various factors. The *Scottish Gaelic Revival Program* offers adult language classes alongside their children's language education. It was found in interviews with mothers that family language practices continually shifted, requiring that the family language policy in the home be adjusted to fit the changing circumstances (Armstrong, 2013). Armstrong suggests that parents trying to raise their children in the language would benefit from advice and support in order to achieve family language planning goals (2013). Language policies in the home are often absent or ineffective, even when both parents are language speakers (Ó hIfearnáin, 2013). Ó hIfearnáin states that, "neither education nor community can satisfactorily replace the home as 'an effective agency in language reproduction'" (2013, p. 350), which supports the needs for instruments of language learning and language practice to help both parents who have the linguistic

competence, and those who do not (ibid). Implementing family language policies in the home will support endangered languages and have a positive effect on the bigger picture of language revitalization (Pillai, Soh & Kajita, 2014). Spolsky's Language Policy Model examines three areas of importance: language ideology, language practices and language management (2004). The state of each area ultimately influences a family's decision to implement the minority language into the home. Language ideologies consist of the feelings one has towards the language – is it a gift, a right, or does it represent a social restriction? Language practices involve the use of the minority language in the home, and how it is used. Language management refers to the choices made in relation to using the language in the home. Choices that influence language management often depend on the parents' personal experiences with language learning, and the experiences of other families who are in a similar situation (Spolksy, 2004). Amongst other factors, these three areas interact and influence how, if at all, language is used as a family within the home.

2.7 The Challenges of Family Language Learning

There are many challenges that prevent families from learning and using their Indigenous language within the home. The challenges discussed below are not conclusive, but are some of the most commonly represented in contemporary literature.

2.7.1. Lack of Fluency

Lack of fluency is the most common barrier that prevents parents from speaking the language in the home (Ó hIfearnáin, 2013; Chrisp, 2005; Hinton, 2011). The focus of language revitalization efforts is often on supporting the next generation of speakers through immersion and early childhood education programs. However, in order for these efforts to be effective,

parents need to be speaking the language with their children outside of school and in the home. Parent-child language learning in the home is understood as a good practice in language revitalization efforts (Armstrong, 2013), but there is a process that needs to take place before parents can change language use in the home from English to their Indigenous language. Overwhelming parents with the language will only further hinder their learning and desire to use the language in the home. Communities are encouraged to first focus on providing adults with the required language knowledge to interact with their children in the home – such as reading stories with their children, helping them with their homework, and using affective language with their children (Armstrong, 2013). Building a foundation of the language will support increased language capacity and confidence, and will ultimately encourage parents to learn and use the language more.

Creating a new generation of language speakers will help to break the cycle of trauma and promote personal and community well-being (Chew, 2015), which enforces the linguistic responsibility that parents have to transmit the language to their children. Jessie little doe baird raises awareness to the issue that while many Indigenous parents feel responsible to share cultural knowledge with their children, language is not always considered part of this responsibility (jessie little doe baird, 2013). This could be due to a lack of confidence that parents, if they are language learners themselves, have to carry out such a profound responsibility (ibid). Maori parents recognized the important relationship between language and cultural identity, but they felt guilty and inadequate in their ability to speak the language, which could result in creating psychological barriers that effect the extent to which language is learned and used (Chrisp, 2005). Parents should find encouragement in jessie's view that, "if I put out the language that I do have, then I have given my child everything I have" (2013, p. 23).

Research suggests that parents are often learning the language alongside their children, and it is challenging for them to keep up with their child's rapid learning and proficiency building in comparison to their own (Viles, 2013). Lack of parent language fluency also creates a barrier to parental involvement in language immersion programs within the school (Yamauchi, Lau-Smith & Luning, 2008; Kavanagh & Hickey, 2013).

2.7.2 Lack of Information

Parents often lack information about the importance of intergenerational language transmission and how to support it (Chrisp, 2005). Chrisp found that there was a lack of critical awareness around language in the home, and that parents were unaware of how to access the appropriate information (2005). This uncertainty included knowledge of second language acquisition, intergenerational transmission, and strategies for using the language in the home as a family. Some parents lacked a sense of urgency and appreciation for their role in intergenerational language transmission because of the presence of other fluent speakers in their lives (ibid). This shows that parents, even those who have linguistic competence in the language, need information on the importance of intergenerational transmission and how it influences the overall success of language revitalization.

2.7.3. Dominance of English

Margaret Noori acknowledges the challenge that English imposes when speaking the language at home and states that, "sometimes it's like waging a war over English and you must have strong defenses, offensive strategies and an endless supply of patience and assistance" (2009, p.11). Chew's research on the importance of intergenerational perspectives of Chikashshanompa' families (2015) found that while some participants embraced bilingualism,

many continued to struggle with the perception of an "either-or" choice between English as a means for success in Western society and the representation of the language as Native identity. Language ideologies are important to consider as there is often a mismatch between the positive attitudes towards the minority language and the actual language practice in the home (Ó hIfearnáin, 2013; Pillai, Soh & Kajita, 2014). More research is needed to understand the discrepancies between language ideologies and what influences actual language practice in order to understand how they are created and how they can be modified to support language revitalization efforts.

2.7.4. Motivation

Four elements of successful motivation include having a goal, a desire to achieve the goal, positive attitudes associated with the goal, and an effort to reach the goal (Gardner, 1988). Motivation is critical to intergenerational language transmission and is often related to cultural identity and the fulfilment that learning and speaking the language provides (Chrisp, 2005). Parents' motivation to learn and use their language in the home needs to be maintained over time (Mcreery, 2013). Maori parents' motivation to transmit the language was framed in reference to supporting a strong Maori identity and self-esteem in that identity for their children (Chrisp, 2005). However, motivation was found to be inhibited when there were psychological conflicts between language and identity where parents felt that their identities were challenged as a result of their lack of language ability (ibid). These inner conflicts are not surprising, especially within the context of B.C., due to the history of repression of Indigenous languages. These conflicts need to be addressed and considered as influential to levels of parent motivation when either learning or speaking the language (ibid).

2.7.5. Time

Speaking an Indigenous language used to be the norm for families, but today, it is a task that requires the commitment of time and effort (Chew, 2015). It is difficult for parents, caregivers, and families in general, to find the time to commit to learning and using another language. Mothers interviewed in the *Scottish Gaelic Revival Program* reflected that they found it difficult to find time to study the language (Armstrong, 2013). The commitment needed for learning the language at home can be overwhelming for parents, especially if there is a lack of support and resources available (Viles, 2013). Being "time poor" is also found to be a barrier to parental involvement in their child's language immersion program (Kavanagh & Hickey, 2013).

2.7.6. Resources

British Columbia does not have externally funded family language programs like the Kawaiisu and Taic/CNSA programs discussed earlier. A lack of resources to support language in the home means that individuals are having to create their own materials as they learn the language. (Viles, 2013, p. 59-61). Learners are having to answer their own questions about the language as they are learning, which can result in feelings of a "dead-end" if they are not able to take their language learning to the next level (ibid).

2.8 Gaps in the literature

Studies of bilingual adults often focus on adults who are in danger of losing a language or who have already lost one (Thomas, 1999). There are limited bilingual studies on parents and children who are learning their language in the home, and there is little written about the personal experiences of these families (ibid). Research shows that although childhood is the ideal time to learn a second language, adult language education cannot be ignored or else children will

be unable to use the language that they learn in the classroom in their daily lives outside of school (Shields, 2014). “Asking families to participate in their child’s language learning and find meaning-filled ways to support this learning will be the key to promoting Indigenous language revitalization” (Shields, 2014, p. 24). I do believe that this is an integral piece of language revitalization, because once the language is spoken in the home, the opportunities for language use will continue to grow from there. Normalizing the use of the language needs to start in the domain of the home in order to extend out into the broader community.

2.9 Literature Review Summary

The literature discussed in this chapter provided a starting point for ST̓ÁSEN and I to create a family language learning resource. While there is plenty of literature supporting the importance of family language learning to language revitalization efforts, resources to support families in starting their own language learning journey are limited. The information available in the existing research was used as a guide to create the family language resource, and the gaps in the research informed what areas needed to be addressed in order to add to the body of family language learning research and make further developments within the field.

Chapter 3: Methodology

"Above all, it is vital that Indigenous peoples have direct input into developing and defining research practices and projects related to them. To act otherwise is to repeat that familiar pattern of decisions being made for Indigenous people by those who presume to know what is best for them" (Bierman, 2011, p. 503)

Unethical research, where non-Indigenous researchers come into the community and acquire knowledge without any reciprocity, has had an effect on the relationships between researchers and Indigenous communities (Brophey, 2011). Recent improvements, however, have been made to Indigenous research practices that respect traditional knowledge and community control. Nevertheless, appropriate strategies, frameworks and ethical processes are still needed to ensure "epistemological equity" in Indigenous research (Dei, 2008, p. 8, in Biermann, 2011, p. 395). To right the wrongs of the past, non-Indigenous researchers working with Indigenous communities need to decolonize their research process (Battiste, 1998, in Brophey, 2011, p. 3) while recognizing the strengths and experiences of each individual community. SṮÁSEN and the W̱SÁNEĆ community are pro-active in their own research goals and have experience with collaborative research partnerships with outside researchers. The experience and knowledge of SṮÁSEN guided me and taught me how to collaborate in research that is respectful, reciprocal and meaningful.

3.1 Following an Indigenist Research Paradigm

It is important to establish the reason for wanting to engage in research with an Indigenous community to build a relationship of trust with the community (Brophey, 2011, p. 25). My reason for collaborating with SṮÁSEN is that I want to be an advocate for Indigenous communities in their language revitalization efforts, for this project and in future projects. I approached the W̱SÁNEĆ community because of their experience in language revitalization

initiatives. I wanted to work with the W̱SÁNEĆ community to support their vision to have their families speak SENĆOŦEN as a language of the home, and I believed that with their guidance I would learn how community-based research should take place. Non-Indigenous researchers may often lack knowledge about Indigenous epistemologies and this necessitates research methodologies that will support non-Indigenous researchers in working with Indigenous communities (Brophey, 2011). Indigenous scholar Shawn Wilson recommends that non-Indigenous researchers follow an Indigenist research paradigm and that "an Indigenist research paradigm can be used by anyone who chooses to follow its tenets" (2007, Wilson, p. 193). He further states that,

> It is the use of an Indigenist paradigm that creates Indigenous knowledge. This knowledge cannot be advanced from a mainstream paradigm. That would simply be mainstream knowledge about Indigenous peoples or topics. It is the philosophy behind our search for knowledge that makes this new knowledge a part of us, part of who and what we are. And it is then the choice to follow this paradigm, philosophy, or worldview that makes research Indigenist, not the ethnic or racial identity of the researcher (2007, p. 194).

Wilson's interpretation of an Indigenist framework resonates with me and inspired me to do my research "in a good way" (Ball, 2010) by building respectful relationships with the W̱SÁNEĆ community. Principles of this paradigm include conducting research with compassion, using research to directly benefit the Indigenous community involved, and to work as part of a team with other Indigenous scholars/thinkers (Wilson, 2007, p. 195). These principles are essential elements of my research. Linda Tuhiwai Smith (2012) asserts that Indigenous peoples have distinct ways of thinking about and conducting research, and as a non-Indigenous researcher it was important that I learn about and respect the worldviews, principles and protocols of the W̱SÁNEĆ community. The knowledge that I received from SḴÁSEN

frames my research through a perspective that appropriately reflects the language, culture and worldviews of the W̱SÁNEĆ community.

A paradigm built around respect, reciprocity, reverence and responsibility (Archibald, 2008), holds me accountable for my research and how it is represented. A fundamental and ethical element of research is that the process needs to be "harmonious with the interests of the community" (Preston, Cottrell, Pelletier & Pearce, 2011, p. 6). My research was guided by this need for harmony as I learned about the goals of the W̱SÁNEĆ community (Cochrane et al, 2008). SṮÁSEN established their vision for this project and guided me as we conducted research that would represent this vision appropriately. Abraham states that, "how we revitalize languages is just as important, if not more so, than actually the achievement of it" (2010, p. 12). Language revitalization requires putting our hearts and energies into our work and recognizing the importance of following Indigenous protocols and worldviews so that language revitalization efforts benefit the members of the community (Abraham, 2010).

Research on the experiences and practices of non-Indigenous researchers who work as allies with Indigenous communities affirms that a "simple checklist" to being a good ally does not exist, but that we learn as we develop our experiences in context (Margaret, 2010, p. 6). Margaret suggests that certain qualities support the role of being an ally or advocate, and these include humility, knowing yourself, being open to constant learning, long-term commitment, and self-awareness (Margaret, 2010, p. 10). I acknowledge that I am still learning as a researcher, and as an advocate for Indigenous languages, I am mindful of how I represent myself within the W̱SÁNEĆ community. SṮÁSEN's experience with non-Indigenous researchers supported and influenced my research process, which also resulted in an important learning opportunity for me as a researcher. I learned that what makes a good advocate in this research is not being afraid to

ask if I am unsure of what is appropriate or respectful. Additionally, the importance of listening and asking questions instead of telling is as an integral piece to the process.

In Wilson's *Research is Ceremony: Indigenous Research Methods,* he suggests that research does not need to be formal, but instead, "a ceremony for improving your relationship with an idea" (Stan, p. 110 in Wilson, 2008). I view this research as a growing body of knowledge and not just a project that provides a means to an end. I value the reciprocal relationships that I have formed with SṮÁSEN that allows each person to learn from the research process. As Brophey accurately illustrates, "it is no longer acceptable for research to perpetuate colonization; Indigenous peoples are demanding new ways of working with research and researchers" (2011, p. 27). Creating new knowledge about how First Nations families can bring language into the home is the goal of my research, and I value the reciprocal learning that has ultimately informed my research and learning throughout the process (Brophey, 2011).

Chapter 4: Methods and Research Process

Researching in partnership with SṮÁSEN provided an opportunity to gain a better understanding of the condition of SENĆOŦEN in the community and what the community wanted to achieve for their language (Czaykowska-Higgins, 2009). SṮÁSEN and I had a continuum of discussions to consider the data as partners in this research. This process guided us as we determined what type of resource would become a foundation to support and ensure a sustainable future of SENĆOŦEN being spoken in W̱SÁNEĆ homes. In my research, I have followed the "Good Practices" listed in *The Canadian Tri-Council Policy Statement on Ethical Conduct for Research Involving Humans (TCPS): Section 6: Research Involving Aboriginal Peoples lists "Good Practices" for research in Aboriginal communities* (http://www.pre.ethics.gc.ca/eng/archives/policy-politique/reports-rapports/riap-rapa). The following practices were the most influential for my research: to respect the culture, traditions and knowledge of the Aboriginal group; to conceptualize and conduct research with Aboriginal groups as a partnership; to consult members of the group who have relevant expertise; to involve the group in the design of the project; and to examine how the research may be shaped to address the needs and concerns of the group.

4.1 Community-Based Research and Principles of Participatory Action Research

Community-Based Research (CRB) and Participatory Action Research (PAR) are methods of inquiry that overlap and complement each other due to their inclusive and respectful frameworks for conducting research. Scholars such as Ewa Czaykowska-Higgins, Linda Tuhiwai Smith and Marie Battiste discuss the need for research involving Aboriginal groups to address the group's cultural rules for respect, working with the community, and of sharing knowledge and processes (Czaykowska-Higgins 2009, p. 27; Smith, 2012; Battiste, 2008). I chose to use Community-

Based Research (CBR) methods and principles of Participatory Action Research (PAR) to support the recommendations above for respectful and meaningful research when involving Indigenous communities.

4.1.1 Community-Based Research (CBR)

"Aboriginal people are the owners and custodians of their knowledge and culture" (Board of Studies New South Wales, 2008, p. 2). The intention of this project was to be part of the contemporary trend of community-driven research – research that is collaborative and respectful of all parties involved (Czaykowska-Higgins, 2009). There are three components of Community-Based Research (CBR) that are generally agreed upon in the literature (Czaykowska-Higgins, 2009, p. 25). The first is that CBR involves collaboration between the researcher and community. This collaboration supports capacity building within the community while drawing on the strengths and wisdom of the participants or co-researchers (Riecken, Scott & Tanaka, 2006, p. 8). Second, CBR involves reciprocity and sharing in the creation of knowledge. I shared my knowledge of the research with SṮÁSEN, and through our discussions they shared their knowledge that is representative of the W̱SÁNEĆ community and their worldviews. The third component is influenced by Participatory Action Research (PAR) in its aim to create social change through social and collaborative action. An additional fourth component, inherited from PAR, is that CBR represents useful research that has practical implications and applications geared towards the improvement of social conditions. This last component of CBR is the most significant to me as it focuses on collective knowledge and producing materials from that collective knowledge to directly benefit the W̱SÁNEĆ community in their language advocacy work. Research involving Aboriginal groups must address the

group's cultural rules for respect, working with the community, and of sharing knowledge and processes (Czaykowska-Higgins, 2009, p. 27; Smith, 2012; Battiste, 2008).

4.1.2 Principles of Participatory Action Research (PAR)

The process and manner in how we acquire knowledge in Indigenous communities is just as important as what we find in the research itself (Cochran et al., 2008). Participatory Action Research (PAR) involves researchers and participants working collaboratively to investigate a current issue and to create a positive change (Wadsworth, 1998, in Kindon, Pain & Kesby, 2007). I chose to use the principles that PAR is founded upon to guide my work because they support the idea that research is a cyclical process that emphasizes a partnership through dialogue. Creating a research partnership has the power to change the colonial relationship of researchers and "the researched" (Kinden, Pain & Kesby, 2007), an issue that Indigenous communities have been subjected to in recent history (Smith 2012; Kovach, 2009). It is important for researchers, especially researchers outside of the community, to be responsible for their research and be respectful of the people in order to avoid causing harm or distress within the community (Cochran et al., 2008). Research projects that have adopted principles of participatory research methods within Indigenous communities have enabled building relationships and trust with the community while "drawing upon the strengths and wisdom held by the participants themselves" (Riecken, Scott & Tanaka, 2006, p. 8). As a non-Indigenous researcher, I wanted to create and sustain a collaborative partnership with SṮÁSEN and the broader W̱SÁNEĆ community (Blaney, 2015; Kovach, 2009; Wilson, 2008). This is particularly important in light of the negative impacts of previous inappropriate colonial research conducted *on* Indigenous peoples rather than *with* Indigenous peoples (Truth & Reconciliation

Commission Report, 2015; Brophey, 2011). Following the principles that PAR is built upon allowed me to develop a positive and respectful relationship with members of the community.

4.2 Research Process

4.2.1 Meetings with SṮÁSEN

The first step of my research process involved meeting with SṮÁSEN at the ŁÁU, WELN̲EW̲ Tribal School. We began meeting in October 2014, and from the very beginning we had a collective passion for supporting children's SENĆOŦEN learning in the community. Our ideas alternated between creating resources to support language instructors in the infant and toddler program, researching best practices for early childhood language immersion programs, and answering how child language acquisition could be supported when using the natural W̱SÁNEĆ ways for transmitting SENĆOŦEN to children. Over the course of our meetings, SṮÁSEN identified the challenge that, despite the success of current language immersion programs available to children through ŁÁU, WELN̲EW̲, SENĆOŦEN continued to be limited in the home. We agreed that in order to sustain W̱SÁNEĆ children's SENĆOŦEN learning outside of school, parents and caregivers needed support in being a part of that journey. SṮÁSEN wanted to increase motivation in the community for learning and bringing SENCOŦEN into the home, and as the literature reveals, there are many factors that affect families' motivation to learn and speak their Indigenous language at home. Based on the literature of language revitalization and on the needs of the W̱SÁNEĆ community, SṮÁSEN and I agreed that developing a family language learning resource that supports and encourages families in bringing SENĆOŦEN into the home would have the most significant impact in the community.

4.2.2 Review of the Literature

The second step of my research involved exploring the existing literature on family language learning and revitalization to determine what type of resource would be the most useful to the W̱SÁNEĆ community. The first research question that guided my investigation was, "what research and resources currently exist to support family language learning in the home?". I considered the plans, resources and strategies that were being used in communities to determine what would support successful language learning and use within W̱SÁNEĆ homes. This process provided an idea of what resources existed that could be adapted to fit the needs of the W̱SÁNEĆ community, as well as, helped identify what resources needed to be created.

4.2.3 Presentation and Discussion of the Literature

After I collected sufficient research to inform the scope of this project, I shared a detailed overview of the information with SṮÁSEN through a PowerPoint presentation at ŁÁU, WELṈEW̱. The presentation involved an open discussion about the material using my second research question, "how can the existing research and resources be used to support SENĆOŦEN family language learning in the W̱SÁNEĆ community?" to guide our process. Group discussions are one of the most common methods in Participatory Action Research (PAR) because they allow for conversations to happen throughout the research process instead of only when prompted during a set aside time for planned questions (Participatory Research Network, 1992, in Agbo, 2003). Group discussions with SṮÁSEN allowed for the integration of theory and practice by using what we discovered in the research to influence how we moved forward in theory (Brydon-Miller et al., 2003). The discussion was guided by the topic of intergenerational language transmission in the community and integrated ideas and experiences from the group. Many of the SṮÁSEN language teachers are also parents with children in ŁÁU, WELṈEW̱

language immersion programs, and the discussion gave them the opportunity to share how they have been using SENĆOŦEN at home with their own families. The collaborative discussion that took place was a significant part of the research process. I learned how SṮÁSEN viewed and connected with the literature, and how they felt it could be best applied within the W̱SÁNEĆ community. Following the presentation and our discussion, SṮÁSEN identified how I could use the literature and provided me with suggestions for how I could shape a resource that would benefit W̱SÁNEĆ families.

4.2.4 Deciding on a Resource

The research process identified what the capabilities and needs of families in the community were in terms of implementing a family language learning resource. Some of the ideas discussed were beyond the scope of this project and I was careful to identify my capabilities and the timeline for project completion. Generating ideas for resources was beneficial because it helped SṮÁSEN to identify what could be put in place to support family language learning outside of this particular research project. The ideas and suggestions that surfaced during the presentation and discussion, and the knowledge I acquired in the literature review informed the structure and content of the resource. Once I had created a draft of the resource, I met with SṮÁSEN to review the resource and provide feedback. This meeting was integral to meeting the expectations of Community-Based Research because it, 1) gave SṮÁSEN the opportunity to see how I had interpreted their ideas and provide feedback, and 2) informed me that the resource I was creating appropriately reflected the wants and needs of the community. Community follow-up has been one of the most important components of my research because it gave both SṮÁSEN and I the opportunity to have conversations about the

research and utilize our individual and collective knowledge and strengths to develop a successful and beneficial family language learning resource.

Chapter 5: Developing a Family Language Learning Resource

5.1 Rationale

The input that I received from SṮÁSEN during the presentation and discussion of the literature guided the direction of the resource development process. I initially thought that the resource would be a parent-child language handbook that would include common phrases and everyday language that parents could learn and use with their children in the home. The scope of the resource shifted to support the family as a whole by targeting parents and caregivers, especially those with children in SENĆOŦEN immersion programs at ŁÁU, WELN̲EW̲, in beginning their language learning journey through information and resources that would encourage them to get started. Parents and caregivers with children in language immersion programs became the target audience because research suggests that children will be more successful learning their minority language at school if they have opportunities to use the language outside of the classroom and in the home (Armstrong, 2013). These findings indicate the need for parents to be encouraged to learn the language and use it with their children in the home as much as possible so that the language becomes a part of everyday life for families (Edwards & Newcombe, 2005). Therefore, families without existing language or background language knowledge require resources to support language learning alongside their children in the home (Shields, 2014).

A resource that informs families about why using SENĆOŦEN at home is important and how they can start doing it themselves seemed more beneficial than just providing parents and caregivers with words and phrases. Learning a second language is challenging, especially as an adult, and I wanted the resource to be something that parents and caregivers could use to address the common challenges that accompany learning a language. I also wanted to present the

information in a way that motivates and encourages parents and caregivers by offering support through strategies and tips for getting through the barriers that they would likely experience, or in some cases, have already experienced. With these thoughts in mind, I reflected on my meetings and discussions with STÁSEN to identify the priorities that this resource should address. The following five priorities served as a guide for the content that went into the resource:

1) Create buy-in amongst parents and caregivers, particularly those with children in SENĆOŦEN immersion programs, to get them involved;
2) Increase and foster motivation for learning and using SENĆOŦEN at home;
3) Increase critical awareness of learning and using SENĆOŦEN and understanding the important role that the family has in their child's SENĆOŦEN learning, and overall SENĆOŦEN revitalization efforts;
4) Support normalizing the use of SENĆOŦEN outside of school and within the home;
5) Create a resource that STÁSEN can actively use and add to.

5.2 Guiding Factors

Chrisp's research identifies four factors that influence language choice among bilingual Maori parents that I found to be relevant to the context of family language learning in the W̱SÁNEĆ community as they can influence how, or if, language is used in the home (2005). These factors include language knowledge, language situation, motivation, and critical awareness. A goal of the resource is to address and create positive associations with each factor discussed below to help promote learning and using SENĆOŦEN in the home.

1. Language Knowledge: Parents need to have sufficient knowledge of the language and confidence in their abilities. Adults need to be encouraged to recognize and use what language

they do know, and to use their pre-existing language knowledge as a support to further increase their language skills and their confidence of their skills.

2. Language situation: There are certain environmental elements that can either encourage or hinder language use, (such as lack of time, resources and fluency), and these are often typically beyond the control of the parents, caregiver, and overall family.

3. Motivation: Families have to *want* to learn and use the language for there to be an effective change in the situation.

4. Critical Awareness: Parents are aware of the decisions they can make about intergenerational language transmission and the consequences of these decisions. Language choice is often an unconscious decision that defaults to using the dominant language. The importance of this factor is how parents and caregivers can become consciously aware of their language choices and how to keep from defaulting to English. Families should be made aware of the importance of intergenerational language transmission and how the home is the most effective way to accomplish this.

5.3 Purpose of a Family Language Learning Resource

The purpose of this resource is to support, encourage and motivate families to start learning SENĆOŦEN if they do not speak it, or to start using what they do know, regardless of their degree of proficiency. The content is meant to inform parents and caregivers of the research in a context that is accessible and relevant to their situation and to support using SENĆOŦEN in such a personal domain. Information on topics such as bilingualism and intergenerational language transmission are often presented in a scientific format, so it was important that parents and caregivers be informed about the research in a way they can relate to without becoming overwhelmed. Providing families with the appropriate background information for the processes

involved in bringing SENĆOŦEN into their homes will hopefully help parents and caregivers be more comfortable with their decision to start using SENĆOŦEN at home if they feel educated about the reasons behind why it is important and how to do it.

5.4 Resource Content

The first section of the resource is a series of informational units that provide general information and encouragement to get families started using SENĆOŦEN in the home. The second section includes a set of language activities for interactive language learning. These sections provide families with informative and hands-on techniques for bringing SENĆOŦEN into the home.

5.4.1 Informational Sections

i. Introduction – This section introduces the reader to the resource and gives an overview of why using SENĆOŦEN in the home is important, and how to get started.
ii. What Do I Need to Know? – This section informs the reader of the important aspects for the following topics: the role of the family in language revitalization; the benefits of immersion; bilingualism; intergenerational language transmission; adult second-language learning; language, culture and identity; and motivation.
iii. Create a Family Language Plan – This section provides an overview of what a family language plan is and addresses the key points to consider when making a family language plan for the home.
iv. Challenges and Solutions – This section goes over the common challenges that parents and caregivers encounter in learning their Indigenous language, and provides suggested

solutions to aid them past the barriers that might prevent them from learning and using SENĆOŦEN in the home.

v. Tips and Strategies for Brining SENĆOŦEN into Your Home – This section goes through general strategies and tips for bringing SENĆOŦEN into the home, such as making the language visible in the home, ways to normalize the language in the home, and activities and games in the language.

5.4.2 Language Activities

The language activities in this resource provide families with basic language information, tools to make SENĆOŦEN visible in the home, games, and information about additional resources. The following language activities in this section include:

i. SENĆOŦEN and IPA alphabet chart along with links to the SENĆOŦEN alphabet on FirstVoices and to a YouTube video for the SENĆOŦEN alphabet
ii. Kinship terms and phrases
iii. Words about the home
iv. Vocabulary for a SENĆOŦEN calendar and a blank calendar template to print out each month
v. Instructions for how to play ŁOBEN (Spoons), a kitchen item vocabulary list, and kitchen item playing cards to use
vi. Instructions for how to play TW̱ENEK̲ (WIN, or BINGO), links for learning the numbers in SENĆOŦEN, and TW̱ENEK̲ playing cards
vii. Instructions on how to reclaim a domain or activity in the language, including how to get started reclaiming the activity of getting dressed while using SENĆOŦEN

viii. Additional resources, including SENĆOŦEN specific resources and other general resources of interest to parents and caregivers

Chapter 6: Findings & Reflections

I am grateful for the opportunity to engage in a collaborative research relationship with STÁSEN as it has taught me the right way to carry out research with Indigenous languages, which is both with and for a community. The primary outcome of this research was to create a resource that could be shared with W̱SÁNEĆ families for the purpose of supporting SENĆOŦEN language use within the home. Researching how families around the world are revitalizing their languages in their homes, the strategies they used, the information that guided their process, and the challenges that they faced, has led to the creation of a family language learning resource that is specific to the W̱SÁNEĆ community. This outcome contributes to a foundation that supports the future goal of sustained intergenerational language transmission in W̱SÁNEĆ families and homes. A secondary outcome of this project is that it contributes to the limited research on language revitalization in the home by sharing new findings and resources that can be adapted by other Indigenous communities.

6.1 Findings & Reflections

6.1.1 Research Questions

The focus of my research questions changed from looking specifically at parent-child language transmission to a concept of family language learning that targets both parents and caregivers. Focusing on how to support the whole family was inclusive of the family domain and accounted for family dynamic variations within the community. My first research question, "what research and resources currently exist to support family language learning in the home?", identified existing theories and strategies behind family language learning. The literature mostly contains theories of family language learning and how it is necessary for supporting language

revitalization efforts overall, but resources for actually supporting families in bringing language into the home, especially when parents are not speakers themselves, is limited. Answering my second question, "how can the existing research and resources be used to support SENĆOŦEN family language learning in the W̱SÁNEĆ community?", involved looking at the literature with SḴÁSEN and applying it to the context of the W̱SÁNEĆ community. While there were resources that we were able to use as a guideline, there was not one resource that stood out as something that could be directly applied. We had to take ideas from multiple resources to influence how we would frame a family language resource for SENĆOŦEN that would be most beneficial to families.

6.1.2 Changes in the Resource Focus

Creating a family language learning guide was always the initial idea for this project, but at first I struggled with the effectiveness that it would have in the community. I did not want to develop a book that would "sit on the shelves" and be forgotten, so it was important for the guide to be accessible to W̱SÁNEĆ families and contain meaningful content that was not generalized to all First Nations languages and situations. The resource was initially framed to have a parent-child language learning focus, but SḴÁSEN advised that language transmission could involve a parent, a caregiver, such as a grandparent, or an older sibling, etc. The finished resource is inclusive of the familial situations that exist in the W̱SÁNEĆ community to support all language learning relationships within the home. I was able to answer my research questions in this project, however, it also confirmed the need for more research in the area of family language learning in the context of language revitalization.

6.1.3 Project Restrictions

Time: Working with SṮÁSEN made this project relevant to the W̱SÁNEĆ community and could not have been done without their contributions to the resource building process. Time was always a challenge due to the busy schedules of SṮÁSEN as they are language advocates that work hard in the school, as well as, in the W̱SÁNEĆ community and their own homes.

Project Size: The number of co-researchers involved in this project was small. In the future, it would be beneficial to further investigate the dynamics of families within a community through a more wide-spread study. This study could include interviews with parents or other family members to gain insight into their feelings about using SENĆOŦEN in the home, if they use any SENĆOŦEN currently at home with their children, and if they do, what supports or hinders that practice.

Access to SENĆOŦEN: I was a visitor in the W̱SÁNEĆ community without background knowledge of SENĆOŦEN, which made accessing the language difficult. SṮÁSEN provided me with the resources available and I was able to use SENĆOŦEN databases such as FirstVoices and Timothy Montler's SENĆOŦEN Word List, but it was difficult to find the appropriate words and phrases that were specific to language use at home as a family. There was not enough time or availability to create language lists to have translated, so I included the language that was available from SṮÁSEN and the FirstVoices and SENĆOŦEN Classified Word List websites. This guide will be a resource that SṮÁSEN can add to and build on depending on the needs of families in the future.

Chapter 7: Conclusion & Recommendations

7.1 Conclusion

Language is an expression of who we are, and losing your language is said to be like losing a piece of your soul (Fishman, 1994). Language loss results in feelings of hurt and an on-going search to fill the void that the language has left (Sampson, 2014). The void that language loss represents will only be filled once the language has been found. Transmitting Indigenous languages within the home continues to be limited, and research must take into serious consideration the importance family language learning on overall language revitalization efforts. Rosborough (2012) and Thompson (2012) discuss the important relationship between language revitalization and the collective healing of a community, and bringing Indigenous languages back into the home is part of that healing process. Czaykowska-Higgins reflects on the healing power that a language can have on a person in her quote,

> Over the years I have heard many elders tell stories of being punished as children for using their languages at school, and I have felt their grief and shame as they recounted why they decided to protect their own children from punishment, and so did not teach those children to speak their language. I have heard those same children as middle-aged adults talking about the sorrow they feel in not being able to speak their languages. And I have also sensed the hope and joy of grandparents when they hear their preschool-aged grandchildren singing traditional songs learned in band-run preschools (Czaykowska-Higgins, 2009, p. 33).

This healing extends out to an entire community when the children are heard speaking the language. When families start speaking the language together, as a normalized occurrence in their everyday lives, this healing will become even more pronounced. I hope that our family language learning resource contributes to that healing process and provides families with the support that they need to get back to speaking SENĆOŦEN in the home, where it belongs.

7.2 Recommendations for Future Research on Family Language Learning

7.2.1 Recommendations for Language Revitalization Research

More research is needed that supports families in their language revitalization efforts instead of research that just tells them why they should be doing it. This research should determine the best way to promote adult language learning in communities so that immersion programs for youth are not ineffective (Shields, 2014). As Fishman and Shields recommend, we need to reduce the deficiency of adult-aged Indigenous language speakers through family-directed programming in order to promote meaningful language use in broad settings (Fishman, 2001; Shields, 2014). Future research that investigates family language education programming initiatives is needed to determine what is beneficial to the success of language revitalization efforts (Shields, 2014). In addition to the importance of research that can further support families in their language learning efforts, funding is also needed for communities to create family language learning programs and courses. More research on intergenerational language transmission is needed as there is not enough known about the process in the context of endangered languages to support it. Existing research is done from monolingual models of acquisition and within a monolingual context - not within context of language revitalization (King, Fogle, and Logan-Terry, 2008). Adults learning the language and speaking it to their children in the home is a top priority of language revitalization efforts, however, more research is needed on how parents can support their child's language learning without learning the language themselves (Shields, 2014). Research also needs to look at the experiences of endangered language learners using home-based methods (Viles, 2013). Research indicates the importance of parental involvement in the educational success of children (Kavanagh & Hickey, 2013). However, there is little research in regards to the involvement of parents with children in

immersion education, especially for endangered languages (ibid). Additionally, more research is needed to explore what parent involvement in Indigenous language immersion programs looks like to determine what impedes and supports it.

7.2.2 Recommendations for Indigenous Communities

1. Create safe language environments where adults are supported in learning and practicing the languages

Communities need language leaders who can create safe spaces and real-life environments for adults to use and practice the language (Chrisp, 2005), and it is important to broaden the environments where language can be used, both within the family and the wider community (Hinton, 2001). Adults and families need informal situations where they can come together and practice the language. These informal situations should create a safe space where everyone feels comfortable using the language, regardless of what level they are at (Hinton, 2001; Chrisp, 2005; Hinton, 2013). If funding is available, communities can identify leaders or language champions in the community that can provide community-level leadership and support to adults and families (Chrisp, 2005).

2. Increase parent and caregiver involvement in their children's language immersion education

Research indicates that the success of language immersion programs is influenced by making parental involvement or participation in adult language classes a requirement for enrollment in language programs (Warner, 1999; Wilson & Kamana, 2001). Maximizing school-home educational opportunities and resources will also increase the success and maintenance of overall language revitalization (Shields, 2014, p. 25).

3. Develop community-based programs that support family language learning

Families need support in order to begin and maintain their language learning journeys in the home. This support could be through family-language centered courses in the community or through language classes for mothers and their infants. Offering classes that focus on language in the context of the family will support adults in becoming fluent speakers that can carry the language on to the next generation, as well as support the emergence of a new generation of first language speakers (Greymorning, 1997).

4. Develop family-oriented resources and activities

Having resources available in the community that support adult language learning alongside the children will broaden the environment where language can be used as a family, and as a community (Shields, 2014). Suggestions for resources and activities that can support and engage adults and children in the language are: having language awareness events in the community; creating activity-based family events, such as workshops, where parents or caregivers and children can engage in traditional activities in the language together; putting on a language boot camp prior to the start of the school year where parents and caregivers can learn language needed to support their children in the upcoming year; increasing adult participation within the classroom through sending home language materials or vocabulary labels; and increasing classroom or program involvement requirements.

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FAMILY LANGUAGE LEARNING:
A Guide for Bringing SENĆOŦEN Into Your Home

Created in partnership by
Britt Thorburn and the ŁÁU, WELN̲EW̲ Tribal School
SṮÁSEN ŦTE SENĆOŦEN Department

Background

My name is Britt Thorburn. I am a Euro-Canadian of Norwegian descent on my Mother's side and Newfoundland descent on my Father's side. I grew up in Sechelt, B.C. with my Mom, Dad and older brother. I moved to Victoria for University in 2007 and have lived here as a resident on this beautiful land situated, on traditional Coast Salish and Straits Salish territories. I chose to pursue a degree in Linguistics because I have always loved languages and am inspired by the different structures, sounds and meanings that are incorporated into each individual language. I completed my undergraduate degree in Linguistics at the University of Victoria in 2012, and after a few years of working at the University and with First Peoples' Cultural Council, I discovered the Masters of Indigenous Language Revitalization (MILR) program. I was accepted into the program and began my studies again in 2014.

I reached out to the SṮÁSEN TŦE SENĆOŦEN department at the ŁÁU, WELN̲EW̲ Tribal School to propose a collaborative research project that would support the W̲SÁNEĆ community in furthering their language revitalization efforts. We agreed that in order to sustain W̲SÁNEĆ children's SENĆOŦEN learning journey outside of the school, parents needed support to become an integral part of that important journey. The purpose of this resource is to build a foundation of knowledge to share with the W̲SÁNEĆ community that will support families in bringing SENĆOŦEN back into their homes.

I want to express my gratitude for the guidance and knowledge that I have received during this project. The strength and determination of SṮÁSEN and the W̲SÁNEĆ community is inspirational. The work being done for SENĆOŦEN is innovative, effective, and passionately soulful. I want the W̲SÁNEĆ community to know that my intentions for this research are honest and respectful, and that I am honored to be an advocate in the amazing work that is already taking place. I hope that this resource will be another piece of the puzzle that supports SENĆOŦEN in reclaiming its strength as the language of the W̲SÁNEĆ people.

HÍ,SW̲KE SIÁM.

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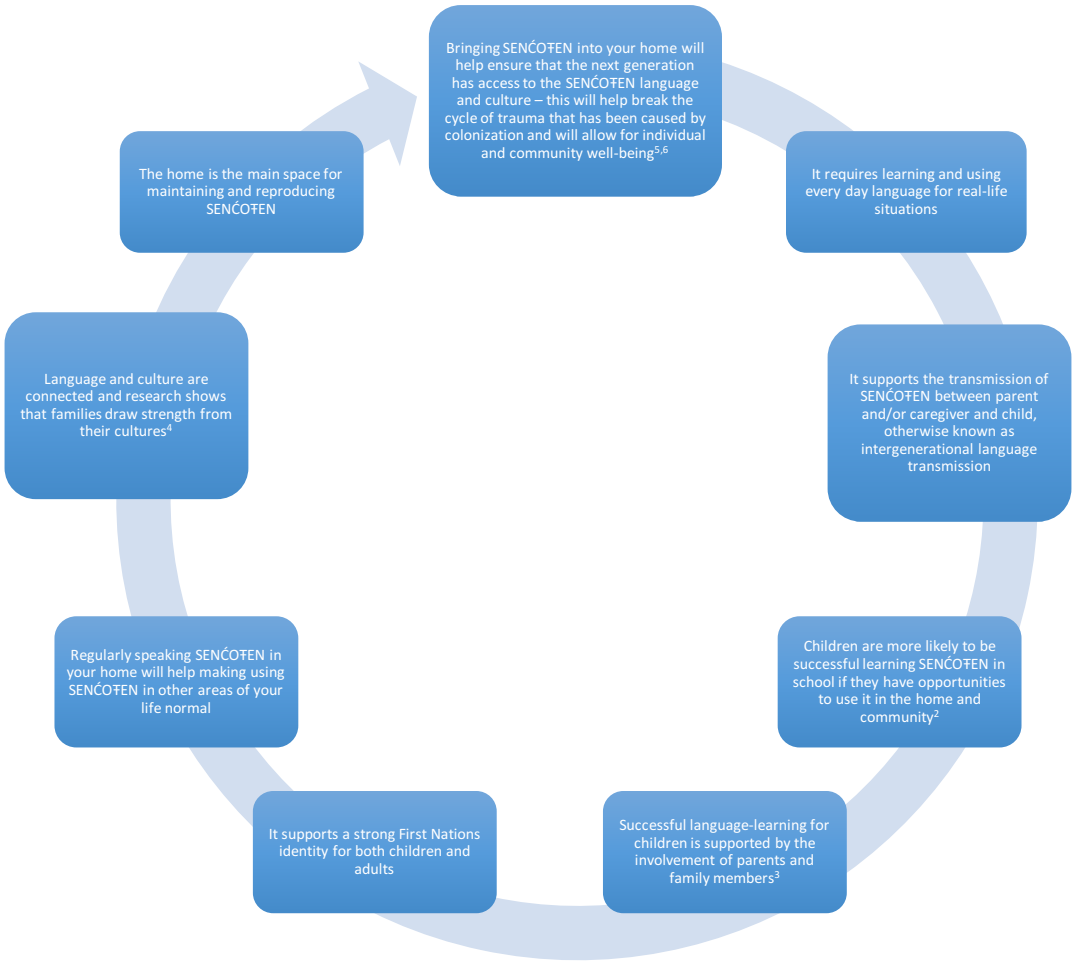
Introduction to Family Language Learning

The purpose of this guide is to support you and your family in revitalizing SENĆOŦEN within your own home. Language revitalization involves the efforts to revive and preserve endangered languages like SENĆOŦEN. Family language learning is a strategy that supports language revitalization efforts by learning and using SENĆOŦEN in the most important place: the home.

> *"We must find the answer in practice and action. To reverse the damage, the language must be returned to the children and the home"* – ***Margaret Noori, 2009, p.13***

Why is using SENĆOŦEN in the home important?



Getting Started

The purpose of this handbook is to get you started using SENĆOŦEN in your home with your family, to whatever extent you feel comfortable with. Learning your language and making it a part of your every day life will not come without challenges, but it is important that you do not let these challenges stop you from bringing SENĆOŦEN into your home. The most important thing to remember is to **stay committed to your language!** If you are committed to learning and using SENĆOŦEN, your proficiency in and comfort with the language will come.

"You only need to be committed in the very beginning to get you started. That commitment will push you through to the next stage and keep you moving." – SḰÁSEN TŦE SENĆOŦEN, 2016

What Do You Need To Know?

When a language is endangered, it is common for parents and caregivers not to be speakers of the language, even if they have children enrolled in language immersion classes[7]. In order for SENĆOŦEN to live and grow, it needs to be spoken in the home[8]. Many adults think that it is too late to learn another language. However, being a part of your child's language learning through learning and using SENĆOŦEN yourself will be the key to supporting SENĆOŦEN language revitalization in the W̱SÁNEĆ communities[9].

Even if you, as a parent or caregiver, are not a speaker yourself, you still have an important role in your child's SENĆOŦEN development. The most important part of this role is being positive about learning and using SENĆOŦEN[10]. Research shows that children whose parents have positive attitudes towards the language in an immersion class will do better in the immersion program. You can support your child's language learning by being positive and enthusiastic[11]. The most effective way to support your child's success of learning and speaking SENĆOŦEN is to start learning it yourself and using it in your home.

This section of the guide will give you an overview of some important information to help you get your family language learning journey started, and hopefully spark your motivation for bringing SENĆOŦEN into your home. In the end, it is the choice of families and communities to decide that their language is important, and that the hard work involved in bringing SENĆOŦEN into the home is worth the effort.[12, 13, 14]

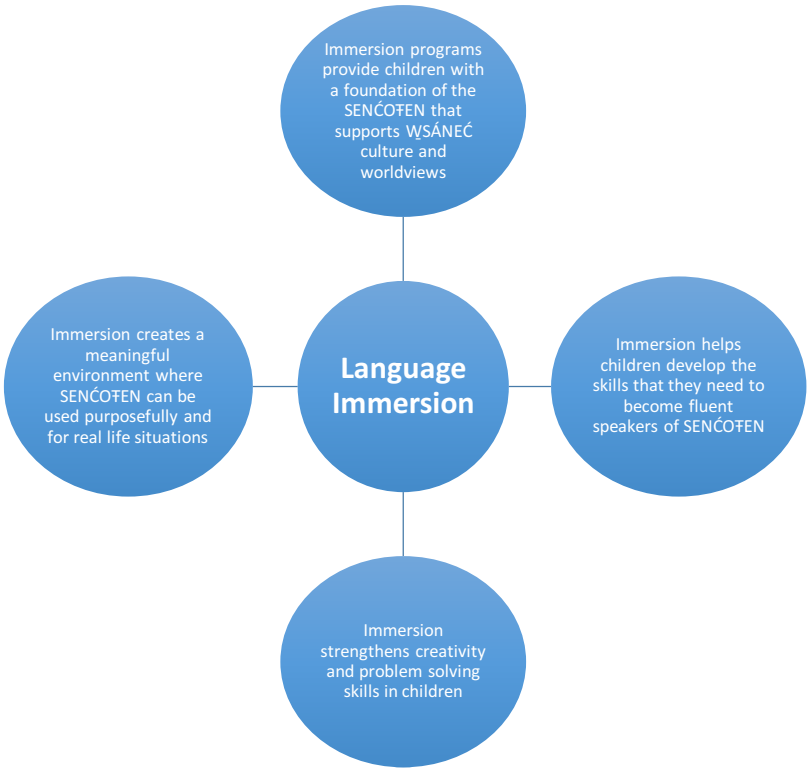
The Important Role of the Family in Language Revitalization

Parents or caregivers that are not fluent in their First Nations language often worry that their lack of proficiency will have a negative influence on their child's ability to learn the language. This is not true! You play an extremely important role in your child's language development.

> *"...families must retrieve their rightful position as the first teachers of our languages. They must talk our languages every day, everywhere, with everyone, anywhere."* – Littlebear, 2007, p. xii

Language revitalization is a long-term process that requires involvement and support from all generations.[15] Even if your child is learning SENĆOŦEN at school, learning and using SENĆOŦEN at home will help their language grow. For your family's language learning to be successful, it is important to treat learning SENĆOŦEN as a social activity and not as homework or a school project.[16]

The Benefits of Immersion[17]



Bilingualism

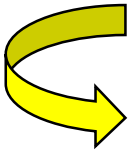
Being bilingual means being able to speak two languages. Most people in the world speak two or more languages[18] and children around the world are raised to be bilingual without negative effects.[19] Research supports the benefits of bilingualism. As a parent or caregiver, it is important that you are informed about these benefits when making the decision for your child to be bilingual and know how to support your child as they learn to speak two languages.

1. What are the advantages of speaking both English and SENĆOŦEN?[20, 21]

- You can communicate with other SENĆOŦEN speakers in the community
- Knowing multiple languages supports new and creative ways of thinking
- Speaking SENĆOŦEN supports your First Nations identity
- Gain a better understanding of other cultures and languages
- Stronger family connections
- Maintains a healthy brain – supports and improves the ability to focus and make decisions

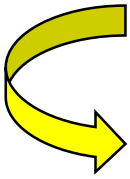
2. Common Myths About Bilingualism[22, 23]

Common concerns that many parents or caregivers have is that if their child is learning their First Nations language, their English will suffer, or that their child will experience delays in language development and fall behind other children their age. Let's take a look at a few of these myths and discuss the facts!



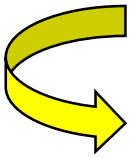
Myth #1: Speaking only one language is better for children

FACT: Speaking two or more languages is common throughout the world, and is healthy and normal for children. Research suggests that speaking more than one language leads to social and cognitive advantages in different areas



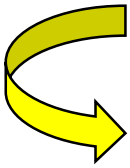
Myth #2: Children become confused by having vocabulary in more than one language

FACT: Bilinguals are often better at using new vocabulary, even in their first language



Myth #3: Learning more than one language causes delays in language development

FACT: Research shows that bilingual children actually tend to catch up and surpass the English speaking abilities of children who only speak English



Myth #4: Learning two languages at the same time will confuse your child and then they won't learn either language properly

FACT: Mixing two languages is a common phenomenon and is not a sign of confusion. Children actually use a process called "code-switching" (mixing two languages in the same sentence), which is a sign of complex grammatical knowledge of both languages, not confusion!

3. Getting a "Free Lunch"

Think of your child learning both SENĆOŦEN and English in this way: "One free lunch in the world is to learn another language in early childhood".[24] Not only is your child learning a second language, they are learning the language that reflects their culture. The following **LUNCH** acronym demonstrates the benefits of learning a second language[25]:

L	Language advantages – for both English and SENĆOŦEN
U	Understanding others – others who speak SENĆOŦEN, and others who are different in other ways
N	New ways of thinking – develop a variety of ways to solve problems
C	Connections, codes and character – higher self-esteem is created through stronger family connections
H	Healthy brains – ability to multitask, stay more focused on tasks, and make better decisions overall

Intergenerational Language Transmission

The number one reason for learning and speaking SENĆOŦEN in your home is so that your children can learn and carry on the language for future generations. The ultimate goal of language revitalization is to create a generation of first language speakers for all First Nations languages. Here is what you need to know about intergenerational language transmission:

- It is the ongoing process in which a language is transferred from generation to generation through normal interactions with the family[26]
- It ensures that children have regular exposure to SENĆOŦEN in a natural environment
- It normalizes the use of SENĆOŦEN by teaching children to appreciate that the language is an ordinary and constant feature of home and community life[27]
- If languages are not transmitted between adults and children, then language maintenance becomes less possible

> *"Without intergenerational mother-tongue transmission, no language maintenance is possible. That which is not transmitted cannot be maintained."* – Fishman, 1991, p. 113

Adult Second Language Learning

The ability to learn a language is unique to humans. It is a natural ability, and while there may be a period of time where learning a second language is easier, that does not mean that the ability disappears.[28]

One of the greatest barriers that adults face when learning a second language is not believing in their ability to be successful.[29] The majority of research focuses on the idea that young children tend to learn languages quicker than adults. However, keep in mind that children and adults learn second languages differently, so do not let the research discourage you! Adults actually have an advantage when learning a second language because they are able to understand abstract concepts about the language and complex language rules, such as grammar.[30] Research suggests that adults who have an intrinsic motivation to learn a second language will have a more successful language learning experience.[31] It is never too late to learn your language. Learning SENĆOŦEN as an adult may require more time and effort, but the adult mind is capable of taking on the challenge.[32] As an adult, you need to think about the best ways to support your own language learning. Here are some tips to get you started:

- Self-motivation – what will motivate you to learn SENĆOŦEN, and how you can be motivated to do it?
- It is normal to feel anxious when learning something new. Instead of letting anxiety hold you back, use it to push yourself forward!
- Learn the language as it is needed – do not feel that you have to learn everything at once. Memorizing lists of words is not going to help you in the long term. Learn the language as you need it in the real world and keep adding to what you know
- Learn language that is useful and relevant by using materials and activities that involve real life experiences
- Improve your memory with the language by relating certain words or phrases with habits or actions. For example – put a sticky note by your toothbrush with phrases and vocabulary needed for brushing your teeth. You will see this note when you brush your teeth and it can help to strengthen your association with the language needed for that activity
- Listen to the language – even if you don't understand much, listen to SENĆOŦEN at any opportunity available to you. You can do this by being around speakers, listening to words and phrases on FirstVoices, or using any other audio or video resources available in your community

Language, Culture & Identity

Language, culture and identity are connected. One does not exist without the other, so it is important for SENĆOŦEN to be strong in order to support the culture and identity of the W̱SÁNEĆ people. Here is some important information about language, culture and identity:

- Language provides access to the cultural knowledge that has become inaccessible due to recent language loss[33]
- Language is healing and spiritual
- Language is important to individual identity, and to the collective identity of a community or nation
- Language is a carrier of a peoples' culture and worldview[34]
- Language expresses the beliefs and values of a culture – when children learn the language they also learn the worldviews of the speakers[35]
- Language is more than just words and grammar – it is a culture, it is a community, and it is a way of life[36]

Motivation: The key ingredient for bringing SENĆOŦEN into your home

Your motivation for learning SENĆOŦEN will determine your success for bringing SENĆOŦEN into your home as a family. It is normal to become frustrated or feel discouraged, but it is important that you do not give up. Time and patience are a part of the language learning process, and finding ways to keep your family motivated and committed will be very important. Here are some key points to remember:

- Four elements of successful motivation are having a goal, a desire to achieve the goal, positive attitudes, and effort[37]
- Make learning SENĆOŦEN something that you enjoy – it will be easier![38]
- Self-motivation is important. No one can make you learn SENĆOŦEN – it is a choice that you will have to make, not only to start but also to continue[39]
- Dedication is important because language learning takes time, patience and commitment
- Play with the language and have fun with it! Don't let the challenges that you come across turn your family's language learning into a negative process
- Use what you have! Start with what you know, anything that you know, and build from there. Don't be afraid if your pronunciation isn't perfect, it will not hinder your children's language learning
- The more you speak the language, the more you will learn – use this to motivate you!
- Don't associate learning SENĆOŦEN with how you learn another language in school. Make your learning personal and integrate the language into your life[40]
- Don't be afraid to make mistakes. Be proud of your language learning because it is important – to you, your family, and your language.

> *"Learning a language in the home means inviting the mind of that language into one's everyday life; it is a personal rather than academic undertaking."* – Viles, 2013, p. 53

Create Your Family Language Plan

A family language plan can be a guide for you and your family as you create and sustain a home environment where SENĆOŦEN is spoken.[41] Base your plan on the needs, wants and goals of the whole family. Be kind to yourself and your family, and be patient with each other as you begin. You want your plan to create and support a natural environment for learning and using SENĆOŦEN in your home, so do not make your family language plan feel like a school project![42]

Components of a Family Language Plan[43]

Who will be speaking SENĆOŦEN in your home?

- This could be one parent, two parents, a caregiver, grandparents, or the entire family

When do you imagine yourself using SENĆOŦEN in the home?

- For example – during mealtimes, at bedtime, in the morning, on weekends, etc.
- Identify busy days or times during the week where focusing on SENĆOŦEN will be difficult
- Identify days and times where there will be more opportunities for focusing on SENĆOŦEN. For example – weekly night classes, planed family nights, visits with speakers, etc.

What resources will you and your family use to learn SENĆOŦEN?

- For example – practicing SENĆOŦEN on FirstVoices, visiting family or friends who speak SENĆOŦEN, attending language classes in the community, and enrolling your children in language immersion programs

What challenges do you expect to run into?

- Think about some possible challenges, such as time or resources. How you will address these challenges and what are some possible solutions?

What resources are available to support using SENĆOŦEN in your home?

- Increase your awareness of what resources are available in the community, and how you can access them
- Make a list of resources available to you and your family – this includes people that can support your language goals, and materials such as books, videos, audio-recordings, etc.
- Identify language learning opportunities in the community, such as adult language classes or community gatherings where SENĆOŦEN is spoken
- Think about what resources you can create yourself, such as games in the language and creating labels to put on items around the home

How can you and your family create realistic and achievable goals?

- It is important that your SENĆOŦEN goals are realistic – do not put pressure on yourself and your family to become fluent overnight
- Start small – creating a variety of of smaller goals and milestones is better than choosing one large goal
- For example – a goal could be to learn and use a new word with your family every day

Use these questions to help get your family language learning started. Write out your plan and make it visible by posting it somewhere that you and your family will see every day, such as on your fridge. Use your plan as a reminder for you and your family to use SENĆOŦEN as much as possible!

Challenges and Solutions

Learning a new language, <u>your</u> language, is challenging enough on its own – let alone trying to use SENĆOŦEN in your home while you learn it! However, these challenges are very common – many families with endangered languages are in the same situation as you are. Until there is more support for First Nations languages, we have to do the best that we can with the resources that are available. Do not let the challenges that you run into stop the important work that you are doing. Below are some common challenges and some possible solutions to keep you moving forward. Think about what challenges you have experienced and use the strategies discussed below, and create your own, to keep you and your family moving forward as you learn SENĆOŦEN.

Lack of Fluency in SENĆOŦEN

Lack of fluency is often the number one challenge for parents and caregivers with children in language immersion programs. [44, 45, 46] Many parents and caregivers who want to teach their children the heritage language are often faced with the barrier of their own lack of fluency.[47] Parents and caregivers often lack confidence in their own language abilities and fear that not being fluent in the language will hinder their child's language development.[48]

> *"If I put out the language I do have, then I have given my child everything I have."* – jessie little doe baird, 2013, p. 23

<u>Solutions:</u>

- Even if you are not fluent, use any SENĆOŦEN that you know the best that you can – your lack of fluency will not hurt your child's SENĆOŦEN
- Any language is better than no language at all, so use what you know and grow from there

Motivation

Adult language learners are often faced with the challenge of having the motivation to learn the language and staying motivated to keep going.[49] Here are some common challenges that affect motivation:

- Speaking Indigenous languages was once normal for families but today it is a choice that requires the commitment of time and effort[50]
- Adults can become discouraged from unfulfilled expectations with their own language progress
- Every day challenges, such as not enough time or resources, can result in an up-and-down development of the language

- Some adults feel embarrassed for not being able to speak their First Nations language, which prevents them from learning

Solutions:

- A strong sense of identity supports motivation – recognize that language is part of your First Nations identity
- Don't be embarrassed if you do not speak SENĆOŦEN – this is not your fault. Be proud of your language and use this pride as motivation to help reclaim your language, because your language is your right
- Be consistent and start small. Overwhelming your family or yourself could be discouraging and decrease your motivation

Anxiety

Many adult language learners fear making mistakes and being judged by fluent speakers.[51] This fear can lead to a lack of motivation for parents and caregivers to use the language.

Solutions:

- Create a safe environment for you and your family to learn and use SENĆOŦEN – have fun and don't be afraid to make mistakes! What is important is that you learn from your mistakes
- Talk to community members about what you are doing in your home and ask for help – language revitalization is a group effort!

Access to SENĆOŦEN Speakers

Not having access to fluent speakers minimizes opportunities to learn and practice SENĆOŦEN.

Solutions:

- Interact with your family – even if you are all new speakers, you have the opportunity to practice SENĆOŦEN together. If your child is enrolled in an immersion program, they will have a language base started – ask them to teach you what they know!

Time

It is difficult for families to find the time to commit to learning SENĆOŦEN in the home.

Solutions:

- Make an effort to use SENĆOŦEN every day, even if it is only for a few minutes – if you do it every day, the language will start to feel like a normal part of your day
- Set aside time for SENĆOŦEN – this could be in the morning while getting ready for the day, preparing and eating a meal together, or at night while getting ready for bed

Resources

The endangered nature of First Nations languages and lack of speakers means that the appropriate resources to support learning and using SENĆOŦEN in the home are limited. Many existing resources are classroom-based and do not support language needed for every day activities in the home.[52] Most First Nations languages do not have any resources available to support families, or there is a lack of awareness for how families can access the appropriate resources.[53]

Solutions:

- Talk to the ŁÁU, WELNEW Tribal School and language champions in the community to learn about what resources are available
- Get creative and make your own resources as a family, such as labels for household items, story books, or a calendar in SENĆOŦEN[54]

The Dominant Influence of English

The dominance of English can impact the attitudes towards learning and speaking SENĆOŦEN.[55] There is often the idea that there is an "either-or" choice between speaking English and SENĆOŦEN in terms of children growing up to be successful in the Western world.[56]

Solutions:

- Use SENĆOŦEN at home when you can and as much as you can – this will show your children, and the community, that using SENĆOŦEN isn't just for the classroom and that it is a natural and normal part of every day life.[57]
- Practice using SENĆOŦEN outside of your home when you feel comfortable – once you incorporate SENĆOŦEN into more of your every day life, the less dominant English will become

Tips and Strategies [58, 59, 60, 61, 62, 63, 64]

Create a Family Language Plan

- Use your family language plan to identify your family's needs and goals. It will be your guide as you get started and as you progress with your language learning!
- See page 9 for more information

Transfer as much of your day into SENĆOŦEN as possible

- Use any SENĆOŦEN words and/or phrases that you know, whenever you can!
- If you are able to write in SENĆOŦEN, make lists for grocery shopping or running errands in the language

Make SENĆOŦEN visible in your home

- Label household items – when you learn a word, label that item in your home – you can do this by creating your own labels or using the FirstVoices label maker
- Create a calendar in the language (see pages 23-25 for vocabulary and a blank calendar template)

Use SENĆOŦEN for activities and games with your family

- Try learning SENĆOŦEN together as a family while outside in nature
- Learn and use SENĆOŦEN for cultural activities
- Adapt games to use SENĆOŦEN instead of English (see pages 26-32 for how to play TW̱ENEK̲ (BINGO) and ŁOBEN (Spoons) in SENĆOŦEN)

Make using SENĆOŦEN in your home feel normal

- Use SENĆOŦEN with your family as part of your daily routines – such as bathing, eating, napping or getting ready for school – so that it becomes natural for you and your family to use SENĆOŦEN for these routines
- Include SENĆOŦEN inside and outside of your home to show that it is important and valued
- Read and sing songs in SENĆOŦEN

Reclaiming Domains: Dedicating space in your home to SENĆOŦEN[65]

- Dedicate a space or activity in your home where only SENĆOŦEN is used – for example, this could be using SENĆOŦEN in the kitchen, or for activities such as cooking, bathing, bedtime or brushing your teeth
- Go to page 34 for steps on how to reclaim domains and activities in SENĆOŦEN!

Plan family SENĆOŦEN nights

- This could be once a week, once every two weeks, once a month, etc.
- The goal is to make time for you and your family to be together and have fun in the language by playing games, doing arts and crafts, etc.
- You could plan to invite a speaker that you know, either a friend or family member, to come join you and your family on these nights

Take it one step, one day at a time

> *"treat your language with patience and love and do the same for yourself and your family."* – jessie little doe baird, 2013, p. 30

- Start off slow and be patient with yourself! If you have a bad day in the language, remember that tomorrow is a new day
- Choose a day or multiple days of the week where you will focus on the language (time-based learning) and pick activities for that day(s) that involve communication
- Choose a specific part of the day to use SENĆOŦEN – you are not putting the stress of committing to speaking SENĆOŦEN full-time, but you are at least letting it into your life[66]

Once you learn a word or a phrase in SENĆOŦEN, don't say it in English again!

- This tip is simple, but so important. Once you start building your SENĆOŦEN vocabulary, let it replace English in your mind and your home

Conclusion

The purpose of this handbook is to get you and your family started learning and speaking SENĆOŦEN in your home. As the information in this guide suggests, time, patience, motivation and commitment are all key factors in your SENĆOŦEN journey. You might experience days where you feel like it is too much, or that using SENĆOŦEN in your home is not worth the challenge. Try to remember that it is worth it, and that your efforts for bringing SENĆOŦEN into your home can help to save your language. While your journey may be difficult at the beginning, it will get easier. Envision your goals for SENĆOŦEN – both your collective family goals and your own individual goals – and use this vision to keep driving you forward.

> *"A crucial element affecting the long-term viability of a language is simply how many people speak it at home. The language that is most often spoken within the home is more likely to become the mother tongue of the next generation; if not, the transmission from one generation to the next will likely be broken."* – Norris, 2007, 20

Love your language, live your language, and be proud of your language.

LANGUAGE ACTIVITIES

Use the following language activities to have fun with SENĆOŦEN in your home!

SENĆOŦEN Alphabet 67, 68

1. Visit the FirstVoices website to listen to the SENĆOŦEN alphabet: http://www.firstvoices.com/en/SENCOTEN/welcome
2. Watch the SXÁLEŁ I SELÁNEȻ TŦE SENĆOŦEN SDILEMA video on YouTube to learn the SENĆOŦEN alphabet song: https://www.youtube.com/watch?v=sW8ZriKdXA0

SENĆOŦEN	IPA	Sounds like...	SENĆOŦEN	IPA	Sounds like...
A	ɛ	a short "A" sound	M	m	a normal "M" sound
Á	e	an "AE" sound with an abrupt stop	N	n	a normal "N" sound
Ⱥ	ey	a long "A" sound	N̲	ŋ	a "ng" sound
B	p'	a sharp "B" popping sound	O	ɑ	a short "O" sound
C	k	a hard "C" sound	P	p	a normal "P" sound
Ȼ	kʷ	a hard "CW" sound	Q	kʷ'	a hallow "QW" sound
Ć	tʃ	a "CH" sound	S	s	a normal "S" sound
D	t'	a sharp "D" sound between a "T" and "D" sound	Ś	ʃ	a "SH" sound
E	ə	a short "U" sound	T	t	a normal "T" sound
F	f	a normal "F" sound	Ⱦ	t θ – ts'	a "TS" sound
H	h	a normal "H" sound	Ŧ	θ	a "TH" sound

I	i	a long “E” sound	I̲	t ɬ	a “TL” sound
Í	ay or əy	a long “I” sound	U	U or əw	a double “OO” sound
J	tʃ’	a sharp “J” sound	W	w	a normal “W” sound
K	q'	a sharp “K” sound	W̲	x ʷ	a wind sound or a sharp “WH” sound
₭	q ʷ’	a sharp “KW” sound	X	X	a real SENĆOŦEN sound - place tongue close to the roof of your mouth and exhale
K̲	q	a soft “K” sound	X̲	X ʷ	a “XW” sound
Ḱ	q ʷ	a soft “KW” sound with a rounded mouth	Y	y	a normal “Y” sound
L	l	a normal “L” sound	Z	z	a normal “Z” sound
Ł	ɬ	a real SENĆOŦEN sound made by a slight blowing under the tongue	s		little “s” is he/she/its (action)

ŚW̱ELOƗKE (Family) Terms

Make learning SENĆOƬEN personal to you and your family. Use these ŚW̱ELOƗKE terms below to refer to your family in SENĆOƬEN!

ŚW̱ELOƗKE[69,70]

TÁN	Mom	ŚWOƗKE	Brother/Sister
MÁN	Dad	SE,ÁĆEN	Younger Cousin
SÁĆS	Aunt	ŚÍEŁ	Older Cousin
SÁĆS	Uncle	SILE	Grandparent
SĆÁĆE	Relative	JOMEḰ	Great Grandparent
SISET/ŚW,UÁLI	Parents	EC̓,IYOḰ	Great Great Grandparents
KAK	Baby		

Practice these phrases using the ŚW̱ELOƗKE terms above[71]

*TƚE NE; TƚEN = masculine / ƚE NE; ƚE = feminine

_____ TƚE NE (MÁN).	_____is my (father).
_____ ƚE NE (TÁN).	_____ is my (mother).
_____ TƚE /ƚE NE (ŚÍEŁ)	_____ is my older (sibling/cousin).
_____ TƚE/ƚE NE (SEÁĆEN)	_____ is my younger (sibling/cousin).
SÁN OĆE E TƚEN/ƚEN _____?	Who is your _____ (mother, father, sister etc.)?

YÁ JEƬOST TɬEN/ɬEN _____.	Go hug your _____ .
YÁ YEɬOST TɬEN/ɬEN _____.	Go tell your _____.
ÍY SNÁT (SILE). QENOŊE SEN SE SIÁM (SILE).	Good night (grandparent). I will see you soon (grandparent).
ENÁN U NE SŢI EŢ NEȻE (TÁN).	I really love/value/want my (mother, father, etc.).
QÁQI SEN _____.	I am hungry _____.
SÁŚE SEN _____.	I am thirsty _____.

Words About the Home

Use the following vocabulary to talk about your home in SENĆOŦEN![72]

ÁLEN̲ENEȻ	My home
ÁLEN	House
NE ÁLEN̲	My house
EN ÁLEN̲	Your house
JÁN̲	To arrive home
JÁN̲ SEN	I have arrived home
TÁĆEL	To arrive
TÁĆEL SEN	I have arrived
DOQ	Home
I, DODEQ	On way home
JÁN̲,NON̲ET ŁTE	We are finally home
ÁLE,LEN̲	My village

SENĆOŦEN Calendar Vocabulary

Use the vocabulary below to create your own calendar in SENĆOŦEN! You can print off the blank calendar template (see the next page) each month and write in the appropriate month, moon, days of the week, etc. Click on the underlined words to hear them on the FirstVoices website.

Months and the WSÁNEĆ MOONS[73, 74]

January	SI,SET	Elder Moon
February	NIŊENE	Child/offspring
March	WEXES	Frog, sacred season begins
April	PEXSISEŊ	Blossoming
May	SXÁNEŁ	Bullhead
June	PENÁẈEŊ	Camas Harvest
July	ĆENŦEKI	Sockeye returns to the earth
August	ĆENHENEN*	The humpback returns to the earth
September	ĆENŦÁẈEN*	Coho Salmon returns to the earth
October	PEKELÁNEẈ	First frost, leaves turn white
November	WESELANEẈ	Shaker of the leaves
December	SJLEȻÁSEŊ	Putting your paddle away
	ĆENQOLEẈ*	Dog Salmon returns to the earth

*These months and moons change depending on the leap year

Days of the week[75]

Practice the days of the week in SENĆOŦEN:
https://www.youtube.com/watch?v=C1GXtTHZY60

SĆELȻŁNÁT	Monday	SŁḴÁĆESs	Friday
SŦEN̲NÁT	Tuesday	KEMETEN̲	Saturday
SŁIW̲s	Wednesday	XÁLSNÁT	Sunday
SNOSs	Thursday		

Seasons[76]

Listen to the seasons in SENĆOŦEN on FirstVoices. Click on each word to be directed to the FirstVoices website.

IȾEŁON̲SET	Fall
ĆEN̲ȾOŁEN̲	Winter
ĆENḴI,LES	Spring
ĆENQÁLES	Summer

SENĆOŦEN Calendar Template

Print off this template each month and use the vocabulary from the SENĆOŦEN Calendar Vocabulary section to fill in the appropriate words for the month in SENĆOŦEN.

ŁOBEN (Spoons)

How to Play ŁOBEN (Spoons)[77]

You will have one less spoon for the number of people playing. For example, if there are 4 people playing you will only need 3 spoons. In the deck, there will be four sets of four kitchen items. The goal is to get all 4 cards for one item. The player that does this first will quickly grab a spoon from the middle. All the other players will then have to quickly grab a spoon for themselves. The player who does not get a spoon loses the round and will spell the first letter of the word chosen at the beginning of the game. The game will continue until a player has lost enough rounds that they are able to spell out the entire word.

1. Print out 4 sets of the ŁOBEN cards on the following page and cut each card out.

2. Review all the cards with the players – go through each card and practice saying the SENĆOŦEN word for each item. Once everyone feels comfortable with the words for each item, you're ready!

3. Choose a word in SENĆOŦEN to spell out as players lose a round. keep track on a separate sheet of paper. You should choose a word that is related to the kitchen items on the cards.

4. Choose a dealer (everyone should take turns). The dealer will shuffle the cards and then give each player and themselves four cards

5. Each player will look at their own cards (no peeking at other players' cards!) and decide which item they will try to collect four of in order to win the game. For example, if you already have two toasters in your hand, you should try and collect the other two for a complete set.

6. Once players have chosen a picture they want to find the other three matching cards for, they choose a card that they don't want and lays it down in front of them.

7. The dealer asks "are you ready?" "Go!". Players then slide that card to the person to their left. They pick up the card that is given to them and choose another card to exchange.

8. Once a player has a set of four identical pictures they call out that vocabulary item and all players quickly grab a spoon.

9. There will be one less spoon than the amount of players, and the person that does not get a spoon loses that round, thus acquiring the first letter of the chosen word.

10. Repeat the steps until someone has lost enough rounds that they can spell out the word.

ŁOBEN Vocabulary List[78, 79]

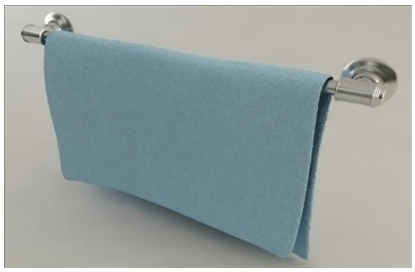
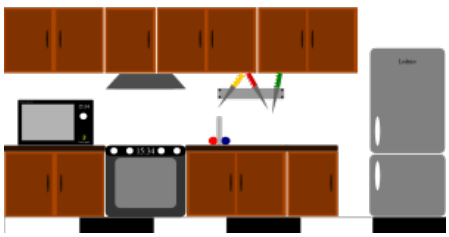
Practice the SENĆOŦEN words for the kitchen items below. Once you are familiar with the words below, print off the ŁOBEN cards on the following page and start playing!

STUP	Oven/Stove
LETÁM	Table
SJUÁĆEN	Chair
LEPOT	Cup
SW̱KILEHÁLE	Fridge
SJOṈEŁHÁLE	Garbage can
WÁĆ	Clock
SW̱,EX̱ISET	Broom
SW̱TEȻOSEṈ	Sink
SW̱EJOSEṈ	Towel
SW̱TO,ST,IṈEŁ	Toaster
ŁOBEN	Spoon
JÁU,I,	Plate
CEĆEN	Kitchen
XEQŦITEN/XEKŦITEN	Fork
SIPEN	Knife
SW̱TIHÁLE	Teapot
SḴEWEṈ/SJEȻX̱IṈ,EŁ	Frying pan

ŁOBEN Playing Cards[80, 81, 82]

Print off 4 copies of the following cards to complete your deck of cards for ŁOBEN. Once you learn the words for these kitchen items, you can create your own set of cards for different household items or activities using this template.

STUP	LETÁM
SJUÁĆEN	LEPOT
ŚW̱KILEHÁLE	SJOṈEŁHÁLE

WÁĆ	ŚW,EXISET
ŚWTEĆOSEN	 ŚWEJOSEN
ŚWTO,ST,INEŁ	ŁOBEN
JÁU,I,	 CEĆEN

XEQ-TITEN/XEK-TITEN	ŚIPEN
ŚWTIHÁLE	ŚKEWEN/SJEĆXIN,EŁ

TW̱ENEK̲ (Win)

TW̱ENEK̲ is the SENĆOŦEN word used for playing BINGO that means 'Win'. Follow the instructions below to play TW̱ENEK̲ with your family as a way to practice your numbers in SENĆOŦEN.

If you would like to practice your numbers in SENĆOŦEN, you can use the following links to listen to and practice on your own:

Watch this YouTube video to practice saying your numbers 1-20:
https://www.youtube.com/watch?v=IvZ34OsW1K4

Watch this video to practice saying numbers 100 to 1000:
https://www.youtube.com/watch?v=VmzlqUs1VEk

Visit the SENĆOŦEN Word List to listen to and practice the numbers needed for playing:
http://www.cas.unt.edu/~montler/Saanich/WordList/numerals.html

How to play TW̱ENEK̲

1. Cut out small pieces of paper and write the following numbers on individual pieces of paper and place them in a hat or a bowl: Numbers 1 to 20; 30, 40, 50, 60, 70, 80, 90, 100, 200, 300

2. Print out the cards on the following page. Hand out a different TW̱ENEK̲ card for each player – each card will have a variety of these numbers in a different order

3. Decide how a player will get TW̱ENEK̲ and choose either getting all numbers in one line (horizontal and/or diagonal), a square (all lines on the outside border), blackout (all numbers are marked on the card), or any other fun ideas that you can think of!

4. The caller will pull out a piece of paper and call out the number in SENĆOŦEN

5. Each player will place a marker on the number if they have it on their card – this could be using a penny or a small rock, or a marker

6. Once a player has marked their card in the way determined at the beginning of the game, they will call out TW̱ENEK̲! to be the winner of the game

TWENEK Playing Cards

T	W	E	N	E	K
1	13	16	60	18	4
5	30	80	8	70	15
19	7	12	2	40	9
10	50	100	17	90	14
3	11	20	6	200	300

T	W	E	N	E	K

Reclaiming Domains or Activities

Reclaiming Space for SENĆOŦEN in Your Home[83]

Reclaiming a domain or activity in your language means creating a space where only SENĆOŦEN is used. This could be for an entire space in your home, or it could be for a single activity. The point is that you are consistent with only using SENĆOŦEN for the area or activity that you choose until you no longer need to use English for it anymore!

1. Choose an area in the home or an activity where you have some knowledge or familiarity with SENĆOŦEN as a starting point – this could be the kitchen, or an activity such as brushing your teeth.

2. Once you have chosen your space or activity, build up activities within that space. For example, if you choose the kitchen, learn how to make one specific meal at a time or choose a specific activity like washing the dishes.

3. Practice the language needed for the activity or area that you choose and don't move on to another one until you are comfortable carrying it out only in SENĆOŦEN. Continue this process until you are able to use SENĆOŦEN for all parts of the activity or area.

3. Make a list of the language that you need for that space or activity – include words for items and the actions involved in the space or activity, and any descriptive words that are needed. Create labels from this list to put on items that are related to the area or activity.

4. Be consistent with using SENĆOŦEN for that space or activity because it will provide you with stability, but do not stress about being perfect – it will get easier with time and practice.

5. Once you have taken over that space or activity in the language, keep it that way – don't use English anymore!

6. Work together as a family to keep your chosen area or activity English free – this will create the expectation that only SENĆOŦEN should be used and encourage a sense of responsibility amongst all of your family members.

See the next page for some vocabulary to get you started with reclaiming the activity for getting dressed and undressed in SENĆOŦEN!

ŁĶIT SḰÁLS (Clothing words) for Getting Dressed & Undressed in SENĆOTEN

ŁĶIT SḰÁLS[84, 85]

SEĶIUS	Pants
ST̲EPIWEN	Shirt
T̲ĆIT̓E	Underwear
STOCEN	Socks
T̲IT̲EPTEN	Dress
T̲ET̓ÁĆEN	Belt
IT̓EN̲	Get dressed
ŁEN̲ÁS TŦEN ŁĶIT	Take off your clothes
ĆELEN̲OST TŦEN CEPU	Hang up your coat
T̓ÁĆET TŦEN ŁĶIT. JÁN U ĶELIME TŦÁ,E.	Wash your clothes they are really dirty
KÁBET TŦEN ḰŁÁSEN.	Tie your shoes

Other Resources

Here are some links to websites and videos that are specific to SENĆOŦEN and the W̱SÁNEĆ community, as well as other links that offer a variety of information about raising bilingual children, language acquisition, benefits of learning another language, etc.

SENĆOŦEN in the W̱SÁNEĆ community

1. First Voices
http://www.firstvoices.com/en/SENCOTEN/welcome
2. W̱SÁNEĆ School Board
http://wsanecschoolboard.ca
3. Finding Our Talk Series
http://wsanecschoolboard.ca/videos/category/3-language-videos
4. SENĆOŦEN Classified Word List – Timothy Montler
http://www.cas.unt.edu/~montler/Saanich/WordList/
5. SXÁLEŁ I SELÁNEK̲ TŦE SENĆOŦEN SDILEM – SENĆOŦEN Alphabet Song
https://www.youtube.com/watch?v=sW8ZriKdXA0
6. SENĆOŦEN Videos
https://www.youtube.com/channel/UCCgksTcLUDxn-PkBCwzTkHA

Raising Bilingual Children

1. Bilingual Kids Rock
http://bilingualkidsrock.com
2. Code-switching vs. Borrowing:
http://bilingualkidsrock.com/code-switching-vs-borrowing-in-bilingual-children/

Language Acquisition and Learning

1. TEDTalks – The Linguistic Genius of Babies
https://www.ted.com/talks/patricia_kuhl_the_linguistic_genius_of_babies?language=en
2. Benefits of learning multiple languages
http://news.uchicago.edu/article/2015/05/11/children-exposed-multiple-languages-may-be-better-natural-communicators
3. Developmental Stages of Language Acquisition – Chief Atahm
http://www.fpcc.ca/files/PDF/Language/Language_Nest/FPCC_Chief_Atahm_Developmental_Stages_2014.pdf
4. First Peoples' Cultural Council Language Nest Online Toolkit
http://www.fpcc.ca/language/Resources/Online_Companion_Toolkit/default.aspx

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