Building blocks for developing a Hәn̓q̓әmín̓әm̓ Language Nest Program for the Katzie Early Years Centre

by

Cheyenne Cunningham

B.A., Simon Fraser University, 2017

Project Submitted in Partial Fulfillment of the
Requirements for the Degree of
Master of Arts

in the
Department of Linguistics
Faculty of Arts and Social Sciences

Approval

Name:	**Cheyenne Cunningham**
Degree:	**Master of Arts**
Title:	**Building blocks for developing a Hən̓q̓əmín̓əm̓ Language Nest Program for the Katzie Early Years Centre**
Examining Committee:	**Chair:** Nancy Hedberg Professor
	Marianne Ignace Senior Supervisor Professor
	Susan Russell Supervisor Adjunct Professor
Date Defended/Approved:	April 17, 2019

Ethics Statement

The author, whose name appears on the title page of this work, has obtained, for the research described in this work, either:

    a.   human research ethics approval from the Simon Fraser University Office of Research Ethics

or

    b.   advance approval of the animal care protocol from the University Animal Care Committee of Simon Fraser University

or has conducted the research

    c.   as a co-investigator, collaborator, or research assistant in a research project approved in advance.

A copy of the approval letter has been filed with the Theses Office of the University Library at the time of submission of this thesis or project.

The original application for approval and letter of approval are filed with the relevant offices. Inquiries may be directed to those authorities.

Simon Fraser University Library
Burnaby, British Columbia, Canada

Update Spring 2016

Abstract

As a First Nations woman and community member of the q̓ícəy̓ (Katzie) First Nation, I have always had an interest in the language of my ancestors – Hən̓q̓əmín̓əm̓, the Downriver dialect of the Halkomelem language, a Coast Salish language that has no first language speakers left. My interest in the language stems from my childhood, as I was lucky enough to have the opportunity to participate in classes that exposed me to the language. The purpose of this project is to not only enhance my own knowledge but to also create framework for what will hopefully be used for a language nest program for the Katzie Early Years Centre. The idea is to provide a safe environment for the children to interact and engage in the language through meaningful activities. This research will ultimately be utilized for the Katzie First Nation head start and preschool programs on Katzie I.R. No. 1.

Keywords: Language nest; Head start; Preschool; Katzie; Halkomelem

Dedication

I would like to dedicate this project to my family, who have been there and supported me throughout this journey. It has been a long, tough process and your support has been instrumental in the completion of my studies. wəṅán čxʷ wənəsƛ̓íʔ, I love you very much.

Acknowledgements

I wish to acknowledge my teachers past and present, for believing in me and sharing their knowledge.

To my big sister, Leah – for bequeathing all of her knowledge.

To my classmates – for all your support throughout this journey, thank you for your words of encouragement.

Table of Contents

List of Tables

'Welcome people to Katzie Land'

Chapter 1.

Introduction

Indigenous languages in British Columbia and throughout Canada have been critically endangered since the forced assimilation through residential schools – a system designed, "to kill the Indian in the child," which resulted in significant language loss. These horrific schools significantly impacted " … three generations or more … and destroyed the intergenerational transmission of Aboriginal languages by removing children from their communities, relatives, and elders, while moreover inflicting physical punishment, shame and humiliation for the use of First Nations languages" (Marianne Ignace 2016:3), despite the fact that, "Aboriginal language rights are reinforced by Treaties" (Truth & Reconciliation Calls to Action 2015: 26). Consequently, Indigenous communities across Canada – and globally – have been working towards revitalizing their languages through various institutions, methods and approaches. A social movement addressed in Article 14 of the United Nations Declaration of the Rights of Indigenous Peoples affirmed "All Indigenous peoples also have the right to establish and control their education systems and institutions providing education in their own languages, in a manner appropriate to their cultural methods of teaching and learning" (2011:19), thus paving the way for Indigenous educators and community members to reconnect traditional ways of knowing and language.

One approach in particular that has been deemed successful on a global scale involves early childhood language immersion programs, widely known as 'language nest' programs based, on the term coined by Maori (Aotearoa/New Zealand) and Hawaiian early immersion programs, where such programs were implemented in the 1980s. For example, the Maori people of Aotearoa (New Zealand) had the most success in revitalizing their Indigenous language – most of which came as a result of their Te Kohango Reo (language nest) programs. The Te Kohango Reo is considered one of the most successful language nest models and has had a large influence on the creation of nests across Canada and the U.S. Similarly, Indigenous Hawaiians created 'Aha Punana Leo (Hawaiian language nests). Both nests have and continue to develop speakers through their respective immersion programs.

Although there has been a steady increase in recent years due to government funding, the use of language nests have been more widely used in places like New Zealand and Hawai'i. One of the earlier language nest programs in B.C. was opened, "in Adams Lake … twenty-six years ago in 1987 …" (Chambers 2014:95) This nest was started by Kathy Michel, a member of the Adams Lake band. In particular, Kathyrn Michel describes:

> The initial program, *Secwepemc* Ka Language Nest, was modeled on the Maori's *Te Kohanga Reo*, and offered *Secwepemc* immersion for children from birth to five years old." Consequently, "this initiative influenced the development of Chief Atahm School in 1991, which offered a nursery to grade three all day *Secwepemc* immersion program. (2012:21)

Ultimately, Michel's inspiration came from a Maori presentation she attended at the University of British Columbia. It was through "these face-to-face encounters with knowledgeable Indigenous people who were 'doing language' [that] helped inspire and guide the *Secwepemc* immersion program during the 1980s and 1990s" (Michel 2012:93). Her inspiration eventually led her to move back home to Adam's Lake where she immediately started to process of opening what is now the Secwepemc Ka Language Nest.

1.1. Background

My studies thus far have indicated that it is crucial that this research be carried out as part of the continued efforts to revitalize the Hən̓q̓əmín̓əm̓ language, but also for future generations of the Katzie and Hən̓q̓əmín̓əm̓ speaking people, i.e., q̓ʷáʔaƛ̓əɬ (Kwantlen), kʷikʷəƛ̓əm (Coquitlam), xʷməθkʷiʔəm (Musqueam), scəw̓áθən (Tsawwassen), and səl̓ilwətaʔɬ (Tsleil-Waututh). To provide a deeper understanding of the Hən̓q̓əmín̓əm̓ language, it is important to note that Hən̓q̓əmín̓əm̓ is one of three varieties, which linguists refer to as Halkomelem. Esteemed linguist Wayne Suttles (2004) clarifies that:

> Halkomelem is one of the twenty-three languages that belong to the Salish Family of Northwestern North America. It is the language of the Native people of southeastern Vancouver Island from the west shore of Saanich Inlet northward to somewhere beyond Nanoose Bay, and of the mainland from the Fraser Canyon [including First Nation communities along the Fraser River, Burrard Inlet and the Straight of Georgia] (xxiii).

In addition to Hən̓q̓əmínəm̓, there are two other varieties of Halkomelem, which Suttles (2004) identifies as " … [the] Island dialects … həl̓q̓əmínəm̓ … and in Upriver dialects as halq̓əméyləm (xxiii). Geographically speaking, the Vancouver Island variety includes territories in sʔaməneʔ (Duncan) and snəné·yməxʷ (Nanaimo) whereas the upriver variety includes territories along the Fraser River from méθxʷəy̓ (Matsqui) to Yale. Although there are similarities within the three varieties of Halkomelem "a language with such geographical limits, even if its speakers interacted frequently, would be expected to have regional differences" (Gerdts 1977:3). For example, Suttles (2004) describes:

> Phonologically, the most obvious differences are: Island has *š* where mainland dialects have *x*, and Island and Downriver have both *n* and *l*, while Upriver has merged these as *l*. Upriver speakers often use *š*, *č*, and *č̓*, where Island and Downriver speakers have *s*, *c*, and *c̓*. Upriver lacks the glottalized resonants and post-vocalic glottal stops of Island and Downriver, vowel length usually but not consistently appearing where Downriver and Island have post-vocalic glottal stops. Upriver dialects also have greater pitch differences, with some words being distinguished by pitch alone (xxv).

Work on the language:

All things considered, it is possible, given the extent of ones knowledge, to "down-riverize" a text or body of work from the Upriver or Island Halkomelem varieties to the Downriver variety – a task that has occurred over several years in collaboration with the Katzie language authority, linguists and fluent speakers like Siyamiyateliyot Elizabeth Phillips – who received an honorary degree for her efforts to preserve the Upriver Halq'eméylem language. Regrettably, we do not have any fluent elders on Katzie who are with us today. Our last fluent Katzie speaker was Richard Bailey who:

> was born in 1902 on the Katzie Reserve. His mother was from Coquitlam, his father, who died in 1904, was from Katzie. Richard Bailey was raised by his father's parents who were from Katzie when his mother remarried at Sechelt. In 1917, Richard Bailey attended St. Mary's [residential school] in Mission (Gerdts 1977:36).

During his retirement, Bailey worked with linguist Donna Gerdts. Thereafter, Gerdts extracted words from previous recordings of Bailey. She then used this data to write *240 Katzie Words: Words from the Katzie dialect of the Halkomelem language as spoken by Richard Bailey*, which was published in 1996. Bailey also worked as an informant with Gerdts during her research for her M.A. Thesis in 1977.

After Bailey passed away in 1983 there was one fluent Island speaker on Katzie, Agnes Pierre, as well as some fluent "understanders" who were not actively using the language. There were however a group of L2 learners that had learned and were teaching community classes to the children, some of whom I had the pleasure of learning from when I was a child at the age of seven. As I recall, some of the first Hənq̓əmínəm̓ classes I attended were at the local band office here on the Katzie reserve and later at the health Centre, which has since been torn down and rebuilt not far from where it once stood. My first teachers were community members Spencer Pierre and former Chief, Mike Leon, who currently resides on Barnston Island, which is where Katzie I.R. No. 2 is located. My sisters and several other community members attended those classes with me until one day my sister Leah started teaching the class, which was circa 1998. By this time, I was nine, my younger sister Kaitlyn was seven and Leah was 17. Although there were some gaps in language acquisition for both Kaitlyn and I, due to lack of funding, Leah made every effort to teach us. Despite the fact that, "since 1990, the FPCC has allocated more than $20 million in grants – including federal Aboriginal Languages Initiative and provincial BC Languages Initiative grants – to First Nations organizations to enable local language revitalization and documentation projects" (Ignace 2016:11), there always seemed to be a lack of funding to run community classes on a consistent basis – which has been a common theme among research thus far; more specifically, community activism, funding issues and scarcity of Indigenous staff (Michel 2012:102). In spite of that, continuous efforts were made to offer the Hənq̓əmínəm̓ language to Katzie community members. For instance, when Kaitlyn and I were both in high school, Leah brought us along to a Hənq̓əmínəm̓ class being offered through SFU, LING 231, which was held on Barnston Island and taught by Dr. Susan Russell who has since retired, yet continues to work closely with the Katzie community.

The last connection to a fluent Hənq̓əmínəm̓ speaker was my late auntie, Josephine Good, who worked in collaboration with both Katzie and SFU up until her passing. Josephine was born and raised in the neighboring Kwikwiƛ̓əm (Coquitlam) nation and was my grandfathers younger sister. She married a man from Snəné·yməxʷ (Nanaimo) nation many years ago and lived there; consequently, she spoke mostly Downriver with an Island influence. Aunt Josie was very active in language revitalization initiatives. In 2013, she worked with Simon Fraser University (SFU) in partnership with

Katzie community members, Tsawwssen community members and linguists to share and preserve various Həṅ̓q̓əmíṅəṁ phrases, introductions, greetings and stories – all of which can be found on SFU's website created in Honour of Aunt Josephine's 100th birthday. It should be noted however, that some of these stories were originally shared in English by the late Katzie elder, Mel Bailey and were later translated into Həṅ̓q̓əmíṅəṁ by Aunt Josephine on July 1st, 2013. Thereafter, two linguists at SFU, Dr. Mercedes Hinkson and Dr. Donna Gerdts, transcribed the narrative with assistance from the Language and Culture Coordinator of the Tsawwassen First Nation, Barb Joe. The final edits were completed in July 2014 by Gerdts and proofread by respected elder Ruby Peter from the Quamichan First Nation, who is a speaker of the closely related Island dialect[1]. Furthermore, she worked tirelessly on *The Katzie Project*[2] to develop materials in partnership with SFU's SSHRC Revitalizing Indigenous Languages project, Katzie First Nation Language Authority and linguists Dr. Susan Russell and Dr. Mercedes Hinkson. Presently, there are no Elders in the Katzie community that speak the language. Nevertheless, we remain committed to preserving and relearning the Həṅ̓q̓əmíṅəṁ language, which we have obtained from our own knowledge of cultural practices, past transcriptions, existing resources and ongoing work with linguists who are knowledgeable in our language. The Həṅ̓q̓əmíṅəṁ language is in an extremely delicate state. Thus, without the continued support through language revitalization initiatives such as community language classes and a language nest program – there will be little hope in revitalization.

The legacy left behind by our late elders, who worked tirelessly with linguists to record and preserve as much language as they could, continues to influence the ways in which Katzie people gain proficiency in the Həṅ̓q̓əmíṅəṁ language. For example, the respected anthropologist and linguist, Wayne Suttles, wrote the *Musqueam Reference Grammar* (2004), which proved to be a significant development in Salish studies, particularly for the Həṅ̓q̓əmíṅəṁ speaking people.

"As has occurred in other Indigenous communities, the [*Katzie*] world was … documented by … anthropologists, linguists, ethnographers, and other social scientists from the early 20th century onwards" (Kathryn Michel 2012:53). This was enabled by

---

[1] http://www.sfu.ca/~gerdts/Josephine/index.html

[2] https://www.sfu.ca/fnlc/Partnership/projects/katzieproject/

work with fluent elders. For example, Suttles' was instrumental in the research and publication of the *Katzie Ethnographic Notes* (1955). Though Suttles was known for his linguistic works, he was also an anthropologist. He elicited language pertaining to Katzie place names from late elder Simon Pierre. Subsequently, esteemed linguist Dr. Donna Gerdts worked closely with late Katzie elder Richard Bailey to document and record Həńq̓əmíńəm̓ words and phrases. Dr. Mercedes Hinkson and Dr. Donna Gerdts worked alongside Wayne Suttles to edit the *Musqueam Reference Grammar*, which was published in 2004. Additionally, Dr. Gerdts taught the first Həńq̓əmíńəm̓ language classes, including my first language teachers Mike Leon and Spencer Pierre. Recent work includes that of community member, Leah Meunier and the Katzie language authority – who have spent countless hours creating level one curriculum for Katzie community members.

At present time, there are several linguists who assisted Suttles in the editing process of the *Musqueam Reference* Grammar (2004) who currently work in collaboration or have contributed to the language acquisition of Katzie L2 speakers – Mercedes Hinkson and Donna Gerdts. Suttles credits Hinkson "for suggestions on formatting," and applauds Gerdts "for her time and patience in reading and criticizing drafts …" (xxi). Granted that Gerdts no longer works directly with Katzie, she has in the past taught classes on the Katzie First Nation reserve with material she elicited from our late elder Richard Bailey. Without those classes, some of our early teachers, Mike Leon and Spencer Pierre, may not have had exposure to the language otherwise and therefore would not have been able to bequeath their knowledge. Hinkson continues to work with and edit Həńq̓əmíńəm̓ resources handed down to her from Suttles after his passing in 2005. Since then, she has worked in collaboration with Dr. Susan Russell in assisting with the editing process for materials developed in partnership with SFU's SSHRC Revitalizing Indigenous Languages project and Katzie First Nation. Although both Hinkson and Russell have been retired for quite some time, they have and continue to graciously devote their time and expertise in helping both Leah and myself throughout the entirety of our Masters degree. Hinkson currently resides in San Francisco, which limits our communication to either e-mail or the occasional Skype call, whereas Russell lives a short drive from the Katzie I.R. No. 2 reserve located on Barnston Island, thus allowing for more frequent communication.

Since 1996 Katzie First Nation parents and community members have expressed an interest in furthering their own Hәṅ̓q̓әmíṅәm̓ language knowledge as well as their children's. Interest has grown exponentially over the years and predominantly stems from previous language exposure through the linguistic achievements of Dr. Donna Gerdts. As mentioned previously, she has taught classes on the Katzie First Nation reserve with material she elicited from late elder Richard Bailey, which some of our early teachers, Mike Leon and Spencer Pierre, attended and in succession taught myself and several other community members, thus creating a ripple effect. Additionally, there has been an increasing desire in not only having the language be part of the K-12 curriculum within the surrounding school districts, but also in the Katzie First Nation community. Consequently, this study will be comprised of a potential curriculum framework for the head start and preschool programs at the Katzie Early Years Centre. A significant challenge that we as Katzie people face is the fact that we currently do not have access to Elders who are fluent speakers. For this reason, it is of the utmost importance that this project and the curriculum are developed and implemented accordingly, with an extensive editing process to ensure proper spelling and grammar. This editing process will be done in collaboration with the Katzie Language Authority board members and esteemed linguists Dr. Mercedes Hinkson and Dr. Susan Russell.

The interest in Hәṅ̓q̓әmíṅәm̓ language revitalization within the Katzie community has remained the same over the years, that is to say, community members have an interest – however, their hectic schedules do not permit them to dedicate the time needed to further their knowledge. More critically, community members are finding themselves in a position where "there are fewer and fewer opportunities … to immerse themselves in situations where only the First Nations language is used," as a consequence, "many learners struggle to find opportunities to practice the language outside of the classroom" (Ignace 2016:15). There have even been a few community members that have gone to neighboring nations to participate in Hәṅ̓q̓әmíṅәm̓ classes, which, as with most language classes, have not been consistent enough to build fluency beyond a beginner level. However, "language revitalization cannot be achieved without the deep spiritual and practical commitment of people who care and are willing to put in enormous, long term effort in learning, teaching, recording, and developing materials" (Ignace 2016:8).

Eve Okura quotes Shinnecook tribal member, Tina Tarrant, in asserting that "although people referred to Shinnecook and other languages as 'sleeping,' or 'dormant,' even during time in which there were no fluent speakers, there were still place names in the language [and] people still 'spoke' the language when they spoke those place names … [thus] … the language was never entirely dormant" (2017:68). Moreover, the information gathered in this ethnography can be utilized in contemporary land use plans, which are currently being developed through the Katzie Lands Department. These place names can be referenced in determining the historical significance of Katzie lands, i.e., culturally sensitive areas like burning grounds. This grammar has been the main resource in which all current L2 learners within the Katzie community rely on for their language acquisition. Although the grammar has proven to be an invaluable source of information, it has limitations. For example, I would not recommend it to a beginner learner, even though Suttles describes this grammar as being:

> written for laymen rather than for linguists, describing the language with as little technical jargon as possible, illustrating its various features with abundant examples, and cross-referencing and indexing so that readers with some knowledge of the language can indeed look something up and find an answer (2004:xx).

However, I still found it to be quite daunting to read, having no prior knowledge of linguistics, i.e., phonology, morphology, syntax etc. An additional, perhaps more obvious hindrance to Hənq̓əmínəm̓ language acquisition, is the fact that the reader does not get to hear a fluent speaker or have the ability to ask questions with regards to spelling and or pronunciation.

Language Assessment:

Although this type of setting may not produce any L2 speakers, children and adult learners alike will gain cognitive skills that are associated with bi- and multilingualism. For instance, Ellen Bialystok (1991, 2004) reports that – bilinguals outperform monolinguals in verbal and non-verbal cognitive tasks such as: reading and problem solving. Her research shows that children who participate in immersion programs showed the same tendencies towards developing executive brain functions and metalinguistic abilities that had been reported for children who were raised bilingually in the home. Further studies by Hinton and Hale (2001) indicate that "an hour

a day, if taught with appropriate methodology, can bring the children a long way toward fluency" (7).

Based on personal encounters with said community members, I would categorize them as a novice low to novice mid speaker. In accordance with the *American Council on the Teaching of Foreign Languages Proficiency (ACTFL) Guidelines* (2012) a novice low speaker is described as having the ability to, "given adequate time and familiar cues, they may be able to exchange greetings, give their identity, and name a number of familiar objects from their immediate environment." While a novice mid speaker is defined as having the ability to "communicate at a minimal level by using a number of isolated words and memorized phrases limited by a particular context in which the language has been learned" (9). In addition to limited spaces in which a comfortable speaking environment can be created, the amount of, as well as access to individuals who are willing and able to meet or speak is minimal. Although the number of language learners is slowly rising, with Master's programs such as this one and the tireless efforts of language activists – access to First Nations language classes are not always accessible to all. This can be for any number of reasons; however, having such space plays a vital role in language revitalization and in doing so, will create more and more diglossic areas where both learners and fluent speakers alike can come together, speak freely and not feel embarrassed or fearful – which is an example of Stephen Krashen's affective-filter hypothesis. One way this can be achieved is when we stop asking Elders and or speakers to only speak in formal settings such as ceremony and start inviting them into our classrooms, daycares, health centers, and homes to share all of their language based knowledge and not just the prayers. To elaborate, the term diglossic refers to the use of different languages in different functions in the community. Krashen provides examples of diglossic areas as those areas in Europe, Africa and Asia where a local or regional language is used in informal, usually oral, contexts, while the state language is used in more formal situations. Krashen summarizes this concept as one's language-learning success being constrained by emotions, including negative emotions life fear and or embarrassment (2009:31).

In addition to the formation of secure spaces to learn, it is equally as significant for learners to immerse themselves in a level of language more advanced than a novice level. According to ACTFL Proficiency Guidelines (2012) there are "five major levels of proficiency: Distinguished, Superior, Advanced, Intermediate, and Novice. The

description of each major level is representative of a specific range of abilities." Furthermore, these "guidelines describe the tasks that speakers can handle at each level, as well as the content, context, accuracy, and discourse types associated with tasks at each level" (4). None of these speak about the ability to use independent and creative use of the language necessary for true communication. For example, a "novice-level speaker [can] communicate short messages on highly predictable, everyday topics …" (9) whereas intermediate speakers "are distinguished primarily by their ability to create with the language when talking about familiar topics related to their daily life" (7). Krashen (1983) also speaks to this in his various hypotheses; for example, in the acquisition-learning hypotheses there is an important distinction between unconscious acquisition and conscious learning. Language that is consciously acquired is limited to a somewhat monitored language output, which can never truly showcase spontaneity (10).

Although there has been previous research conducted on language nests within B.C. and around the world, there has never been any such research conducted within the Katzie First Nation community or for the Həṅ̓q̓əmín̓əm̓ language. According to the *Report on the Status of B.C. First Nations Languages* (2018), out of the 33 communities that reported, the number of active language nests for the Hul'q'umi'num'/ Halq'eméylem/Həṅ̓q̓əmín̓əm̓ Salishan language family are zero (44). Furthermore, the average number of hours and/or weeks spent on language in nests was not reported at all, which leads me to believe it is not even a part of the dialogue or planning. There is a gap in not only the research but in the creation of language nests that requires an extensive amount of work, some of which I hope to fulfill through this capstone project.

Natalie Chambers doctoral thesis, "*They all talk Okanagan and I know what they are saying." Language Nests in the Early Years: Insights, Challenges, and Promising Practices* (2014) describes the Te Kōhanga Reo language immersion in Aotearoa as having "emerged from an annual Department of Māori Affairs meeting in 1981 in response to Māori concerns for their language" and that "the initial success and rapid growth of the Kōhanga Reo in the 1980s was the result of the efforts of Māori people …" (27, 28, 29). Not long after, the Hawai'ian language nest movement, which was inspired by the Te Kōhanga Reo and "in 1982, the Aha Pūnana Leo, a board of Hawai'ian speaking young educators incorporated as a non-profit society and opened the first nest just two years later" (29).

Naturally, the concept of the language nest grew and other countries, like Canada, followed suit. The first language nest program in Canada "began in the Kahnawà:ke Mohawk community in the early 1980s, and in Adams Lake, B.C., with a Secwepemctsin program in the late 1980s" (Language Nest Handbook 2014:7), which has come to be known as the "'Cseyseten' language (language nest) at Adam's Lake, [which] is conducted entirely in the Secwepemc language." Some additional examples of successful language nests in B.C. include the "'Clao7alcw" (Raven's Nest) program at Lil'wat Nation, [which] is conducted in the Lil'wat language" (Onowa McIvor 1998:32). A few hours south of the Yukon border, located in the Northern Interior of B.C. in the small community of Dease Lake, is where the Tahltan language nest is located. Dr. Judy Thompson, an assistant professor at the University of Northern B.C. and member of the Tahltan Nation (2012), explains "In September 2010, Tahltan language instruction began at the Head Start Program in Telegraph Creek with Janet Vance, a retired language teacher, teaching the language twice a week for 15 minutes each session on Mondays and Wednesdays" (158). Four years later, in 2014, the K'asba'e T'oh language nest was opened and now "runs from September to June, four days a week (Tuesday through Friday), from 1:00pm to 4:30pm each day it is open," which is a tremendous improvement from "when the language nest first started [as] it was not full immersion at all times. It … [took] two years to get the language nest to full immersion" (Eve Okura 2017:41). A more recently developed language nest, and the primary focus of Chambers' thesis (2014), Nkmaplqs, which is located in the northern Okanagan Valley in Vernon B.C. – opened its doors in 2006. Since then, " … parents, Elders and educators in the [Okanagan Indian Band] community have been actively engaged in developing a Language Nest program … that is based on Sqilxʷ language, knowledge and culture" (222). Their hard work paid off when "One year following the start up of Nkmaplqs … the Education Department received funding from First Peoples Cultural Council's new 'Preschool Language Nest' program to start a language nest program in the community's Snc'c'amalaʔtn Early Childhood Education Centre" (11).

In reading about the Tahltan and others language nest journey my confidence was restored and has since given me the gumption to carry on with not only completing this Capstone project but also with creating teaching resources and materials for a nest at the Katzie Early Years Centre. It may not happen right away, but as it has been demonstrated throughout each of the language nests listed above, hard work and

dedication are met with success. At Katzie First Nation, we can draw inspiration from these language nests and learn from their challenges and successes. However, for the Katzie First Nation in particular, the context of revitalizing Hǝṅ̓q̓ǝmíṅǝm̓ is complicated by the fact that, not having fluent speakers left, our First Nation will first have to train adults to be proficient enough in the language to lead children's activities in a language nest. As Ignace (2016:15) has expressed, "there is an urgent need to create and support highly proficient second-language speakers of First Nations languages who can fill the role of languages teachers in high quality second language, immersion and adult education programs, as well as language nests." Although I do not consider myself to be a 'highly proficient second-language speaker,' yet, my intention, through the implementation of a language nest, will be to gain proficiency with a goal of one-day teaching older children and eventually adults.

1.2. Challenges/limitations

My shortcoming in researching and writing up this MA project has been not having the ability to actually visit and experience how activities are conducted at an established nest, such as the Cseyseten language nest at Adam's Lake. Instead I will have to draw on published reports and other literature. The current literature on language nests does not necessarily address the progress the children are making in the language itself, and so I can only speculate. The assumption is that with more exposure to the language in early childhood, children should be able to become users, of the language. My studies thus far have indicated that the learning outcomes, for children in language nests – let alone evidence of their language acquisition – are little detailed and or defined, whereas the actual process of setting up a nest has been described in various reports and theses. One of the more severe limitations to this study is the one I explained above, namely, that there are no fluent speakers of the downriver Hǝṅ̓q̓ǝmíṅǝm̓ variety or dialect. Although there are one or two fluent speakers of the upriver halkomelem variety – Halq'eméylem (Upriver/Fraser Valley) – that we can elicit language from, it would still need to be "down-riverized" in order to prepare it for use. Ultimately, the limitations rest with the very endangered nature of the language itself.

The severe lack of teachers within the Katzie community in addition to the lack of fluent speakers poses great difficulty in expanding existing opportunities for language learning in the preschool and K-12 system. However, the creation of a language nest

and the staff required, i.e., Early Childhood professionals, parents and community members, could potentially generate teachers – or at least beginner speakers. After all, "if … [the staff] are going to be a part of the nest, they must have enough respect for the language and the vision of the nest to be learning the language" (First Peoples' Cultural Council 2014:21). Thus, by incorporating language and constructing safe spaces – both physical and emotional – to speak and listen, it will enable language learners to feel at ease, which is conducive to learning any subject, not just First Nations languages.

1.3. Overview of Chapters

This capstone project will be comprised of four chapters. Chapter one addresses the topic and some challenges/limitations of the proposed study. Chapter two reviews literature on the topic of early language acquisition through language nests in relation to my study and research questions. Furthermore, this chapter will include the research questions and examine the research methodologies used throughout my study. Chapter three will summarize and synthesize Katzie community members' experiences, thoughts and feedback on a community language nest based on results of interviews and field notes taken while conducting participant observation within the Katzie Early Years Centre. Chapter four will provide a scope and sequence of curricular content for a Katzie language nest, and a sample lesson plan based on my findings in the participant observation. Furthermore, this chapter will briefly discuss what the next step(s) will be in implementing what will hopefully be a language nest program.

Chapter 2.

Literature Review

2.1. Research Questions

There are several research questions that will be addressed throughout this study – some of which I may be unable to answer due to the scope of the project. For example:

1. How can existing language nests across B.C. guide the creation of a language nest in the Katzie Early Years Centre (KEYC)?

2. How effective are they in language revitalization through early language exposure?

Due to the scope of my research, I will be addressing and reading existing reports, articles and theses written on early language immersion projects like language nests and reports on L2 acquisition. Some of them are more how-to reports, which provide details about what the best practices are in setting up a language nest, running a nest and all the various things to take into account.

I was unable to visit existing language nests; therefore, I was unable to determine whether or not existing nests could guide the creation of a language nest in the Katzie Early Years Centre (KEYC). However, I was able to gain some insight from previous literature written, such as Onowa McIvor's thesis, *Building the Nests: Indigenous Language Revitalization in Canada Through Early Childhood Immersion Programs* (1998). More specifically, I read program descriptions and procedures at established nests like the Cseyseten language nest at Adam's Lake and the Clao7alcw Raven's nest program at Lil'wat Nation. For the most part, programming is already set within the head start and preschool programs at the KEYC. Therefore, I will focus more on where hәṅ̓q̓әmíṅәṁ could be incorporated within the existing curriculum framework.

A major research gap in existing literature is it does not address the progress the children are making in the language itself, but instead speaks to the process of establishing and maintaining a nest. Additionally, there are no fluent speakers of the

downriver Hǝṅ̇q̓ǝmíṅǝm̓ variety, whereas some of the nests I was reading about had one or more fluent elder speakers to work in the nest. Thus, instead of looking at what practices could be incorporated into current curriculum at the KEYC, I will concentrate on building fluency with current staff. At this time, I am unable to tell what that might look like. Ideally, I would like to have one day a week to review language or perhaps an hour each morning to review before class begins.

2.2. Research Methodology

For the purpose of this project, one of my main research procedures was comprised mostly of secondary research materials, articles, dissertations and theses; for example, "*The Trickster's path to language transformation: stories of Secwepemc immersion from Chief Atahm School* (Michel, Kathryn A. 2012) and *"They all talk Okanagan and I know what they are saying." Language nests in the early years: insights, challenges and promising practices* (Chambers, Natalie Alexandra 2014). I began my research on December 12th, 2018 and continued reading until the end of February 2019. Following a literature review of the language nest approach and the ways they were established and are being operated, this study will use qualitative research methodologies – more specifically, participant observation. My initial research began on January 31st, 2019 at the Katzie Early Years Centre (KEYC) and every Thursday and Friday thereafter (except February 14th and 15th) until the last observation on March 1st, 2019. I did not do a lot of observing on the first day, as I had not yet obtained consent from staff or parents. Thus, I took this day to familiarize myself with the centre, introduce myself and provide each parent and staff with a one-page summary of my proposed research. Previous to this day, I had never been inside the centre. Observing classroom activities and children behaviour will determine what aspects contribute to the successes and challenges in establishing and maintaining a successful language nest program given the situation of Hǝṅ̇q̓ǝmíṅǝm̓ as not having fluent elder speakers.

In order to recruit parent participants and obtain parental consent, I provided each parent with a one-page summary of the study (participant information form) and verbally asked if they, as well as their children, would like to participate. Additionally, I requested verbal consent from the children as to whether or not they wish to participate in the study. I left behind some informed consent forms within the daycare facility for

each parent to sign if they wanted to participate. Data collection for all other participants, i.e., ECE staff and the Katzie Language authority, was originally going to be acquired through informal interviews with verbal and signed consent. However, due to inclement weather, professional development days and statutory holidays, the Centre was closed for an extended period of time. Furthermore, as a few staff are also community members, and with the winter months being a time when ceremonial gatherings take place, previous cultural commitments took precedence – subsequently, I was forced to consider alternative options. Over and above that, a few individuals were not keen on being recorded during the interview – something I failed to previously take into consideration. Thus, after taking everything into account, I decided to proceed with e-mail interviewing, which studies show "cost considerably less to administer than telephone or face-to-face interview," while also " … decreas[ing] the cost of transcribing." Finally, "e-mail also eliminates the need for synchronous interview times and allows researchers to interview more than 1 participant at a time" (Lokman Meho 2006:1285). Originally, I had planned on only interviewing those teachers, early childhood educators (ECE), and early childhood educator assistants (ECEA) that worked in the preschool and head start classroom. However, in speaking with the ECE supervisor, she advised me that all of the teachers would be interested and would like to partake in the e-mail interview – yet another benefit of conducting e-mail interviews versus face-to-face interviews. Furthermore, by taking this approach, it increased the number of interviewees. For instance, I received 10 out of 15 staff e-mail interviews and 15 parent surveys from a group of 18 children registered in the preschool program. This unusually high response rate speaks to the high level of support from staff and families. Additionally, the ECE manager played a large part in helping to ensure both staff and parents took part in the e-mail interviews and filled out a survey.

One disadvantage of conducting e-mail interviews that I found was some of the interviewees skipped some of the questions altogether – something that I suppose could have occurred during an in person interview as well, depending on whether or not the person had an answer for the question being asked of them. For example, two interviewees both skipped the same six questions, most of which were with regards to the demographics of the children within the Centre, i.e., How many children in total attend the preschool and head start programs, what age range does the preschool and head start cater to? And how many children of each age? This could be attributed to the

fact that a part time employee may not know how many hours per day/week the children attend the Centre, or whether or not the nation would be able to fund a language nest, whereas a full time employee may have more insight to the proposed questions.

With respect to parent interviews, as there are anywhere from 8-18 children in the respective classrooms and given the barriers faced with regards to closures due to inclement weather, it was naïve of me to believe that parents would have time in their busy schedules to participate in an interview. Thus, I made the decision to conduct an anonymous five-question survey, which I printed and left by a sign-in sheet that parents are required to sign when they drop off and pick up their children. I left the survey questions there for one week. To assist in advertising, as I was not going to be there to conduct the survey, I created a small poster to hang above the sign-in sheet asking if parents would like to learn Hənq̓əmínəm̓ with their child(ren) and if so, to please fill out a short, anonymous survey. The ECE supervisor – who is extremely keen about learning the language and has dedicated her time to attend a Hənq̓əmínəm̓ language class once a week in a neighboring nation – offered to collect the surveys once completed. With the information collected through the surveys, it allowed me to get a sense of how parents felt about the idea of a language nest. Also bearing in mind that not all the children who attend the Katzie Early Years Centre are First Nations. The daycare and preschool programming is open to all children both on and off the reserve, not just First Nations children. Furthermore, when originally discussing the language nest with the ECE supervisor, she informed me that upon enrollment, the parents are notified that their child(ren) will be exposed to Hənq̓əmínəm̓ as well as other cultural teachings. Although I was delighted and a little relieved to hear that they had taken the extra steps to make parents aware, I decided to proceed with the anonymous surveys. Given the timeframe in which I had to conduct the surveys in addition to parent's busy schedules, I came up with the following questions:

1. How old is your child?

2. How many days per week does your child participate in head start/preschool at the Katzie Early Years Centre?

3. How many days per week does your child attend daycare at the Katzie Early Years Centre?

4. If given the opportunity, would you be willing to learn survival phrases and basic Hәńҩәmíńәm̓ words, i.e., numbers, colors etc. outside the classroom?

5. If so, would you be able to dedicate at least 10 to 20 minutes each night to learn with your child?

Although there has never been a language nest within the Katzie nation, Judith Thompson quotes the First People's Heritage, Language and Culture Council (2010) in stating that "there was previously a language nest located in British Columbia [at] the Stó:lo Nation's Halq'emeylem Preschool" (2012:195). Additionally, personal contacts confirmed that the school was actually operating in full immersion from 2012 to 2013. This information was not shared in the "2018 Report on the status of B.C. First Nations Languages." Thus, I can only assume that the programs no longer exist or perhaps did not report due to the parameters set by the First Peoples' Cultural Council (FPCC).

In terms of participant observation data, I had originally planned on attending the head start program every Monday and Thursday, however, in discussing the schedule with the ECE supervisor, we decided that it would be best if I attended every Thursday for head start from 10:30am to 11:30am, and every Friday for preschool from 9:30am to 11:00am. Upon receiving consent from parents and staff, my first participant observation session began on February 1st, 2019 and every Thursday and Friday thereafter (except February 14th and 15th) until the last observation on March 1st, 2019. During this time, I collected data through the use of field notes, while also taking the opportunity to familiarize myself with the children in both groups – some of them I knew previously while for others it was my first time meeting them.

Lastly, this project will develop a plan for suitable curricular and learning resources to develop a Katzie Hәńҩәmíńәm̓ Language Nest. In doing so, my research presented here will expand on existing research and materials developed in partnership with SFU's SSHRC Revitalizing Indigenous Languages project and Katzie First Nation, which created beginner level curriculum resources for the Katzie community members. So far however, these have been largely geared towards an adult audience, and thus they will require some restructuring to adapt them to early childhood learners. The findings of this study will be presented to the Katzie First Nation Chief and council, Katzie language authority and community members. My hope is that the finished project

can be utilized to create a Hən̓q̓əmín̓əm̓ language nest within in the Katzie Early Years Centre.

2.3. Summarizing Relevant Literature

This literature review is comprised of various scholarly researches from theses, dissertations, handbooks and booklets. Although the majority of the sources are research-based, it also includes personal accounts highlighting both successes and challenges faced in opening and maintaining a language nest program.

For example, the "Language Nest Handbook For B.C. First Nations Communities" created by the First Peoples Cultural Council (FPCC) and written by Onowa McIvor based on her own Master's thesis *Building the Nests: Indigenous Language Revitalization in Canada Through Early Childhood Immersion Programs* (1998), was developed "for First Nations communities who are currently running a language nest program." It also provides valuable information and support to anyone interested in starting a language nest program (FPCC 2014:4). The handbook methodically approaches questions and concerns surrounding the 'what' and 'how'. More specifically, what are language nests? According to the report of the First Peoples' Cultural council, "a language nest is a language program for children from birth to five years old where they are immersed in their First Nations language." In doing so it presents a safe learning environment for children to interact with fluent speakers of the language (2014:5). More importantly, this document addresses the question of how to start a language nest. According to the FPCC handbook, ultimately, the goal of a language nest is not to "teach" the language, but rather to create an environment where language can be acquired naturally (2014:5). The most obvious necessity in starting a language nest is having a space – creating an immersion environment. It is also important to "designate one space … as the only place where staff and parents may use English to communicate, but only when absolutely necessary" (2014:17). Fortunately, there is already a space within the Katzie community that is licensed with certified Early Childhood Educators, some of which have shown dedication to the language with their attendance to weekly language classes. Although the ECE manager has expressed that in order to run a language nest, we would need to apply for grant dollars – some of which could be obtained through the First Peoples' Cultural Council as they offer grants specifically for language nest. I have also offered my services, as I would be more than

willing to put in an application on behalf of Chief and Council as well as the Katzie Language Authority.

McIvor does an excellent job of addressing common questions, with the most common one being "what are language nest programs?" which, for those who do not know, "… began in Aotearora (New Zealand) by the Maori people over 20 years ago." More specifically, "they are preschool childcare programs run entirely in an Indigenous language without any use of English" (2006:5). Furthermore, she addresses the need for language nests in B.C. She (qtd. in Burnaby and Norris) states that, "only three of the 50-70 languages in Canada (Cree, Inuktitut and Ojibway) are expected to remain and flourish in Aboriginal communities none of which are primarily in B.C. (2006:5). British Columbia has the largest variety of Indigenous languages in Canada, each belonging to a distinct language family, thus making it far more complex when trying to start and maintain revitalization initiatives. So much so that "concentrating efforts on children's Indigenous language acquisition is now at a critical state in B.C." (2006:5). It is crucial that language revitalization efforts be carried out through capstone projects and theses such as McIvor's to ensure the children learn the language, which is what I hope to accomplish with this project. Especially considering the fact that nearly 60% of Canada's Aboriginal languages are in B.C. alone, whereas in New Zealand and Hawaii they speak Hawaiian and Maori.

There is a common misconception with regards to what it is that actually defines a language nest. Okura quotes Aliana Parker, the "director in the FPCC grant-funding agency" (33), as she describes how the "idea of a language nest [has become] very popular in British Columbia" (36). She quotes Parker in expressing how people will claim to "run a language nest," but it's an English-based program with some language instruction" (36). However, as outlined by the FPCC *Language Nest Handbook* (2014), in order to "define one's program as a language nest … [and] in order to apply for and receive funding" the program must:

- The program must have at least two fluent speakers

- There must be at least 15 hours of language immersion each week

- A minimum of one speaker per every 5 children (no more children to speakers)

- All non-fluent staff have a language learning plan (Okura: 2017:36)

20

Thus, based on FPCC standards, the KEYC would be unable to apply for or even be considered a language nest program, as we do not have fluent speakers. With adequate preparation and the implementation of a language-learning plan for staff, I believe we could manage between five to ten minutes of language immersion to start and build from there. Additional literature by Chambers 2014 & McIvor 2006 demonstrate the importance of perseverance associated with starting and operating a language nest. For instance, when the "Tahltan language nest … K'asba'e T'oh …," first opened in 2014 "it was not full immersion at all times," in fact, "it [took] two years to get the language nest to full immersion" (Okura 2017:41). Additionally, during the early years of operation, "they had two semi-fluent speakers that became highly fluent by using the language more" (42). Once the staff gains fluency, "they can learn how to read in the language [and] … read simple books [in the language] to the children – thus, "increas[ing] the quantity of input" (Okura 2017:168). Faith was restored upon receiving the staff interviews back, as I was elated to see that all are currently striving to learn Hǝṅ̓q̓ǝmín̓ǝm̓ and or already know a few words.

The "Language Nest Handbook" (2014:17) provides some valuable points to consider while interacting with the children in the nest:

1. Always respond in the language

2. Don't just say it – act it out!

3. Have the children memorize a basic greeting, yes/no answers and simple requests

4. Provide and use traditional names

While the children are the target audience, the Early Childhood Educators (ECEs) will also be learning alongside the children and thus, it will be highly beneficial for the staff to work on all of the above, especially one and three. It is important to note that during the development stage, discussing parent expectations and establishing responsibilities of how communication will be shared from the nest to the home, will assist the overall structure (2014:18). It will be highly beneficial, if time permits, to allocate one day each week to train staff to prepare them for the language activities planned for the week.

One challenge that will constantly arise in the Katzie Early Years Centre is the fact that there are no fluent speakers within the community – in spite of that; there are

elders that "… may also assist with planning [cultural] activities" (2014:19). This will be valuable in creating lessons surrounding the seasonal round and all the various activities, i.e., berry picking, fishing, hunting etc. While it is common for staff to take care of administration duties like finance, reporting and cleaning, I presume the duties in the Katzie Early Years Centre will be shared among all staff. However, individuals like myself, who do not have Early Childhood certification, will more than likely not have access to certain things and therefore will be unable to assist. Over and beyond the general structure of the daily scheduling, the program will need to be evaluated. According to the "Language Nest Handbook" (2014) this can be done in two ways, the first is by an informal evaluation, which is a way to keep track of a child's progress through language and can be done on an ongoing basis. The idea being that when a child uses a new word or demonstrates comprehension, we write the words they understand on one side of an index card and the words they can say on the other. The second way is through a formal evaluation, which takes place on a monthly basis or the beginning/end of each year (26). These evaluations can be done with the help of linguists or university professors through videotaping or comprehension assessments – which is a checklist with language items the child is expected to know (27). However, due to the nature of this study, I will neither employ an informal or formal evaluation, as I will simply be observing the children, parents and staff at this time. When and if the finished project is implemented into the Katzie Early Years Centre programming, I will collaborate with the staff to determine which type of evaluation suites their needs.

Finally, one of the more crucial steps in maintaining a language nest program – how to overcome common challenges when running a language nest program. Some common challenges may be staying in the language or adapting to an immersion environment. To overcome some of these challenges it is important to remember that "some children may require a longer transition period" when they first start out (FPCC 2014:29). This can be for any number of reasons but some of the key things to remember when working with the children are to not be too critical and learn from your mistakes – use lots of repetition and body language. Find opportunities to play games in the language and keep track of those fun activities so that you can use them in the future. At the present time, there are some resources that can be used and or modified for a language nest, though new resources are constantly being developed. Some additional challenges McIvor speaks to are English dominance in the classroom. She

calls attention to how staff at the Clao7alcw (Raven's Nest) deals with English dominance in the classroom. The staff made use of friendly "… reminder systems, such as flashing 'red cards' at each other" (2006:16). Although it can be helpful to use props to remind children, it is also important to keep it simple and not over-stimulate, which can take the focus away from the language. Overstimulation can occur if there are too many props.

A useful resource to have on hand if you or someone you know may have an interest in starting a language nest, is "Language Nest Program in B.C. Early Childhood immersion programs in two First Nations Communities. Practical questions answered and guidelines offered" booklet, written by Onowa McIvor as part of her Masters thesis. McIvor expresses in her thesis that "although a thesis document will be produced for the university and stored for publish access … I wanted to produce something more valuable and accessible to the communities" (1998:50). Essentially, the booklet is a condensed version of her thesis that highlights the findings of two First Nations communities language nest programs; more specifically, the successes and obstacles faced in establishing and maintaining the program. Similarly, this is something that I aspire to achieve with this project as well. Although I won't be able to write about the outcome, I sincerely hope that it will act as the stepping-stone towards creating a much needed language nest for the Katzie Early Years Centre.

One of the questions McIvor touches on in this booklet but goes more in-depth in her thesis is the question of "what do we stand to lose?" (2006:6). Of course there is the obvious loss of the language itself, which we continue to fight for everyday. McIvor (2006) makes a valid point in stating that "without the language of one's ancestors, individual and collective identity gets weakened and it is likely that the culture would die out within a few generations" (6). One of the ways in which language has survived is through traditional stories and prayers; in fact, storytelling and oral histories are a significant source of not only Coast Salish knowledge systems, but also Inuit and Metis cultures. Traditional stories have been utilized for centuries as a method of teaching about cultural beliefs, customs, relationships and ways of life. To give an example, McIvor (qtd. in Indigenous Language Institute) states, "if we lose the language, "songs will no longer have words, no one will speak the proper words when sending off the spirits and there will be no one to say or understand prayers for ceremonies" (1998:11).

As it is now in contemporary ceremonies, if an Elder or speaker does a prayer in the language, he or she needs to translate it in English, as most do not understand.

McIvor (2006) does a great job of providing a step-by-step layout of what worked for each of the nests as well as highlighting obstacles each one faced. More importantly, she outlines the main points on why language nests are the best approach for language acquisition, which she delves deeper into throughout her Masters thesis. For example, she (qtd. in Ignace) explains that "within months of being born, babies begin to acquire language: by age five, they master the basic sound system structures and grammar of their native language" (1998:7). Language nests provide the ideal environment for language transmission to take place, second only to raising children at home in the language where immersion is the most effective method for building fluency in a short period of time.

In terms of program scheduling, McIvor does a very detailed job in describing the approach each nest takes in scheduling. For example, both the "Cseyseten" (language nest) at Adam's Lake and the "Clao7alcw" (Raven's Nest) at Lil'wat Nation are conducted in the language. Both Cseyseten and Clao7alcw exemplify why language nests are the best approach in their ability to conduct daily activities in the language. Overall scheduling for both programs is fairly similar although there are slight differences in timing and intake of students; for example, the Cseyseten language nest accepts children from 5 weeks to 5 years old whereas the Clao7alcw Raven's Nest accepts a one-time intake of children 3 to 6 years old. Children who partake in the Cseyseten nest leave when they turn 5 while at the Clao7alcw nest, they stay until they are 6. The Cseyseten program runs four days a week, 9 a.m. to 2:45 p.m., September to June each year and the Clao7alcw program runs fives days a week, roughly seven hours a day from September to June each year (2006:8). Although it would be amazing if the potential Katzie language nest could be offered that often, until I am able to get a better grasp on current programming funding, staff etc., I presume that the program would run on the same days as preschool and head start are currently being offered. Preschool coincides with the public school year schedule, including closures, holidays and professional development days. More specifically, the program operates on Mondays, Wednesdays, and Fridays. Previously, the three-year olds program was in operation from 9:00am to 11:30am and the four-year olds program ran from 1:00pm to 3:30pm, however, as of this year, they have decided to combine the two programs together and

now operate from 9:00am to 11:30am. Presumably, the nest would operate three days a week for roughly 2.5 hours whereas head start could potentially operate twice a week on Tuesdays and Thursdays from 9:00am to 11:30am for approximately 2.5 hours – which is not nearly enough. The age range within the head start program is zero to six years old and three to four years old in the preschool programs – both of which operate in the same room within the KEYC.

So what exactly does it take to start and maintain a successful language nest program? Aside from great leadership, optimism and sheer determination – McIvor (2006) notes that in both communities, the parents were the driving force in getting the language nest programs started. This could be due to the fact that "many were denied the privilege of learning their language as children and now have a strong desire to learn it as adults" (10). Similarly, both Katzie First Nation parents and community members have a growing interest in learning the language. However, as mentioned previously, a combination of scheduling and opportunities to actually sit and actively learn in a classroom setting are few and far between. Currently, there are only children classes offered within the Katzie community and there are no adult classes. In the matter of teachers within the nest, McIvor (2006) states that in both Adam's Lake and Lil'wat communities, the first teachers who started in the nest were not fluent speakers but did have some background in education – which is the case in the Katzie community as well (11). There is a mix of Katzie community members and non-community members that work within the preschool and head start program – some of which has shown interest in expanding their current language vocabulary, i.e., colors, numbers and beyond. While at the same time working on their proficiency.

It appears as though there are more and more funding sources available today then there were even 5 or 10 years ago when some of these language nests first started out. Preceding problems concerning funding were largely due to "the failure of dominant society to respond to language issues across Canada … coupled with a growing resentment for 'special status' awarded to First Nations" (Michel 2012:114). However, " … within Canada, funding precedence for heritage languages [have] already been set" (Michel 2012:115), and dominant society is becoming more accepting of language revitalization initiatives. As mentioned previously, the First Peoples' Cultural Council has grants specifically for language nest programs. Although, McIvor reveals "neither community reported a lack of funding or resources as a major obstacle" – however she

also reported that both communities required additional funding in order to alleviate some of the start-up costs and pay elders (11). Additionally, there are a small number of capital resources required in order to start and maintain a nest – a dedicated space, sleeping cots, child-sized table and chairs, toys and enough funds to pay an Elder or guest speaker (12). Fortunately, Katzie has all of these things already, although I am unsure of what the budget looks like in terms of paying an Elder or guest speaker at this time.

Natalie Chambers elaborates further in her dissertation titled, "*They all talk Okanagan and I know what they are saying." Language Nests in the Early Years: Insights, Challenges, and Promising Practices* (2014) on the insights, challenges and promising practices associated with operating a language nest. More specifically, she speaks to the need in language acquisition research in academia relating to language nests, as "there is little research that exists on early childhood Indigenous language immersion or research during the development phase of language nest programs in Canada" (2) – a branch of study that I wish to contribute to through the completion of this capstone project. Throughout the whole of her doctoral thesis, Chambers focuses on, "directing [her] research efforts toward analyzing community-based successes [and] fostering communication and partnerships between communities and organizations trying new approaches to maintaining languages … " (3) – the latter being some what of a difficult task for outside researchers, like Chambers, especially if one is not a member of the community to whom they are either proposing or wanting to conduct research within. Although Chambers' describes her positioning within the Sqilxʷ community as "living between worlds" (16) she did not encounter any backlash or negative experiences within the Sqilxʷ community, which may have been partially due to the fact that she had already been living in the community for thirteen years with her Okanagan partner and children whose heritage is Sqilxʷ. When the topic arose, "people [would] tell [her] of [her] responsibilities to participate as a woman 'married in' to the community," which she accomplished through overcoming her "anxieties about being an 'outsider'" and not allowing it to "prevent [her] from actively seeking ways to enhance the lives of [her] children as they inherit the struggle for Nsyilxcen language and cultural revitalization" (18). These words truly resonate with me in terms of my own insecurities associated with being a beginner learner of the Hәńq̓әmíńәm̓ language, and wanting to start a language nest but not being a fluent speaker of the language.

In spite of the nervousness, much like Chambers, "coming into the language renewal carried no negative emotions" for me, as I never " … [had any] doubts [of] the benefits that our children would receive from learning [our] Indigenous language at an early age." Over and above that, as a beginner learner, teaching preschool aged children will be highly advantageous, as it will ultimately provide an environment for me to continue to use the language on a daily basis and thus increase fluency. Simultaneously, it will provide a safe space for the KEYC staff to engage and learn alongside the children, which would not have been available otherwise in view of the fact that there are currently only youth language classes being offered within the Katzie First Nation community. Chambers brings up a valid point in stating:

> The integration of language nest programs in pre-existing ECE programs [can] create tremendous organizational change for workers who may have varying levels of interest, motivation and opportunity to learn their language. Issues also exist where ECE workers are not community members and may not have long-term relationships or commitments to the community (2014:153).

Therefore, the success of a language nest at the KEYC will be contingent upon whether or not the staff take an interest in the language and thus, a desire to increase their knowledge in order to teach the children. Apart from training more teachers in Həṅ̓q̓əmíṅəm̓, there is a real potential to generate more beginner speakers who will hopefully one day rise to the challenge that is Həṅ̓q̓əmíṅəm̓ language revitalization. This will be crucial as there are no fluent Elder speakers left in the Katzie community; thus, "the future of the language … depend[s] upon the creation of new adult speakers …" (Chambers 2014:188). In addition and having the same importance, parental involvement is crucial in the language acquisition process. Chambers describes the significance of parent participation in asserting that "children should not have to shoulder the responsibility for revitalizing the language; they require active support to practice their language skills and to see the value of the language and its relevance in daily life within their own homes" (42). She further highlights her own struggles in making the time to attend language nest with her "four-year-old son Devon [who] was attending OKIB's 2013 to 2014 language nest program during the months that [she] was completing [her] doctoral thesis" (174), she would ask him about his day and his response to her was, "Mom, *you* need to come to the language nest…" Although, "for two years (2006-2008) [she] attended weekly family language classes that were taught by two fluent Elders [in addition] to attend[ing] a three-week intensive class *Nsyilxcən 1* … " (15). She explains

that her "motivation for asking him about his day is to look for ways [she could] support him by using any words and phrases that he may be learning" (175), which is also a great way to engage with children with regards to language learning.

I anticipate that not all parents, even after responding 'yes' on the parent survey, will be able to actively study with their child(ren) each night. Nevertheless, with approval from Chief and Council and the Katzie language authority, I will be compiling some review sheets into a booklet for the parents and staff to take home for their reference. The booklet will contain survival phrases and vocabulary words, i.e., weather, days of the week, numbers, colors etc. I will also include some of the vocabulary and survival phrases later on in chapter four of this study. Furthermore, in the preliminary draft of the early years curriculum, I included units that will include exploration of nature, i.e., nature walks and or field trips within our traditional territory as well various terms associated with food cooking and harvesting traditional plants and medicines. It is imperative that the children learn the language associated with traditional ways of knowing "in order to experience the benefits of reconnecting to the land, fluent Elder speakers and other speakers, traditional stories, knowledge and culture" (Chambers 2014:33). By interacting with nature, children can learn culture and plant use while incorporating the language. Moreover, as food gathering is an essential part of First Nations culture – even though we may not traditionally harvest like we used to, "the responsibilities to regenerate healthy relationships to land, place and living systems of local place(s), is at the heart of the language and cultural renewal movement. These relationships are expressed through Indigenous story systems, concepts and frameworks that are shared through language" (33). As an example, we can harvest and teach about traditional foods and the various terms associated with food harvesting and cooking, i.e., picking, chopping, making jam etc. What's more, these recipes can be done in the classroom or at home with parents – which in turn would assist with engaging and practicing the language aspect. Some additional, less traditional recipes that could be used in the home include but are not limited to: fruit/berry smoothies, berry biscuits or pancakes, and fruit salad – all of which can help parents have fun and practice language with their children outside the classroom.

Okura's dissertation focuses primarily on language acquisition through language nests – which Hinton and Hale (2009) describe, "as a language immersion pre-school program developed with the intent of creating a new generation of first language (L1)

speakers or bilingual speakers." More specifically, Okura explores the "current state of language nests in the world today; how a language nest is established; … how they operate and what it costs to run them; … challenges and factors leading to success; and to determine if intergenerational transmission was occurring in language nests" (2), all of which are vital components in my study and will be hugely beneficial, especially operating costs, challenges and successes.

Additional supplementary lessons I addressed in the preliminary draft are the significance of songs and or chants, which Eve. K Okura outlines the importance of in her dissertation *Language Nests and Language Acquisition: and Empirical Analysis* (2017). She asserts that, "traditional songs, prayers, and chants in the language … tend to outlast fluent communications in the language" (1). Furthermore, there are several other ways in which language transmission takes place, some of which include but are not limited to: "language transmission schools, bilingual schools, languages classes for children in schools [and] adult language classes in the community …" (2) – with the latter playing a huge role in how I was first introduced to language at the impressionable age of seven years old. Although there were mostly children that attended those classes, there were some adults as well.

The ECE manager at the KEYC has expressed that "the only way the EYC could do it … would [be to] apply for grant dollars … [and that they] would be very willing to search for funding." I have expressed to the staff that I would also be willing to search and apply for grant dollars, pending the approval of Chief and Council to implement such a program within the current framework at the KEYC. However, prior to consultation with Chief and Council, a formal assessment by way of an information session – open to caregivers and staff at the KEYC – will need to take place in order to further explain the expectations and requirements of requesting funding to operate a language nest. For example, as Okura points out, funding organizations such as First Peoples' Cultural Council (FPCC) – "an Indigenous organization in British Columbia, Canada [that] serves as one of the members on the General Council of the Endangered Languages Project" (2017:33) provide a variety of funding to eligible programs, one of which is a language nest program. Okura clarifies that while "FPCC grants are $20,000 each (Canadian dollars) … it costs about $75,000 to $100,000 a year to run a language nest program" (33). Thus, the responsibility – in addition to seeking fluent Elders or speakers and developing resources – falls upon the program coordinator to try to obtain supplemental

29

funding. Nevertheless, before a community can even submit an application, they must first wait until FPCC puts out a call for applications. Once they have done that, an application can be filled out and submitted. Ultimately, the decision to administer funding is up to a committee of peer reviewers – they make "recommendations [to the FPCC] about which applications should get funding" (34). Successful applicants are then required to send their staff to a "two-day intensive workshop on language nest training," which includes a variety of workshops on "strategies for language development … how to create an immersion environment and how to run a nest" (34) to name a few. No matter whether a community receives funding through FPCC, it would be highly beneficial, for staff to attend such workshops or perhaps seek opportunities to be present at workshops or conferences of a similar nature – for example, the 2019 International Conference on Indigenous Languages, hosted by the FPCC and the First Peoples' Cultural Foundation in Victoria, B.C., or the First Nations Languages Conference, hosted by the First Nations Education Steering Committee.

Judith Thompson often refers to the *First Peoples' Heritage, Language and Culture Council* (2010) throughout her dissertation *Hedekeyeh Hots'ih Káhidi* – "Our Ancestors Are In Us": Strengthening Our Voices Through Language Revitalization From a Tahltan Worldview (2012). For example, the 2010 report reveals that the Tahltan language was considered to be "nearly extinct" (153). Moreover, previous to the language nest, the language was "rarely used by Elders except for documentation purposes, along with the existence of some language programming" (Thompson 2012:154). In the home, "the Tahltan language [was] rarely used, if ever … (154). What's more, the language was also not being used in the workplace and "only on rare occasions … at community events" (Thompson 2012:155). Similarly, with the exception of fluent Elders, the Katzie community is currently in the same predicament – that is, the language is rarely used outside ceremony or community functions or feasts. Initially, "in the three Tahltan communities, educational programming for children ages 3-5 [was] administered by the Aboriginal Head Start programs …" (Thompson 2012:157), In contrast here within the three residential Katzie communities, we only have one head start program – currently with minimal language exposure, i.e., colours and numbers, by way of signage throughout the classroom. Similarly, "in all three [of the Tahltan] programs, there [was previously] limited Tahltan language instruction" (Thompson 2012:157).

My newfound passion emanates from my own learning experiences of the language but also in the recent involvement in the KEYC while completing my participant observation of the head start and preschool program. Moreover, research thus far has made it increasingly apparent that "the language nest has a central role in language revitalization as it is one of the most direct ways to attempt to create a new generation of first language speakers" (Okura 2017:4). Several studies across Canada and globally that have determined language nests as being one of the most effective ways in which children can learn language fluently. Leanne Hinton states:

> there is no doubt that [full immersion] is the best way to jump-start the production of a new generation of fluent speakers for an endangered language. There is no other system of language revitalization that has such complete access to so many members of the younger generation (who are the best language learners) for so many hours per day (2001:181).

This has also become evident among the older youth (Ages 12 and under) that I have had the pleasure of teaching Hәṅ̓q̓әmíṅ̓әm̓ to within the Katzie community. Even though the classes only take place once a week, the children have had previous language exposure and are not only eager to learn but also their ability to retain is tremendously inspiring.

The sense of urgency is similar across all First Nations in Canada as communities strive to revitalize their language(s), whether through the implementation of language nests or otherwise. Kathryn Michel, a Secwepemc woman and founder The Chief Atahm immersion school – reveals in her dissertation titled *Trickster's Path to Language Transformation: Stories of Secwepemc Immersion from Chief Atahm School* (2012), that "in British Columbia the language situation appears significantly worse than in many areas of Canada," which is due to the fact that, "with nearly 60% of Canada's Aboriginal languages existing in B.C. alone, it has remained a daunting task to launch any sustained unified campaign for language revitalization" (40). However, there are several language activists, scholars and aspiring academics that have written on the topic of language revitalization as a growing concern within First Nations communities – some of which have been discussed throughout this literature review. Notably, Hinton and Hale's (2001) *Green book of language revitalization in practice*, which "helped direct the focus on language issues in North America and globally" (Michel 2012:88).

Chapter 3.

Communities and Parent Feedback

Throughout this chapter, I explore the current state of the Early Years Education programming at the Katzie Early Years Centre. Additionally, I compare my research conducted thru e-mail interviews and anonymous surveys with the experiences of ECE's within Early Years facilities that currently have operating language nests within B.C. and Canada. The objective is to imitate programming that others have already deemed successful and incorporate it into existing programs at the KEYC.

The staff at the KEYC all had similar responses in expressing what they feel distinguishes the centre from other learning facilities. They valued the childrens' opportunities to explore, grow, and develop in an environment that is inclusive, holistic, and natural, yet exciting and full of experiential learning. In addition they valued the cultural curriculum and language, which has had amazing feedback from parents, as well as the location and exceptional staff. The staff prides themselves on offering services that implement First Nations culture, language and traditions while also incorporating mainstream early education and child development practices. It is important to note that the programs offered at the KEYC are open to all, not just the community members of the Katzie First Nation; thus, they receive applications from the surrounding communities as well. Over and above that, "knowing the language of one's ancestors greatly contributes to a sense of belonging" (Chambers 2014:189), not only with the students but the staff as well. For example, the majority of the staff, with employment at the KEYC ranging from four months to four years, have expressed the various ways in which they began their journey as an ECE at the KEYC – some have always wanted to work with children, others were referred by a friend, whereas most revealed the sense of belonging they gained from immersing themselves in a cultural setting. Furthermore, some having grown up outside of their Nation have expressed that having the opportunity for growth in culture and language, that they were not able to previously access, has had a positive impact on their experiences at work and otherwise.

From a staff of 15 people at the KEYC I received ten out of a potential 15 interviews back. Furthermore, the staff at the KEYC include: one Early Years Educator (ECE) manager, one assistant manager, three ECE's, five Infant Toddler Educators, five support staff, an occupational therapist, physiotherapist, a speech pathologist and language pathologist. Based on the interviews I received back, I did not receive a response from the support staff, occupational therapist, physiotherapist, speech pathologist or language pathologist. In conversations with the assistant manager, I came to learn that the language and speech pathologists are only in once a week on Monday's. However, I did get a chance to meet the language pathologist and she expressed her excitement in the learning the language as well. In terms of the support staff, I am uncertain as to whether or not they are part time or full time employees and thus, I am unsure of whether or not they received the email regarding the interview. However, information derived from the interviews revealed that the support staff typically works alongside ECE staff in the daycare, which I did not do any participant observation in – my primary focus was the preschool and head start programs. I also did not observe the Infant Toddler room or the out of school care rooms. Although it may appear as though there is an abundance of staff, the centre is continually looking to hire more, particularly Infant Toddler educators. Currently, there are eight vacant spaces in the program but they are unable to accept more children, as there is not enough staff – a difficulty that the assistant manager confirms is the same across all ECE facilities, not just the KEYC. This is a reoccurring challenge that is especially difficult for those attempting to start a language nest. Okura describes the attributes of an ideal language nest worker as: "(1) someone who speaks the target endangered language; (2) someone who is able to work with children; (3) someone who is safe, patient, and kind; and (4) someone who wants to work with children all day everyday (2017:78), which can be next impossible to find. All things considered, the current KEYC staff have indicated throughout each interview their interest and commitment to learning the language. The ECE manager communicated that all staff are attempting to learn the language. However, there are two that are farther ahead than the others – one of whom has taken beginner classes both in Katzie and a neighboring nation. The majority of the preschool and head start staff indicated in their interviews that they were familiar with Hənq̓əmínəm̓ colors, numbers one to ten, some animals, phrases and few classroom objects, while the Infant Toddler Educators reported that they knew five words or less. Although we do not have any fluent speakers, Okura states that "even when fluent teachers are not

available, teachers who are semi-fluent or are partially fluent can still contribute to children's language acquisition to a degree" (2017:164). It will certainly require a lot of time and dedication from staff before they will be at a level to teach, but the creation of and maintenance of "a language nest [is] not just a job – it[s] a lifestyle" (Okura 2017:80), and for the most part, the staff have expressed openness in learning the language. For instance, when asked if staff would be open to learning survival phrases to incorporate in day-to-day activities, all staff responded yes. However, when asked if they would be willing to learn either on the job or on their own time, some of the staff indicated that they would prefer to learn on the job as their home life is busy with children of their own. One full-time student expressed that she would certainly do on the job training or attend workshops.

With regards to data collected from the 15 of the parent surveys received all responded 'yes' when asked "if they had the opportunity, would they be willing to learn survival phrases and basic Hən̓q̓əmín̓əm̓ words outside the classroom." Some expressed more enthusiasm than others. For example, some of the responses included: "yes, absolutely!," "yes, I would love to," and "yes, I would like to [as] it has been awhile since I was learning." A disadvantage in administering anonymous surveys versus face-to-face interviews is having the ability to draw out further information or clarification. Although there does not seem to be any particular correlation between parents whose answers were especially keen versus those who simply answered yes – my theory is that perhaps the parents of children who attend more frequently feel they would have a greater chance in learning the language. However, two of the five parents who demonstrated eagerness in their responses also noted that their child(ren) attend preschool or Head start two days a week and do not attend daycare at all, which Okura notes as "not work[ing] well if parents are not dedicated and bring the children to the language nest only two times a week" (2017:44). I have included survey data in the chart below, with each response organized vertically: showing all of the data from those parents who filled one out. Moreover, the data below reveals the age and frequency in which their children attend preschool, head start and daycare. Additionally, the asterisks proceeding 'yes' represent responses with more than just 'yes' whereas the single asterisk identifies an answer with a condition. See below:

Table 1.   Parent Survey Data

1) How old is your child?														
2.5	1.5	2	3	9mos	1	2.5	2.5	2	4	4	20mos	2.5	2.5	2.5
2) How many days per week does your child participate in head start or preschool at the Katzie Early Years Centre?														
0	2	1	0	2	2	0	0	5	3	3	0	N/A	0	0
3) How many days per week does your child attend daycare at the Katzie Early Years Centre?														
5	0	0	4-5	N/A	0	5	4-5	5	5	5	5	5	5	5
4) If given the opportunity, would you be willing to learn survival phrases and basic Hǝńq̓ǝmíńǝm̓ words, i.e., numbers, colors etc. outside the classroom?														
Y	*Y	Y	*Y	Y	*Y	Y	*Y	Y	Y	Y	*Y	Y	Y	Y
5) If so, would you be able to dedicate at least 10 to 20 minutes each night to learn with your child?														
Y	*Y	Y	Y	Y	Y	*Y	*Y	Y	Y	Y	*Y	Y	Y	Y

*"Maybe not everyday. We do 15 minutes of Spanish 'class' already daily." *Yes. These parents expressed more enthusiasm in their answer/feedback. Y = Yes

Since the grand opening of the KEYC in 2015, there have been some challenges that the staff has had to work through. One of the biggest struggles being shortage of licensed facilitators. The ECE manager at the KEYC divulges that the shortage is largely due to the low wages associated with being an Early Years Educator in addition to being a very challenging job. Okura quotes Parker in her observation that in order to successfully run a language nest, "it requires someone who has the vision of the language nest physically working in the nest themselves throughout the duration of its existence" (2017:37). Currently, that someone would be myself, the assistant manager and one other ECE. I am not a certified ECE, I am familiar with the language and have worked within the head start program in previous years as a "responsible adult," my job title during my time there. I believe they now refer to individuals without ECE certification as support staff, which, as per the assistant manager, are all working towards obtaining their Responsible Adult (RA) certificate (something I would be more than willing to obtain). Although not really a challenge, the ECE manager advised in her interview feedback that she is constantly writing as many grants as possible every year to ensure the growth and success of the centre overall. For example, last year she applied for and received the Jordan's Principle Funding EYC funding, which drastically improved current services being offered. More specifically, it was through this grant that the centre was able to hire an occupational therapist, physiotherapist, a speech pathologist and language pathologist in an attempt to decrease barriers, like transportation, for those

parents on reserve who are unable to get themselves or their child(ren) to appointments. Lastly, one of the challenges that all of the staff included in their interviews is that there is not as much language or cultural activities and that they would love to see more incorporated in the future.

Chapter 4.

Curricular Content

This chapter will contain various curriculum and learning materials derived from existing resources that were developed through the Katzie First Nation in partnership with SFU's SSHRC Revitalizing Indigenous Languages project. Furthermore, this chapter will focus on lessons and or units comprised of activities that will engage students through activity-based language learning – an approach that has been deemed successful in language nest programs throughout various communities. Notably, the Cseyseten language nest at Adam's Lake and the Clao7alcw language nest in Mount Currie – "teachers in both communities reported using a lot of singing in their programs [as the] children love[d] to sing and they [would] pick up 'new' language sounds and remember new words more easily" (Language Nest Handbook 2014:21). Many of the activities presented in this preliminary version were previously compiled and or adapted from activities found in the existing curriculum that has been previously developed – some of which have been altered based on participant observation during head start and preschool programs at the KEYC. Ideally, I would like the final version to be a lot more comprehensive and include materials and activities that correlate with the seasonal round, i.e., harvesting nettles in the Fall, harvesting cedar in the Spring and fishing during the Summer. Although some of the activities discussed will be incorporated within the existing curriculum, further research and creation of resources will be required. However, research thus far has indicated that the following areas of study will be beneficial to the children, based on current classroom schedules and activities. For example:

> **Unit one** will focus on basic language for instructions, i.e., stand up, sit down, good morning, see you later etc. as well as a brief conversation dialogue and instructions.

> **Unit two** will focus on songs repetition, which is key in language learning. It will also include vocabulary and activities for feelings and states as well as location of things.

> **Unit three** will focus on game based learning, which are usually physical. They can also be used to teach cooperative skills and the children will learn without knowing they are learning.

Unit four is art based. This unit will be comprised of both free hand and guided art activities with recycled and or natural materials, i.e., leaves. Drawing.

Unit five is based on the exploration of nature, i.e., nature walks.

Unit six will discuss food and the various terms associated with food, cooking and harvesting.

4.1. Unit One: Basic Language for Instruction

During the beginning stages, it is imperative for learners – both students and teachers alike, to have the ability to follow simple classroom instructions as well as basic phrases. In doing so, it will create a comfortable learning environment, which will make learning easier. Below is a list of examples that I compiled during my participant observation at the KEYC as well as additional phrases that would be useful in a classroom environment. Please note some of the phrases and or words in the chart below were derived from Wayne Suttles' *Musqueam Reference Grammar* (2004). The method employed in the activity below is the Total Physical Response (TPR) method. TPR was developed by Dr. James Asher and is a right-brain approach to second language learning. More specifically, this method uses commands in the target language in combination with physical actions to instill listening skills in students. It is based on the concept that language learning can be greatly accelerated through the use of body movement while focusing on nurturing listening comprehension before the students are expected to produce speech, read or write (Ignace 2016).

Table 2.   TPR Activity: Examples

Stand up	łx̌íləx	Where is the___?	ni ʔənəcə kʷθə___?
Sit down	ʔémət	Jump	cƛém
Come here	ʔəmí ~ mətécəl	Put your hands up	séʔcsəm
Go back	nem̓ łə	Turn around	x̌əlċθət
Be quiet (be silent)	ċéx̌ʷəl	Put it away	léʔx
Give me the___	ʔáx̌ʷəsθamx kʷθə	Leave it alone	ʔə́we ʔəθéʔəs
Turn right	sʔəy̓íw̓s	Turn left	stθíkʷa
Look	kʷéc	Wake up	xʷə́y~xʷéy
Listen	xʷiyənem̓	Hello	ʔə́y̓ swéyəl
Speak	qʷél	See you later	k̓ʷəćná·mə
Smell	háqʷət	How are you?	ʔi ʔə čxʷ ʔəy̓ ʔal̓
Too loud	n̓an xʷθíqən	I am fine	ʔi cən ʔəw ʔəy̓ ʔal̓
How many	k̓ʷín	Yes	héʔe
Walking	ʔíməx	No	ʔə́wə

Although "it is useful to include *a limited amount* of content (vocabulary, grammatical form) in each unit … it is not necessary to include all of the … terms that exist in your language [on that topic]; instead, begin at the introductory level …" (Ignace 2016:88). For instance, the phrases most utilized during my research in the classroom were 'hello,'

'put it away,' 'Be quiet' and 'too loud.' I have also included a separate chart to include some dialogue. See below:

Table 3.   Dialogue[3]

Good morning	Ɂəẏ netəɬ	What is your name?	wet k̓ʷeθkwix?
How are you?	Ɂi Ɂə čxʷ Ɂəw Ɂəẏ Ɂaɬ	Who are you?	wet tə nəwə?
I am well. And you?	Ɂi cən Ɂəw Ɂəẏ Ɂaɬ. Ɂəy Ɂəƛ̓nəwə?	I am_____	Ɂe·nθə_____
I am too.	Ɂi cən ƛ̓eɁ	Who is that?	wet tθeɁ

Table 4.   Additional Instructions[4]

cƛ̓ém čxʷ!	Jump!
Ɂənəxʷ θəɬ!	Now Stop!
Ɂíməx čxʷ Ɂə tə šxʷċénəctən.	Walk to the chair.
Ɂíməx Ɂə tə Ɂən šxʷċénəctən.	Walk to your chair.
Ɂə́wə čxʷ x̌ʷənxénəməxʷ.	Don't you run.
nem̓ čxʷ Ɂə́mət Ɂə tə Ɂən šxʷċénəctən.	Go sit on your chair.
t̓θíxʷəm čxʷ Ɂəy m̓i Ɂə́ɬtən.	Please come and eat.
mətécəl Ɂəy Ɂəɬtən.	Come here and eat.
Ɂəm̓í θəɬ Ɂəɬtən.	Come and eat (even so)!
Ɂə́mət čxʷ ceɁ Ɂəy Ɂə́ɬtən.	You will sit down and eat.
ċáləsəm	Look back, turn around.

4.2. Unit Two: Songs and Repetition

Although there are several songs that can be utilized in this lesson, two of the most common songs the children sang during my observation were "Head and Shoulders" and the "Clean Up Song" – both of which are currently sung in English. As stated above, it is not necessary to overload students or staff with language, but rather, introduce it gradually. However, I have included the Hən̓q̓əmín̓əm̓ translation for the "Head and Shoulders" song below:

---

[3] This dialogue was borrowed from the Katzie First Nation Curriculum Unit 1, page 10-11.

[4] These instructions were borrowed from the Katzie First Nation Curriculum Unit 4, page 64-65.

Table 5.   Head and Shoulders

Head and Shoulders	sx̌áẏəs ʔəẏ qʷəqʷíq̇tən
Knees and Toes (x3)	sq̇əpa·lθətən ʔəẏ snəx̌ən (x3)
Head and Shoulders	sx̌áẏəs ʔəẏ qʷəqʷíq̇tən
Knees and Toes	sq̇əpa·lθətən ʔəẏ snəx̌ən
Eyes, Ears, Mouth and Nose	qələm, q̇ʷi·ṅ, θaθən ʔəẏ məqsən

While "Head and Shoulders" was generally sung after free play and before circle time, assuming it was used as a means for the children to release excess energy – another appropriate activity song that could be used is "Little Bear."[5] See below:

Table 6.   Activity: Song

Spipéʔəθ, Spipéʔəθ, x̌əlċθət čxʷ! (repeat)	Little Bear, Little Bear spin around!
Spipéʔəθ, Spipéʔəθ, xʷíkʷət tə sɬəx̌énəptən! (repeat)	Little Bear, Little Bear, touch the floor!
Spipéʔəθ, Spipéʔəθ, ʔíwəst čxʷ tə xéɬ! (repeat)	Little Bear, Little Bear point to the door.
Spipéʔəθ, Spipéʔəθ, tᶿíxʷəm čxʷ ʔəy ʔémət.	Little Bear, Little Bear please sit down!

Additionally, on the occasion that there is a birthday, the children sing the "Happy Birthday" song in the language – the only song the KEYC staff knows at this time. This song can be sung every time there is a birthday or perhaps once a month for all the birthdays in that month. The role music plays in second language acquisition in vital. McIvor demonstrates the importance in the *Language Nest Handbook* (2006) in asserting that "children love to sing and they will pick up the 'new' language sounds and remember new words more easily" (21). The children are already familiar with the tune, which should trigger their memory and enable them to remember the words a lot quicker. See below:

Table 7.   Happy Birthday

Happy Birthday to you (x2)	ʔíyəs swéyel ʔən šxʷkʷán (x2)
Happy Birthday [insert name]	ʔíyəs swéyel [insert name]
Happy Birthday to you	ʔíyəs swéyel ʔən šxʷkʷán

---

[5] This song was borrowed from the Katzie First Nation Curriculum Unit 3, page 41.

4.3. Feelings and States

Throughout my participant observation at the KEYC it became increasingly apparent that the children as well as the teachers needed language in order to express their feelings, i.e., hungry, tired, happy etc. This next activity will introduce some of the ways in which both staff and children can convey their feelings and needs. This activity can be taught in a variety of ways; however, this particular process was adopted from the Katzie First Nation curriculum.[6] Firstly, you will need to start with making flash cards with pictures of faces showing different feelings. You can hang these flash cards throughout the classroom or take them out, as you need them. Secondly, ask the students about the faces and have them answer héʔe 'yes', or ʔə́wə 'no.' For example:

Table 8.   Yes/No

ʔi· əw k̓ʷák̓ʷəy tə Pete?	Is Pete hungry?
ʔi· əwṅán əwsísəy̓ θə Paula?	Is Paula very afraid?

You can gradually add more words to the sentence frames from the lists below.

Table 9.   Feelings/States

ʔi· əw_____tə Pete?	Is Pete_____?
k̓ʷák̓ʷəy	Hungry
sɬcíw̓s	Tired
si·səy̓	Scared
k̓ʷák̓ʷəs	Hot
t̓θáɬəm	Cold
híləkʷ	Happy
ʔíʔtətəm	Sleepy
t̓ét̓əyəq̓	Angry
cɬqáʔqələ	Thirsty
q̓áq̓əy̓	Sick

---

[6] This activity was borrowed from the Katzie First Nation Curriculum Unit 4, page 54.

Table 10.   Questions/Answers

Questions	Answers
ʔi ʔə čxʷ əw-_____? Are you_____?	ʔi cən əw-_____. I am_____.
ʔi ʔə čxʷ əwn̓án əw-_____? Are you very_____?	ʔi cən əwn̓an əw_____. I am very_____. ʔə́wə cən ʔi·n_____. I am not_____.
ʔi ʔə əw-_____? Is he_____?	ʔə́wə əw-_____-əs tθéʔ? He is not_____.

An additional game that can be played with these flash cards once the children and staff gain a little more proficiency is "Go Fish!"

Table 11.   For example: Do you have?

ʔi ʔə čxʷ əw-c- (feeling card?)	Do you have?

4.4. Location of things[7]

Table 12.   Location of things

Story: ni čx̌ʷ ʔəl̓nəcə, Pus?	Where are you Kitty?
ʔi əw ʔí t̓ə ʔəθə́ɬtən, Pus.	Here is your food Kitty.
niʔ čxʷ ʔə́nəcə, Pus?	Where are you Kitty?
ni ʔə čxʷ ɬiʔáʔaqʷt ʔə tə šxʷċénəctən?	Are you behind the chair?
ʔə́wə ni-əxʷ ɬiʔáʔaqʷt ʔə tə šxʷċénəctən.	You are not behind the chair.
ni ʔə čxʷ siʔq ʔə tə šxʷʔám̓ət?	Are you under the bed?
ʔə́wə, ni-əxʷ siʔq ʔə tə šxʷʔám̓ət?	No, you are not behind the bed.
ni ʔə čxʷ sċə́ċé ʔə tə lətém?	Are you on the table?
ʔəwə, ni-əxʷ sċə́ċé ʔə tə lətém.	No, you are not on the table.
niʔ ʔə́nəcə kʷθə nə pus?	Where is my cat?
ʔi ʔə sən̓íw̓ (skʷtéxʷ) ʔə k̓ʷθə snáxʷəl?	Is she in the boat?
niʔ ʔə stətés ʔə tə sqʷəméy̓?	Is she beside the dog?
ʔə́wə ni-əs stətés ʔə tə sqʷəméy̓.	No she is not beside the dog.
niʔ ʔə tə ɬx̌íl̓əx niʔ ʔə tə éθəqən-s tə šxʷċénəctən?	Is she standing in front of the chair?
ʔi ʔə təʔí θə́wƛ̓á!	Here she is!
niʔ sƛ̓əpálwəɬ θə pús ʔə tə st̓θə́xʷəlwətəm.	The cat is under the laundry!
niʔ ʔíʔtət ʔə tθéʔ.	She is sleeping there.

---

[7] This story was borrowed from the Katzie First Nation Curriculum Unit 8, page 134-135.

4.5. Unit Three: Games

This unit will showcase two different types of games: both of which require more physical activity. This is largely due to the fact that the children are sitting for the majority of the morning during their time at the KEYC. Furthermore, McIvor reports on the advantages of "interplay of language directly with the children as [playing a] key [role] to heritage language acquisition" (2006:20). To expand further, a typical day for the children starts at 9:00am, at which point they get settled and engage with one another during free play. Free play carry's on until 9:30am, however, the children start cleaning up at 9:25am – additionally, this is when the "Clean Up Song" starts. Assuming Chief and Council approve and fund the implementation of a language nest within the KEYC, all of the songs and phrases used during day-to-day operations will be translated from English to Hən̓q̓əmínəm̓. However, due to nature of the project, I will only be providing samples of curricula for the time being. From 9:30am to 10:00am the children line up to wash their hands, collect their place mats, water bottle and sit at the table to wait for their snack, which typically consists of meat, cheese and fruit or yogurt. Once they finish eating, they put their place mats and water bottles back in the bins provided and head start getting ready (putting on their coats, hats, gloves etc.) to walk to the community health building to the gymnasium they have there, which is just a short walk across the parking lot. Ideally, this is where the games in this unit can take place.

The first game presented in this unit will be the Hən̓q̓əmínəm̓ version of the game "Go, go stop!" which works best if you are in an open gym or in an enclosed schoolyard – both of which are available at or near the KEYC.

4.6. Activity: Go Go Stop (Come Come Stop)

The teacher gestures for mətécəl 'come here' and Ɂə́nəxʷ 'stop' and the children follow the command. When the teacher says ném̓ 'go' the children do not follow the command.

Table 13.   For Example: Go Go Stop

mətécəl	Come here! (Children obey and come)
Ɂə́nəxʷ ce·p!	Stop! (Children obey and stop)
ném̓ ce·p!	Go! (Children don't obey)

It should be noted that the games presented in this unit would be better suited towards the preschool aged children as opposed to the head start children – for obvious reasons. Namely, the head start children are much younger, some of whom are not walking yet and thus would not be able to participate. The toddlers and babies would benefit more with exposure to the language through the use of stories and recordings, not so much from the physically engaging. Some of these can be accessed on SFU's website created in Honour of Aunt Josephine's 100th birthday[8].

The second game has been tried and tested with the 12 and under children that I teach on Thursday's at the Katzie community health building and they love it. Moreover, the version that I teach has been modified from the traditional "Simon Says" to "Raven Says," which in Hən̓q̓əmín̓əm̓ is θət tə Spá·ĺ. Furthermore, the vocabulary used in this game was adapted from the Total Physical Response (TPR) activity included in Unit one of the existing materials developed in partnership with SFU's SSHRC Revitalizing Indigenous Languages project and Katzie First Nation. The vocabulary used in this unit will expand on the vocabulary introduced in unit one. See below:

Table 14.   Activity: θət tə Spá·ĺ "Raven Says"[9]

θət tə Spá·ĺ ɬx̌íləx čxʷ!	Raven says stand!
θət tə Spá·ĺ ʔə́mət čxʷ!	Raven says sit!
θət tə Spá·ĺ ʔíməx čxʷ!	Raven says walk!
θət tə Spá·ĺ ʔə́mət čxʷ!	Raven says sit down!
θət tə Spá·ĺ ɬx̌íləx čxʷ!	Raven says stand up!
θət tə Spá·ĺ ɬx̌íləx ce·p!	Raven says stand up you folks!
θət tə Spá·ĺ ʔə́mət ce·p!	Raven says sit down you folks!
θət tə Spá·ĺ ɬx̌íləx čxʷ (Name)!	Raven says stand up (name!)
θət tə Spá·ĺ ɬx̌íləx ce·p!	Raven says stand up you folks!
θət tə Spá·ĺ ʔíməx ce·p!	Raven says walk you folks!
θət tə Spá·ĺ ɬx̌íləx ce·p!	Raven says stand up you folks!
θət tə Spá·ĺ tíləm ce·p!	Raven says sing you folks!
θət tə Spá·ĺ ʔə́mət ce·p!	Raven says sit you folks!
θət tə Spá·ĺ ɬx̌íləx ce·p!	Raven says stand up you folks!
θət tə Spá·ĺ ʔíməx ce·p!	Raven says walk you folks!
θət tə Spá·ĺ ʔə́mət ce·p!	Raven says sit you folks!
θət tə Spá·ĺ ɬx̌íləx ce·p!	Raven says stand up you folks!
θət tə Spá·ĺ tíləm čxʷ (Name)!	Raven says sing (name)!
θət tə Spá·ĺ ʔə́mət čxʷ (Name)!	Raven says sit down (name)!
tə Spá·ĺʔə́mət ce·p!	Raven says sit down you folks!

Some additional games that can aid both children and teachers in practicing the language in the classroom include choral speaking and the use of short phrases – both of which are used throughout the existing materials developed in the Katzie First Nation curriculum. The following activity is especially helpful in identifying classroom objects, i.e., table, chair, door etc. For example, in the following activity, the teacher asks the children the same questions. The student's answer with heʔe or ʔəwə and then the teacher repeats the whole phrase.[10] This technique also asks it as an either/or question 'what is this?' This moves from language comprehension gradually to language production.

Teacher:	lətem ʔə təʔí?	Is this a table?
Student:	heʔe.	Yes.
Teacher:	heʔe, lətem təʔí.	Yes, This is a table.
	xéɬ ʔə tᶿe??	Is that a door?
Student:	heʔe	Yes.
Teacher:	heʔe, xéɬ tᶿeʔ.	Yes. That is a door

Furthermore, this activity uses repetition, which plays a vital role in second language acquisition. The following activity was developed for small children and will introduce colours – which we revisit in unit five. Moreover, the chart in unit five provides additional colours that can be used in this activity. Start by reviewing the colours with the children. Then tell them to go find something that is blue, red, yellow, black, grey etc.

Table 15.   Activity: A Hunt[11]

ném̓ čxʷ məkʷət ʔəɬ ni·s tə c̓kʷím-əmət.	Go find something that is red.
ném̓ čxʷ məkʷət ʔəɬ ni·s tə cq̓íx-əmət.	Go find something black.
ném̓ čxʷ məkʷət ʔəɬ ni·s tə t̓ᶿét̓ᶿəxʷəm̓-əmət.	Go find something blue.
ném̓ čxʷ məkʷət ʔəɬ ni·s tə cqʷáy-əmət.	Go find something green.
ném̓ čxʷ məkʷət ʔəɬ ni·s tə θi-əmət.	Go find something that is big.
ném̓ čxʷ məkʷət ʔəɬ ni·s tə ʔəxʷín-əmət.	Go find something that is small.
ném̓ čxʷ məkʷət ʔəɬ ni·s tə x̌éy̓ƛ̓-əmət.	Go find something that is cold.
ném̓ čxʷ məkʷət ʔəɬ ni·s tə kʷθə syéƛ̓q.	Go find something that is painted.
ném̓ čxʷ məkʷət ʔəɬ ni·s tə kʷθə sʔít̓ᶿəm.	Go find something that is to wear.

---

[10] This game was borrowed from the Katzie First Nation Curriculum Unit 2, page 24.

[11] This activity was borrowed from the Katzie First Nation Curriculum Unit 6, page 90-91.

4.7. Unit four: Arts and Crafts[12]

Children require free and guided arts and craft activities. In doing, it will enable them to work on their fine motor skills while also developing self-expression. For this particular unit, the children will colour pictures of animals that will later be used in the unit. They will then cut out the pictures and glue them on Popsicle sticks to make puppets. The children can then use the puppets to ask yes/no questions. For example:

Table 16.   Yes/No

sqʷəméy̓ ʔə tθéʔ?	Is that a dog?
héʔe, sqʷəméy̓ tθéʔ.	Yes, that is a dog.

The teacher lays a sentence frame on the floor: (_____ʔə tθéʔ ?) The children take turns putting their animal puppets on the blank space in the sentence frame on the floor while the teacher reads it. They all chant the answer.

An additional art activity – suitable for students and teachers alike – is a review of body parts, which were covered in unit two. For example, teachers draw pictures of parts of a face, or a face and then name each part. For children: use a bear puppet. The teacher describes the picture and asks the bear puppet (or toy) questions. The teacher invites the children to join in with heʔe or ʔəwə.[13]

Table 17.   For example: Body parts

θáθən teʔí	This is a mouth.
méqsən teʔí	This is a nose.
qéləm teʔí	This is an eye.
qéləm ʔə teʔí, Spéʔəθ?	Is this an eye, Bear? (*Bear whispers answer*)
héʔe, qéləm teʔí.	Yes, this is an eye.
méqsən ʔə teʔí, Spéʔəθ?	Is this a nose, Bear? (*Bear whispers answer*)
héʔe, méqsən teʔí.	Yes, this is a nose.
méqsən m̓ə!	It certainly is a nose!
qéləm ʔə teʔí?	Is this an eye? (*Bear whispers answer*)
ʔəwə!	No.
ʔəwə qéləməs.	Is it not an eye
θáθən teʔí.	It is a mouth.
Stém teʔí.	What is this?

---

[12] This game was borrowed from the Katzie First Nation Curriculum Unit 1, page 7.

[13] This game was borrowed from the Katzie First Nation Curriculum Unit 3, page 33.

This game[14] can also be adapted to suit the needs of the head start children, who range in age from eight months old to two years old. Furthermore, it would be a great way for parents to practice using the language with their children at home.

Table 18.   For example: Where is____?

ʔə́nəcə tə ʔən mə́qsən?	Where is your nose?
ʔi niʔ ʔə tθéʔ tə ʔən mə́qsən.	Your nose is here.
ʔə́nəcə tə ʔən θáθən?	Where is your mouth? (repeat)
ʔi niʔ ʔə tθéʔ tə ʔən θáθən.	Your mouth is there.
ʔə́nəcə tə ʔən qwí·n̓?	Where is your ear? (repeat)
ʔi niʔ ʔə tθéʔ tə ʔən qwí·n̓	Your ear is there.
ʔə́nəcə kwθə nə θáθən?	Where is my mouth?
ʔi ʔə təʔí tə nə θáθən!	My mouth is here!
ʔə́nəcə kwθə nə mə́qsən?	Where is my nose?
ʔi ʔə təʔí tə nə mə́qsən!	My nose is here!

4.8. Unit five: Exploring Nature[15]

This unit will be comprised of nature-based learning, i.e., nature walks within the community, collecting natural materials etc. When learners are engaged and can see the places, things and actions of the words in real life, they have a higher chance of remembering the vocabulary and phrases. Additionally, by interacting with nature, children can learn both culture and plant use while incorporating the language. Furthermore, this unit will include some weather words and phrases. I have included a colour chart below that can be utilized to identify the various colours as the seasons change, i.e., leaves, flowers etc. See below:

Table 19.   Colours

cqʷáy	green	ləl̓əc̓	yellow	kʷíʔkʷeyəl̓s	orange	p̓əq̓	white
qʷáqʷəm̓əl̓əs	brown	tθétθəxʷəm̓	blue	c̓qíx̌	black	tət̓q̓ələs	purple
c̓kím	red	qál̓q̓ələs	pink	ckʷíkʷ	grey		

---

[14] This game was borrowed from the Katzie First Nation Curriculum Unit 3, page 42.

[15] This game was borrowed from the Katzie First Nation Curriculum Unit 6, page 85.

4.9. Introducing language: Children

Pre-teach the terms of colours. Use a colour tree. Bring some different coloured leaves and cut out of a tree with coloured spots. Ask the children to choose a coloured leaf and put it on the same coloured spot on the tree. Name the coloured spots first or point to the spots and elicit the known colour terms. A variation of this activity could be to create a "friendship tree." The children can outline their hands and colour them. The teacher can write their names on the paper and then the children can pin their names on the tree.

Table 20.   Weather words and phrases:[16]

wə-scékʷəl ʔaƛ tə swéyəl?	How is the weather?
ni ɬə́m̓əxʷ	It's raining
spəhé·ls	It's windy
x̌éy̓ƛ tən̓ə wéyəl	It's cold today.
kʷáləkʷəs tən̓ə wéyəl	It's hot today.
šxʷʔéθtənəm	It's cloudy
xʷʔə́txəm sweyəl	Become cloudy
sqʷə́tsəm sweyəl	Foggy day
qʷetxəm	It's getting foggy.
qə́x̌ tə sp̓áƛəm tən̓ə wéyəl	There's lots of smoke today.
ʔəm̓í yəkʷékʷələs	It's becoming warmer.
ʔi ʔəy̓əl tə swéyəl	It's clearing up.

4.10. Unit six: Food

Food gathering is an essential part of First Nations culture – although we may not traditionally harvest like we used to, gathering and processing is still practiced. There are several opportunities where language can be incorporated in the various ways that food is gathered, processed, and prepared – most of which can be modified for children. For the purpose of this lesson, we will teach about traditional foods and the various terms associated with food harvesting and cooking. More specifically, the terms in the chart below will focus on following simple commands – which can be organized accordingly, i.e., chopping, mixing, making jam etc.

---

[16] This chart was borrowed from the Katzie First Nation Curriculum Unit 9, page 151-152.

Table 21.   ɬčémt 'Make it into Jam'

čém	Jam	čéris	Cherry	ċéẏxʷt	Dry it
stᶿí·m	Berries	qʷəʔáp	Crabapple	k̓ʷɬéls	Pour
scíʔyə	Strawberries	šúkʷə	Sugar	kʷə́kʷəṅət	Be taking it
sq̓ʷí·lməxʷ	Blackberries	θéyt	Make	láʔθən	Dish
t̓ᶿét̓ᶿəxʷəm̓ stᶿí·m	Blueberries	t̓əq̓ʷt̓əqʷət	Chopping it into pieces	ċew̓iʔ	Bowl
t̓qʷə́m	Thimbleberry	máləqʷət	Mix it up	ləpát	Cup
qʷəmcá·ls	Cranberry	kʷə́yx̌t	Stir up	x̌éləw̓/spùn	Spoon
líleʔ	Salmonberry	ċxʷat	Add it	ɬéċtən	Knife
tə́m̓xʷ	Gooseberry	ɬíċət	Cut it	t̓ᶿímele̓ʔc	Berry basket
mə́lx̌ʷəl	Indian plum	t̓ᶿáx̌ʷt	Wash it	čémélə	Jam container

As previously mentioned, the terms in this chart can be organized to accommodate a wide variety of recipes. Furthermore, these recipes can be done in the classroom and at home with parents – which would also help with practicing the language aspect. Some other snack recipes that could be made can include but are not limited to: fruit/berry smoothies, berry biscuits or pancakes, and fruit salad. Keep in mind that some of the recipes may be better suited to the head start program as they may require more adult supervision.

An additional recipe that can be made with the children and adult supervision is bannock. I have included a chart below with the vocabulary and steps in the language.[17]

Table 22.   Vocabulary: words associated with making bannock

spə́k̓ʷ	Flour
ƛ̓éɬəm	Salt
ləpát	Cup
t̓θət̓θəx̌a·ls	Eggs (ikʷs)
snás	Oil, fat
x̌él̓əw	Spoon
šúkʷə	Sugar
səplíl	Bread

Table 23.   Let's make some bannock

ʔi ɬə θə́yəm k̓ʷə sqəwθ.	Let's make some bannock.
xʷəńá ʔaɬ, k̓ʷénət čxʷ k̓ʷə spék̓ʷ, k̓ʷə ƛ̓éɬəm, k̓ʷə šúkʷa, tə ʔispawtə ʔəy tə snas.	First, get some flour, salt, sugar, baking powder and oil.
səsəw x̌ét̓θt čxʷ tə ʔisélʼəqəń ləpat spék̓ʷ.	Then measure two cups of flour.
néẃəx čxʷ tə spék̓ʷ ʔə tə láʔθən.	Put the flour in a bowl.
q̓aʔt čxʷ tə nəċəqəń x̌éləẃ ƛ̓éɬəm.	Add one teaspoon of salt.
q̓aʔt čxʷ tə ʔisélʼəqəń x̌éləẃ šúkʷa.	Add two spoons of sugar.
səsəw k̓ʷénət tə x̌əθínəqəń x̌éləẃ ʔispawtə.	Then get four spoonfuls of baking powder.
ʔəy q̓aʔt tə ʔispawtə ʔə tə spék̓ʷ ʔəy tə ƛ̓éɬəm ʔəy tə šúkʷa.	And add the baking powder to the flour and the salt and the sugar.
ʔi máləqʷət čxʷ!	Mix it.
səsəw k̓ʷénət čxʷ tə nəċəq̓əń ləpat qaʔ.	Then get 1 cup of water.
k̓ʷɬéls čxʷ ʔəy máləqʷət čxʷ ʔəy ʔi niʔ wət̓θéyəm.	Pour it in and mix until it is sticky.
k̓ʷənét čxʷ tə šxʷċekʷx̌əls ʔəy k̓ʷɬéls tə qəx̌ snas.	Take the frying pan and pour in lots of oil/fat.
səsəw pék̓ʷnəct čxʷ.	Then heat it up/warm it up.
səsəw meʔx čxʷ k̓ʷə ʔəxʷíń səplíl ʔəy néẃəx čxʷ ʔə tə snas.	Then remove a little bread and dip it in the oil.
k̓ʷəkʷcét čxʷ ʔaɬ ʔəy ʔi niʔ wəq̓ʷəl.	Watch it until it's cooked.
qá·lt čxʷ tə səplíl	Scoop out the bread when it's ready.
niʔ ʔə wəʔəy̓?	It is good?
neḿ ʔáməst čxʷ təń siyéy̓ə ʔə kʷ səplíl.	Give your friends some bread.

Table 24.   Optional language[18]

q̓aʔt čxʷ tə yəsélʼals t̓θət̓θəx̌als.	Add two eggs
səsəw k̓ʷénət čxʷ tə ƛ̓éɬəm.	Then get the salt.
k̓ʷénət čxʷ tə ʔisélʼəqəń x̌éləẃ šúkʷa.	Get two spoonfuls of sugar
xʷəńá ʔaɬ, k̓ʷénət čxʷ tə ʔisélʼəqəń ləpat spék̓ʷ.	First, get two cups of flour.
x̌ét̓θt čxʷ tə nəċəqəń x̌éləẃ ƛ̓éɬəm.	Measure one spoonful of sugar.

4.11. Culture as Curriculum

Although this capstone project contains only a fraction of what is required for language nest curriculum, it does provide a general starting point of how I would like to design each unit or lesson. More specifically, each unit will include elements of culture and traditional ways of knowing – whether it is through storytelling or food harvesting and

---

[18] This vocabulary was borrowed from the Katzie First Nation Curriculum Unit 7, page 106

preparation. For instance, each unit will coincide with activities associated with the seasonal round, thus activities will be created accordingly. I have included a chart below, which was loosely adapted from the *First Nation Language Curriculum Building Guide* (2016:89) and includes an example of activities and or traditional ceremonies that take place during each season, which can be incorporated throughout the curriculum:

Table 25.   Seasons

Season	Themes
təmhaylénəxʷ – Fall	Chum fishing (stock piling for winter) Canning Harvesting nettles Hunting
təmx̌əýƛ – Winter	Winter dance/ceremonies Cooking Smoking fish
təmq̓ʷíləs – Spring	Harvesting: Medicine Berries Cedar
təmk̓ʷálək̓ʷəs – Summer	Fishing Berry picking Harvesting plants Canoe Journey

This is especially vital as "the issue of language revitalization is critically linked to the survival of Indigenous people," but "when our languages are threatened the health and well-being of our peoples, a maintained connection to the land, and an ability to pass on and carry out traditional ways of life and maintain a worldview unlike any other is at stake" (McIvor 1998:100). As mentioned in previous chapters, consultation with Chief and Council will be vitally important, as we will need full their support throughout this critical venture. Through hard work and dedication "the fate of First Nations languages can be turned around by creating new generations of adult and young proficient speakers" (Ignace 2016:7). Over and above that, it will be of the utmost importance that we have the support and willingness of staff and parents not only to dedicate their time but also to learn alongside their children.

4.12. Learning Objectives and Outcomes

Please note that as I am not a certified early years educator, I am unable to assess the success of this preliminary curricular content – with the exception of the lessons that I have taught with my 12 and under students. Additionally, I am unable to assess the language level at which students should be at by the end of the school year. Through the weeks in which I conducted participant observation, the children were familiarized with numbers, colours and some animal terms. Some contributing factors that could potentially impact the students learning may include: length of each classroom session, days per week, parent participation – furthermore, the proficiency of the students will be highly dependent on that of the ECE staff. Not only that, small children tend to have a short attention span in addition to being highly susceptible to each other's energy, which is another contributing factor to the type of lessons and/or activities that are planned. Based on the lessons included in this capstone project, I would expect students to be familiarized with basic language instructions, know and/or recognize songs, colours, numbers and action phrases, i.e., "stand up," "sit down" etc. This may be a little ambitious, but again, it is really dependent on the length and frequency of each lesson. Over and above that, it is extremely important that the students have fun while they are learning. In doing so, it will hopefully enable them to establish a meaningful connection to the language and thus be more receptive to remembering.

4.13. Conclusion

Although there has never been a language nest within the Katzie First Nation, there have been several community classes. It has been through these community classes that I, as well as others have been introduced to the language and linguists – some of which we still collaborate with today. However, we are still in need of teachers, as we do not have any fluent Elders who are with us today. There have been several studies across Canada and globally that have determined language nests as being one of the most effective ways in which children can learn language fluently. My studies thus far have indicated that it is crucial that this research be carried out as part of the continued efforts to revitalize the Hәṅ̓q̓әmín̓әm̓ language, but also for future generations of the Katzie and Hәṅ̓q̓әmín̓әm̓ speaking people, i.e., q̓ʷáʔaṅ̓ƛ̓әĺ (Kwantlen), kʷikʷәƛ̓әm

(Coquitlam), xʷməθkʷiʔəm (Musqueam), scəẃáθən (Tsawwassen), and səĺilwətaʔɬ (Tsleil-Waututh).

My hope is that upon the completion of this capstone project, I will have an opportunity to present my findings to Chief and Council and establish what would be Katzie's first language nest program. Having said that, this is a project that requires further research with regards to potential funding and what that may look like as well as extensive research to create and or modify enough curriculum to maintain at least 15 hours of immersion per week – which is the minimum requirement in order to obtain funding from the First Peoples' Cultural Council. I understand that not having any fluent speakers in the classroom will come with its own challenges and that we will not start off immersion. However, this study was designed to be a starting point or reference with the basic words and phrases that we can continuously build on.

References

"ACTFL." *ACTFL Proficiency Guidelines 2012 | American Council on the Teaching of Foreign Languages*, 2012.

"In Honour of Josephine Good on the Occasion of her 100th Birthday." Josephine Good. 10 Mar. 2019 http://www.sfu.ca/~gerdts/Josephine/index.html.

"Simon Fraser University Engaging the World." Katzie Project - First Nations Language Centre - Simon Fraser University. 10 Mar. 2019 https://www.sfu.ca/fnlc/Partnership/projects/katzieproject/.

"The Language Nest Program." *First Peoples' Cultural Council,* www.fpcc.ca/files/PDF/Language/Language_Nest/FPCC_LanguageNest_Overview.pdf

"Truth and Reconciliation Commission of Canada: Calls to Action." *Http://Trc.ca/Assets/Pdf/Calls_to_Action_English2.Pdf*, 2015.

Bialystok, Ellen. "Consequences of bilingualism for cognitive development." *Handbook of bilingualism: Psycholinguistic approaches*, 2005: 417-432.

Burnaby, Barbara, and M. Herriman. "Language Policies in English-Dominant Countries." *Multilingual Matters Ltd., Clevedon, Avon*, 1996.

Chambers, Natalie Alexandra. *"They all talk Okanagan and I know what they are saying." language nests in the early years: insights, challenges and promising practices.* Diss. University of British Columbia Okanagan, 2014.

Council, First Peoples' Cultural. "Report on the status of BC First Nations languages 2018." *Victoria, BC: First Peoples' Cultural Council.* 2018.

Gerdts, Donna B. "A Dialect Survey of Halkomelem Salish." M.A. Thesis, University of British Columbia, 1977.

Hinton, Leanne and Ken Hale. *The Green Book of Language Revitalization in Practice.* United Kingdom: Emerald Group Publishing limited, 2009.

Hinton, Leanne and Ken Hale. *The Green Book of Language Revitalization in Practice.* San Diego: Academic Press, 2001.

Ignace, Marianne. "First Nations Language Curriculum Building Guide." *Fnesc.ca*, FNESC, 2016.

Ignace, Marianne. *Handbook for Aboriginal Language Program Planning in British Columbia: A Report Prepared for the First Nations Education Steering Committee, Aboriginal Language Sub-Committee.* First Nations Education Steering Committee, 1998.

Indigenous Language Institute. *Community voices coming together.* Compiled note, s from the National Indigenous language symposium, Albuquerque, NM, 2002.

McIvor, Onowa "Language nest programs in BC: Early childhood immersion programs in two First Nations communities." *Victoria, BC: First Peoples' Heritage, Language and Culture Council* 2006.

McIvor, Onowa. "Building the nests: Indigenous language revitalization in Canada through early childhood immersion programs." Thesis. University of Victoria, 1998.

Meho, Lokman I. "E mail interviewing in qualitative research: A methodological discussion." *Journal of the American society for information science and technology* 57.10, 2006: 1284-1295.

Michel, Kathryn A. *Trickster's path to language transformation: stories of Secwepemc immersion from Chief Atahm School.* Diss. University of British Columbia, 2012.

Norris, M. J. "Canada's Aboriginal languages". *Canadian Social Trends*(Winter), 1998.

Okura, Eve K. *Language nests and language acquisition: an empirical analysis.* Diss. University of Hawaiʻi at Manoa, 2017.

Report on the Status of B.C. First Nations Languages 2010. First Peoples' Heritage, Language and Culture Council, 2010, www.fpcc.ca/files/PDF/2010-report-on-the-status-of-bc-first-nations-languages.pdf.

Stephen D. Krashen. "Principles and Practice in Second Language Acquisition." *The Modern Language Journal*, 1983.

Suttles, Wayne P. *Musqueam reference grammar.* Vol. 2. UBC Press, 2004.

Suttles, Wayne P., and Wilson Duff. *Katzie ethnographic notes.* Vol. 2. British Columbia Provincial Museum, 1955.

Thompson, Judith Charlotte. *Hedekeyeh Hots' ih Kāhidi-" Our Ancestors are in us": strengthening our voices through language revitalization from a Tahltan worldview.* Diss. 2012.