

STRATEGIC PLAN FOR REVITALIZING THE HUL'QUMI'NUM' LANGUAGE

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The Hul'qumi'num' Treaty Group

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Executive Summary

After consultation with the Elders' Language Revitalization Committee, experts in teaching and understanding the Hul'qumi'num' language, reviewing research on successful language renewal programs, and reviewing the existing resources on the Hul'qumi'num' language, the following recommendations are made for renewing the Hul'qumi'num' language. These recommendations are incorporated into a version of Fishman's (1991) widely accepted framework, in which language renewal activities are done in several stages. The first stages involve documentation, and teaching adults the language. Once there are adults who can teach, energy should focus on teaching the children and getting the language in the home, and in community life. After home-language use is established, efforts are directed to getting the language spoken in the wider community. Motivation and further explanation for these short-, medium-, and long-term goals is provided in the document.

Short-term goals:

- hire a minimum of two (three would be optimal) permanent full-time language coordinators to initiate projects and oversee the many planning and implementation activities, obtain community input to language renewal, coordinate language projects, interact with school boards, apply for grants, and oversee curriculum development
- set up an Elders' Language Revitalization Committee for the language coordinators to report to and approve proposals, guide activities, set priorities, develop new words
- prepare and conduct a detailed survey to determine accurate information on speakers such as their fluency, cultural knowledge, areas of expertise, home use, and writing skills
- hold a series of community meetings throughout the territory; discuss the language, the link between language and culture, learn about priorities, dispell myths about bilingualism, learn about language goals of community (e.g. all fluent vs. some fluent, types of media), learn of any local, home-based language programs or materials
- adopt the Hul'qumi'num' language as an official language, with a beautiful statement of the goals for the language and culture and how they are related to each other, and a respect for the different dialects that exist alongside each other
- adopt a single alphabet (font) to be used by all Hul'qumi'num' speaking areas
- certify fluent speakers with the existing Language Authority; clarify membership, duties, and extent of Language Authority
- train teachers; short intensive language teacher training workshops covering topics of curriculum development and effective second-language teaching methods such as Total Physical Response (TPR)
- create program for Developmental Standard Term Certificate, and maintain the Introductory Teaching Skills for Hul'qumi'num' Language Instructors Training Program at Chemainus Native as a bridge program; develop a full sequence of university or college-level Hul'qumi'num', combined with teacher training program

- acquire various types of high quality recording devices to document the language - tape recorders, minidisc players, microphones, digital video-cameras, computers to digitize
- train community members in documentation procedures — audio recording, labeling, video-taping, workshops on Hul'qumi'num' writing and transcription
- develop a system of assessing the levels of different speakers; used in assigning levels for teaching appropriate groups and in building comprehensive language teaching programs
- Master-Apprentice program; combined with employment services; combined with learning traditional skills like harvesting and plant technology for both men and women
- federal funding to establish community-based Hul'qumi'num' Language Radio Station
- collect all materials from all school districts; expand/revise existing teaching materials for high-school electives
- immersion day care; elder teams to assist daycare workers; train daycare workers to speak Hul'qumi'num'; combined with home-language parental involvement
- develop songs, games, puppet shows, children's books, for daycares
- develop phrase books and tapes/CDs for understanding and using Hul'qumi'num' in the long-house, Shaker Church, Catholic Church, funerals, sports games, prayers, songs
- document Hul'qumi'num' stories and personal narratives; video- and audio-tape; create texts, books, pamphlets at several levels: short beginners stories, longer advanced stories.
- after-school program for Hul'qumi'num' language: primary and elementary school children
- Hul'qumi'num' as an elective for all high-school students, grades 8-12;
- Hul'qumi'num' family summer camps
- Hul'qumi'num' field trips; learning about harvesting, making spears, repairing things, plants, medicines in Hul'qumi'num'
- elder in residence; provide guidance to youth, be available for field trips
- outreach trips for youth, teaching stages of life in Hul'qumi'num'

Medium-range goals:

- have Hul'qumi'num' as central part of curriculum K-12: more time for language in schools
- develop a teaching grammar for language teachers
- start a regular newsletter, with language lessons, games, puzzles, information on language

- programs, community meetings, feedback, honouring the work of elders
- hire a resource person to compile all archived resources (audio-tapes, video-tapes), oversee the screening, cataloguing, proper archiving, and digitizing of the materials
 - immersion school with lots of hands on and interactive materials
 - promote the attainment of an advanced degree in linguistics for one or more community members; provide linguistic training to language coordinators to assist them in overseeing language documentation activities
 - develop CD's of words, and encyclopedic knowledge of ethno-botany, ethno-zoology
 - form a central body to liase and make agreements between school districts and bands to share resources; delegate different areas as having specializations (e.g. high-school curriculum and scoping sequences — Nanaimo-Ladysmith; elementary curriculum, dictionaries — Cowichan Valley; stories — all three school districts)
 - have on-going community-based adult Hul'qumi'num' language classes
 - develop support groups for language use in homes
 - develop a Hul'qumi'num' Language web-site with information on courses, programs, language camps, a link to the web-based dictionary
 - establish Hul'qumi'num' languag sports leagues
 - obtain government support for language teaching and training
 - have all people employed in band offices speaking and/or learning the Hul'qumi'num' language. Set up a program to teach a word/phrase a day; set aside time each day
 - develop appropriate curriculum and language resources for all ages, from infant to adult education; textbooks, stories for youth, teens, adults
 - Hul'qumi'num' Language Radio station - on the air - bilingual and Hul'qumi'num' language only programming; community-based radio shows with many volunteers
 - radio programming: language lessons, children's songs, children's stories, follow along books; youth music programming, stories; lessons on common phrases around the home; bilingual weather broadcasts, sports-casts, news, and announcements of community events
 - document and analyze the language in conjunction with curriculum development

Long-term goals:

- full immersion school for Hul'qumi'num' language

- create a Hul'qumi'num' Language and Culture Institute: a central facility to store all materials, an archive of resources
- start designating some streets or neighbourhoods as Hul'qumi'num' zones; where fluent speakers live and people try and speak the language more within the community; have families that speak or are learning Hul'qumi'num' live close to each other
- band-run businesses are bilingual; some examples are restaurant has bilingual menus, gas-station has bilingual signs
- each community has an annual week-end Hul'qumi'num' festival, involving traditional music and entertainment, sports events, drama, poetry contests, quiz shows, slide and film presentations, talent contests, all in Hul'qumi'num' at all different levels
- have signs in Hul'qumi'num' — road signs, stop signs in neighbourhoods
- have Hul'qumi'num' language materials in parks and other publicly (i.e. government) funded, culturally appropriate areas. This includes interpretive materials in national and provincial parks and museums
- have government recognizes their role in the imminent loss of the Hul'qumi'num' language
- have government revers language loss by recognizing Hul'qumi'num' law-making authority around language issues, and to assist in developing systems for providing language education in schools
- government recognizes Hul'qumi'num' as a founding indigenous language of Canada, with its own special status that is recognized and affirmed in the treaty
- Hul'qumi'num' media in more general use; radio programs, television programs; children's programs in Hul'qumi'num'

In surveying the research on language maintenance and revitalization, a number of recurring topics were found including establishing the importance of the language to the community at large, understanding language shift and the forces that cause it, the importance of language planning and setting realistic goals, and a general theoretical approach to reversing language shift. During the language committee meetings, many of these issues were raised independently, confirming the wisdom of these elders. The remainder of this report includes a brief description of the project rationale and scope, a detailed strategic plan, a brief report on the activities completed to arrive at the plan, a bibliography, and appendices with supporting information.

Project Rationale and Scope

The Hul'qumi'num' Treaty Group (henceforth HTG) was instructed by the Elders Advisory Board and Board of Directors to undertake planning initiatives regarding the long-term revitalization of the Hul'qumi'num' language. HTG is a self-government initiative of six of the Hul'qumi'num' speaking communities on Vancouver Island (Cowichan Tribes, Chemainus First Nation, Penelakut Tribe, Lyackson First Nation, Halalt First Nation, and Lake Cowichan First Nation). The long-term survival of the Hul'qumi'num' language is a key component of treaty negotiations, and HTG desires to centralize and coordinate the ongoing efforts towards language preservation among the six Island Hul'qumi'num' communities.

The six communities agreed on the need to develop a strategic plan for the preservation and revitalization of Island Hul'qumi'num'. Without a strategic plan for the language, the various bands, school districts and treaty offices often found themselves doing and re-doing work, where little really accumulates over time. The Chiefs asked HTG to develop a strategic plan for language preservation and revitalization which can be followed so that treaty and other future language-targeted dollars have the maximum long-term impact towards language survival goals.

There are five components to the project, as presented in the original grant proposal. These are:

- 1) hire staff and clarify details of project goals and objectives
- 2) review and assess literature on successful language revitalization strategies
- 3) compile opinions from university and community-based Hul'qumi'num' experts on revitalization for Island Halkomelem
- 4) review Hul'qumi'num' language instruction/resource material currently available and assess future needs
- 5) develop strategic plan based on above assessments for language revitalization

An Elders' Language Revitalization Committee was struck and formed an integral component to this study. In April, Joanne Charlie was hired to assist in various aspects of the research, and in particular she developed an annotated bibliography on language revitalization, included in Appendix C. The research team met approximately every two weeks for guidance, input, and feedback into the progress of the project. These meetings were recorded and transcribed, and provided a source of the narratives used throughout the report. A description of the members of the Elders' Language Revitalization Committee (ELRC), the schedule of meetings, the topics discussed, as well as brief bios on their expertise with Hul'qumi'num' is included in Appendix A.

The author would like to take the time here to thank each member of the ELRC - Arvid Charlie, Ron George, Florence James, Mabel Mitchell, Janet Moore, Philomena Pagaduan, Ruby Peter - for their wisdom and dedication to this project, to Joanne Charlie for her excellent work and insights in discovering different approaches to language revitalization, to Edna Thomas for her excellent and efficient work in running the meetings and helping with many administrative and factual points, and to Brian Thom for his enthusiastic and intelligent guidance, input, and planning in overseeing the project. I would also like to thank the many experts we interviewed. Huy tseep qu! All errors and oversights are the author's responsibility alone.

The Hul'qumi'num Language Strategic Plan

MALE HUL'QUMI'NUM' ELDER: That Cowichan part our language is tied to our culture. I usually hear our people saying “our culture is tied to our language”. That’s how I hear it here, from the old people. And without language you have no culture. That’s how they say it. I’ve heard that echoed at many meetings.

Overview

Virtually all research on language revitalization emphasizes that the key to successful programs is related to getting the language spoken between the generations - using the language at home first, then extending it to the community (Fishman 1991).

MALE HUL'QUMI'NUM' ELDER: From generation to generation. The need to talk [HUL'QUMI'NUM' LANGUAGE SPOKEN]. Generation to generation. Just a comment that could mean generation to generation. I’ll repeat it in here. I’m trying to be really clear. [HUL'QUMI'NUM' LANGUAGE SPOKEN]. It could be a little bit different, but that’s the base way of putting it.

Language transmission is easy and effortless for children when they are exposed to a rich language environment. One goal of language renewal is to discover ways to encourage and increase the amount of Hul'qumi'num' that is spoken in the home. In addition, if we think of languages as belonging to an entire community, it is important to see if there is a link between the loss of the ancestral language and some social changes. Bauman (1980: 23, cited in Fettes 1992) states that the most effective strategies “will tie the language revival program to the correction of some social problem”. Fettes (1992) continues with this theme to say:

We can be more specific: the fundamental goal of all First Nations language programs is to contribute to restoring the mental, spiritual, physical and emotional wholeness of the community. Once a community accepts the link between such wholeness, its culture and its language, the first major step towards revitalizing the latter has been taken.

The Hul'qumi'num' language strategic plan has several components to it, to address a number of factors, including the priorities and concerns for the Hul'qumi'num' language raised by the Elders Language Revitalization Committee (henceforth ELRC), what is known of the language resources (based on information from these meetings), and what has been learned of successful language renewal programs and planning strategies. In developing a strategic plan, it was felt that it was important to have a model which was widely accepted and promoted, in terms of setting major goals. This framework was used to organize the many great ideas and knowledge acquired during this project.

Reversing Language Shift

After researching several sources on language revitalization and consulting with the Elders' Language Revitalization Committee, Fishman's (1991) framework for language revitalization was adopted. Fishman's model has been promoted in many key works on indigenous language revitalization such as Fettes (1992), the Royal Commission on Aboriginal Peoples (1996, vol. 3),

and Hinton and Hale (2001). Fishman reviews several language renewal programs around the world (Maori, Irish, Hebrew, Australian languages, etc.) and tries to identify the crucial factors for successful language revitalization. He uses the term language shift to describe how language use has shifted from one to another being dominant in a community. In the area covered by the HTG, he would say language use has shifted from Hul'gumi'num' being the dominant language to English being the dominant language. In this model, the heart of language shift lies in the disruption of language use between the generations. The goal of communities who want to renew their language is termed Reversing Language Shift (RLS). The key to RLS is to restore intergenerational communication — in the home environment, language is passed on easily and naturally, from parent to child.

In planning to restore language use in homes and communities, Fishman identifies eight stages of planning that one passes through. These can be thought of as major goals, with many ways to implement them. The following is a reworking of Fishman's model as it is presented in RCAP (1996, vol. 3 p. 614):

Stages in Reversing Language Shift

A. Ensuring Intergenerational Transmission

1. Reconstruct the language.
2. Mobilize fluent older speakers.
3. Restore intergenerational transmission through family, neighbourhood and community reinforcement.
4. Teach the language in school.

B. Extending Usage

5. Implement immersion and strong bilingual education.
6. Use the language in work environments.
7. Offer government services in the language.
8. Use the language in higher education, media and government.

Fishman's stages are largely based on the Hebrew RLS model, in which Hebrew was revived from a sleeping language to a national language. As such, Hinton (2001.a) points out that this differs from many indigenous languages, in which the language is in gradual decline and may not be a national language. Hinton is a sociolinguist who has worked extensively with groups in California to revive their languages. The situation in California is more similar to British Columbia with its great linguistic diversity, and so following the successes there is useful. Hinton (2001.a) modifies Fishman's scale to a series of stages one might undertake, to be more directly aimed at language revitalization of indigenous languages. She has added an additional first step on language assessment and planning, and includes detailed suggestions for the types of activities to undertake to be successful at each stage. Other than that, the remaining eight steps closely mirror Fishman's.

While there are several stages to this model, Hinton is careful to note that the order of the steps may vary depending on the circumstances in the different communities. The following quote illustrates this point very clearly.

In fact, what often happens in language revitalization is that a few dedicated individuals begin activities at some later step, such as learning the language from elders (step 3) or teaching the language to their children at home (step 7), which then provides inspiration to

the community as a whole, whereupon language planning might begin to take place. (Hinton 2001.a: 6)

This is precisely the situation leading up to the HTG project to develop a strategic plan. There are many activities at many different stages initiated by a variety of individuals and organizations.

RUBY PETER: [...] And I said development of some programs and for the young adults to be taught the language. I said that was the most important because there's so many of our young parents that don't even speak the language. That's what I said. And she said, well, how about getting a group together to start a long-range program that will cover all the needs of the Native people, the six nations [in the treaty group].

The strategic plan was constructed by integrating the feedback from the ELRC into the different stages. These steps are each presented in a separate section, accompanied by quotes from our own research, which illustrate the direction and advice provided from the committee. Research from other areas is also brought in where relevant to expand and enhance the proposals set out here. The recommended actions to take are then highlighted at the end of each section.

Step 1: Language Assessment and Planning

Step one involves a range of planning activities, as can be seen below.

- Step 1. Language assessment and planning: Find out what the linguistic situation is in the community. How many speakers are there? What are their ages? What other resources are there available on the language? What are the attitudes of speakers and non-speakers toward language revitalization? What are realistic goals for language revitalization in this community? (Hinton 2001: 6)

As one can tell from this quote, it is important to undertake a large-scale survey of the Hul'qumi'num' communities, to get answers to these questions.

FEMALE HUL'QUMI'NUM' ELDER: One of the things that [inaudible] said if you have seen a couple of different strategic plans and one of the things that they have is a survey or just a question they give out to the community. And that might be something that we could work on developing that might ask people what it's about, these kinds of questions or something like that [inaudible].

Community Survey

In terms of implementing programs, it is important to have community input to learn about the types of programs that would be of most benefit, who the speakers are and what the goals of the communities are with the language. Some communities have knowledge about who their fluent speakers are.

PHILOMENA PAGADUAN: [...] In Duncan we are...I can say we're rich with our Hul'qumi'num' speakers. But in the same sense we are really at and close to the endangered part of our language because just [inaudible] the list we've only got about 27 fluent speakers...

But this information is not as thorough as one would like. As for other communities, we didn't

learn about how many speakers there are.

In terms of the ages of the speakers, there are not many young adults who speak Hul'qumi'num' and there is general consensus that there are not enough speakers.

PHILOMENA PAGADUAN: ...with the limited number of talking Hul'qumi'num' people we don't...we have to have the numbers out there to be really strong. And I think with different nations combining their efforts that's the only way that we are going to be able to get the language strong again. But you also have to have the pride of our people before. Why aren't they thirsty for this knowledge? How many years...how many years does the Hul'qumi'num' be out there and to have...what...a hundred speaking people out of how many thousands of people from that is Nanaimo to Malahat, is it, these numbers?

A detailed survey would be able to pull together a lot of information about fluency levels, ages of speakers, etc. that can be used to make plans, set priorities, and apply for funds. Therefore, one recommendation is that a detailed survey be conducted to determine fluency, age, areas of expertise, ability and willingness to share or contribute knowledge, among other things.

Let us turn to another question from above: "What are the attitudes of speakers and non-speakers toward language revitalization?". While the ELRC provided important information, they also expressed a desire to learn more about attitudes toward language renewal.

FEMALE HUL'QUMI'NUM' ELDER: So that is a real poor figure for the amount of people that are speaking. Pitiful. And I think before even the efforts of the language, cultural teaching assistants and what not, we have to find out why aren't our people interested in building. It's sad for the amount of time that there have been classes that there is still not retaining any language. They are not using it. It's part of the culture, it is the culture the language and we don't have that.

One method of learning about peoples' attitudes is to have a series of community meetings, to engage people in a discussion about their ideas (Brandt and Ayoungman 1989; Sims 2001). These meetings could serve two purposes: to learn about attitudes and to inform people about a variety of issues relevant to language renewal. While many people who work with the language or speak the language know the importance of it, sometimes the community may not be aware of the importance of language to the community as a whole. Fettes (1992: 3-4) states:

For any language program to succeed, parents and the community as a whole must be persuaded that it is valuable. [...] First and foremost, the language itself needs to be seen as something both valuable and relevant to everyday concerns. [...] It is especially important to avoid tying the language solely to the past: it must be seen as part of the future of the community, not static but growing and thriving.

As pointed out by one member, there is a real concern about renewing the pride in the language and culture with younger generations.

PHILOMENA PAGADUAN: [regarding high-school students]... We've got mountains here so [inaudible] and some of our people, their pride, their self esteem might...they'll go off into the mountains. And that's going to be their [inaudible] they'll be able to be somebody there. In the schools they're...they really are ashamed to even learn their language. We've got six [...] schools in Duncan and a lot of the teachers have come and said it's our own people that are ashamed to come and sit in with them, with the

Hul'qumi'num' class that day. So there is an in cry of our people. So we have to find what can be done to develop that pride in going up in the woods might be one area where they are going to be.

One topic to discuss is that language is an integral part of culture. It permeates every part of life. Maintaining and using an ancestral language is central to being fully involved in a variety of cultural practices. It has also been recognized as playing a significant role in community identity; the following quote by Brandt and Ayoungman (1989: 44) illustrates the significance of language to self-determination:

Tribal language fluency is an essential component in tribal self-determination as well as being fostered by self-determination. Use of an ancestral language in the community can make a tribe more competitive in defending itself from attacks on tribal sovereignty and other legal issues.

Another topic would be to dispell misunderstandings of bilingualism. One belief that many communities have run into is that bilingual education can be harmful to learning English fully. However, there is a great deal of research to show that bilingual education is helpful in terms of developing better reading skills and retention in schools. Brandt and Ayoungman (1989) recommend creating an information package to share with the community during these meetings.

Another important topic to discuss is understanding the causes of language shift. Brandt and Ayoungman (1989: 45) discuss this as well.

If the community wishes to preserve the language, then there must be an understanding of why the loss is occurring and of the factors promoting the language for those who still speak it. [...] Once this has been done, a community may make a decision to change or let things run their course. If a community chooses to try to revive the language, they need a plan which is based on the unique situation in the community and the factors outside that community which may affect them such as Tribal, State, and National level policies.

A contributor to language shift in Canada was the residential school system, where First Nations students were punished for speaking their ancestral language and were forced to speak English.

FLORENCE JAMES: And I spent 9 years in Kuper Island Boarding School. And then when I came out of there they were still speaking Hul'qumi'num', and it was through my dad that I kept [inaudible] English. Because whenever - I learned Hul'qumi'num' because whenever I spoke English he'd tell me it was - not to act like a white man. (HUL'QUMI'NUM LANGUAGE SPOKEN). But my mom and dad both never went to school so they learned their English from us.

In terms of the rate of language shift, it must have been relatively recently and very quick, as we learned in one of the meetings.

FLORENCE JAMES: ...canoe races, soccer, soccer tournament. There use to be always a soccer tournament every Easter over in Kuper Island. We would go to the village there and there would be just a lot of people and they just spoke nothing but Hul'qumi'num'. And that was the only language spoken all over on the islands. But now there's no need for the [inaudible] you know when they get together it's all English. There's no more Hul'qumi'num'.

SU URBANCZYK: When do you remember when everybody spoke Hul'qumi'num'?

Was that [inaudible]?

FLORENCE JAMES: Well when I got out of school like in 1954 it was all Hul'qumi'num'.

It is recommended that communities set realistic goals for revitalization of languages. For example, the term 'revitalization' could mean anything from getting more people to speak the language at home, to ensuring that the language is used in all domains of social activity, from cultural activities, to school to Hul'qumi'num' bank machines. While some may want to have Hul'qumi'num' spoken as the primary language in all activities, this may not be a realistic goal. By setting a series of smaller realistic goals, one can have a sense of accomplishment. As Brandt and Ayoungman (1989: 62) point out:

Strategies for activities that can be done right away should be listed and begun. Small successes and changes can help to keep both the catalyst group working as well as build support for the larger program.

Having community meetings can help to determine which smaller projects would be successful because coordinators would learn about the types of programs that people would enroll in.

One suggestion to maintain community involvement after an initial flurry of activity is to have regular newsletters, similar to TreatyTalk or the CSETS Newsletter. This could serve many purposes - to introduce some basic phrases to the community at large, to recognize the hard work of many elders, to inform people about the language activities coming up, to report on language activities that have finished, and to keep a steady flow of information going between community members. It can also include fun activities to engage people in the language, like puzzles, games, and etymologies of place names, or interesting words.

Language Coordinator

One of the goals of the project was to determine a way to coordinate and bring together the varied language and teaching resources for the Hul'qumi'num' speaking area. This involves planning of various kinds.

FLORENCE JAMES: A coordinator to keep the language programs open and on the way everyone should learn from. [...]

And it's integrated with your proposals to keep the language programs operating and keep everyone aware of it. [HUL'QUMI'NUM LANGUAGE SPOKEN].

To that end, it is recommended that three (a very minimum of two) permanent full-time language co-ordinators be hired. Some of the duties of these positions would be to develop and implement survey of language resources, run community meetings to learn about attitudes and goals for language, lead monthly meetings with Elders Language Revitalization Committee, oversee, coordinate, and implement various language programs.

PHILOMENA PAGADUAN: That's what you need, somebody on for long-term is to have somebody on getting the financial support, ongoing. And there seems to be a lot of money there for our Hul'qumi'num' programs that we're not aware of. And it just gets used up for something useless, whereas we could be acquiring that monies.

It has also been pointed out that they could raise funds by various methods (grant writing; language

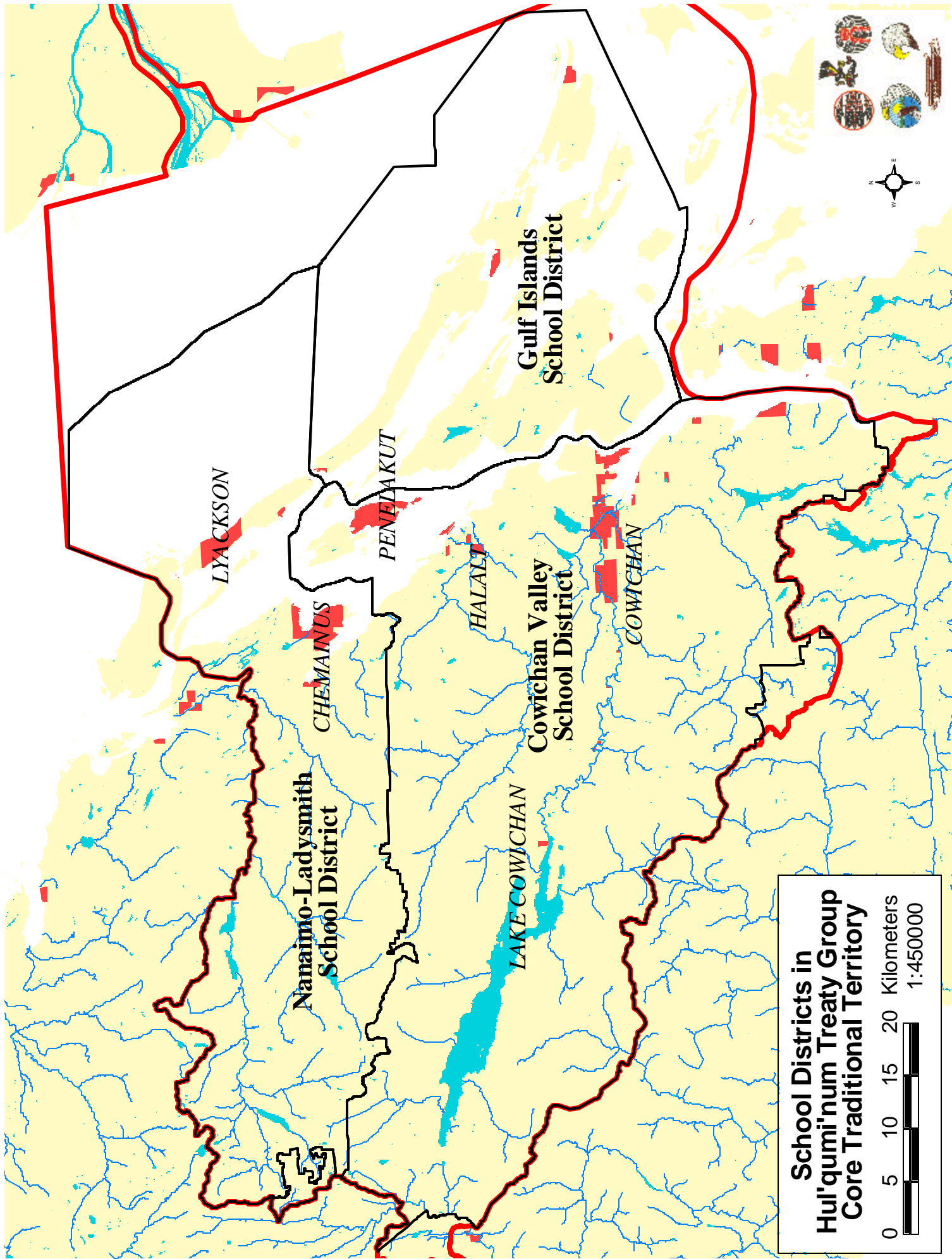
bingos, etc.), produce a regular newsletter, be a liason with School Boards, lobby government agencies for support, coordinate the evaluation of programs, and guide curriculum development.

There are several reasons for hiring a minimum of two permanent full-time language co-ordinators. First and foremost, in other groups language co-ordinators are frequently over-burdened and often burn out and quit or need stress leave. Second, because of heavy involvement with family and community, circumstances often arise that take one away from work unexpectedly. Having two coordinators would allow continuity in the running and planning should some situation unexpectedly arise. Third, the area covered by the HTG has three different school districts (Cowichan Valley, Nanaimo-Ladysmith, Gulf Islands). See the map on the following page. Having one person designated for each area would be an efficient allocation of resources. (Because there are actually three school districts, the optimal number would be three). Third, the position requires several complex skills, and so it would be very difficult to find someone who had all the knowledge, training, and skills. Finding two or three people with complementary skills would make a great team. Team work is essential in language renewal as it is important to have someone to bounce ideas off of, organize, proof-read proposals, and energize each other.

There are two important reasons why the language co-ordinators must be permanent positions. A great deal of work on revitalizing indigenous languages emphasizes the continuing role of community planning (Brandt and Ayoungman 1989), in which several types and stages of planning are recognized. Indeed, the planning process is deemed to be open-ended, with planning, implementation, and evaluation, (Hinton 2001.b). After evaluation, it is necessary to return to planning, implementation, and evaluation. This renewed planning can only be done if the positions are permanent. Second, it is extremely important that these positions be permanent in the infrastructure of the self-governing body. In language programs where these positions are funded by grants, rather than base budget, a great deal of time is spent applying for the funds to pay the language co-ordinator. This takes away valueable time and money that are needed to keep the various language programs running, which is essential to language renewal.

Elders' Language Revitalization Committee

An integral component to this project was the Elders' Language Revitalization Committee; they provided valueable feedback, guidance, and direction throughout the term of the project. It will be important to have a similar body, with membership from each of the six bands, to guide future language revitalization planning, implementation, and evaluation initiatives.



FEMALE HUL'QUMI'NUM' ELDER: But too many times it's happened that we've had these things put down on paper and nothing is ever done. Too many times there's been surveys going out and nothing has come of it. And people just get in distress about how do you make this go on and be -- and realize the fruits of this meeting.

It is recommended that a similar committee be set up for the language coordinators to report to on a monthly basis. They could meet for two hours a month with the language coordinators and would serve as a steering committee, establishing priorities, programs, hiring protocols, reviewing reports on evaluation of programs, approving grant applications, brainstorming, reinforcing the successes of the language renewal efforts, etc. There are at least two main tasks that this committee should tackle. The first regards the writing system, the second regards new words.

One of the recurrent wishes of the ELRC was to have a single alphabet or font, as there are currently two different writing systems being taught within the HTG territory.

FEMALE HUL'QUMI'NUM' ELDER: That's how come I wanted to make sure the tracking system we were using is so because I did my studies under Ruby, Cowichan and then when I got to...or to Nanaimo and I was teaching for school district 68, I had to change all that and redo it all over and that is a lot of work to redo stuff all over and to make it into one language system again. The s's are all apostrophe c in Nanaimo and the t s's are from Quamichan. And x w's in Cowichan or x w's in Nanaimo are dotted h w in Cowichan. So that is a lot of work to go through each word and change it all again.

PHILOMENA PAGADUAN: But that's -- I don't know that I should call it a problem area or not with the writings that's done. I think a long-term goal that I would like to see us having, all of south Island have the same alphabet so that we would have that strength. I know it will be difficult in some of the education areas now because they've got all their books and curriculum in another alphabet, but I would think a long-term goal would be to have one alphabet because of the seriousness of our -- there are not too many speakers in any one area.

It was [inaudible] Hul'qumi'num' Treaty that I think the Cowichan writing system is recognized as the writing system for the south Island, as far as I know. And I don't know [inaudible] must know that.

As languages are used in new domains, it is frequently necessary to create new words for modern technology; things like microwave ovens, computers, and radio programs.

FEMALE HUL'QUMI'NUM' ELDER: I wanted to see what a group like this was to make up on the fines words for microwave and computers and disks and we don't have words for these. Like working with Ruby, Bertha and Laura and we didn't have no words for TV and bath and then that's where we put [inaudible] the TV [inaudible].

What do you have for TV [inaudible] I said oh, yeah that's (HUL'QUMI'NUM' LANGUAGE SPOKEN) oh well how about a vacuum, I said, yeah (HUL'QUMI'NUM' LANGUAGE SPOKEN). They get a kick out of it when I [inaudible]. But we have to get words for the computer and many other things. [inaudible] some of them us don't like us using the word *kaa* for our vehicle, our car. It's just the English word and we should find another word for that. But for buses we always had speech for bus so that's okay. But there are other words that we should plan...we can make up words for the new things that have come into our lives that we didn't have words for.

It is recommended that a committee be formed to make up new words to be used for new terms.

Finally, an excellent resource to consult for language planning in BC is the *Aboriginal Language Program Handbook*, developed by Marianne Ignace. It is available at the web-site:

<http://www.schoolnet.ca/aboriginal/fnesc/index-e.html>

It can also be purchased from the First Nations Education Steering Committee (FNESC) along with a great workbook; both are available at a very nominal sum. Some of the other FNESC publications deal specifically with negotiating agreements between School Districts and First Nations and can be useful in determining the types of agreements that can be made and how.

Recommendations:

- hire a minimum of two (three would be optimal) permanent full-time language coordinators to initiate projects and oversee the several planning and implementation activities, obtain community input to language renewal, coordinate language projects, interact with school boards, apply for grants, and oversee curriculum development.
- set up an Elders' Language Revitalization Committee for the language coordinators to report to and approve proposals, guide activities, set priorities, develop new words.
- prepare and conduct a detailed survey to determine accurate information on speakers fluency, cultural knowledge, areas expertise, writing skills,
- hold a series of community meetings throughout the territory; discuss the language, the link between language and culture, learn about priorities, dispell myths about bilingualism, learn about language goals of community (all fluent vs. some fluent, media, etc.), learn of any local, home-based language programs or materials that are developing
- start a regular newsletter, with language lessons, games, puzzles, information on language programs, community meetings, feedback, honouring the work of elders, etc.
- a single alphabet (font) used for all Hul'qumi'num' speaking areas

Step 2: Reconstruct the Language

Stage two is the most severe case of language shift – no speakers – and doesn't really apply to Hul'qumi'num', as there are speakers of the language.

Step 2. If the language has no speakers: Use available materials to reconstruct the language and develop language pedagogy. (Hinton 2001: 6)

However it does apply to certain broad areas of the language such as specific classes of words or discursive patterns. Even while there are speakers left, there is recognition that much knowledge has passed on with the passing of elders and there is a desire to share that knowledge with the community.

One example of such knowledge that has been documented includes interviews with many elders from various communities about their knowledge of lands, environment, and other culturally important activities. It is noted that there are over 200 tapes at the Cowichan Tribes alone.

ARVID CHARLIE: So I've said this time and time again, and I'll say it again. We need to read that confidential stuff because maybe 99% of it doesn't have to be confidential, extract any information that needs to be confidential, and then use this information for education. I could say, all the old elders that I've talked to recently in the past 10 years have all said: don't let this information gather dust like the rest of our information that we shared. Goes into the office of whoever collects it, goes on a shelf and it stays there.

While we have learned that there are a great many archival materials stored at the Cowichan Tribes, it is likely that there will be many more materials stored in other band offices. There are also extensive tape recordings and written materials in the Provincial Archives, as well as the National archives in Ottawa. Furthermore, there is a short life-span of tape-recorded materials and back-up copies should be made of any materials recorded over ten years ago.

FEMALE HUL'QUMI'NUM' ELDER: So you need somebody doing duplication too. There's a real scarcity in CDs or cassettes.

Related to the documentation of the language is the need to have people who can write the language down, from the tapes and archived materials.

ARVID CHARLIE: It's really important to find good transcribers. There's very few of them, eh? And the reason why there's very few of them is the hearing is really important that they have absolutely good hearing. Over a period of time they learn each person's sounds or accents, you can make out [inaudible]. Even if they don't pick up that word, the words before and after will tell them what it is, when they know that person. They've got to get to know each person that's talking. It helps. And knowing the language helps because many of our transcribers today, they don't know the language but they can write it so they get lost when they can't hear the word. But if you know the language you can make it up from picking up the words before and after.

The development of a unique Aboriginal literature has been an important part of renewing languages in Australia (Gale 1997), and learning to write the language is an important first step.

It is recommended that a resource person be hired for one year to collect all materials, and oversee the screening of the materials. This would involve consultations with an elder who is familiar with what to classify as confidential. After screening out sensitive material, the materials should be catalogued and digitized to be saved in a format that is easy to access, copy and keep making copies. The catalogue should be in an easy format to read and access. Some ways to organize the materials that would be of interest to communities members would be by speaker, topic, or event.

These materials could be used to develop teaching resources, such as stories, lesson plans, for research on many topics, and even for personal use. Just having the materials in the community would raise awareness about the importance of language and culture that could have a positive effect on Hul'qumi'num' use. Further discussion of the development of language teaching materials will be presented in the sections discussing Step 4 on language programs for adults and Step 6 on language programs for children.

One system of making materials available, without having them go missing, is to have a tape or CD exchange. The interested user brings in the format of their choice: tape or CD. A clerk then makes a copy of the relevant material for the user to keep. The user would keep the material permanently, and the master copy would remain at the archival location. There is no expense for the archive, except for the clerk's time. If the program became popular and it became costly to have a clerk make copies, a small fee could be levied to cover the expense of hiring the clerk. Eventually the materials could be stored at the Hul'qumi'num' Radio Station or Hul'qumi'num' Language and Culture Institute, discussed further below.

Recommendations:

- Hire a resource person to: compile all archived resources (audio-tapes, video-tapes), oversee the screening, cataloguing, proper archiving, and digitizing of the materials
- Workshops to train people to write or transcribe the Hul'qumi'num' language

Step 3: Document the Language

Step 3 characterises Hul'qumi'num' better than step 2. There are still fluent elderly speakers and a few cases where children or younger adults are learning the language at home. In this case, it is important to document the language, before all the information passes.

Step 3. If the language has only elderly speakers: Document the language of the elderly speakers. (This may also take place at the same time as other steps.) (Hinton 2001.a: 6)

The need for documentation was expressed a number of times at the committee meetings.

RON GEORGE: The other one that I think about too that falls into that is when we talk about materials. We need the information, so, you know, they hold the information, the elders hold the information in our communities. And so there's a lot of that information that we need to compile in order to have these lesson plans in place. And so, you know, because so many of them still carry the knowledge that they, you know.

A high priority is to document Hul'qumi'num' as fully and accurately as possible.

ARVID CHARLIE: You know you mention Lyackson [phonetic] is got very little material yet the few elders they have they are very rich in the old knowledge, old words. Do they really -- they really should be documented on like a video, that's one of the areas I got to go and visit or certain things forced to do with the environment are things that live up there.

Documentation takes many forms: visual, audio, written, multi-media, and computer formats. The documentation process itself can range from simply recording the elders while they are speaking, to planning detailed interviews with specific questions about points of grammar that aren't fully understood. All forms and process of documentation have been mentioned as a real need by the Elders' Language Revitalization Committee.

MALE HUL'QUMI'NUM' ELDER: Yeah. So I'd like to -- my hope is to have the

pictures, videos and possibly slides. Slides is getting kind of obsolete with this, what do you call it, computer [inaudible] or something?

FEMALE HUL'QUMI'NUM' ELDER: ... If you haven't already made it could be easy to put in the computer. If you have the funds, which I don't have, [inaudible] all of these materials, it could take time, put it in and whatever you want to do with it. Make a dictionary or make your little published materials for the schools. You would have it ready. That is only my suggestions. [inaudible].

Linguists have traditionally recognized three forms of documentation: a grammatical description, a dictionary, and a large body of texts or stories of the language. More recently, a need has been recognized for what could be termed encyclopedias of traditional knowledge covering topics like ethno-botany and ethno-zoology, among other things. The more detailed work that is done on each of these items, the more accurate the documentation of the language will be. One thing to keep in mind is that documentation is not exactly the same as what is created once a fact, phrase, or construction is documented. Some types of documentation involve analysis, but not every type does. Specifically, text collection can be done without much analysis.

A linguistic grammar is currently being written by Donna Gerdts and Tom Hukari. They are also in the process of developing a book of 500 Hul'qumi'num' verbs with all the different conjugations (much like the books you see called '500 French Verbs'). These are both valuable grammatical descriptions. The '500 Hul'qumi'num' Verbs' book could be used by a range of people (students, teachers, linguists). However, the linguistic grammar would be more technical and might be hard to follow without special training in linguistic terminology. It would be useful to have a teaching grammar developed specifically for language teachers, to use in training language teachers, and as a resource that can be read without years of linguistic training.

A Cowichan Dictionary, edited by Tom Hukari and Ruby Peter was published in 1995, This dictionary is a great resource, as it contains approximately 5,000 words. Beside each word is a schema of the parts of the word (identifying the root and the other meaningful parts) and an example sentence showing how to use the word. However, this dictionary is currently out of print. There are also many words that have been learned since the dictionary was published.

ARVID CHARLIE: I'm also working on just talking words that are not in the dictionary. And I have probably more pages than this of words that are not in the dictionary. Some of them are just word for word like (HUL'QUMI'NUM' LANGUAGE SPOKEN), Hul'qumi'num' and some of them are phrases. So Chuck Seymour does the...put them on the computer for me, for us and hopefully that be able to just...to anybody that wants to make [inaudible]. [...] Cause a lot of these words are never used anymore by anyone. The elders know I'm interested in bringing back those things that aren't used anymore.

The Cowichan Tribes are currently updating the dictionary, going through each of the letters of the alphabet, but it is a very slow process. One tool that they are using is the FirstVoices Online Dictionary, being developed by the First People's Cultural Foundation. FirstVoices is a web-based dictionary including writing, sound, video, example sentences, and some grammatical notes. This computer format is useful because it has accurate pronunciation and allows one to keep adding words, while people access the web. However, a new paper dictionary would also be useful because one can use it without being logged on to the computer. (It is hoped that FirstVoices will develop a tool to turn web-based dictionaries into a printed format.) It is more practical to use a paper dictionary at home quickly. There is also a 500 word list developed by the Nanaimo-Ladysmith School District, which is very handy, because it can fit into one's carrying bag and can

be used in even more situations. It would be useful to have different dictionaries for different levels of language learners. For example, it would be useful to have a large print, or talking picture dictionary for young children. Recommendations along these lines will be made in subsequent sections which deal more specifically with teaching materials.

The largest gap in terms of documentation is in the area of textual materials or stories. Texts can range from traditional stories, to personal histories, to even conversations in Hul'qumi'num'. As mentioned above, there are materials stored in band offices and the provincial and national archives, but given the number of speakers that have a lot of knowledge, there is potentially a great amount of material that can be collected still. Recording texts is very important and can be done with relatively little linguistic training. Furthermore, linguistic analysis can be done on texts, as is happening with many California languages that were recorded in the 1950's. Therefore, it is recommended that text collection be given a high priority as an immediate need.

In terms of collecting textual materials, the only training required is in how to make high-quality recordings. This is the most essential skill, and a pressing need. There are still many elders who have a great deal of traditional stories, or personal life stories that can be told in Hul'qumi'num'. One way to get many stories is to have a story-telling workshop and video-tape them, or to organize field trips or immersion camps with elders to teach about harvesting and preparing materials and video-tape them.

ARVID CHARLIE: Well, of both. Both, yeah. And under short-term, training for teachers and creating First Nations curriculum material. Along with that there needs to be some kind of funding for gathering material or to make material, whether it be pictures or videos. Making material, one could be actually getting the material out there in the woods, another could be actually fixing something. I'm not going to talk about sweaters or baskets. But spear or getting it or something, an actual harvest of material, making the web, making the dip net, and the use of the dip net. It seems like easy to go and dip net but it's an art in itself. One person can destroy a dip net in half an hour or less, one that doesn't know how to use it.

RUBY PETER: That would go under "crafts" then.

ARVID CHARLIE: So and also to go out and just take pictures and videos of whatever, even somebody talking about, as I said, the basics of the trees. I think I said it in our language when I talked about it. Go for a walk, just the basics, just the names of the trees, the English name, Hul'qumi'num' name, that's all, not talk about the uses of it. Or maybe you could say it's used for medicine, but no more. There's a lot of [HUL'QUMI'NUM' LANGUAGE SPOKEN] to that. So just some of the things that need to be done. Huychqa.

Once the elders who know the language and stories or can tell about their life histories are gone, it will be too late to document their knowledge. Therefore, it is recommended that text collection be given the highest priority in terms of documentation. All other documentation can be derived from texts (grammatical descriptions and dictionaries frequently draw on texts).

In terms of writing the texts, there are two essential skills that a person must have: knowing how to speak and write Hul'qumi'num'. Therefore, it is recommended that writing workshops be given to assist in this type of documentation. This workshop should be aimed at people who know how to speak the language, and could take place at a later date from the actual recordings. As mentioned earlier, there is a need to train more people to transcribe or write the Hul'qumi'num'.

In terms of multi-media materials, there are a few web-sites, but many people do not know

of their existence. These include FirstVoices Online Dictionary for Cowichan (under construction), a language course developed at the University of Victoria, and an ethnobotany site. The Nanimo-Ladysmith School District has also just finished a 500 word CD. Each of these projects includes the language with sounds, pictures, and spelling. In order to make this material available to a wider audience, it is recommended that a web-site for the Hul'qumi'num' language be set up and maintained constantly, with links to other projects in the area.

It should be noted that some elders have a concern about children learning proper Hul'qumi'num' pronunciation. Having multi-media materials which includes pictures, spellings, and actual pronunciations from the elders would address this issue. It is also possible to include dialect information. If schools have interactive CD-roms which engage the students in learning the language, more will pick it up, and then it will be known for certain that they are hearing the correct pronunciation of Hul'qumi'num'.

Linguists have played a role in documentation.

RUBY PETER: Over the years I've been doing sentences for Tom [Hukari, a linguist], so he's got a lot of material on making up sentences for each word and tape recording them. So there are tape recorded things. There's a lot of material that we've worked on before.[...]: Well, from '73 to what. Over the 30 years.

The following excerpt illustrates that there is a strong desire for more detailed analysis and documentation to be done by community members. This would involve linguistic training.

RUBY PETER: I'd like to see some more people take linguistic courses for the, what do you call it, [inaudible].

FEMALE HUL'QUMI'NUM' ELDER: Yeah, to train people to be linguists.

RUBY PETER: Yes. Yes, because we're teaching at the writing system, but taking linguistic courses I think that's very important. I know it's worthwhile to have, for people to know to be able to understand what linguists they support [inaudible]. I think that's very important.

Having community members trained as linguists would be a medium-range goal for the language, and can be a great stimulus for language renewal. A vital and expanding language program at the Squamish Nation has a band member with an MA in linguistics, teaching, doing research, and involved in a number of projects, including supervising linguistics graduate students from the University of British Columbia (UBC), as they document aspects of the language.

One way to coordinate many of these diverse language training, and documentation programs is to have a language institute. Because it is impossible to separate culture and language, the two should be housed in the same place: Hul'qumi'num' Language and Culture Institute.

FEMALE HUL'QUMI'NUM' ELDER: [inaudible] when you think about it, and that is motivation. How do we motivate our people. We come up with programs that [inaudible] school district and the colleges, and that's all based on what their criteria is for a language to be a part of that institution. What is it that we need for our community, you know, right within our community. You know, it's been known that the language, Hul'qumi'num', is made available it attracts many, many of our [inaudible] people, more than our people, you know, with their interests. And so I think that, you know, within our own Cowichan stay-muhw [phonetic] is to have a language centre. It's a dream. It's a vision I have.

With feedback from the various communities, this could provide a rich atmosphere of learning for all ages and levels of education, including a language nest, adult education, linguistic training, and an elders gathering place. It should contain a number of classrooms, computer workstations, a library or resource area, an archive, a workroom, a lunchroom and kitchen, and a recording studio. Currently, whenever any high-quality recordings need to be done, elders must travel to the University of Victoria. All training programs could be offered in conjunction with other educational institutes (local schools, band schools, Chemainus Native College, Malaspina College, University of Victoria). It would also serve as an archive and resource centre for all materials related to language and culture.

At first the institute may be conceived of as a virtual institute, using space in another organization. It could be developed in conjunction with the Hul'qumi'num' radio station mentioned below. Radio stations have recording studios and many resources for archiving materials. It will be necessary to have a permanent physical place to serve as an administrative headquarters as well as to archive all language materials developed in the documentation and teaching of the Hul'qumi'num' language. Establishing where such a building might be located is a difficult task, given the geographic diversity of the lands. Therefore one suggestion is that there be a central administrative building, with a number of smaller locations set aside throughout the territory to foster different types of activities. This would include places for retreats, language immersion camps, etc. These will be discussed in greater detail during Step 5, which discusses enhancing cultural practices to link with the language.

Hinton points out that documentation is an ongoing activity. For example, people are still learning new patterns and facts about English, which has been studied for centuries by hundreds of scholars. Many of the steps outlined in this report can occur in different orders, depending on the community. So, even though it's listed as Step 3, documentation could happen very early on, and will really never be fully completed. This would fit in with the mandate of a Hul'qumi'num' Language and Culture Institute, where a central goal is to provide a centre for documentation and training of the Hul'qumi'num' language.

Recommendations

- Acquire various types of high quality recording devices to document the language - tape recorders, minidisc players, microphones, video-cameras
- Train community members in documentation procedures — audio recording, labeling, video-taping, workshops on Hul'qumi'num' spelling rules
- Promote the attainment of an advanced degree in linguistics for one or more community members; provide linguistic training to language coordinators to assist them in overseeing language documentation activities
- Develop CD's of words, and encyclopedic knowledge of ethno-botany, ethno-zoology
- Have a Hul'qumi'num' Language web-site with information on courses, programs, language camps, a link to the web-based dictionary
- Create a Hul'qumi'num' Language and Culture Institute: a central facility to store all materials, an archive of resources

- Develop a teaching grammar for language teachers
- Document Hul'qumi'num' stories and personal narratives; video- and audio-tape; create texts, books, pamphlets at several levels: short beginners stories, longer advanced stories.

Step 4: Develop Second-Language Program for Adults

The next step that has been identified as crucial to renewing a language has been to train adults to speak the language.

Step 4. Develop a second-language learning program for adults [...]. These professional-age and parent-age adult second-language learners will be important leaders in later steps. (Hinton 2001: 6)

This need was pointed out at several Elders' Language Revitalization Committee meetings.

FEMALE HUL'QUMI'NUM' ELDER: It's really hard on young people. They are just in their 30s and 40s and they still don't know the language. These are the people we have to teach to now, not later, because they are the ones that are starting the language. And there hasn't been any adult classes because there has been no funding for that education. Young people have been asking to have classes and there hasn't been any.

The reason that teaching adults the language is an important stage is that these parent-age adults could raise their children with the language and can be trained to become Hul'qumi'num' teachers.

RUBY PETER: Yeah, I think that's important but I support my niece with what she said about the teachers, because that's the most important for the future. It's not only for the present but for the future, too, to have teachers trained and have them know how to make programs as well as learning the language. So it goes into short then and to the long range too. Because we need teachers now that are the ones that are speaking now to teach the ones that are going to be teaching in the future, and this will be young people that will have to take training.

The recommendations for adult second language programs are based on several needs that have been raised: teacher training, certification, linguistic training, and general Hul'qumi'num' language teaching. These recommendations have been identified as both urgent and long-term goals.

Teacher Training

One of the most urgent concerns of the ELRC was to have more trained language teachers. In fact, there is a serious shortage throughout the Hul'qumi'num' speaking territory.

PHILOMENA PAGADUAN: [...] We are very, very lacking in teachers so what can we do without teachers. [...] That time is going to have to be sacrificed to get teachers out, and unless you've got -- we've got the Hul'qumi'num' but we've also got to have them go to school for their linguistics.

FEMALE HUL'QUMI'NUM' ELDER: Can't we make that a goal, to have Hul'qumi'num' teachers just do a one-year program for now, being as they're just teaching Hul'qumi'num'? Could be it's not a realistic one but it could be if we make it that.

In the Nanaimo-Ladysmith school district, there were no language teachers at all this past year or the ones who were teaching did not have special training for classroom teaching (Jim Kellogg, First Nations co-ordinator SD 68, personal communication Sept. 16, 2002). The training of teachers can be divided into different classes: short-term courses and workshops providing fluent speakers with training in teaching methods and long-term courses which provide full certification as language instructors. Because learning a language can take several years, a quick way to get trained teachers is to provide intense training in teaching methods to people who already speak the language.

FEMALE HUL'QUMI'NUM' ELDER: Are there teacher training courses. There's a number of different programs that are all over the province right now to [inaudible] language teachers. So that's part of the plan would be for [inaudible] and see what [inaudible] could add. There is one in Nanaimo and one at [inaudible]. But there is such a shortage of language teachers now that's how come Chemainus First Nation is putting on one at the College. [inaudible]. All that three years and for eight months, so we are going to get some language teachers into the schools and [inaudible].

It was recognized that while there may be people who can speak the language, it is extremely important that they receive special training in language teaching.

FEMALE HUL'QUMI'NUM' ELDER: I guess before that happens there should be a class for the teachers, for the elders too. It's a real necessary factor that the ones teaching are going to be all on the same wavelength if you must say. It's...you have to have other means of teaching. And some people just...they're just going read, read, read. And you have to be able to present your classes and at least have it [inaudible] that you want to stay there. You know you are going to be bored and [inaudible] if it is going to be blah, blah, blah. So there has to be a class for teachers.

In terms of training fluent speakers in teaching methods, it was suggested that an intensive summer course be offered. This would train people to develop interesting and engaging curriculum materials and learn about effective classroom management techniques. A program that one of the elders attended some years ago is described below.

RUBY PETER: There's something that I need to mention. I think I've mentioned it before; that these teachers that are teaching, how they can live off their own materials and -- UBC had a three-month course from June, July and August, and that was a real good program that I attended. I took two courses there, and Dolores took one course, and that's all how to develop materials for programs. So I know how to do that, and Dolores she knows how to do that. It's done [inaudible] teachers that were from all over the place at UBC. It was an interesting program; it was very worthwhile.

RUBY PETER: [...] And I think I spoke about that UBC training that I took, and that was a real good one, that you can make your programs, you can set up the material, make the material from Grade Kindergarten to Grade 12 and up. And I think that's very important.

To address the lack of teachers and training, some recent initiatives have been taken by Chemainus First Nation, SD 68, in conjunction with Malaspina College.

MABEL MITCHELL: there is one that is...they are just looking at...looking into organizing now down here at the Chemainus First Nation College. We think that it will start this spring. We are looking at an eight month course. Mm-hmm. So it will be similar to what I took with [inaudible]. Mm-hmm.

We interviewed the instructors (Robin Lancaster and Mabel Mitchell) and the coordinator at Malaspina College (Mary Abbott) to learn more about the program. It is a pilot program called *Introductory Teaching Skills for Hul'qumi'num' Language Instructors*. There are a total of 18 students from different Hul'qumi'num' speaking areas who attend classes at the Chemainus Native College Monday-Thursday from 9:00 AM - 3:00 PM and Friday from 9:00 AM - 12:00 PM. The goal is to build confidence and assist fluent speakers to develop teaching skills. The current class membership includes people who are not fluent, and/or who may not want to teach in the public school system. Therefore, it is designed so that everyone enrolled will succeed, depending on their ultimate wishes. Each student will create a portfolio, at one of three levels: beginning, developing, and confident. The confident level includes 90 hours of field experience, of which 60 hours will be in public schools, and 30 will be independent language instruction. Those at this level will also receive 6 credits towards a Developmental Standard Term Certificate (DSTC) for First Nations Language Instruction, currently being developed at Malaspina College. More information about the DSTC program is presented below.

Initial informal feedback on this pilot program (which is currently still in progress) has shown it to be very effective.

MALE HUL'QUMI'NUM' ELDER: I had a coffee with a good friend of mine that has taken up that course. His spirit's really come alive.

Mary Abbott has also been contracted by the Chemainus First Nation to undertake a thorough evaluation of the program once it is completed. The ultimate goal of this is to develop a DSTC program. Therefore, given the feedback on the program evaluation, it is recommended that this program continue, to serve as a bridge program for those wishing to continue on to the DSTC or to work in other language teaching contexts, such as day-care programs. The instructors are taking good notes so that the program can be run again with their feedback on what was effective.

While this is an excellent program for speakers who may want to develop confidence in teaching, eight months of full-time study is a long time to spend. It is therefore also recommended that there be a series of workshops and/or intensive credit courses in the summer months teaching classroom management, curriculum development, and effective second language learning strategies. One especially popular method of teaching languages without the use of English is referred to as Total Physical Response. All of these ideas should be implemented to train fluent speakers as effective language teachers. Further details of a program to combine learning Hul'qumi'num' and teacher training are presented below in the section on Certification.

Linguistic Training

As mentioned earlier, there is a real need for linguistic training in the community. This is important for developing resource material, to help in designing courses, and for documentation. There is a strong recognition of the value of linguistic training for the overall survival of the language.

MALE HUL'QUMI'NUM' ELDER: That's what we need is somebody to take up linguistics, somebody young, you know, twenties, thirties, you know, and to get really fluent at the linguistic stuff, eh, then work with our language and our elders.

Training people in linguistic analysis is an important component in the mid-range and long-term goals for renewing the Hul'qumi'num' language. It is therefore recommended that people who show a talent or flair for this work be encouraged and sponsored to take up linguistic study.

An eventual goal of the linguistic training would be to have a unique Hul'qumi'num' language training center. This would fit in with the long-term goal to have a Hul'qumi'num' Language and Culture Institute.

PHILOMENA PAGADUAN: Tom [phonetic] was saying it's going to be hard to develop a program of these [inaudible]. He was talking -- he said he was talking to the Dean cause I'de asked "is there a possibility to have a linguistic program?" So that we could just deal with Hul'qumi'num' and not have all the other things added that won't really apply to one that's going to just need in their area? I don't understand the terminology what's -- which difficulties are that arise from that so that I had asked -- isn't there a chance of just taking the program that auntie took then was that in 1975?

Certification and Assessment

A brief discussion of the types of certification that are possible in BC for language teachers is provided here. This section also outlines a recommended program of study to combine language education with teacher training, which will result in certification. Certification is a real issue in terms of ensuring that language teachers are paid an adequate salary.

ARVID CHARLIE: Yes, well Thank you, I'll start by saying, you know, we have some more teachers going to school and they put may in a total of one hour there, and they get paid for a total of one hour there. But their travel and prep time is not covered and it can be three, four times as long as the actual. And, you know, where's the incentive to keep going, you know, one's only gonna get paid an hour a day and they've done many hours of preparation? Everybody needs bread and butter.

The higher the certification, the higher the salary, which is related to the recognition that is given to the time spent in developing one's own curriculum materials. It is felt that addressing the salary issues was best done by exploring different options regarding certification.

All teaching certificates in the province are assigned by the BC College of Teachers. There are three levels of certificate that can be issued:

- First Nations Language Teacher Certificate
 - fluent in a First Nation's language
 - issued by a local First Nation's Language Authority
 - can only teach language

- Developmental Standard Term Certificate (DSTC)
 - new program; three years full-time study
 - piloted by Stó:lo Nation, and Campbell River area groups (Kwakwala, Comox)
 - language training courses, education courses

- math, science component
- can teach language - full responsibility for curriculum design
- can ladder up to Standard Certificate
- fluent speakers can waive language training requirement

- Standard Certificate
 - Bachelor of Education needed
 - can teach any subject

If a person is a fluent speaker, they can obtain a First Nations Language Teacher Certificate, which is issued by a local Language Authority. A Snuneymuxw Language Authority already exists in Nanaimo, and has been used to certify language teachers in the area. However, it was felt that the dialects in the southern area are sufficiently distinct to warrant another Language Authority. It is unclear at this time whether or not it would be worthwhile to pursue applying for a second language authority, as this would require justification to the BC College of Teachers, or to expand the current Language Authority. Deciding on what approach to take and negotiating with the various administrative bodies would be a first task of one of the language coordinators.

One issue that arose in terms of the Language Authority certifying fluent speakers as teachers, or Cultural Teaching Assistants, is how to assess the speakers' levels of fluency.

HUL'QUMI'NUM' ELDER: I wonder, since that's compulsory, I see a real need for this that would be ah, a grading system of some kind to find out what level these teachers are, or potential teachers 'cause some of them really make it in to be able to teacher but they won't take the steps to upgrade themselves and we need to know where they are.

An effective assessment technique has been developed for young children by one of the elders.

FLORENCE JAMES: They are doing well. So I guess that's where your end result if you...how I tested the little girl was that she wouldn't have known that I tested. She formed a face the s'athus and then I said thamun (eyebrow) and she got the paint brush and she drew. I said qulum' (eyes) and she make the circles with the dot in the middle.

Muqsun (nose) she drew the muqsun. And thathun (mouth). That was the test.

SU URBANCZYK: Oh.

FLORENCE JAMES: But she wouldn't have know that I just said the words and she got the paint brush and painted it all in. To have the paper that big and then they draw what they want. So it works well. And that's pretty well for me to be able to know that my work related to a small little person and she can't write it or anything but she knew what it was.

Greymorning (2001) defines fluency as the ability to think in a language. One might define different levels of fluency by the ability to speak and think in a language in different domains. Developing a culturally significant way of assessing fluency levels is a key recommendation.

It should be pointed out that university programs like those run through Simon Fraser University and the Secwepmux Cultural and Education Society which lead to a diploma, only result in the First Nations Language Teacher Certificate. Therefore, another program has been designed with consultation between the First Nations Education Steering Committee and the BC College of Teachers to provide a higher level of certification and salary for those who have studied their language and teaching methods through universities and colleges. This is the Developmental Standard Term Certificate.

Based on consultation with the ELRC, it was recommended to pursue the DSTC and apply to get that program running for Hul'qumi'num'. One of the piloted projects, for the Campbell River area is currently being developed by an education faculty member at the University of Victoria. Consultation with Dr. Robert Anthony has revealed that each language must develop their own agreement with the BC College of Teachers. He has also been willing to share his proposal, so it would require less time and take less resources to implement the DSTC. Further details on the proposal by Dr. Anthony is presented in Appendix E. Developing this proposal further would be one of the responsibilities of a language co-ordinator.

But certification of language teachers is only one goal of adult language education. Some people may want to learn Hul'qumi'num' for personal reasons, or for other career options, such as working in a daycare. There are many many needs in the community, and therefore, there should be many different types of adult language teaching programs. The following section outlines a couple of these programs.

Master-Apprentice Program

There is a desire to educate adults using traditional teaching styles. Most successful language programs use a teaching style which is consistent with indigenous education styles.

MALE HUL'QUMI'NUM' ELDER: The mentor, again I would go back a long time ago it was easy. We didn't call it mentorship but that was just part of growing up. You went with somebody, sometimes, not all the time, some of it was -- like for me, when I was small before I went to school, my [Hul'qumi'num' spoken] told me things that I had to go implement them in my later life; some of it in my youth, some of it in my later years. So there's certain levels, as cousin was saying, of different levels of learning.

A compelling adult immersion program that has been developed for the California languages is the Master-Apprentice program (Hinton 1996, 2001.c). The Master-Apprentice program involves pairing up a fluent speaking adult (Master), with a younger adult (Apprentice) who is dedicated to learning the language and passing on what they've learned. They speak the language for 10-20 hours a week and are paid a small amount. The model has had some very successful results, and has been adopted by a number of different groups through the US. Its success lies in the fact that the method of transmitting knowledge is very similar to indigenous methods of education.

ARVID CHARLIE: For a number of years now. And, we were always working together. When you say 10 to 15 hours a week that's what our day started [inaudible], we do about 10 to 15 hours a week sometimes more but I think that's about average. When you said the problem is that we are too far apart, I see 2 areas or too far apart physically but also -- like for myself if somebody was talking soccer to me I wouldn't know anything about soccer, I knew about [inaudible] sports always fishing or hunting or doing cultural stuff so that's the other way that I think of being far apart is different -- totally different [inaudible] interests. For Chuck [phonetic] he has gone into other work such as speaking for [inaudible], he is very young but he is doing it and he goes home, his children, when they come to see me they always speak hul'qumi'num' to me and they are like I don't know three and four or five. So he takes that home with him and teaches his children. When -- they ask me to speak in Hul'qumi'num' by at least telling them stories, he's learnt stories and we have some young adults that are-- you know very fluent, one of them is [HUL'QUMI'NUM'

LANGUAGE SPOKEN] which is over here at Chemanius College right now learning -- teaching learning methods of teaching or something of that effect, and there's others. Yhea, so I see this has been very good. You mentioned that we need to get out in the outdoors and do some of the cultural stuff and that's were something like this should come in and I've been saying usually [inaudible] I get like friendly students or something like that, somebody that doesn't know anything but what I'd really like to see is to take a few interesting people that are very fluent in Hul'qumi'num' learn that and study [inaudible] the others. I see that being the best use of my time cause right now taking students on that well look and will never revisit that area again. Find the ones that are interested, take them on, extend their knowledge and then they can pass it on.

In order to establish a mentor program, a recommendation is that funding be made available so young adults (maybe ones out of work or on welfare) could mentor with an elder and they both would get some remuneration, much like the Quebec Cree's Hunters' Assistance Program. The program would ideally combine learning Hul'qumi'num' with traditional cultural practices like harvesting, preparing or making items, in a variety of areas for both men and women.

MALE HUL'QUMI'NUM' ELDER: I guess the other one too that I could kinda look into is that...I'm not sure if it's in [inaudible] has a mentorship program. Yeah. And so I see that...I see that working with one commitment from these students to working [inaudible] with someone that's involved with the big house or someone involved with harvest and medicines and that and sort of that connection to the environment. Someone almost that could be with all of the sea pools and that. You know that connection, that mentorship. And then I heard you know really after a two year program like that is that it's so highly successful that they say that they come out as fluent speaker. But if it's a commitment from the elders and it's a commitment from the students but it is governed by a body people that are ensuring that it carries on, that they are following through with it.

One suggestion that Joanne Charlie and Edna Thomas received at the International Conference on Salish and Neighbouring Languages (Bellingham, WA - August 2002) to combine this type of training with traditional trainings is to have Master-Apprentice teams brought together in the long-house, and have the Apprentice accompany the Master in their daily lives, but only speak Hul'qumi'num'. There would also be a system of accountability in this program to make sure people were actually spending the time working on the language, perhaps modeled on the programs in California. Being able to have a secure (if modest) income while one makes learning the language an important priority is very important. The establishment of such a program could be addressed through treaty negotiations. There is a precedent for combining language with employment as other language programs for adults have been run through the Coast Salish Employment and Training Society. It should be pointed out that one activity of the language mentoring teams could be to supplement current programs with language, such as summer camps, science camps, and day cares where there is no Hul'qumi'num' spoken.

Therefore it is recommended that experts in Master-Apprentice programs be brought in to set up a program for Hul'qumi'num'. In setting up such a program, it is important to learn as much as possible about best practices. Some factors which have lead to success include selecting the right teams (to be close physically and emotionally), the Apprentice should have a proven record of dedication to the language, the Mentor should be patient with learning, and there should be well-structured activities. In addition, it has been learned that having a bit of formal grammar instruction helps in learning a second language. Hinton has a new book outlining many features of the Master-Apprentice program, including team meetings to interact with other teams and community activities to use the language.

Post-Secondary Courses

Other venues for language programs are local colleges and universities. In the past, a year-long course on Hul'qumi'num' has been offered through Malaspina College. There was one in Nanaimo from 1995-1996 and one at the Duncan Campus from 2001-2002. The popularity of the recent one attests to the need for more credited adult education. There is a desire for the same course to be offered as well as follow-up courses, so that people can continue with their studies. However, there is a shortage of trained teachers for the university and college-level courses. The instructor in the past needed to have a 'buy-out' from the University of Victoria, and the cost of this prohibited running the course on a yearly basis. It is recommended that the college-level courses become permanent courses, and that a full sequence of courses be offered to assist in training adult teachers. A suggestion for how to train teachers is provided below. These college-level language courses would also serve to satisfy part of the requirements for the DSTC.

Johns and Mazurkewich (2001) have developed a method for training speakers to become teachers of university-level language instruction (Innuït) in conjunction with linguists. In stage 1 the most promising students (speakers, gifted with analysis) are involved as teaching assistants in the course; the linguist oversees the course. In stage two the role of instructor and teaching assistant is reversed, so the linguist functions as the teaching assistant. In stage 3, the speaker is the sole instructor, with some minor support from the linguistics department. It should be noted that while students get university credit for these courses, they are taught in the community.

This teacher-training technique blends well with suggestions from both the ELRC and linguists who are actively involved in research and developing Hul'qumi'num' teaching materials. It is recommended that there be different levels of adult language teaching. It was felt that the introductory college-level courses could be taught by people with less expertise in linguistics. Their suggestion to maximize the resources and make the most of their expertise was to have master-classes with people familiar with the language, who wanted to learn about the more complex grammatical constructions, as well as grammatical terminology. The students from these master-classes would then have the training to teach other adults in the basics of the language. Combining this idea with the Johns and Mazurkewich approach, it would be possible to repeat the method every couple of years with a higher level of course, until the full sequence is taught by trained speakers.

A similar suggestion was made in the Elders' Language Revitalization Committee, where a younger person is taking on some of the roles of the elders in the community.

ARVID CHARLIE: Yes, I do take different schools out for a walk, and classes. It's really the older youths, probably Grades 6, 7 and up. But there'd be no problem in taking younger ones out. And this is where [HUL'QUMI'NUM' LANGUAGE SPOKEN - Sth'ules] is coming in, unofficially I think he's taking my place helping them with the language and all the things that go with it, [HUL'QUMI'NUM' LANGUAGE SPOKEN], the whole works, in hopes that he'll share this knowledge, the wisdom of the elders.

It is also pointed out that there are different levels of fluency needed at different levels of teaching.

Community-Service Language

Another suggestion is to teach some of the elementary school teachers Hul'qumi'num'.

FEMALE HUL'QUMI'NUM' ELDER: ... I think we just go into the language and get as many teachers as we can that are interested in teaching. Because teachers can be taught, young people can be taught to teach just everyday sayings, very, like from kindergarten to Grade 2, all in that area, and they can become teachers of the elementary school and kindergarten, nurseries and things like that. But the ones that are advanced, it has to be really people that are fluent in the language. They have to be fluent to be able to teach higher grades, like the junior secondary and the highschool. And they have to be able to write the language and develop their material, if it has to be developed.

Offering courses to those who are interested in bringing the Hul'qumi'num' language into their daily interactions would provide a great service to the community at large. There could be courses for people who work in restaurants, hospitals, police stations, gas stations, pre-natal and post-natal care centres, and any other place where someone might interact with the public. People who might be most interested in helping out or volunteering in this way are those who are still learning the language - teaching is the best way to really learn about anything.

One related theme that has emerged in the many discussions of training is to have several different levels of training. For example, the following narratives express this idea.

ARVID CHARLIE: There's so much need to pass this, what you call it, expertise, wisdom, knowledge; to pass it on. But what I see is like a classroom situation where having to go down to the basics where we need to - not everybody, but we need to get more individuals and that's why I said clone. Bring them up to a higher level so they can pass it down. I see a real need because like I do walks and I do some fishin' stuff, and I always have to come down to whatever level is there and start from there. And those that are knowledgeable already, they have to wait until they get to that speed, which [inaudible] for them, but I think it really needs to be something going on for those that are intermediate or above intermediate.

MALE HUL'QUMI'NUM' ELDER: So is there room for a master -- a junior master cause I can see Chuck [phonetic] and Leonna [phonetic] taking their junior masters.

This last quote also relates to a feature of the Master-Apprentice program. Apprentices who have completed three years of team-work with a Master then serve as Masters in other teams.

The idea is that there would be many different types of language training programs, and that people who are at one level are involved in training those at a junior level. Then these people move on, to train with people at a more senior level. This would be a very efficient use of expertise and would certainly help with making the best use of people's expertise. Great disparity in language skills can result in frustrating experiences. Having different levels for language training has also been suggested for teens as well.

ARVID CHARLIE: One of the things that could happen for some of the ... what do ya call 'em. The ones to look after, like I said when your seventeen year old child-- what do they call them?

JOANNE CHARLIE: Supervisors.

ARVID CHARLIE: Supervisors that's those that are kind of semi-fluent they could you know have an hour or two hour visit with the master so they could help their, you just in everyday scenes or you know whatever they are you know involved with, pick up a few words I think could pass on. I know one of the supervisors there is 16 years old and very

fluent, with a little bit of instructions that person be able to pass on. Hul'qumi'num' pertaining to those activities, even with the broken Indian it's still better than--

The recognition of various levels of fluency would also be a way to value and recognize the skills of the community members. There is most likely a large group of passive Hul'qumi'num' speakers who could be recruited to assist at the different levels, who could then develop active fluency in the language and serve as role models for how studying and helping with the language can result in new skill levels.

To summarize, there are many different types of training that should be made available to all people who have the interest: for fluent speakers to learn about teaching methods, for people to get linguistic training, and for any adult to be able to study and learn to speak the language. Learning languages is hard work and can take years before fluency is achieved. However, as the following narrative points out, one can still communicate with people who may not have the full range of words that an elder does.

ARVID CHARLIE: One of the things that [inaudible] when you speak broken Hul'qumi'num is you can throw in -- specially the ones you think that they won't understand -- throw in an English word and then they can figure out the rest. I do that when I am talking to youngsters, I throw in an English word here and there. That way they can follow without having to explain in English what that was about.

Any type of speaking or communicating in Hul'qumi'num' is to be valued if the language is to become a living language, used by the community. It will necessarily have many people speaking at different levels and the language may eventually change from the speech of the elders. These would all be welcome changes and signs that the community's use of the language is in a healthy state. This also fits in with having respect for differences in dialects.

RUBY PETER: [inaudible] So we argued and argued all afternoon. ... so I said to them "Let's all go home and talk to our elders". [inaudible] told mother what we were arguing about. And she says "Ah shah. Don't you ever argue about the language like that." [inaudible]

To implement many of these goals, the government should provide permanent funding for teacher training programs, or have those teachers recognized and paid fairly in the schools. A primary cause of language shift is based on government policies regarding residential schools. These issues can be addressed through the relationships with government that are being built in treaty process.

Recommendations

- Very urgent to have trained teachers; intensive language teacher training program, resulting in certification, covering topics of curriculum development, effective second-language teaching methods such as Total Physical Response (TPR)
- Certify fluent speakers with Language Authority; clarify membership and extent of Language Authority
- Government support for language teaching and training

- Master-Apprentice program; combined with employment services; combined with learning traditional skills like harvesting and plant technology for both men and women
- develop DSTC First Nations Language Teacher Program to certify language teachers
- develop a system of determining the levels of different speakers; used in assigning levels for teaching appropriate groups and in building comprehensive language teaching programs
- develop short-term intensive programs to train and certify language teachers.
- model a bridge program for language teacher skills, after the program at Chemainus Native College (*Introductory Teaching Skills for Hul'qumi'num' Language Instructors*)
- develop a full sequence of university or college-level Hul'qumi'num', combined with teacher training program
- Have on-going community-based adult Hul'qumi'num' language classes

Step 5: Develop Culturally Relevant Language Activities

In the fifth step it is important to direct energy towards cultural activities to ensure that the language regains its hold within communities. It involves reconnecting language with culture.

Step 5. Redevelop or enhance cultural practices that support and encourage use of the endangered language at home and in public by first- and second-language speakers. (Hinton 2001: 6)

The significance of language to cultural knowledge and personal well-being came out several times during the Elders' Language Revitalization Committee meetings. Time and time again, members of the committee stated how important it is to provide traditional teachings in Hul'qumi'num. In addition to the first quote of this report, the following was noted.

FEMALE HUL'QUMI'NUM' ELDER: Oh, okay. So to have a statement that says our culture is tied to the language.

MALE HUL'QUMI'NUM' ELDER: Or some other words to that effect. You know, we talk about our Sna-whyeth [phonetic], and they all [inaudible] you know without our language there's no way we can pass our Sna-whyeth down. [...] Teachings, proper ways to be, proper ways to carry yourself.

FEMALE HUL'QUMI'NUM' ELDER: Oh, okay, so to pass the teachings on we need the language.

There were numerous suggestions and ideas made for actions and activities to take place that will enhance cultural practices. Some of these include having special camps, or youth retreats, adding the Hul'qumi'num' language to existing programs, and getting the language into the home. One recommendation that could also serve to pull the communities together with respect to the language and bring it into homes and businesses every day is to have a community-based Hul'qumi'num' Language Radio Station for the entire area.

When discussing the goals for the language, it was stated that it is important to teach young

adults about the stages of life, and that it was crucial that these teachings be in Hul'qumi'num'.

PHILOMENA PAGADUAN: With the teachings Auntie Ruby was talking about, the depth of the teaching is lost when it's spoken in English. It doesn't -- the parallel isn't the same; when the teaching is put down in Hul'qumi'num' it's way up, then when it's posed to English the depth of that is really, really lost.

The suggestion also came out to educate all youth in the stages of life.

FEMALE HUL'QUMI'NUM' ELDER: So, you know, you've got the role model there, you've got somebody that you could talk to that knows these things. Then with that, maybe that would eliminate -- I think further back it had about training the babes and the pregnant women. Maybe that would eliminate having -- I don't know if this word would be right to use on the whole for young ladies and young men when they're changing to become young ladies and young men, the girls and the boys. Maybe were the elders on staff, maybe that would eliminate that. But even that is so critical with our people, how you are when you become a young lady and a young man. Too many of our people are just scattered with their minds, it's not focused on being responsible people. They're not focusing on direction they can take because they haven't done those things that need to be done when they're of that age. But that starts back from --

The connection between language and cultural knowledge and skills is also recognized as an important key to reaching and connecting with teens.

RUBY PETER: [...] If there was such a home where they would have elders as the teachers there, they could bring them out into the woods and have them harvesting some of these things that we need to. Because there's been such a loss, even with a lot of our medicinal stuff out there, that that needs to be saved or -- I don't know what word to use. But, you know, because of all the logging and stuff we've lost a lot of the medicinal herbs and roots and whatnot. So if somehow that could be planted again with these young people that are in change of life, they could be there for a six-week period or whatever and they could be learning these things. So I don't know.

This idea came up several times, and so it is recommended that camps or retreats be set up to help guide youth in their change of life. These change-of-life programs relate to a number of factors that have been linked to successful language renewal.

The ELRC also recognized the importance of bringing the language back into the home.

FEMALE HUL'QUMI'NUM' ELDER: I think what's most important isn't how to keep the language going, it's how to get it in the homes somehow. That seems to be the biggest problem no matter where you go, because you can teach the children in the day care or in the schools, but when they go home it's not - they don't get nothing at home because the parents don't use the Indian language. So we're trying to get the parents to use what language they do know at home because that seems to be the problem.

Having a Hul'qumi'num' Language radio station would bring the speech of the elders and youth into all the homes that are interested.

ROBERT MORALES: [...] Now I mean I can envision a day when we do have Hul'qumi'num language on television and the radio and then, you know I think that would

be a great vision to have that it is that well understood and that well spoken that we could have it. But it's...you have to develop a vision first and work towards it.

Radio is one of the strongest ways to unify linguistic communities; it has been used in Ireland and all throughout Australia and New Zealand by people wanting to preserve their languages.

The Elders' Language Revitalization Committee had a great many ideas that combine learning the language with learning a range of teachings, skills, and traditional knowledge. Many researchers have likewise noted that language revitalization must be community driven (Brandt and Ayoungman 1989; Fettes 1992; Fishman 1991). Languages are spoken by communities. Many successful language renewal programs start with grass-roots movements in local communities and in homes. For example, Maori language nests began with elders volunteering their time at day-cares. Some of the many ideas presented by the ELRC are outlined below.

FEMALE HUL'QUMI'NUM' ELDER: Cause even harvesting is a training in itself, and there's a lot of Hul'qumi'num' that happens. You just don't go out for a walk, you know, everything's explained from when it's there, why it's there, how it's there, and how long it will be before the next. So those kinds of things are -- it's not just point A to point B. There's a lot of little things in between those points.

MALE HUL'QUMI'NUM' ELDER: [...]. You know, I guess the old way of [inaudible] was no flash cards, but field trips, or in the case of what you were talking about, work areas, where there's be a clam bake or a meeting or whatever. So bring some of the students there and it would be good for that. In respect of our field trips, that's where the other teachers [inaudible] coming back. The older people that can teach that are not able to get out.

Based on this feedback it is recommended that there be a series of workshops and fieldtrips to combine cultural activities and language. The following quote as well as previous ones also discuss immersion activities involving learning how to make or fix things or to harvest food.

RON GEORGE: I really agree with my shuyeth [phonetic]. I remember one time they were giving a workshop on spear-making, and so, you know, the pole was provided, the rods were provided, the points were provided, all the string was provided. And all I needed to do was to be there and then just learn how to tie. And I thought, we're not really doing any justice to them, you know, and going out there and having that prayer for that fir tree, you know, praying to that tree that it's giving up its life so that I can give life or nourishment to our people, in with the art and the skill of spearing. You know, the shaving it down, making the one end heavier than the other end, so all those kinds of things that weren't really in place. I know what it's like to forge points, 'cause I done that, you know, and that's a lot of work, and so they don't -- it's something more than that when you make something that it means so much more to you, that you're going to look after it for as long as you can, eh, and it's going to mean more to you. And so I think -- I really believe in the resources being a part of that, right from its start, you know, to this, whatever this end product it's going to be.

There were lots of ideas that combine the language with cultural knowledge. The following are a few suggestions that link the language with the land and places outside of the school.

ARVID CHARLIE: In thinking about wellness and talking to all this, I'm thinking about

sort of leaning [inaudible] I see the [inaudible] I don't think it's often just there in front of the band office in the program. I think that you can really - is getting well for things like the bingo, getting well with Shaker Church, getting well, you know, people just getting educated. But there seems to be a lot of other places that [inaudible] programs that have them. So I'm trying to connect that back to the language. I'm thinking, well, other places than just in the schools that you can link that, getting the wellness and the language together and trying to build them in. Is it too hard to bring the language into these other places that - where there's so good or some positive [inaudible].

One recurring goal has been for everyone to gain fluency in the longhouse.

FEMALE HUL'QUMI'NUM' ELDER: This has been asked for -- by the long houses, eh? When we go to the long house you see children, see young people -- I say children because these children are 30, 40 years old, and they're hitting each other saying, what's that person saying? What's that public speaker saying? And they're in their forties, 45 years old. Okay, these are the ones where we want to see the language, that they be speaking their own language and understanding what is being said. Everywhere that we've gone to, all the long houses, even to the American side, and they ask the same question: what's being said on the floor? What are they saying? They look for somebody that speaks the language and say, what is being said. That's where we want -- we want to see the language, we want to see the people understand that they can speak the language. And that's a long-term

FEMALE HUL'QUMI'NUM' ELDER: A basic of the things, announcements in the long house can be developed. All the things that happen, whether it's naming, whether it's announcements of honouring somebody. And that can all be written down, and the young people can learn from that by listening to -- you can see all the young people having those little radio things that they're carrying around and they're here to [inaudible].

A recommendation, based on these points is to develop phrasebooks and tapes/CDs of useful phrases for activities in the long-house.

FEMALE HUL'QUMI'NUM' ELDER: Maybe there should be a [inaudible] talking about what Mabel was saying there, that a lot of little people don't understand, and the work that goes on in the longhouse, there should be a program for that so they can understand. Like, they call into the kitchen or they ask them to come forward, and there's a lot of things that can be put into a book just for the longhouse [inaudible], what goes on there. It doesn't have to be, it doesn't have to go into the explanation of anything, it's just sentences that come out in the longhouse, words that -

FEMALE HUL'QUMI'NUM' ELDER: People do go around at the longhouse and they invite people to go to another place, and they're always inviting - there's two or three groups that go around, and they go around the whole longhouse and they invite people to go to another place, maybe in the USA, and they say the date and ask, invite the people to be there on that certain date. That goes on all the time. But that's in English, but maybe some day they'll all speak Indian. It'll be understood in Indian. If a book comes out something like that, then that would help a lot of people, a lot of the young people. And even some tapes, tapes to go with it because it wouldn't be such a thick book, it would be a very small one. It would be a bit bigger than this.

RUBY PETER: What I've been wanting to do over the years, in the kitchen of the long

house -- and I never, because of my health I haven't been able to do it, is go into the kitchen part and have language sessions with the ones that are in there. All these Cowichan, Clem Clem, the ones in Chemainus Bay, in the kitchen part where they announce things, every time there's a meal, every time there's something going on there, initiation or what, they have a table and all the young people speak. They share their teachings to each other.

There are also many Hul'qumi'num' activities at the Shaker Church. Community member who attend these services would like-wise benefit from phrase books, prayer books, and tapes/CDs.

FEMALE HUL'QUMI'NUM' ELDER: It's [inaudible] and really the older language [inaudible]. And not very much English. When I went there it seems to be all the prayers are all in Hul'qumi'num'. There's no English whatsoever. But if they speak, if there's a non-speaker then it will be in English. But the Hul'qumi'num' is very loud [inaudible]

FEMALE HUL'QUMI'NUM' ELDER: This one isn't home-based but it's church-based. [inaudible] is teaching his songs. So on Thursday nights we will start -- start there. That's why I was wondering about tapes for [inaudible] might be able to open [inaudible] need to what might be out there so we could make some more tapes [inaudible] go way back, and find something for Thursday to have a copy. So we've put the word out to Saanich. And I was just over at the Native College and I put the word out there, what kind of songs, what kind of [inaudible] culture [inaudible] we need taping of [inaudible].

PHILOMENA PAGADUAN: Uncle Abner is starting one of our elders in Cowichan he's, in the last year they've gotten together at St. Anne's Church to learn the music there for a Church service or funeral service. So we were suppose to start up again this Thursday. [...] And the second service is next Thursday. It's at 7:00 at St. Anne's. So this time he's going to teach us the 'Our Father'. And he's still got a number of ones that in between in these sessions with Buffy St. Marie he comes to St. Anne's. He is teaching her Hul'qumi'num' and she is making a CD. So it's going to be exciting.

Funerals have also been mentioned as strong places for the language.

FEMALE HUL'QUMI'NUM' ELDER: When there's a funeral in [inaudible] they use a lot of Hul'qumi'num' language. A lot of the people have to [inaudible] funerals. [Inaudible] they're coming there with the Native language to talk to the bereaved family, all the things that [inaudible] ought to do.

There are two general recommendations. First, that infrastructure and supporting funds for the language be provided in the self-governing body. Second, that priority be given to promoting, encouraging and enhancing culturally relevant community-directed language learning activities. Both of these general recommendations can be satisfied by creating a Hul'qumi'num' radio station. Announcements of upcoming events can be broadcast throughout the community in both English and Hul'qumi'num' during various parts of the day. In addition, with the help of a language coordinator, it would be fairly straight-forward to introduce the language into activities that are already running throughout the territory.

SPEAKER: I struck me just now, they have summer camps during the summer and they have from all different ages...

SPEAKER: Um hum.

SPEAKER: That's where the language should go into it.

SPEAKER: Yeah! Yeah!

SPEAKER: And have someone teach there for an hour a day which would bring them to a just about fluency by the end of summer.

SPEAKER: Oh. Where are these summer, oh 'cause...

SPEAKER: That's in Cowichan, ah, who's that run by Ron? Is that through, oh they've got a health? Do you know?

SPEAKER: Yeah. The health department.

SPEAKER: Health?

SPEAKER: Health department. They have a Camp Cowichan that goes on every year.

SPEAKER: Oh.

SPEAKER: And they have, um, nurseries that are, children from two to five years old...

SPEAKER: Yeah?

SPEAKER: And they have little schools all, um, there's two places in Cowichan that they have during the summer.

SPEAKER: Oh, ok.

SPEAKER: And they have Camp Cowichan. Which is a good place to start there. Kids, they are all native kids. They travel all over and learning their language would be an idea to put that into...

SPEAKER: Yeah.

SPEAKER: ...to put that into that one.

It is recommended that a series of workshops and camps be held. These can either be large gatherings where everyone is involved, and can also be smaller workshops intended to inform, stimulate, and energize people who are already actively involved in language teaching. During the committee meetings, a number of such workshop themes were suggested. Those that are relevant to enhancing cultural practices and home language use include: family language and culture immersion camps, youth retreats, immersion day-care, teaching sports in Hul'qumi'num', long-house kitchen language classes, long-house phrase book and tape/CD, pre-natal and post-natal care programs, and an elder drop-in center for people to seek advice from elders.

RON GEORGE: I just come back from a three-day gathering up the coast. So one of the things that they were teaching, the one group of guys teaching young boys how to bath their way, their traditional way.

It is also useful to find out about what the features are of successful community-based grass-roots activities where the language is being spoken between generations.

FEMALE HUL'QUMI'NUM' ELDER: It seems like over in John Barsby School they have Hul'qumi'num' there for many, many years. Like [inaudible] was teaching there for like I don't know how many years. And [inaudible] was teaching there for three years. We all [inaudible]. I think Sally Norris is doing it [inaudible] my first year away from there. But, they seem to have a lot more culture and understand the importance of language in Nanaimo. Because they have an elders group that meets, I think it's once a week in the kitchen of their big house and anybody that's younger or wants to learn Hul'qumi'num' they go there Wednesday nights at seven o'clock. They seem to have quite a few people that are showing up. They are elders, themselves, that are teaching the language there every week. Instead of the highschool has had language for many years. And they have a curriculum for high school in school district 68 but they didn't have anything for daycare or preschool or for elementary school

Recommendations

- Develop phrase books and tapes/CDs for understanding and using Hul'qumi'num' in the long-house, Shaker Church, Catholic Church, funerals
- radio programming: stories; lessons on common phrases around the home; bilingual weather broadcasts, sports-casts, news, and announcements of community events
- Hul'qumi'num' family summer camps
- Hul'qumi'num' field trips; learning about harvesting, making spears, repairing things, plants, medicines in Hul'qumi'num'
- elder in residence; provide guidance to youth, be available for field trips, etc.
- outreach trips for youth, teaching stages of life in Hul'qumi'num'
- Hul'qumi'num' sports teams and leagues

Step 6: Develop Intensive Language Programs for Children

The next step is to dedicate programming to children, who have a natural capacity for learning languages.

Step 6. Develop intensive second-language programs for children, preferably with a component in the schools. When possible, use the endangered language as the language of instruction. (Hinton 2001: 6)

There have been a number of projects to teach Hul'qumi'num' to young children both in the school system and in community-based programs.

MABEL MITCHELL: So all this is so natural around our area and they're picking up the language very quickly. Because we have the daycare part is for newborns to four year olds. And then we have the kindergartens being bussed down every afternoon. So I spend all that time with the kindergartens in the afternoon. And we go for walks down the beach and we talk Hul'qumi'num' all that time. And the teacher that comes down with them on the bus from North Oyster school she took up language with the evening classes for two years before she accepted this job. So she knows quite a bit about Hul'qumi'num' too.

However, we have not identified any permanent on-going program for young children. All the programs rely on soft-funds. There seem to be three areas where intensive language programs for children can be developed: daycare centres, public schools, and immersion schools.

Daycare Centres

In terms of the types of language programs for the children, one elder's dream is to have an immersion daycare.

FEMALE HUL'QUMI'NUM' ELDER: That's how come I think the daycare is the ideal place to be. You know because we give the kids breakfast. Some of them are there like 7:30 in the morning. We have them right till 3:30. Then they are hearing the language all day long. That's the ideal place for the children to be learning the language.

One of the most famous cases of immersion day care is in New Zealand for the Maori and is called Te Kohanga Reo (language nest). In these language nests, the children are immersed in Maori, with the elders volunteering their time and language abilities, to assist other daycare workers. The elders provide a rich language environment for the children. It is interesting to note that many elders are not very involved with community activities at the moment.

PHILOMENA PAGADUAN: One of the elders reflected on it's such a lonely life for them that they can't switch and reflect on memories and things that happen. And yet when they do get together with somebody then the chatter starts happening. Laughter, it's just too you know enjoyable time. So I can understand that it would really, really long time for the elder that does not speak English. And even family members in the household don't understand or can't...I mean what kind of a life is that. You're in household with your sons and daughters and grandchildren and you are sitting there and Easter was a great big celebration for our elders and Easter just passed what happened to the elders that were really reflecting on times gone by. So it is [inaudible] our elders that are in that stage.

When the survey is being conducted, one question to ask is whether they would be willing to help out at the immersion daycare centres.

One recommendation then, is to develop Hul'qumi'num' immersion day-care centres, incorporating Hul'qumi'num' cultural values, terms, and conditions, modelling the successful practices of the Maori Te Kohanga Reos. King (2001) provides a good starting point for this information. One suggestion based on this reading is that the elders help out in teams of two, in order to avoid getting too tired from being the only person speaking the language. As the day-care workers develop their skills, and can speak with the elders, the number of elders could be reduced.

Another point that has been made throughout the literature is that children in immersion schools learn the language better when there is some meaningful language spoken in the homes as well. Therefore, it is also important that the parents who decide to place their children in immersion day-cares are also learning some Hul'qumi'num' to use at home.

Related to this goal of day-care immersion is to have a special Hul'qumi'num' learning place with many interesting cultural items and pictures and language.

FLORENCE JAMES: Yeah, [inaudible] and have that as the resource place, you know, would be nice. Sto:lo Nation has something similar to that, I think, with a [inaudible] and you go around and you've got the room and you've got, the last part they've got a fish drawn right on the floor in the – [...] Kids love that. I mean, they lay inside the fish and they measure themselves [inaudible] and all those kinds of things are -- they can relate to. They live by [inaudible] most of our First Nations people.

Indeed, King (2001) states that a feature of the Te Kohanga Reos is that they use traditional Maori materials like flax and wood. This recommendation could be implemented if there is a Hul'qumi'num' Language and Culture Institute or a series of day-cares throughout the region. Even in those daycares where no elder could be found, it may be possible to have children's programming on the radio during some parts of the day or use tapes, talking dictionaries, stories

and videos that have been designed specifically to teach and engage children.

Public Schools

A recurring goal that came up in the committee meetings was to have Hul'qumi'num' taught for much more time in the public schools.

FEMALE HUL'QUMI'NUM' ELDER: They have French a credited course and they have Spanish a credited course, so that would be a long-term goal to have Hul'qumi'num' a credited course. And whatever red tape or loopholes you have to go through to get to that, that's what's probably holds back the Hul'qumi'num' as being -- maybe that would make a difference.

Currently, any language teaching that occurs in elementary school is up to the good will of the teachers. If a school teacher wants to teach Hul'qumi'num' culture and language, they will enlist the help of a Cultural Teaching Assistant (CTA). However, frequently the school teachers move away to another school and so there is no continuity in the Hul'qumi'num' teachings. Furthermore, the amount of time that the language is taught is very difficult to measure, but it ranges from no language to an hour a day at the very very most. This is not enough to produce fluent speakers.

While there currently are no programs for some age groups, the desire to develop further Hul'qumi'num' programs extends to teen-aged students. It is also recognized that teaching to this age should be connected to teaching other important life skills and cultural knowledge, as pointed out during step 5.

FEMALE HUL'QUMI'NUM' ELDER: This is important with our young people, eh? Because they -- if they do that -- I think the high-school students are more easy to teach than the junior secondaries, because they have interest in their own language. So the high-schools, there's a different program that goes into for the high-school and the -- which we never got into, was teaching, teaching the program we had. But a development would have to be made that goes into the council. It would be about the tribe, all the things that are done, learning the -- learning to become a councilor and the responsibility of councilors and chiefs and things like that.

King (2001) points out that the need for elementary and high-school instruction of Maori, grew out of the Te Kohanga Reos; as children advanced in their knowledge of the language, the parents wanted to have more Maori education.

MALE HUL'QUMI'NUM' ELDER: I don't know, it's just an idea, if we can look at ways of supporting this program. If we can think of the class and the instructors of -- how would you put it anyway. Like I say, if you came to Cowichan to sport and looking for mentors, I think it would be feasible for those students, especially if they're from Cowichan, to go to the Elders' luncheon, you know, and ask for that mentorship, or request of that mentorship. And there's also an Elders' Advisory Board too that they can go to. So if it could be taught [inaudible] to ask for that in our language, it would give it that much more strength to it. So that way the word gets out, eh, in what's going on in regards to our language. I know Nanaimo has, you know, they have their Elders group their too.

Finally, official recognition of a language in the school curriculum has been identified as an important component for reversing language shift. Some of the reasons that have been listed include: religious expression, improving the achievement of children, preventing dropouts, improving children's self-concepts, and possibly preventing some of the tragic loss of youth by self-destructive behaviors (Brandt and Ayounman 1989: 61).

In order to address the concerns regarding having more language taught in the public schools, a number of communities throughout BC have their language as part of the curriculum, from grades 5-12. A desire for this as a long term goal was expressed in more than one Elder's Language Advisory Committee.

FLORENCE JAMES: I'm afraid...well it is one of the problems. They control the curriculum. And so when we have the control it's like what happens is it becomes...well we should be community based but the students are more interested in it if it is an elective. That way they get marks for it and then they can progress from whatever they start from. [...]

The means for doing this was pursued during the summer. While it is an urgent need to have the language in the curriculum, in order for language Integrated Resource Packages (IRPs) to be accepted by the Ministry of Education, the school districts must show that there is a need in the community, and that there are enough qualified and trained teachers to deliver the curriculum. Therefore it was felt that the implementation of Hul'qumi'num' in the curriculum was a mid-range goal for the language, and first requires training teachers. Further details on the IRP process are presented in Appendix F. It is recommended that communities be able to develop their own education curriculum on language and culture and local history, which fits in with Ministry of Education guidelines. This would help address the problem of not enough time allowed to teach the language.

Immersion Schools

With band-run schools, more First Nations content can be added to the curriculum. One mid-range or long-term goal would be to have immersion and/or bilingual schools, as are done successfully with other communities like the Navajo.

FEMALE HUL'QUMI'NUM' ELDER: I was just thinking about that, what Arvid was saying. That would really make it something to be teaching our young ones that the public speaking and the botany, that would be all different programs throughout the whole day, make the day curriculum to the Indian language. And then we teach the Indian language and then the next class is botany and the next class is public speaking. That would make it really so it connect with every one of them all in Indian, the whole [inaudible]. That would really make it a good program for Native people, or get them [inaudible] they're able to speak by the end of one season. That would [inaudible]. There's different programs [inaudible].

One factor in successful language renewal is related to finding a good principal with charisma and a vision. For example, in Australia, Mandawuy Yunipinju was the principal of the local Yulju school, lead singer of the rock band Yothu Yindi, and Australian of the Year in 1993 (Gale 1997). Other inspiring community leaders have been reported for the Maori in New Zealand, the Ainu in Japan, and Chief Dan George for Squamish.

Time Frame

Putting all these ideas and proposals into some time frame, it is recommended that there be an immersion daycare, followed by the development of language courses for subsequent grades, from K-12. It would be best if the language instruction can be made part of the curriculum. The procedure for including the language as a permanent part of the curriculum is to develop an IRP (details are presented in Appendix F,) as it is outlined by the Ministry of Education.

In order to develop intensive language programs, as part of the curriculum and as immersion courses, there are two key needs: qualified instructors and a wide range of curriculum materials. Running day-cares requires certified day-care workers. One way to get this started relatively quickly would be to teach day-care workers how to speak Hul'qumi'num'.

MALE HUL'QUMI'NUM' ELDER: These children are, I'm guessing, three years and five years. They're [inaudible]. Then one of the things we need to do, we talked about childcare, which I take is the real young ones, pre-kindergarten. But one of the things we need to do, we should be looking at, is those everyday caretakers, or whatever they call them, teachers, is increase their Hul'qumi'num' skills where they can share their knowledge with these babies. That's the best place to learn Hul'qumi'num', is when they're very young.

Recommendations for training qualified language teachers were presented in Step 4 (language training for adults). The remainder of this section discusses the types of teaching materials that are currently available and the needs expressed in order to have intensive language courses for children. A listing of the materials collected is presented in Appendix B.

Resource Development

An extensive body of language teaching materials has been developed through the auspices of First Nations Representatives and Nanaimo-Ladysmith School District No. 68, The Chemainus First Nation, the Snuneymuxw First Nation, and the Nanoose First Nation (under contract to Donna Gerdts). Of these groups, only Chemainus is in the HTG area. While Lyackson is in SD No. 68, we haven't learned about their resources. There are language teaching materials, a small dictionary, a pronunciation guide, a scoping sequence, home study materials, tapes, videos of elders in Hul'qumi'num', a web-site, and a CD-rom of a talking dictionary.

The teaching materials are designed in a very useful way for teaching languages: there is a model conversation, some new words are introduced, some important grammatical points are made, there are practice drills, and a simple small text at the end. This is an accepted standard model to follow for developing language teaching material. The Stó:lo Shxwelí have developed similar language learning textbooks over the past five years, based on this model. It is possible to purchase these materials from School District 68 for individual use. However, there are some complications in using them in different communities. First, the funds to develop them were from SD No. 68 and it is important to acknowledge this in any use of the materials. Second, there is a different writing system than used by the Cowichan Tribes. This supports the need for a single writing system for the entire language and the need for a language coordinator to oversee developing materials for the entire area. If a revision were undertaken of the existing materials, the importance of this early work should be recognized. At the same time, new materials can be brought in and expanded, feedback from language teachers could be incorporated to improve the

success of high-school aged children learning outcomes.

Another extensive body of materials has been developed by the Cowichan Tribes in conjunction with School District 79. The main language teaching positions are Cultural Teaching Assistants (CTAs), rather than full teachers. Teachers who are interested in teaching culture and/or language invite them in to the class to assist. CTA's have access to resources which outline a scoping sequence and content for cultural teachings. There is a series of teaching guides called *Quw'utsun Syuw'entst*, for early primary, late primary and early intermediate, which have been approved by the Elders. These are excellent resources for cultural teachings and contain related vocabulary. However, the focus was not on developing language curriculum materials, and so there are no formal language lessons for these ages. In addition to these primers, there are: some games, songs, three early readers, workbooks, and some very basic language teaching materials. Two books are for Grade 8 Hul'qumi'num' classes, and include basic phrases and pronunciation exercises. Other, more advanced lessons are under development and were used for Hul'qumi'num' 100 at Malaspina College, which is being adapted for use in the public schools. The Cowichan Tribes have also developed a dictionary, as discussed in Step 3. None of these materials is widely available. Some items are still being prepared and double-checked for accuracy.

What is striking is that each area has done a great job of developing an important resource. However, the political boundaries of different school districts divides the areas of expertise and inhibits sharing materials. One suggestion to coordinate the efforts of the different areas is to develop agreements between the school districts to share the materials and acknowledge the expertise of the other area. The materials could then be revised and expanded on in a coordinated way to ensure that the resources are spread evenly throughout the territory. One model that has been extremely successful is the Cree Education Board, which developed from negotiations from the province of Quebec and federal governments (Burnaby, MacKenzie, and Salt 1997). This Board has control over educational funds and decisions and covers many communities in northern Quebec. While it isn't possible to have exactly the same organization and autonomy, due to the difference in First Nations populations there and here, it may serve as a useful reference point in negotiating some autonomy for language instruction in the school districts.

There currently isn't a cohesive plan on how to teach the language and introduce grammatical structures. School District 68 has a scoping sequence for Hul'qumi'num', based on the French curriculum, but this is only for use in that area.

It is recommended that a scoping sequence for the language be designed to encompass all ages, from daycare to high-school. This scoping sequence should be designed to learn Hul'qumi'num' quickly and efficiently. Furthermore, a range of different and fun language materials needs to be developed. One meeting was entirely devoted to setting goals for the language. In that meeting, it came up several times that more materials need to be developed to make learning the language fun for children.

FEMALE HUL'QUMI'NUM' ELDER: I find that that's how they really know the language is through songs. Because I sing a lot of songs at the daycare. Sometimes I just make them up as I go. I change the names from Jack and Jill to Mary and John.

ARVID CHARLIE: So if I can mix my conditions or insertions somewhere. Back to long-term goals in the middle. There needs to be materials that does not seem like training. I'm just going over what's written already. The students need to have some fun learning the language, like a play or games. Could be learning language or our ways. And along with

that - this is what I'm getting to - there needs to be some kind of acknowledgment or reward or recognition; those three words, or change them around somehow, but there needs to be acknowledgment, reward, recognition. It seems like it's all the same thing but it's not quite. Acknowledgments, rewards, recognition. Okay, that's it for that part.

There is a very strong need to develop more teaching materials, which can be centrally distributed and shared throughout the HTG area.

In addition, it has been observed that high-school students are only motivated at certain ages. One suggestion to make it "cool" to speak Hul'qumi'num' is to combine some of the high-school Hul'qumi'num' language courses with radio programming. It is recommended that there be a block of programming for young people, to play the music that they like, but that the announcements be all bilingual, so only those students who can announce songs and playlists in both English and Hul'qumi'num' can become DJ's.

Recommendations:

- immersion day care; elder teams to assist daycare workers
- form a central body to liase and make agreements between school districts and bands to share resources; delegate different areas as having specializations (e.g. high-school curriculum and scoping sequences — Nanaimo-Ladysmith; elementary curriculum, dictionaries — Cowichan Valley; stories — all three school districts)
- Hul'qumi'num' as an elective for all high-school students grades 8-12, eventually building up to curriculum K-12, finally to a full-immersion school
- after-school program for Hul'qumi'num' language: primary and elementary school children
- develop songs, games, puppet shows, children's books, for daycares
- collect all materials from all school districts; expand/revise existing teaching materials for high-school electives
- immersion school with lots of hands on and interactive materials
- radio programming: language lessons, children's songs, children's stories, follow along books; youth music programming
- train daycare workers to speak Hul'qumi'num'

Step 7: Use Language at Home - Develop Classes and Support Groups

A key step to regaining intergenerational communication is to speak the language at home.

- Step 7. Use the language at home as the primary language of communication, so that it becomes the first language of young children. Develop classes and support groups for parents to assist them in the transition. (Hinton 2001: 6)

Speaking the language at home is important for several reasons. First, children learn languages easily and effortlessly, as long as they are exposed to rich communicative language at home.

FEMALE HUL'QUMI'NUM' ELDER: I think the language we've got at home...used at home more than, you know, we have to try and take care of kids and teach them, as young as they are, the Indian words that they can, you know, grasp and start to understand you. I think if you are around people that speak Indian language they will...they grasp it. You don't have to teach your children like a baby how to speak. They learn from listening to others. You know he's speaking Indian all of the time, every time, you know, no English words they grasp it. I think from a very young age is the time to start training them to learn how to speak at home. That's where I teach. [inaudible] class where things really imagine 9 to 5 with [inaudible] and at that time they pointed out that a four year old you know [inaudible] by ages, by the time they are eight or ten they raised. They are just a sponge and they're just speaking all of the words that are there.

Second, as was noted in Step 6, simply having an immersion program will not guarantee fluent speakers. Research on successful immersion programs (language nests in Maori, Quebec immersion) emphasizes that it is important that the language is also spoken or heard at home. Therefore it is important to have a parent-language component to any immersion program.

Thoughts on why the language might not be spoken at home and some remedies to the situation have also been shared at the meetings.

FEMALE HUL'QUMI'NUM' ELDER: [...] Can you imagine them with Hul'qumi'num'. It's zero seconds minus. So I think until families start restructuring or...then maybe there might be some...then of course you'll get your self esteem back, your pride. Until that, we will get to be [inaudible] I don't know that [inaudible] wants to be they will have pride in their Hul'qumi'num'. Now that they don't have that within their own families.

One related planning activity that has been described for Ireland by Fishman (1991) is to have a number of neighbourhoods where fluent speakers can live close to immersion schools, to provide a rich linguistic environment. This might be a good way to get the language spoken in the homes more. At least one step towards this would be to have the immersion school close to the families who are interested in becoming bilingual.

In terms of other ways of hearing the language at home, if there is a Hul'qumi'num' language radio station, then even if the parents are not able to communicate in Hul'qumi'num', the children can hear more language spoken at home. In fact Cotter (2001) notes that Irish-language radio fulfills that role for students who are in Irish immersion schools. In New Zealand, the federal government supported the development and delivery of 23 tribal radio stations, with broadcasts in both Maori and English (King 2001: 121). Hale (2001) also discusses the successful use of radio and television broadcasts in several remote Australian communities. Also, there have been a number of new First Nations language radio stations in major urban areas across Canada, attesting to the value of and need for radio in uniting people and providing rich linguistic and cultural programming. Language renewal is about social movements; radio stations are often cited as important factors in social movements and in developing social cohesion. A community-based Hul'qumi'num' radio station would allow the language to live in communities, to touch elders and youth, to inform people of important events, to educate about the language, to document important components of the language (such as conversations in phone-in talk shows), to showcase exciting artistic developments of the language, and to evolve with the needs of the community.

It is recommended that the government provide the necessary funds, training, licensing and initial infrastructure to set up a Hul'qumi'num' language radio station for the Hul'qumi'num' speaking area.

One vision is that fluency for children can be a key to reversing language shift in the home.

FLORENCE JAMES: My parents learned how to speak English through us coming home from school. That is how they learnt how to speak English because they never went to school. They learned English through us and that's what I think that's going to happen here. I think all the parents are going to learn Hul'qumi'num' from the children.

ARVID CHARLIE: Just one further to the children coming home and teaching their parents and uncles and aunts how to speak Hul'qumi'num'. There's another thing. The kids that come to visit my mom's place, children from all over come to my mom's, both my nephews, and my brothers and their gang, and a lot of them go home and they sort of teach their family on how to eat Indian food. [Inaudible].

In a similar vein, Virginia Beavert, a Sahaptian elder who teaches her language, has adult students teach their children the language, as their homework assignment. This home-based language teaching could be extended to all ages of people studying Hul'qumi'num' and can show-cased at the end of the year in a week-end festival of activities.

Recommendations

- develop support groups for language use in homes; for example, people learning Hul'qumi'num' have homework projects to teach family; festivals to celebrate
- federally supported community-based radio station for Hul'qumi'num' language; federal government sets up infrastructure, guides in licensing, provides initial start-up funds
- start designating some streets or neighbourhoods as Hul'qumi'num' zones; where fluent speakers live and people try and speak the language more within the community; have families that speak or are learning Hul'qumi'num' live close to each other

Step 8: Expand use of Language into Broader Domains in the Community

In addition to having the language spoken at home, having it spoken in the broader community is a significant step in reversing language shift.

Step 8. Expand the use of the indigenous language into broader local domains, including community government, media, local commerce, and so on. (Hinton 2001: 6)

The domains above have all been mentioned in the Elders' Language Revitalization Committee as goals for increased language usage.

RON GEORGE: So the other part I really wanted to touch up on is, you know, many times we talk about the programs and the resources and that for schooling, but we really need to

hit our community. You know, that's where we need the motivation, you know, is to wake up our people. You know, we have so much interest in a general meeting, they talk about, you know, bang, bang, they're knocking on the table and everything, we need language and all of that. And so when the time comes, those people aren't there, you know. So we need something there to really wake them up, to motivate them. So that could be a short-term or a long-term [inaudible].

And the other one that we really wanted is to, you know, just this community alone has been here for so many generations that we should be telling the city here, you know, we're having First Nations Hul'qumi'num' language and so it should be a whole part of the community, this whole Cowichan Valley. And so we need to have all of our leadership, you know, in with that, eh, into getting that moving.

The Hul'qumi'num' Language radio station would be one means of extending the language to the larger community and is a clear example of the extension of the language into wider community-based media. The language would be part of the whole Cowichan Valley if it were broadcast via the radio.

One domain that the community has control over is band-run administrative offices.

FEMALE HUL'QUMI'NUM' ELDER: [inaudible] Another area that needs tending to is the workers at all the complexes [inaudible]. People, they should be answering the phones [inaudible]. They should have people in there. I don't know how...you know it's going to take the managers of all of these places to start enforcing that. If that's not done, why are we telling our kids to learn when the adults aren't even doing anything. So a lot of these areas have all Natives in there and you don't ever hear [...]

One way to address this issue is to develop courses using business language. If the radio station had a half-hour language lesson block Monday to Friday at a designated time, people who work in offices could tune the radio and learn some phrases via radio lessons.

In terms of level of commitment to language use, official recognition of the language is seen as a factor in reversing language shift.

HUL'QUMI'NUM' ELDER: To have the six chiefs as the Hul'qumi'num' Treaty and see them forming or coming up with the, whether it's the law, an agreement with the district, and so that gives it more power of what we're doing and striving for.

PHILOMENA PAGADUAN: But we need to make the managers know the value of Hul'qumi'num' and of the culture. And how do you do that when a person hasn't lived the culture. [...] So how do you undo the wrong, if "undo the wrong" be the term I use. So unless the managers and chief and council know the seriousness of it, we can't really -- until they help us move along, we're not going to move unless they're aware of that.

RCAP (1996, Part 3: 618) recommends adopting the aboriginal language as an official language for different bands.

RON GEORGE: And I like that idea about all the tribes coming together and then having one declaration. I think that should be just a big enough place to be able to go to that and looking at all the chiefs and the councils and all of the communities that this is our vision, this is our law. And it's going to be law for everyone in these communities. And it could be done, you know, in our traditional way that this is what they're going to be doing and

we're standing by it, and we want everybody else to stand by that too. Amen.

It is likewise recommended here that all six nations give the Hul'qumi'num' language official status, by adopting a beautifully stated vision statement about the importance of retaining, renewing, and keeping the language alive. A sample draft of this vision statement has been made by the language revitalization committee in one of the meetings, and is included in Appendix D.

Also, a desire to have more media developed in the language has been expressed. By combining the language with the activities that youth enjoy, it may be possible to extend the language into wider usage.

FEMALE HUL'QUMI'NUM' ELDER: I think if there was enough money that there should be a video done. Like, it was so kind of interesting [inaudible] nature walk through - like, it had different themes for every little thing. Like that poem. And then the whole video game in Hul'qumi'num', and then like could read at the bottom; how some child has like English on the bottom. I think that could be one way. Just different themes, [inaudible].

Television and video are also means of reaching communities using modern media. APTN would be a great venue for some programming. As noted in a preceding quote above, one can also envision that there could be regional television that has a block of local language programming, like the New VI: there are often funds that become available to develop local programming that is of value and interest to the community. Language-learning television series have been developed for Spanish; it may be possible for some project to develop a similar series for Hul'qumi'num'.

In addition to the idea above, Fishman (1991) describes a number of activities that have been done in Ireland to promote the use of the language with youth, families, neighbourhoods and communities. Some of these include: week-end festivals with activities in the language and annual contests to celebrate the towns that have made the most progress in using the language (any aspects of daily life with different categories based on size of population). It is therefore recommended that some community festivities be developed to encourage and promote the use of the language in new domains. The details of these activities would be determined by committees and community meetings to ensure that they are culturally appropriate for young and old.

Recommendations

- Have the Hul'qumi'num' language declared an official language of the territory
- All people employed in band offices should be speaking and/or learning the language. Set up a program to teach a word/phrase a day; set aside time each day
- band-run business are bilingual; some examples are restaurant has bilingual menus, gas-station has bilingual signs; workers learn some Hul'qumi'num'
- each community has an annual week-end Hul'qumi'num' festival, involving traditional music and entertainment, sports events, plays, poetry contests, quiz shows, slide and film presentations, talent contests, all in Hul'qumi'num' at various different levels
- Have signs in Hul'qumi'num' — road signs, stop signs in neighbourhoods

- Hul'qumi'num' language materials in parks and other publicly (i.e. government) funded, culturally appropriate areas. This includes interpretive materials in national and provincial parks and museums.

Step 9: Expand the Language Use to Regional or National Media and Government

The final step in RLS involves usage at the largest social scale, in the media, by the government, etc.

- Step 9. Where possible, expand the language domains outside to promote the language as one of wider communication, regional or national government and so on [...]. (Hinton 2001: 6)

The goal of wider community and regional level usage of Hul'qumi'num' was discussed in Step 8. The wording of Step 9 calls into question issues of identity and nationhood. If the term "national" is interpreted in a euro-centric perspective, the chances are remote that any indigenous language of British Columbia will attain step 9. The greatest linguistic diversity in Canada is found in British Columbia, which is home to half the number of languages in the country, belonging to 7 distinct language families. It would be nearly impossible for any indigenous language to have the same status as English, or even French. Nonetheless, government should recognize the status of Hul'qumi'num' as one of the founding indigenous languages of Canada that is not equivalent to languages covered by the official multiculturalism policies; its special status should be recognized and affirmed in the treaty.

If the term "national" is interpreted as it is within treaty negotiations, and equated with autonomy and self-government, then the attainment of step 9 is a clear goal. The current treaty negotiations position Hul'qumi'num' speaking people in a 'nation-to-nation' relationship with the state. Language has been identified as an important topic for negotiation in the Agreement-in-Principle of the Treaty Group. It is very important that the status and importance of Hul'qumi'num' be recognized and affirmed through treaty negotiations, and that it will form an important part of the future nationhood of the Hul'qumi'num'.

In a great deal of research on language renewal planning, there is recognition of the role of "status planning" - improving the status of the language helps in renewal efforts (Brandt and Ayoungman 1989; Hinton 2001.b). If a language is given official status, being officially recognized is a way to recognize the value of the language in the community at large. Canadians as a whole should be aware of and value the rich linguistic heritage that surrounds them and is tied to the land and culture of its people. While the colonial languages are used as a medium of communication, there is a rich history, heritage, and knowledge in Hul'qumi'num' that cannot be found in any other language.

From the work being done at the treaty table, there are three recommendations. The first has been mentioned above: the government should recognize Hul'qumi'num' as one of the founding languages of Canada. The second is that the federal and provincial governments recognize that colonial policies led to the imminent loss of the Hul'qumi'num' language and that some effort of reconciliation be made that provides stable funding. This should be linked to treaty. The third is that government should reverse the direction of its colonial history by committing in treaty to recognizing Hul'qumi'num' law-making authority around language issues, and to jointly, through mechanisms defined in the treaty, develop systems of providing for language education in the

school system that meet the objectives of government in providing a proper education and Hul'qumi'num' of keeping the language alive and vibrant. Just as government has a responsibility in terms of negotiating compensation for land and resources, so too it should assist in compensating for the loss of one of humankind's most precious gifts: a beautiful and rare language.

Recommendations

- government recognizes Hul'qumi'num' as a founding indigenous language of Canada, with its own special status that is recognized and affirmed in the treaty
- government recognizes their role in the imminent loss of the Hul'qumi'num' language
- government assists in reversing the loss by recognizing Hul'qumi'num' law-making authority around language issues, and to assist in developing systems for providing language education in schools

Summary

A great deal of work has been done by many dedicated individuals to create many diverse Hul'qumi'num'-speaking activities. One can see how Fishman's (1991) proposal works: language shift can be reversed with more activities at advanced stages. However, one can also see that there are many plans yet to be implemented.

Each stage has a number of recommended actions to take, which are presented in this strategic plan. In further planning and implementing actions, communities should set their own priorities and determine what will work for them. Languages belong to communities and it is the hard work and dedication of community members that will ultimately be the cause of renewing Hul'qumi'num'.

Activities

This section discusses the activities that were conducted in terms of making progress to meet the five goals of the planning activity.

1) hire staff and clarify details of project goals and objectives

An Elders Language Revitalization Committee was formed with the goal to find representation from each of the six communities. Greater representation was found from Cowichan Tribes, and no member was found for Lake Cowichan or Lyackson. The committee met eleven times and was an integral component to the project. The general topics of these meetings is described in the next section.

A job ad for a research assistant was developed by Brian Thom and Suzanne Urbanczyk and distributed to places through the University of Victoria and a Hul'qumi'num' language class held at Malaspina College in Duncan. Interviews were held in April and Joanne Charlie was hired to be the research assistant. Her primary task was to create an annotated bibliography of material on language revitalization. She also assisted in finding resource materials on the language and interviewing people. As well, she proof-read and edited some of the transcripts of the Elders Language Revitalization Committee meetings.

2) review and assess literature on successful language revitalization strategies

An initial review of the literature on language revitalization was begun by Suzanne Urbanczyk. This research was later followed up by Joanne Charlie. Most work was conducted at the University of Victoria library. However, it quickly became apparent that there is a large amount of material available on the internet. In particular, the proceedings of the annual *Stabilizing Indigenous Languages Symposium* are all available on the internet. We assume that this is to make the resources as widely available as possible.

An annotated bibliography was created by Joanne Charlie. This is included as an appendix to this report. The readings are organized by sub-headings, and are ordered alphabetically within each sub-heading. A copy will be kept in the HTG office. This separate copy is structured differently than the one here, with one reference per page, so that if more materials are read, annotations can be added. Copies of all literature reviewed is in a file in the HTG office.

3) compile opinions from university and community-based Hul'qumi'num' experts on revitalization for Island Halkomelem

A great source of opinions on revitalizing Hul'qumi'num' was the Elders Language Revitalization Committee. We asked many questions during these meetings, and also were given lots of feedback on ideas when they were presented at these meetings.

In addition, a number of people involved in studying and teaching Hul'qumi'num' were interviewed by Suzanne Urbanczyk and/or Joanne Charlie. The list of people interviewed and their affiliations is listed in Appendix B (alphabetic order by affiliation). Only one formal interview was recorded, while some interviews were less formal. Notes were always taken during these meetings. We attempted to ask the same sorts of questions, with an interview sheet containing six

general questions. However, often the nature of the interview and the role of the interviewee in the community made for a more fluid interview than dictated by a set of standard questions. As much as possible, all opinions expressed were incorporated into this report in the section detailing the strategic plan.

4) review Hul'qumi'num' language instruction/resource material currently available and assess future needs

Some progress has been made to compile all existing programs and resources for Island Hul'qumi'num'. We made repeated requests to all communities to obtain copies of their language resource materials for the purposes of this study. In doing so we discovered that some areas do not have any language programs or resources at all.

A listing of the materials which are known to exist and those which have been acquired by HTG is presented in Appendix B. Some of the limitations on the acquisition of this material include: some materials are still in draft stage, some are not available for wider distribution, and many materials are home-made and so are not widely available. Also, we discovered that there are several informal language programs that are on-going in peoples homes. We didn't document these, but believe that there might be many more informal instructions going on.

In terms of the language programs we found that in general all the language programs are sporadic. They depend on the good-will of teachers, day-cares, and funding agencies. There are no official permanent on-going language programs at all in the area. Some areas are richer than others, with several different types of programs, while some areas don't have any language programs at all. A more detailed description of these programs is presented in a following section.

5) develop strategic plan based on above assessments for language revitalization

The development of the plan came through compiling research and seeking opinions of people involved with the project. At several stages, direction was given from the Elders Language Revitalization Committee on avenues to pursue to gather information. Also, at various stages the primary investigator would present ideas to the committee and get feedback.

Summary of Elders Language Revitalization Committee Meetings

A language revitalization committee was created with the goal to have representation from each of the six bands. The committee consisted of: Arvid Charlie, Ron George, Florence James, Mabel Mitchell, Janet Moore, Philomena Pagaduan, and Ruby Peter. Short bios of each member are presented at the end of this section.

The language revitalization committee met approximately every two weeks, for a total of 11 meetings. The first ten meetings were recorded on a Sony Minidisc, with taped copies being sent to KeyWest to be transcribed. Most meetings were also video-taped. These meetings were an extremely important component of the project. The committee shared their concerns in terms of language renewal, gave guidance in terms of learning about different programs, provided important information on language revitalization projects, and shared their long-term and short-term goals for the language. The investigator would return to the committee with information to share about what was learned about language planning, revitalization efforts, certification, curriculum policies, etc. The general topics covered are listed in the table below.

Dates:	Themes, topics
March 11	introductory meeting; project and team members, concerns
March 25	wellness and language; how to get the language spoken in the homes
April 29	learn about resources; language courses, teachers, curriculum materials
May 13	learn more about resources, discussion of audio and video tapes; brainstorming about programs and language camps
May 27	planning; long-term and short-term goals for the language;
June 10	Fishman's model of Reversing Language Shift, the stages of language renewal
June 17	report on: IRP (Integrated Resource Package); discuss vision statement for language; discuss Salish conference paper
July 8	report on: DSTC (developmental standard term certificate); other certification procedures; Language Authority
July 22	discuss Master-Apprentice program; updates on queries from previous meeting (Language Authority, DSTC)
August 19	present outline and details of strategic plan
September 16	review draft report, CURA discussion

The knowledge of the seven Hul'qumi'num' members played an important role this project. There is not one of these members that contributed no less than 100%. With the guidance of these Elders the Hul'qumi'num' language will be restored.

ARVID CHARLIE- Arvid is a Cowichan Tribes community member. Arvid is a fluent speaker and assists in many cultural events. Arvid's specialties in Ethobotany and unlimited knowledge of

cultural awareness played an important role in the Language Committee.

FLORENCE JAMES-Florence is a Penelakut Tribes member. Her part in the committee was of great importance for the things that she does in her community and the Hul'qumi'num' Territory. She specializes in teaching oral history, genealogy and of course our Hul'qumi'num' Language.

JANET MOORE- Janet is a Halalt Band member. She was asked to sit on the Language committee to assist in developing the Strategic plan. Janet plays an important role in her family and community, as she provides them with Hul'qumi'num' Language lessons as they would like to learn or see her for guidance.

MABEL MITCHELL- Mabel is a Chemainus First Nations community member. Her portion was to act as a bridge between her community, which she is actively involved in, and the HTG. She is a Hul'qumi'num' Language Teacher at the Chemainus Native College preparing her student to be future Hul'qumi'num' Language teachers and assist them in curriculum developments.

PHILOMENA PAGADUAN- Philomena (Mena) is a Cowichan Tribes Band member. Philomena played a lead role in the Language committee as she was the Acting Education Coordinator for Cowichan Tribes. Cowichan Tribes is the largest tribe that makes up the HTG. So her role was important for information sharing between the HTG and Cowichan Tribes.

RON GEORGE- Ron is also a Cowichan Tribes Band member. Ron played an important role in his community. He is the Education Coordinator and has a wide variety of expertise where he would assist in a range of things such as funding sources, Language workshops, School Board policy and procedures. With his advice it made it possible to understand the needs of the community and school boards.

RUBY PETER- Ruby is a Cowichan Tribe band member. She played a very important role in the Language Committee. Ruby has been assisting and developing Language Material for many years and also assisted in creation of the Cowichan System. Her knowledge and expertise is at the highest level there is no way she can be graded or assessed.

Huy tseep qu.

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Appendices

A. Costs

One-time expenses

Radio Station		
-transmitter		25,000
-application		5,000
-building		500,000
-portable equipment		100,000
-recording studio		50,000
Language Institute - outbuildings		250,000
Tape review and digitization (200 + tapes)		
resource person salary		30,000
honoraria - checking materials for confidentiality		5,000
digitization (software computer, CDs)		5,000
Materials development		
phrase books with tapes/CDs		25,000
(long-house phrases, prayers, songs, sports,...)		
Language survey development		10,000
Information Pamphlet		5,000
Web-site development		10,000
IRP development		10,000
Certification of 20 teachers		3,000
Total	=	<u>1,033,000</u>
<u>On-going expenses</u>		
Personnel		
Full-time language coordinator	3 x 50,000 / year	150,000 / year
Monthly language committee meetings		5,000 / year
Radio station manager	40,000/ year	40,000 / year
DSTC/Chemainus Native College 8-month bridge program		50,000 / year
Master-Apprentice	4 x 10,000 / team	40,000 / year
Hul'qumi'num' Newsletter		5,000 / year
Five years	=	<u>1,370,000</u>
Grand total	=	<u>2,403,000</u>

B. Resource List

This appendix outlines the Hul'qumi'num' resource materials we were able to find. It is incomplete at the moment; some materials were located, but some are still in preparation. The following tables contain lists of:

- B.1 Printed Materials for Teaching
- B.2 Multi-Media Resources
- B.3 People Interviewed

B.1 Printed Materials used for Teaching

<><><><> MATERIALS AT COWICHAN TRIBES <><><><>

Quw'utsun Syuw'entst (Curriculum Guide for Teachers & CTA's)

3 volumes (Early Primary, Later Primary, Early Intermediate)
some vocabulary but primarily for cultural teaching
1994, Heather Smith Siska
Cowichan Tribes

Hul'qumi'num' Sound Drills (w/tape)

24 lessons for learning sounds
1997, 2001, Tom Hukari
Cowichan Tribes

Beginning Hul'qumi'num' (w/tape)

15 lessons/basic phrases
1996, 2001, Heather Siska Smith
Cowichan Tribes

Hul'qumi'num' Language Lessons for Middle School, Secondary, Post-secondary and Adult Learners

26 language lessons w/ grammar, conversations, text and exercises
2001, Tom Hukari
Cowichan Tribes/Malaspina University-College/University of Victoria

Qushin'tul' (Walking Together) - Primary Reader

Resource Book for Teachers and CTAs
1994, Heather Smith Siska
Cowichan Tribes

Cowichan Tribes Early Reader Series

What Could They Be? /w tape
What is a Salmon?/w tape -
bilingual stories for young readers and language learners
1994, Heather Smith Siska
Cowichan Tribes

Rhymes, games, and songs in Hul'qumi'num'
15 songs/rhymes
1994
Cowichan Tribes

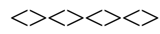
Storysharing Books
3 books (Cowichan Cousins, Our CTA, Our Bus Driver)
for early primary to late primary

Some resourceful teachers and CTAs have developed their own materials to use in classrooms.
The types of resources they have developed include:

- charts made from postcards with Hul'qumi'num' on them
- children's books with Hul'qumi'num' in the books.

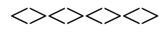
Other resources used for teaching include:

- posters in daycare of different animals
- Hul'qumi'num' calendar
- puzzles with Hul'qumi'num' and English (daycare)
- daily prayer in Hul'qumi'num' and English
- book of songs in Hul'qumi'num'



The Hul'qumi'num' Treaty Group

- Harvest study appendix = pictures of local flora and fauna with Hul'qumi'num' name and translation
- place names



HUL'Q'UMIN'UM' MATERIALS PREPARED BY GERDTS FOR USE BY SCHOOL
DISTRICT #68: June 1994-November 1999

Phonics book (3 Versions):

- Teacher's (replaced by Home-study version,
- Students' (October 1997)
- Home-study (May 1996, 159 pp.)
- a set of three tapes to accompany (blue j-cards)

'ilhe' xwulmuxwqun: Book 1 (3 Versions):

- Teacher's (replaced by Home-study) ,
- Students' (October 1997),
- Home- study: May 1996,
- a set of four tapes to accompany (yellow j-cards)

Other materials:

- a set of quizzes for Chapters 1-10 of 'ilhe' xwulmuxwqun: Book 1
- overheads for Chapters 1-5 of 'ilhe' xwulmuxwqun: Book 1

'ilhe' xwulmuxwqun: Book 2

2 Versions:

- Home-study,
- Students' (November 1997),

Bereska & Peters: Book 1

revised: 23 pages LOOSE SHEETS (starts with Some Basic Expressions)

revised: Tests and Keys 15 pages LOOSE SHEETS

(errors corrected and placed in current orthography)

Hul'q'umin'um' Basic Vocabulary

14 pages of vocabulary items organized by semantic sets

500 Hul'q'umin'um' Words

36 page booklet, words organized by semantic sets

September 1997

500 More Hul'q'umin'um' Words: Words from the Chemainus, Nanaimo, and Nanoose Elders,
Nanaimo School District No. 68,

January 1999 (36 pages) with accompanying audio cassette.

Sqwals tthu S'ulxwé:nct: Stories from the Hul'q'umi'num' Elders

video tape of 11 elders telling different narratives; English translations

1998, Chemainus First Nation, Donna Gerds

SD No. 68, Nanaimo-Ladysmith

222 nature cards:

8 1/2" x 11", with color pictures, Hul'q'umin'um' words or sentences on back,
laminated. These were done in quantities of 4-12 per card, depending on
availability of pictures. List of words and sentences is attached.

Nature Pictures to Color:

66 pages- 8 1/2" x 11" with Hul'q'umin'um' and English words

List of words is attached.

Games:

Bingo games: Numbers, Animals, Household Items

Card games: Animal cards

Kits for all of the above

Posters:

Alphabet poster

8 Nature posters: 18" x 24", laminated

Fish: humpback salmon, halibut, herring, skate, flounder

Sealife: starfish, sea urchin, barnacles, horse clam, oyster, crab, mussel

Sealife: whale, dolphin, octopus, sea otter, fur seal, orca

Big birds (thutuhiws): heron, bald eagle, cormorant, gold eagle, snow owl, screech
owl, great horned owl

Birds: sq'wulq'wulesh: raven, bluejay, pigeon, woodpecker, robin, kingfisher,
hummingbird

Waterfowl: mallard, snow goose, loon, Canada goose, swan, seagull

Domestic animals: cow, cat, horse, dog, sheep, rabbit, pig

Animals: cougar, bear, seal, deer, sea lion, raccoon, mouse

4 Numbers posters: 1-10, 11-20, decades to 100, hundreds to 1000

Months

Days of the Week

Basic expressions (greetings, thank you)

Cards: (8 1/2 X 11)

Number cards: numbers 1-10 with pictures

Sound signs: card for each letter of alphabet matching poster

Verb cards: 80 pictures of family scenes (from clip art) with Hul'q'umin'um' sentences.

Computer: Hul'q'umi'num' Words

The program on the 16 disks needs to be installed on a PC (compatible) that runs Windows. It requires 25 MB. The font, which is on disk 16 also needs to be installed. graphics, words, and digitized speech for 162 items arranged by semantic sets:

alphabet, numbers, large numbers, times, times between hours, days of week, sea life, household items, First Nations items, plants, animals, birds, clothing and personal effects.

Video Tape:

Speeches in Hul'q'umin'um': June 9, 1995 and June 26, 1995

1 hour 15 minutes (Sound quality bad, especially second half of tape.)

Materials in Preparation:

Dictionary: 4000 word teaching dictionary. Data is given English-Hul'q'umin'um', Hul'q'umin'um' to English, and by Semantic set. Nature words are given scientific identification and descriptions. (Projected completion date December 1997).

Hul'q'umin'um' Stories:

Book of texts in Hul'q'umin'um' with English translations and interlinear glosses.

(Projected completion date June 1998)

Hul'q'umi'num' Family Life, Nanaimo First Nations and Nanaimo School

District No. 68, December 1998 (42 pages) with accompanying worksheets (35 pages) and audio cassette.

accompanying 60 minute cassette tape

(with Brian Compton, Leonard Edwards, and Charles Ulrich) Hul'q'umi'num'

Words: An English -to-Hul'q'umi'num' and Hul'q'umi'num'-to-English

Dictionary. Prepared for the Chemainus, Nanaimo, and Nanoose First Nations and Nanaimo School District No. 68, December 1997

(210 pp.)

(with Chris Bouris) Four Halkomelem Stories, 1999. (Stories in

Halkomelem with English Subtitles. 25 minutes, VHS and CD with m-peg version playable in Quicktime 5).

(with Brian E. Compton) Native Peoples, Plants & Animals: A

Halkomelem Ethnobiological Web Site. (www.sfu.ca/halk-ethnobiology), 1999.

(with Colleen Penrowley) Halkomelem Talking Dictionary. Nanaimo First

Nations and Nanaimo School District No. 68. 1999. (3500 words with sound sorted by semantic field in Multimedia Toolbook.)

B.2 Multi-Media Resources

<http://web.uvic.ca/hrd/salish/>

Hul'qumi'num' language lessons - visual and audio Tom Hukari - University of Victoria

<http://www.sfu.ca/halk-ethnobiology>

ethnobotany Brian Compton, Donna Gerdts

B.3 People Interviewed

Organization	People	Position	Interviewer(s)
Chemainus Native College	Robin Lancaster Mabel Mitchell	instructors - teacher training program	J. Charlie S. Urbanczyk
Cowichan Tribes	Ron George Heather Siska Smith	education and culture program director; curriculum developer	J. Charlie S. Urbanczyk
Lake Cowichan Band	Mrs. Livingston	??	J. Charlie
Malaspina College - Duncan	Ruth Kroek	co-ordinator	J. Charlie
Malaspinal College - Nanaimo (by phone)	Mary Abbott	education department	S. Urbanczyk
Penelakut	Florence James	language teacher	J. Charlie
SD # 68	Jim Kellog	Native studies co-ordinator	S. Urbanczyk
SD #79	Harold Joe Violet Elliott Merle Seymour	CTAs	J. Charlie
SD #79	??	co-ordinator of Native Studies	J. Charlie
Stó:lo Shxweli Language Program	Thelma Wenman Laura Kelly Laura Wheelock	program co-ordinator -students in immersion program; resource developers	S. Urbanczyk
Stó:lo Shxweli Language Program	Jimmie G. Harris	consultant to develop language plan	S. Urbanczyk
University of Victoria	Robert Anthony	educator	S. Urbanczyk
University of Victoria	Tom Hukari	linguist	S. Urbanczyk

C. Annotated Bibliography

Prepared by Joanne Charlie

GENERAL

Battiste, Marie & James [Sa'ke'j] Youngblood Henderson. (2000). The importance of language for indigenous knowledge. *Protecting Indigenous Knowledge and Heritage*. Purish Publishing LTD ; Saskatoon, Saskatchewan Canada, p.73- 85.

In this chapter Battiste and Henderson talk about how the indigenous people are born with a language and it is this language that binds them to their culture. They also discuss the topic of the different languages in the world. Just because there is a language spoken in every community it does not mean that all communities speak the same language. Every community has their own language system. People that attempt to speak a language of a community have to be very careful because the languages may be spelled very similar, but they could be pronounced differently. Even this pronunciation may have a different meaning. The authors use an example of the Mi'kmaw people when they discuss the indigenous languages and the natural world. The Mi'kmaw people are known for the first to meet up with the Europeans and have fought the longest to retain their language. It is also discussed how stories are an important factor to keeping the language and culture alive.

Crystal, David. (2000). What is language death. *Language Death* p.1-26. Cambridge University Press; Cambridge, United Kingdom.

Crystal has covered some good information about the death of language in the opening paragraphs of this chapter. He said that if there is only one fluent speaker alive then the language might as well be considered dead because if they don't have someone to speak to and be able to carry on a conversation then they will eventually lose the language. He attempted to reach the last speakers of a language to late because, by the time he arrived at their home village they died. Then he would end up having no one to help him finish his research. In the section of, "The language pool Crystal tells about all the different numbers that the different surveys have come to conclude. Each different language survey that is done in different years comes up with numbers either higher or lower from the previous survey. Crystal also states that some surveys are incomplete or don't have the hard facts to back up the final numbers that they are coming up with. There is also a section in this chapter that gives descriptions of the levels of danger where language is concerned. It is the four questions at the end of this chapter that really make the people think about their language loss and what steps they can take to save their language.

Hinton, Leanne. (2001), Language Revitalization: An Overview. In Hinton & Hale (eds) *The Green Book of Language Revitalization in Practice*. Academic Press, San Diego, p. 3-18

This chapter explains clearly what people are doing to keep their languages alive or what they can do to bring these languages back into use. All it takes is one person who is dedicated to the cause of language revitalization to start opening doors for everyone and be able to find all resources available in the community. She also shares with the reader the five different approaches to language revitalization and it also shares Fishmans nine steps to Reversing Language Shift (RLS).

This chapter covers the importance of school based programs, bilingual education, immersion schools, children's programs outside the school, adult learning programs, family based programs at home, raising bilingual children, ways to encourage and develop the use of an endangered language, language change and varieties of language. The author also wants the people to use this book as a reference if they are serious about revitalization of endangered languages.

LANGUAGE PLANNING

Brandt, Elizabeth A. & Vivian Ayoungman. (1989), Language renewal and language maintenance: a practical guide. *Canadian Journal of Native Education*. Vol.16:2, p.42-77.

This article is a good source of information for any group that is interested in renewing the language of their community. Brandt and Ayoungman have given some good information in this article. They provide outlines that different communities can use if they want to revitalize the language of their community. They also discuss some of the areas where language renewal has been successful like Maori and Hebrew and they mention some communities that are in the process of renewing their language. This article contains information on: factors of language maintenance and loss, school and language maintenance. There is an excellent section in this paper which has the sub-headings, myths about language learning and bilingualism and then there is the section on the language plans and the implementation stage.

Fenly, Leigh. (1994). Finding ways to preserve California's Indian Languages: Slip of the Tongue. *Preserve Indian Languages*.
http://www.clipper.net/~mlenk/karuk/preserve_language.html. 7/22/02.

In this article Fenly is discusses how important it is to have languages preserved. She refers to some of the work done by Leanne Hinton regarding language programs. Fenly has included an excellent quote by Hinton as follows: "There's a lot of knowledge that dies when a language dies. The pharmaceutical knowledge in the rain forest—the knowledge of plants and how they cure—is deeply tied to language," Hinton says. "there is so much to learn about the amazing choices humans have in organizing and talking about the world around them." Fenly also includes some information on some language programs that have started with grants that they received from the Native American Languages Act of 1990. She gives some short summaries of a few of the language teams that were involved with the Master-Apprentice program. Another excellent quote that Fenly has used from Hinton is, "All these misconceptions exist about how adults must learn a new language - - that you have to learn in a classroom, that you have to learn to write the language, that you have to learn differently from a child. None of that is true. Some teams have a hard time having faith enough in this system. But it does work. And once the teams learn the principles, it can be done cheaply and it doesn't take outside experts." An important issue in this article is the creation of new words and how the master speakers or elders need to agree with these new words. The teams working on creating new words have to consult with the master speakers before bringing the words out for the public to learn

Galloway, Brent. (1988). The upriver Halkomelem language program at Coqualeetza. *Human Organization*, Vol. 47, p. 291-297.

In this article Galloway starts off by discussing the research that he is doing and how he is

compiling a dictionary of the Halkomelem and Nooksack languages. He gives a little background of previous works that were done by other linguists with groups from this area. He gives a short history summary of work by Oliver Wells who worked with the people from Sardis BC. It was in the late 1960's that Wells got help from the late Richard Malloway and Alec James. They started having language classes using the PPS (Practical Phonetic System) for the people that were interested in learning the language. These language classes were not able to continue because of the lack of funding. There were also some Elders that mentioned to Wells that the pronunciation of some words were not accurate with using the PPS. In 1971 the Stalo Heritage Project got a federal grant based on an application by Steven, Mark and Roy Point and Bob Hall. They were able to receive funding to keep the Skulkayn project going until 1974. The tapes that were made during this project are now at the Coqualeetza Education Training Centre. Galloway discusses some of the changes that he had to make in his work when he started working with the Elders. In a group discussion one Elder would say a word and it would trigger the memories of the other Elders. They did start printing out some of their work and handed them out to the people of the community but this became too costly for them and they had to put a halt to this after six months. In 1976 the Halkomelem Language and Stó:lo Sítel Department applied for funding to start up a Halkomelem Teacher Training Course for ten elders. This took place at the Fraser Valley College in Chilliwack. The duration of the course was 12 weeks, 5 days a week and 5 hours a day. Galloway mentions how the teachers of the Halkomelem went into the school systems but they were only paid as teacher's aids. A similar course took place in 1980 with a smaller group, to focus more on each individual. Galloway also discusses other programs that are offered at Coqualeetza and how they help the people of the community and they are, Elders meetings, fish camp, Elders Gatherings, Library, Media centre.

Greyeyes, Freda. (1988). Indian languages are a national treasure that must be preserved.
Saskatchewan Indian, Feb., p.20-21

In this article Greyeyes discussed some of the steps taken by Saskatchewan Indians in order to preserve their language. It was found that a National Policy was needed. In 1988 there was a provincial survey on Indian languages in Saskatchewan and it was found that it lacked support services from both the philosophical and practical level to teach and include Indian languages as part of the education program. The problem falls under the Department of Education that currently does not have a policy on Indian languages, and mechanisms are not in place to aid these individuals in finding the program, personal, and resources in implementing a program in their schools. There was a five year action plan for Native Curriculum Development, which was accepted by the Minister of Education as a blueprint in 1983. The students in Federal or band controlled schools do not benefit from this because provincial government does not fund them.

Hinton, Leanne. (2001), Language Planning. In Hinton & Hale (eds) *The Green Book of Language Revitalization in Practice*. Academic Press, San Diego, p. 51-59

Language planning takes place at many levels in society. Most books on language planning are about planning at societal governmental levels. This chapter include some works done by Elizabeth Brandt and Vivian Ayoungman (1989), Nancy Hornber (1997), and Christine Sims (1996). Hinton goes over some of the steps involved with language planning and some of the components of a good language plan. This chapter contains Hornberger's four types of language planning. Brandt and Ayoungman let the readers learn about the stages that are involved with language planning. There are two excellent examples of language surveys that can be used. Sims work shares with the readers some information about how to format surveys that are for different

age groups. This chapter also includes two case studies that were done regarding language planning. The conclusion includes some good advice that Darrell Kipp (one of the founders of Blackfeet immersion school system in Montana) wants to pass on to everyone that is interested in revitalizing his or her languages.

Jancewicz, Bill, Marguerite MacKenzie, George Guanish and Silas Nabinicaboo Building a Community Language Development Team With Québec Naskapi. In Barbara Burnaby and Jon Reyhner(eds) *Indigenous Languages Across the Community*.
[Http://jan.ucc.nau.edu/~jar/iLac](http://jan.ucc.nau.edu/~jar/iLac).

In this article the authors discuss the Naskapi Cree language of Quebec. They mentioned that in the 1970s there was no formalized resource material for the people to use in the schools or workplaces. The language was mostly used in the homes or churches. During the next two decades there had been some change brought into the community where the language is involved. They started having some teacher training in the community. This also created some full-time employment for community members who were fluent speakers. The Naskapi people also developed a group known as , The Naskapi Development Corporation. What this group does is foster education, improve living conditions and encourage the people in the community to learn their culture and preserve everything that they know. Overall the main goal of this group is to study and document the Naskapi language and encourage the use of the language at all times. Also during the 1970s there was a Naskapi newspaper produced weekly and a radio station where the announcers only spoke Naskapi for fifteen hours daily. The authors also talk about the importance of having the help from non-Naskapi specialists. It was the linguists, anthropologists, educators and clergy that were considered specialists. It is these specialists that help create the teaching materials and have taught the Naskapi the skills and abilities that they need to go out and teach their language.

Leavitt, Robert. (2001) Nuskicinuwatu – I speak my language: Incorporating linguistic knowledge in Native language curriculum. In Sunyoung Oh & Naomi Sawai (eds.) *University of British Columbia Working Papers in Linguistics Vol.7*, University of British Columbia, Vancouver BC, p.65-72.

In this article Leavitt discusses the language of the Passamaquoddy –Maliseet. He mentions how important it is for a tribe to have linguistic knowledge when attempting to learn a language. He states that there are different things that the language learners need to understand about language and they must be able to adopt the strategies and attitudes appropriate with their studying. The teachers need to have a good sense of humor and be able to help the students with sentence structures. In this article Leavitt has some excellent examples of sentence structures and explains how some sentences could be misleading if not worded properly. This is a good article for the teachers of a language to read because they would be able to get tips on how the students learn and how they should plan their teaching methods and the curriculum.

McEachern, William Ross. (1988) Materials development for native language programs. *Canadian Journal of Native Education*, Vol.15 No.1. p. 39-42.

In this article McEachern talks about the main problem of not having enough reading material for native language programs. In the schools where they are teaching the language they have more

written material for English and not enough for the native languages. He talks about how there is a need for production in this area but the people that attempt to do this need to have a good knowledge of the language that they are trying to write about. In order to do a good job they need to work in teams at all times; there has to be a storyteller, translator and writer. Then they need to get an artist or photographer to work closely with them so that the illustrations or pictures go well with the story. The translator and the writer have to make sure that what they are getting down on paper is accurate with what the storyteller is saying because when you translate from Indian language to English there is some changes that have to be made. Some of the words have to be reversed or it could change to whole context of the sentence. McEachern also tells how the teacher has to be ready to help the native students when they are given a basal reader that is given to students from urban area. There are times when they will not understand the way the book is written and the teacher has to be able to help the student fill in the blanks.

Zarry, Len. (1991) Whole languages for native students. *Canadian Journal of Native Education*. Vol.18 p.93-98.

In this article Zarry is writing about the whole language approach that is used with native students. Zarry says, “ Literacy, the ability to read and write for specific purposes, is achieved in this approach through an integrated approach to all aspects of language: listening, speaking, writing, and reading.” (p.94). He says that language experience for children is based on the ability to interpret written language. He talks about how the children should be able to say a phrase or two to the teacher and the teacher write this down on the board. Then if they see it written and then they will be able to repeat it. Zarry also says that the teacher is also a learner who can learn from his or her students. He says that a good learning environment for the native students to learn is having tables for them to sit at and not desks that are situated in rows. He also says that when the children come to school with a backpack it contains important information of their history and culture and the teachers need to utilize this information. The children need a chance to be proud of who they are and be able to share this information with the teacher and other students. He also talks about the importance of teachers and parents working together and how they need to have patience when it comes to teaching the children the whole language.

MAINTENANCE AND REVITALIZATION

Brandt, Elizabeth A. (1988) Applied linguistic anthropology and American Indian language renewal. *Human Organization*, Vol. 47, p.322-329.

In this article Brandt discusses how the linguists can help in renewing a language. Brandt includes a section on, “ Why is language renewal a concern?” She discusses how different tribes consider language fluency an essential component of tribal identity, social and cultural maintenance and self-determination and how not being able to speak your language can effect your lifestyles and relationships with the Elders within the community. Brandt also has a section pointing out that the teachers may not have the proper training in teaching the language of the community. Some communities are widely affected by the school personnel or the churches telling them that bilingualism is bad for the child’s education. The section about the ancestral language instruction and achievement is very interesting when it comes to language renewal. It was found that having the ancestral language in the schools did not affect the child’s ability to learn English. She gives some explanation on how linguists can assist the tribes in renewing their language but do not have the proper training in teaching the language. A good example of this is they may not know

anything about planning a curriculum for a school system. This is where Brandt explains the importance of language training workshops for the people that are interested in teaching the language. The linguists are the ones that can start the process of language renewal by working with the students in colleges learn the importance of their languages and teach them the different methods of teaching the language to other members of the tribe.

Fettes, Mark. (1997) *Stabilizing What? An Ecological Approach to language Renewal*. In Jon Reyhner (ed) *Teaching Indigenous Languages*. Northern Arizona University, Flagstaff, AZ, p. 301-318.

In this chapter Fettes discusses some of the techniques that communities could use in order to have successful language renewal. He also includes the four goals of revitalizing indigenous languages and the following are some of the quotes from his paper:

First, if language constitutes a class of things, then they resemble one another in essential respects. Given this premise, it is hard to escape the conclusion that one language must be as good s another for most purposes.

Secondly, if we are serious about creating a world where thousands of languages can thrive, rather than just a few dozen or a few hundred, then other models must be found.

Thirdly, the particular and concrete use of language is knowledge, culture, and interpersonal relationships are largely ignored in favor of a focus on linguistic structure and “language” in general.

Fourth, if languages are seen as “things” separate from their speakers then the latter cease to have a sense of ownership and control. Particularly for non-fluent adult speakers, language renewal comes to seem an impossibly huge task in which they have little if any role to play. Depending on the circumstances, such institutionalization may actually deepen and entrench people’s alienation from their language.(p.302)

Fettes also states that a theory of language renewal must begin with the speakers, with people “doing language” together in meaningful ways and work out from there. Fettes also has an excellent section in this chapter that discusses the triple braid of language renewal. He says, “ A healthy language can be visualized as a tightly woven braid of many primary and secondary discourses.”(p305) He also states in order for a community to remake the language braid they must refashion their language to accommodate the changing lifestyles and they must also develop new stories to replace the objectifying and disempowering “truths” propagated in the invading language. The following are the subtitles of each strand in the language braid: strand one is the Critical literacy, strand two is the local knowledge’s, and strand three is Living relationships. In this chapter Fettes has detailed summaries of what is involved with each strand in the language braid.

Fishman, Joshua. (1996) *Maintaining languages: what works? What doesn’t*. In Gina Cantoni(ed.) *Stabilizing Indigenous Languages*. Northern Arizona University; Flagstaff, Arizona. P.186-198.

In this article Fishman discusses the conferences that were held concerning American Indian languages. It was the first language conference when the Deputy Director of the Office of Bilingual Education and Minority Languages Affairs stated that the Government of the United

States recognized the need to assist the Native American people strengthen their languages. He says that it takes more than conferences to strengthen the languages. Fishman also goes into a more detailed explanation for the saying, "What works? What doesn't." When people want to use this phrase they need to explain what topic they are talking about because if they don't other people may get the wrong impression. He also talks about the experiences of a woman who was one of the last speakers of the language near Santa Fe, New Mexico. The only person that she could talk to was a linguist and she did not like that. He states that there are some communities that don't think that their language is in danger because they have some fluent speakers left, but they have to realize that dialects do shrink down with culture loss. There are times when a community can use a dialect but it would be a little different from the previous generations. Fishman also tells about the Coptic tribe in Egypt and how they use their language as a hobby and there are times they indulge themselves in their language. He also talks about how the elders of a community enjoy life by speaking their language and he is referring to arguing, singing, and praying. The sad thing is that there are some children and grandchildren that don't learn the language. He discusses how everybody needs to create new ways of learning their language because as time goes on so do lifestyles. The younger generations may think that they don't have to worry about learning their language until they get older. But the true fact is they may have no one to teach the language when they get older. Some elders find it easier to teach their grandchildren because they don't carry the same guilt as their parents. There is a message that Fishman wants to make clear to his audience and it is that languages can become institutionalized but this needs to happen in institutions that will teach them and use them. He also says that languages that become endangered do so because they lack informal inter-generational transmission in everyday lifestyles. Fishman believes that one thing that we can be sure of, those who do not give up, but try again and again, become a community of hope, a community of dedication.

Fishman, Joshua. (1996). What do you lose when you lose your language? In Gina Cantoni (ed.) *Stabilizing Indigenous Languages*, Northern Arizona University : Northern Arizona, p.80-91

Fishman's article starts with an excellent question to people think of what steps they will take to revive their language and it is, "What is lost when a language is lost?" (p.80) Fishman discusses the relationship between language and culture and how it affects native languages. These two topics are very connected in all native communities and it affects children and adults. Fishman says, "The most important relationship between language and culture that gets to the heart of what is lost when you lose a language is that most of the culture is in the language and is expressed in the language." (p.81). Fishman also goes on to tell some different point of views that Native American people have when questioned about language lose. When Fishman discusses some of the language programs and the failures and successes these programs have experienced is excellent information for future language programs. Here is some of the information he shares, "And this is being done to such an extent all over the world that I think it is high time we got together to share experiences, to share failures, because it is important to know about failures and to share successes. The successes keep us from burning out. And it is important to know the failures because if you do not know the failures then you repeat them." (p.85). Fishman tells about the Irish people's attempt to revive their language. He tells about what his wife started doing in order to transmit their Yiddish language to their grandchildren. What she was doing became known as the **laptop publishing**, and how she did this was sat her grandchildren on her lap and talked to them in their language. She the, encouraged everyone else to do this with their children, grandchildren, or any child that you want to teach the language to. Fishman ends his article with another question that will make people think more of their language, "What are your going to do with the mother tongue before school, in school, out of school, and after school?" (p.91)

Francis, Norbert & Rafael Nieto Andrade, (1996) Stories for language revitalization in Náhuatl and Chichimeca, In Cantoni (ed) *Stabilizing Indigenous Languages*. Northern Arizona University; Flagstaff, Arizona. P.163-173.

In this article the authors are doing a comparison between the two languages Náhuatl and Spanish. They focus on central Mexico that has twenty or more indigenous languages. The speakers of these languages still occupy their communities but there is some language conflict going on between the communities. This type of situation can make it very difficult for the schools that want to provide language classes for their students, because it would be difficult to provide all language dialects for all the students. The authors provide some information on: language choices and bilingual education, cultural and formal schemata for creating texts, and transfers from Spanish to Náhuatl, oral to written. In the language choices the authors spoke with a second grader and they found that she denied the possibility that one day Náhuatl would not longer be spoken in town, with Spanish taking its place. Parents in this area are very supportive of bilingual teachers coming into the schools. The students in the school produced a draft of their own observations of using their language in the school. They came up with three stages and they are; (1) Discourse-level responses. (2) transfer of encoding strategies from Spanish to the indigenous language, (3) Code-switching, with each of these the authors provide some of the students observations in regards to their language.

Greymorning, Stephen. (1999). Running the Gauntlet of an Indigenous Language Program. In Reyhner and Cantoni (eds), *Revitalizing Indigenous Languages*. Northern Arizona University, Flagstaff, AZ, p. 6-16.

This is an excellent chapter that describes in detail some of the Arapaho language programs that Greymorning was involved with. In the beginning Greymorning discusses how language is an important element of identity for each indigenous tribe. He refers to the gauntlet when it comes to individual tribes attempting to save their language because they have to be ready to face a lot of obstacles and trials. Greymorning states it was in the 1960's that the elders became concerned because they realized that not much of the younger generations understand or spoke the Arapaho language. The Arapaho then started to implement a plan for language revival. It was in 1984 when they started to teach their language in Kindergarten for 15 minutes a day at the Wyoming Indian School. It was because they started to teach the language in the school that they thought everything would eventually be fine and they never questioned the outcome until Greymorning addressed the problem in 1993. Greymorning pointed out to the Wyoming Indian School administrators: "I further explained that 15 minutes a day, multiplied by 180 days in the school year, equals 45 hours of language instruction per year. I made it clear that they have expected our language instructors to teach, and students to learn, a language in 45 hours; the amount of time many administrators usually devoted to their jobs in one week." (7) He writes about the success of the immersion class that they had for the Arapaho preschool and gives an excellent example of the words that the children were taught throughout the day. He also says that the children had at least five different language instructors within a one hour class. The class was done in a 15 minute rotation format, where the children spent 15 minutes with each instructor and they learned different words and phrases. The last 15 minutes of class they would have a different instructor that would ask them questions and they had to respond in complete sentences

Keahi, Sarah. (2000), Advocating for a stimulating and language-based education: "If you don't

learn your language where can you go home to?" In Benham & Cooper (eds) *Indigenous Educational Models for Contemporary Practice*, Lawrence Erlbaum Associates, United States of America. P.55-60

The author of this article has been an active leader in the Native Hawaiian Language movement since 1960. She has experienced the tensions that arise as schools shift from the English language to the Native Hawaiian language. In the model that Keahi has produced she focuses on the Hawaiian culture and all the resources that they need to utilize in order to learn their language. She also discusses where they need to go in order to get help. She lets the readers know how important it is to utilize the knowledge of the elders in order to learn their language. Keahi also discusses the importance of building the self-esteem of their people. She feels that the Immersion program that they have in Hawaii has increased the self-esteem of the children attending the program. Keahi's views are the same as other people and that is that language is a priority. She also discusses how all native groups that are attempting revitalize their language need to always be developing new teaching tools and materials. Some of Keahi's friends and colleagues have been creating textbooks, posters, audiotapes, videotapes and other curriculum needs for the children. Another accomplishment that the Hawaiian people have is that they have a required Hawaiian history and Hawaiian culture course for graduation and they also are offering a 5-year Hawaiian language course.

Kiernan, Gail. (2000). Building an indigenous language center:" The children have the right to learn their language." In Benham & Cooper (eds) *Indigenous Educational Models for Contemporary Practice*, Lawrence Erlbaum Associates, United States of America,p.81-86

Kiernan is in the same frame of thought that Darrell Kipp is in, they are both angry about the effects of colonialism and racial divisions of native people. She also thinks that the native leaders need to work diligently to create more just social climates and they also need to keep the native people moving toward sovereign action. Kiernan's dream is to maintain and renew her people's language and culture for the future generations. In Kiernan's model she uses all different aspects involved with their culture. She also tells about how programs can suffer if one person starts the process of revitalizing language and culture and then decides to leave the program. When this happens they have to look for someone that has the qualifications to help the people. In order to help the people, the person has to be very educated on the culture and fluent in the language. If the person does not fall into these two categories they will not be much help to the people. She also talks about how the language and culture are being taught in public schools from K-12 but they don't always have the guarantee that this will continue year after year. The principal of the school might change and the new principal could decide that s/he does not want to have aboriginal language any longer. For example s/he might decide to teach Japanese language because it is the principal that holds the power of the school. It does not matter if 50% of the students in the school are Aboriginal. One good piece of advice that Kiernan has for Aboriginal groups is that if they keep talking and do not give up asking for things people will eventually take them seriously. She also tells about how she went into the justice system to teach the women the native language. She thought that if she could go and teach the women the language, they would eventually go back home and teach their children.

Leap, William. (1988) Indian Language Renewal. *Human Organization*, Vol. 47, p. 283-291.

In this article Leap has three themes that American tribes are concerned with when it comes to

restoring their language. These are the “current state” of American Indian languages, the steps which Tribes are taking to retain and restore fluencies in these languages and the contributions which linguists have made, and can make to the process of Indian language renewal. Leap also describes the presence of loanwords and other features of borrowed words from English. Leap also includes in this article eight of the factors that Indian Tribes are faced with when they start to concentrate on what is known as the Indian Language “Problem.” The following are two out of the eight factors included in this article:

- people in grandparents generation (or higher) are predominantly or exclusively fluent in their tribal language; people at lower age levels are predominantly first language speakers of English and have little or no familiarity with their ancestral language at all.
- people are fluent in the tribal language but, for various reasons are unwilling to transmit their knowledge to non-speakers, forcing an increasingly large segment of the speech community to remain unfamiliar with the language of their cultural tradition.

These eight factors are the truth of the problems that each tribe is faced with. There is a section in this article that documents what some of the tribes are doing to ensure language renewal. Some of their work includes, school-related bilingual-bicultural education programs and enrichment components within the Head Start project’s language arts curriculum. He also discusses the Title VII- funded Indian language projects. He goes on to say that it is the growth of this project that gives proof of the growing number of Tribes interest in renewing their language. Leap also has a section on Language Renewal and Indian Language Research which is interesting. He goes on to describe some of the work that goes on between the linguist and the native speaker. He also mentions that there may be some tribe members that may be proficient writers but this does not mean that they are able to speak the language fluently.

Olson, Maureen. (2002) The Jicarilla Apache language summer day camp. In Burnaby and Reyhner (eds) *Indigenous Languages Across the Community*.
<http://jan.ucc.nau.edu/~jar/ILAC> retrieved: May 14th,2002.

In this article Olson gives an excellent description of the Jicarilla Apache Language Summer Day Camp (JALSDC). These four day camps of 24 children (girls and boys between the ages of 8 and 11) was held in the community fair grounds. Olson gives some background of what problems the camp was faced with and where they had a little progress. Some of the camp counselors ran into problems because they were not present at the time of the development of the camp curriculum and they were not aware of what was expected of them. There were times when they were to only speak in Jicarilla to the children but they were not told this at the beginning of the camp. They also had some people that came in and did presentations but felt that their time was not appreciated because the children did not speak the language enough to understand what they were saying. There were five of the counsellors who were fluent Jicarilla speakers and they were given the role of wearing a question necklace throughout the day. Every opportunity they had they had to ask the campers questions in hopes that the response they got would be in Jicarilla. The counsellors that were non-Jicarilla speakers were the ones that modelled the words that the children were learning and the fluent Jicarilla speakers gave simple commands or asked questions to the children. At the end of the summer camp the children had to do an exit test to see how much they learned while participating in the camp. In doing this little test they found that all the children were at different levels of learning. Children that were exposed to the language at home or school were further than the children that did not have any exposure to the language at home.

Platero, Paul. (2001) Navajo Head Start Language Study. In Hinton and Hale (eds) *The Green Book of Language Revitalization in Practice*. Academic press, San Diego, p. 87-97.

In this article Platero discusses the Navajo Head Start program which focuses on the Navajo and English language in the preschools. Platero has a section that gives the background information of the program, and examples of the goals of the Head Start program, the children that are involved with the program, how the preschool is set up and the staff of the preschool. The main goal that the Navajo had in 1991 was to train 1000 Navajo teachers in the future so that they would be able to help with the curriculum development. There is a discussion of the preschool children's language study. A few topics covered, purposes for the study, authorization of the study, a formative review, and who will benefit from the study, information requested, study design. In the section of findings Platero lets the readers know what the outcome was of the research done in regards to Navajo and English in the classrooms. At the end of his article Platero has included a list of recommendations that could be used for language of the classroom, teacher training, Navajo language and culture educational materials, personnel policy, and further study.

Rayner, Neil. (2000) Revitalizing Aboriginal Languages: Completing the circle of language and culture. *Dreamspeaker*. Spring http://www.ainc-inac.gc/nr/nwltr/drm/s2000/ral_e.html. 7/11/02

In this article Rayner discusses language revitalization programs that are in the Skidegate Haida and the Musqueam First Nation's areas. He also discusses the FPCF (First Peoples Cultural Foundation) and the ALLanguages Group (Aboriginal Living Languages Group). It is the FPCF that has giving funding to the two areas for the language revitalization projects. John Kelly and his wife Wendy Campbell started up the ALLanguages Group and it is a non-profit society. Their main goal is to help those who are interested in revitalizing their language. The first group that they set up was with the Haida. Rayner discusses how Kelly and Campbell involve the whole community in the Skidegate area. The ones they focus on as being the teachers is the Elders and the high school students and they have noticed a change both these groups. Rayner also discusses some of the work that has been done by a Musqueam band member, Victor Guerin. In the year 2000 with the help of Kelly, Campbell and Guerin the Hun' qumi' num language could be taken as a second language in Southlands Elementary and Point Grey Secondary. The students in these schools are helping to create picture books that could be used in the community. Rayner also discusses that there is some Hun' qumi' num courses offered at the University of British Columbia.

Reyner Jon & Edward Tennant. (1995). Maintaining and renewing native languages. *Bilingual Research Journal* Vol19, p 279-304.

In this article Reyner and Tennant review the research that has been done on maintaining and renewing American Indian languages. They discuss the methods used by the Navajo and Yup'ik tribes in their attempts of language reversal. They are using these methods in early childhood, elementary, secondary and tribal colleges. There is a good part of writing on the testimony of Dr. Michael Krauss, when he testified before the U.S. Senate Select Committee on Indian Affairs. Reyner and Tennant also discuss how other nationalities are able to revitalize their language. They want to share with the readers the experience of both international and local tribal efforts to describe, "what works" in language renewal efforts. These authors bring forward Fishman's eight stages that each tribe has to go through in order to start the process of reversing language shift. They also talk about communities having language programs for the pre-and post-natal young mothers.

Silverthorne, Joyce. (1997) Language preservation and human resources development. In Jon

Reyhner (ed) *Teaching Indigenous Languages*. Northern Arizona University: Flagstaff, AZ, p.105-115. [Http://jan.ucc.nau.edu/~jar/TIL_10.html](http://jan.ucc.nau.edu/~jar/TIL_10.html) . 6/10/2002.

In this chapter Silverthorne discusses the work of R. Wayne Pace, Phillip C. Smith, and Gordon E. Mills done in 1991 on language preservation. Silverthorne points out that it is important for the Elders to work on language preservation projects. They did some research on how language preservation can be examined from all aspects because different researchers have different point of views. The linguists have dominated the one thing that Silverthorne states is the career component of language education. The fieldnotes that are recorded by the linguists are integral pieces to reestablish-ing in detail the older forms of the language that are being studied. There are times that linguists end up getting frustrated while they are assisting in language preservation. She also says that although there have been many language classes, the language has been written with the help of the linguists, and elders have worked hard at teaching the language, we still haven't produced a great amount of fluent speakers. The following is from Pace, Smith and Mills (1991), the eleven roles that need to be addressed by communities that are attempting to bring their language back to a healthy state and each gives a summary: (1) Administrator, (2) Evaluator, (3) HRD Manager, (4) Individual Career Development Advisor, (5) Instructor/Facilitator, (6) Marketer, (7) Materials Developer, (8) Needs Analyst, (9) Organizational Change Agent, (10) Program Designer, (11) Researcher. The one problem that is faced by the people that assume these positions is the lack of pay. There are also time when people that are willing to fill these positions they do so without adequate training. She also gives a short list of some organizations that are already working on language preservation projects. She discusses the Salish Kootenai College which has language classes operating in a four year program. Silverthorne says that although some of the students that complete the program feel that they are ready to go out and teach they have to be prepared for the age group that they are working with. Siverthorne concludes her chapter by writing, "As indigenous language teachers and activists become more knowledgeable in classroom instructional strategies and ways to energize community efforts they will become more effective."(p.8)

Silva, Kalena. (2000) Revitalizing culture and language: Returning to the 'Aina (land). In Benham & Cooper (eds) *Indigenous Educational Models for Contemporary Practice*, Lawrence Erlbaum Associates, United States of America,p.71-80.

In this article Silva lets the readers know that he agrees with Jeanette Armstrong's idea that the land is connected to the communities building of language and culture revitalization. He also discusses how the language was almost lost in the mid-1980's to how much the use of the language has increased to this present time. Silva focuses his writing towards educators and teachers. Silva shares with his readers an excellent view that he has in comparing a coconut tree to the revitalization of language. He also tells about the different levels of Hawaiian language being taught in schools and colleges. In reading this article the reader learns of the success, in 1982 there were only 10 student majors and then in 1998 there were over 100 student majors. He tells about how the immersion programs have been successful and are now been offered in preschools. There is a program that is known as the Hale Kuamo'o Hawaiian Language Center that was developed in 1989. The purpose of this center is to encourage the expansion of Hawaiian language in education, businesses, government and area of the social lifestyles of the Hawaiian people. Silva also tells that it took them 5 years to get approval for this program but then it was postponed for one more year due to external accreditation review process.

Stiles, Dawn B. (1997) Four successful Indigenous Language Programs. In Jon Reyhner(ed.)*Teaching Indigenous Languages*. Northern Arizona University, Flagstaff,

In this chapter Stiles gives some information on four language projects that have been successful and they are: Cree Way in Quebec, Hualapao in Arizona, Te Kohanga Reo in New Zealand, and Panama Leo in Hawai'i. In reading about the Cree Way Project in Stiles article the reader can get a sense of changes that happened between the years 1973 to 1997. A principal named John Murdoch created this project in 1973. These language programs started in pre-school and eventually worked their way up to High School. The Peach Springs Hualapai program was developed in 1975. The Hualapai bilingual program was successful in developing the language maintenance, but they still felt that they had to fight fire with fire. The reason for this was that they found that their children were still using English as their dominant language. This is when they turned to using technology, computers, and video programs to catch the attention of the children. In the beginning of this program there was not much community support, the Elders did not want to see their language written down. The parents also thought that if the language was taught in the schools it would cause their children to be confused and if this happened too often then the children would drop out of school.

IMMERSION

Douglas, Edward Te Kohu. (1992), Maori language nests (Kohanga Reo) - their impact on New Zealand communities. *Journal of Indigenous Studies*, vol. 3,p.13-31.

Maori is the language of the disadvantaged and the oppressed and must compete with English, the mother-tongue of the dominant culture. In the community at large, the most common belief is that Maori language survival is appropriate, but it is up to the Maori themselves to ensure this. The Maori started to take the important steps to revitalize their language during the World War II. In 1987 the government established a Maori Language Committee to promote greater use of the Maori language. In 1988 15% of Maori children under the age of five were learning their language. The Maori were hoping to see this increase to 75% within the following ten years. It was the Kohanga Reo centres (language nests) that played an important role in language revival. The one main factor of failure that the Maori noticed was that there were too many centres in the communities and the best teaching, linguistic and role model resources are spread too thinly. The overall objective is to save Maori language, by creating an environment where those who speak the language will transmit it to the young children so that it will become their mother-tongue.

Hinton, Leanne, (2001). Teaching Methods. In Hinton & Hale (eds.), *The Green Book of Language Revitalization in Practice*. Academic press San Diego, p.179-189.

In Hinton's introduction she includes the authors of six excellent resource books(in the bibliography of this paper,p.189) that could be used by people that want to teach or learn a language. She also says that people who are going to go out and teach an endangered language need to keep in mind that there is a difference in teaching an endangered language and a foreign language. In planning language lessons the teachers are on their own. The decision is left up to them on how they are going to teach their lessons and what materials they will use. This chapter includes eight basic teaching methods that could be used by language teachers and the students. To teach a language the teacher has to make the lesson plans according to what they really want to teach in each lesson. They need to follow their plans as close as possible. Hinton also states that a language teacher should use three different approaches to language teaching and they are: the

vocabulary-based approach (e.g., animals, colors, numbers); the grammar-based approach (e.g., adjectives, plurals, word order); and the situationally based approach (e.g., greetings, talking on the phone, making a basket). She also includes some language planning lessons that teachers could use. There is a sample lesson that could be used to introduce the students to the clothing articles. Some of these lessons are done in game format. This is a good example of what the elders say, you need to teach in a way that the students will have fun learning. Hinton also gives some hints on what a teacher could do if s/he is not fluent in the language. In her conclusion Hinton says that even though immersion classes are being successful they still need to be aware of the changes in some of the languages. The people that are learning a language might learn in the updated version and have to be ready and aware that the elders might question their speech. She also says that immersion programs always have to be updated according to their students and they need to keep going up the ladder of language. There will always be another step to be taken when it comes to language revitalization.

Hinton, Leanne. (1994) Keeping the languages alive: language action in California. *Flutes of Fire*, Heyday Books; Berkeley, California, p.221-233.

In this article Hinton states that that larger the communities are the more spread out the language will be. This puts the communities into danger because if there are only a few fluent speakers in a large community they are at most risk of language loss. She also talks about how some communities are doing everything possible to save their language like making audiotapes or videotapes of the elders in the community that speak the language. Hinton also gives some outcome results of a retreat that was in California in August 1992. At this retreat the community representatives discussed and shared their knowledge on language revitalization. The people that were fortunate to be at this retreat discovered that they all shared the same problem and that is that there are no more primary languages spoken in the homes anymore. Another problem that these people face is that because the language is being taught in the schools there are some parents that do not attempt to teach their children at home because they would rather leave that responsibility up to the schools. Once again the topic of not having enough fluent speakers to go out and teach the languages has come out. There is also some restrictions in some areas that do not allow the elders to teach without certification. At the end of this chapter Hinton shares with the readers some of the topics that resulted from the retreat that people would like to see happen in communities that are revitalizing their languages

Hinton, Leanne. (1994) Rebuilding the fire. *Flutes of Fire*, Heyday Books; Berkeley, California, p.235-247

At the beginning of this chapter Hinton discusses the differences between the Maori and Hawaiian languages compared to the California languages. She states that even though the Maori and Hawaiian people have only a single language, in California there are over fifty different languages spoken in these small communities. Hinton also describes the mentor-mentee program that is being used in California. This is known as the Master-Apprentice team which consists of a fluent speaker and a student who intends to learn the language. There are six teams and she gives the background of each person in each group. She then goes on to explain the methods that were used for this program. The people that formulated this Master-Apprentice language learning program based it on the theory that adults learn better from listening to the language daily from a fluent speaker. The Master-Apprentice groups have to be able to work together at least twenty hours a week. There is a success story of one of the apprentices of this program and his name is Loren Bommelyn. The progresses that are used in this program are written very clear so that the

readers will know how these teams work together and how successful it is. This chapter also contains the Eight Points of Language Learning for both the teachers and apprentices.

House, Deborah & Jon Reyhner, (1997) Adult Education Session. In Jon Reyner (ed.) *Stabilizing Indigenous Languages*.p.143-149

In this chapter House and Reyhner have included summaries by some people who have participated or taught in adult language programs from different areas. The following gives the name of the people and the areas where they are involved with language programs: Anna Walters – Pawnee and Otoe-Missouria language program, Emmitt White – Pima language program, Jorigine Bender – Hualapai language program, Ester Scott – Yavapai language program, and Gloria Johns-Navajo Teacher Education programs. In each of the summaries the people involved have shared the pros and cons of the programs that they are involved with. House and Reyhner say that some of the problems that the adult programs are faced with are the scarcity of materials, small class sizes, high drop out rates and limited financial support. There is an excellent section in this chapter that includes the strengths of adult education sessions and they are:

- Seeing small classes as seeds with the likelihood of rich harvests in the future.
- Learning in these small classes extends into family and community.
- Making extensive use of elders and traditional materials, underscoring the indivisibility of language, culture, and traditions (including art and music).
- Using computers and other technologies.
- Using community colleges as a home and structure for education programs. College credit provides additional incentive and validation for adult language classes.

Kipp, Darrell. A commitment to language-based education: Among the gifts we can give our children is our cultural tradition. In Benham & Cooper (eds) *Indigenous Educational Models for Contemporary Practice*, Lawrence Erlbaum Associates, United States of America,p.61-69

In this article Kipp shares his views on how the Western ways have intruded with the lifestyles of native people and how these groups are suffering from language loss. He also discusses his educational background and how this made him aware of his culture and how he needed to help the Blackfoot revitalize their language. In the model that Kipp developed he has a strong wall. This represents how once the people decide to start an immersion school they need to have strict boundaries for the people involved with the school. All people entering the school have to be fluent speakers and promise not to speak English once they enter the doorway of the school. Kipp also discusses the financial situations that they are faced with at the Piegan Institute. They are not interested in accepting money from the government because they fear that they will have to develop their programs around what the government wants. They will accept money from people that want to truly help but they have to do this without strings attached. Kipp also shares with the reader that there is a tuition fee for the schools but the amount paid is totally up to the parents or people involved. They will even accept the tuition of five dollars because every dollar helps in some area. Kipp also tells how the people that do not speak their language must always seek outside help in order for the language to survive.

Nave, Lettie. (1996) Navajo Immersion Program at Fort Defiance Elementary School. In Gina Cantoni(ed.) *Stabilizing Indigenous Languages* Northern Arizona University; Flagstaff,

Arizona, p.161-162.

In this very short article Nave has a very important message for communities that want to revitalize their language. The author tells about the Navajo Immersion program that has been operating for the past eight years at the Fort Defiance Elementary school. For the students first two years they are immersed in the Navajo language. The teachers in kindergarten teach and communicate in Navajo only. The students are introduced to English as the second language in the first grade. The ESL teacher comes into the classroom for an hour a day. When they reach grades two and three they get English language for half a day and the other half is instructed in Navajo. When the Navajo students get into higher grades the instruction that they get is mostly in English and they only get Navajo language one hour a day either four or five days a week. The Navajo Immersion Program participation is voluntary. Nave wants to make the readers aware of changes that can happen in these types of programs. For example in the 80's there was a large majority of students that were enrolled in this school that were more dominant in the English language so the school board felt that the immersion program was no longer necessary. Because of the decline in numbers of students enrolling in the immersion program the school was faced with the difficult decision of continuing on with the program or dropping it.

Reyhner, Jon. (1988). Bilingual education: teaching the native language, In Jon Reyhner(ed.)*Teaching the Indian Child*. United States of America,p.10-28

In this article Reyhner discusses how some of the indigenous tribes recognize their language as their first language and English as their second language. He also shares with the readers some of James Cummins research on bilingualism that was done in 1981. Cummins believed that bilingual children were not affected when it came to school subjects. He believed that they had some benefits over the students who were not bilingual. Reyhner also describes the three programs that were amended in 1984 by the Bilingual Education Act. These were the Maintenance bilingual programs (placing the emphasis on developing children's native as well as English language), transitional bilingual programs (taught English to language minority students as quick as possible) and the immersion bilingual programs(were designed to teach French to English speaking children in Canada). In this article there is also a good sample of maintenance bilingual program that was used by the Rock Point Community School on the Navajo reserve in Arizona in 1967. When children first attended this school their first language was Navajo then they learned English. Reyhner also has in this article the ingredients of a successful bilingual program and these are: importance of Indian teachers, the role of the linguists, the natural approach to language acquisition, and teaching materials for bilingual programs.

Supahan, Terry & Sarah Supahan. (2001). Teaching Well, Learning Quickly; Communication-Based Language Instruction. In Hinton & Hale(eds) *The Green Book of Language Revitalization in Practice*. Academic Press, San Diego, p. 195-197.

In this chapter the authors discuss the Communication-Based Instruction (CBI) and how they use it with the Karuk language. The one program that got them interested in language programs was the Redwood Area World Languages Project (RAWLP). After they attended one of the workshops the instructor Karen Elfers encouraged the Supahan's to attend the meetings and training opportunities with the RAWLP. It was during the summer of 1993 that the Supahan's organized a two week institute that was attended by language teachers. The CBI method involves the use of the targeted language in all instruction, in context, and in ways that communicate. This program is based on the lifestyles of the Karuk people. When the instructors are using the CBI method to plan

their classes there is four questions that they ask themselves and they keep their students in mind and the questions are as follows:

- 1) What is the function of the language?
- 2) Do we want our students to be able to have a phone conversation in the language of their peers?
- 3) Do we want them to be able to understand a traditional Karuk story told in its original language?
- 4) Do we want them to be able to use the language in the classroom? In their home? At a ceremonial dance?

There are five steps involved with the CBI lesson plan and they are: 1-Setting the stage, 2-comprehensive input, 3- guided practice, 4- independent practice, and 5- assessment.

Hinton goes on to say,

the five steps are used as a strategy to help us organize our lessons. The steps remind us that there is a process we can follow to learn or teach a language. We cannot expect student to know a part of language until we as teachers have first modeled it many times and then given our students an opportunity to practice it, first with our assistance and then on their own.” (p.197)

When these language programs are developed they always keep in mind that it is important for the parents to learn too. They have created some programs where the parents and children can attend together.

von Gleich, Utta. (1997). Linguistic rights and the role of indigenous language in adult education. In Linda King(ed.) *Reflecting Visions- New Perspectives on Adult Education for Indigenous Peoples*. University of Waikato, New Zealand, p.33-50.

In this article von Gleich discusses how some of the adult education facilities do not think that having the Indigenous languages is necessary. They just assume that because they are adults that they should already know their language. She also states that the students should have the option of learning the indigenous languages that they want to learn; they should not have to just learn the language from their community. This article also contains the Universal linguistic rights, laws and policies. These are the recent Universal Declaration of Language Rights signed in Barcelona in June, 1996. There is also the language policies and legislation as an official framework for language use in education. She also states that education facilities need to understand that there are differences between language learning by children, young people and adults. She also mentions how it is easier for children to learn the language than it is for adults to learn.

MEDIA AND TECHNOLOGY

Brand, Peter, John Elliott and Ken Foster. (1995) Language revitalization using multimedia, *The Bilingual Research Journal*, Vol.19, p 245-247

In this short article the authors give a good explanation and description of the late Dave Elliott's work on revitalizing the Sencothan language which is used by the tribes in the Saanich area. Dave Elliott was the one that spear-headed the revitalization of his language in the local school. He created what is known as the Dave Elliott Alphabet that the Saanich people use. It is really

interesting to learn the steps that Dave Elliott went through to get some of his language down on paper and how he realized the mistakes that were made at the beginning of his project. It was good that he had the help of Peter Brand so that he could improve on his work. When the Saanich people lost Dave, his son John continued on with his father's work. He started to make use of the new technology that is available to create multimedia programs for computers in partnership with Peter Brand. With these programs the students at Lau, Welnew were able to create movies and videotapes of interviews that they did with Elders from their communities. Elliott and Brand have even made it possible for the people who are interested in learning the language to be able to download a free 30 day trial of the language from the internet. The computers that have the Sencoten language font in them are available in different public schools surrounding the Saanich area. It is because of the success with these schools that the BC Education Ministry is advocating for similar applications for technology in the fight to revitalize indigenous languages.

Grant, Laura. (1999) How to Create 400 Virtual Teachers in a Year- Interactive CD ROM
Technology presents Communication Based Instruction. *News from Native California*,
vol12,p 1-4. Retrieved from
http://www.bigheadinteractive.com/frames_Press_400.html, 7/22/02

Grant gives an excellent description of the Communication Based Instruction (CBI) that was developed by Terry and Sarah Supahan. Grant was interested in using the CBI with the Paiute language in Bishop. In Bishop they had a language project team that consisted of six members from the community. In January 1988 the language project team invited the Supahan's to Bishop to show/teach them how to start their language revitalization project using the CBI. Grant also includes in this article the CBI's five steps using video and CD ROM technology. With each of the steps Grant gives an excellent description of the events that are done in class. She also states that there are people that like to learn independently, or they are too shy to speak out in class. Grant also says in this article, " Our team recorded the CD project to create guidelines for groups who, like us, have limited technology resources, very few fluent speakers, and perhaps no written language." (p.3) They have created 400 CD's that could be used by community members; they have even opened up a computer lab for the people that don't have access to a computer. This step alone proves how devoted the Paiute members are at revitalizing their language.

Greymorning, Stephen. (2001) Reflections on the arapaho language project, or when Bambi spoke arapaho and other tales of arapaho language revitalization efforts. In Hinton & Hale (eds) *The Green Book of Language Revitalization in Practice*. Academic press, San Diego, p. 287-297.

In this article, Greymorning tells about the challenges that he was faced with in December 1994 when he was hired by the Wind River people in Wyoming (Arapaho) to help them in saving their language. Greymorning and the people of Wind River started an immersion project in the pre-school in January 1994 and they eventually increased the hours for each day as years went by. The year that Greymorning started to notice the success of the immersion classes was 1995 when he went to observe the class in Ethete. He did a video tape of this class because he witnessed the children speaking Arapaho during class time. He used this video when he approached different funding sources. The main goal of Greymorning's work was to get permission from Roy Disney to translate the movie *Bambi* in the language of the Arapaho so that they could use this as a teaching tool for children. At first the Disney Company did not think that translating the movie into Arapaho was possible but he would not give up on his dream. He kept writing the company letters

until they finally decided to give it a try. When the Disney company finally agreed to give this a try Greymorning had to get to work and encourage some of the fluent speaking children to audition for the parts of the characters in movie. Through the trials and tribulations the translation of the movie was a success.

Taff, Alice. (2001). Using the telephone as a community language center. *International Journal of the Sociology of Language*. Issue 150, p. 1-10.

In this article Taff explains how the Deg Xinag are using the telephone as a learning tool for their language. She starts off her article by giving some background of the Deg Xinag and their language. In this section the readers will find out how the language of the Deg Xinag have a different structure in their sentences, for example in English the structure is subject/verb/object and the Deg Xinag structure is subject/object/verb. She also says,

Casual dictionary users (as opposed to linguists) expect main entries to be whole words, not word parts. If the Deg Xinag dictionary were to be organized the same way, by whole words, users would have to look under S, Ng, Y, and D to find just the entries below referring to 'mother', the stem for which is -ngonh:

<u>Singonh</u>	'my mother'
<u>Ngonh</u>	'your (singular) mother'
<u>Yuxngonh</u>	'your (plural) mother'
<u>Dinangonh</u>	'our mother' (p.3)

Taff then tells how the classes work and who participates in these telephone language classes, how often they use the telephone to communicate with the instructors, speakers and language learners. Taff also says, "The only technology our whole language community has in common is the telephone." (p.3) She then explains how the students earn one credit for each 15 hours of telephone time and that the speakers earn more than the instructors do. These classes are known as the Alaska teleconferencing network and there are about 8 to 15 learners on the telephone at the same time. Taff explains that when they first start this teleconferencing call the speakers (teachers) are asked to have a conversation so that the students have a chance to hear the language and how words are pronounced. They can then ask the speaker's question or ask them to repeat words that they didn't understand. The last section contains the profiles of some of the language learners and their motivations for taking the class. Another thing that has been done with the Deg Xinag language is to create a website. This quote from a student Donna Miller is proof that language websites are excellent source for teaching,

Marilyn was here the other night and she has been talking on the phone to a cousin in LA who said her daughter in Pittsburg had found the Deg Xinag on the web and wants to learn it[....]So Deg Xinag is making its way across the country! (p.8)

Warschauer, Mark. (1988) Technology and Indigenous Language Revitalization: Analyzing the Experience of Hawai'i. *The Canadian Modern Language Review*, vol.55.p.139-159.

In this article Warschauer reflects on the Hawaiian educators that have made ambitious attempts at using the new on-line technologies for language revitalization programs. Issues that are addressed in this article are: the role of the Internet in promoting or hindering linguistic diversity, the relationship of multimedia computing to non-Western patterns of communication, and the use of the Internet as a medium for exploring cultural and social identity. Warschauer also states that the Hawaiians not only view the Internet as an important way of preserving the voices of the Elders in the communities involved with the Internet project, they also viewed the Internet as a potential

medium for development of new language materials for the future. The Hawaiian tribes are in an area where there are a lot of miles in between them, or where the islands are located the Hawaiian people do not have easy access to a college so they use the Internet as a way of communication. Warschauer also gives a little information on his ethnographic research that he did with the educators and students that participated in the computer workshops. The language teachers in the universities in Hawai'i are encouraging their students to publish original research on the World Wide Web. They feel by doing this the students will be accomplishing dual purposes such as; giving the students authentic writing assignments and providing other Hawaiian language learners with new source materials. Another issue that Waschauer points out is the efforts of the Hawaiian's lexicons. They felt that after 100 years they needed to update their vocabulary so that they would have new words so that they could communicate in today's world. From this computer class they also found that when the class was finished some of the students left with a stronger sense of being Hawaiian and they also had a deeper commitment to the language and culture.

TRAINING

Evans, Mike, James McDonald and Deanna Nyce. (1999) Acting Across Boundaries in Aboriginal Curriculum Development: Examples from Northern British Columbia. *Canadian Journal of Native Education*, vol. 23,p.190-205.

In this article the authors' main focus is the University of Northern British Columbia (UNBC), the First Nations Studies program (FNST). The main focus of the FNST is to let the students learn directly from the Aboriginal people. They might have an instructor but they have a first nations person as a co-instructor. At UNBC their curriculum for language consists of six languages(Carrier, Cree, Wituswit'in, Haisla, Tsimshian, and Nisga'a) and five cultures(Carrier, Metis, Witsuwit'en, Tsimshian and Nisga'a). The dream of UNBC have is to expand on these courses in the future. There is a section where they discuss the importance of community participation. They explain the importance of involving Elders in the curriculum development. The authors also include this statement in their article; "The Haisla and Carrier language courses began with an academic linguistic expert assisted by community experts acting as teaching assistants. The Tsimshian language courses were more of a balance and, finally, the Nisga'a courses have been taught mostly by qualified Nisga'a instructors."(p.194-195). This article also includes guidelines for curriculum development at the university level and they are; teaching qualifications, ownership of materials, standards, delivery format, and evaluation methods. These guidelines are accompanied by excellent summaries. They then describe six steps involved with collaborative curriculum development, which are: initiation, planning, curriculum development, implementation, evaluation and expansion. Also included in this article are two of the successful programs that the UNBC have:the Nisga'a Studies and Metis Studies.

Furbee, Louanna N. & Lori A. Stanley (2002) A collaborative model for preparing indigenous curators of a heritage language. *International Journal of Sociology Language*, 154. p.113-128.

In this article the authors (Furbee & Stanley) discuss the interests of both linguists and native speakers of an endangered language. All the people from both of these groups need to focus on promoting language revitalization. This article also covers some information given by the Chiwere Siouan suggesting how curators and linguists should work with each other at all times. In this

article Furbee & Stanley also refer to four types of models of language revitalization: 1- the master-apprentice model devised by Hinton. 2- to gather together persons who once were fluent but have lost fluency in their language due to lack of practice. (Mithun & Henry 1979). 3- the immersion method- preschool programs, immersion camps for children and adults. 4- Development of widespread literacy- getting someone to help develop a computer program so the people can produce literature in their own language. The authors also state that the mentor and mentee must start off distinguishing their personal goals of collaboration from their common goals and then agree on a way of progress so that each is rewarded. They also need to meet on regular bases to access their work and set new goals.

Henze, Rosemary & Kathryn A. Davis. (1999). Authenticity and identity: lessons from indigenous language education. *Anthropology & Education Quarterly* 30(1): March p.3-21.

In this article Henze and Davis discuss works that have been done by a variety of writers. The main topics are the methods used by different people in attempting to revitalize their language. In this article they discuss a poem done by Richard Littlebear. In this poem Littlebear expresses a lot on language revitalization. This article also focuses on the Pacific Rim. The researchers realized that there is a lot of written work on the American Indian languages and they wanted to bring some recognition to other areas. The areas that they cover are the languages of the Kwara'ae (Solomon Islands); Athabaskan (Alaska); native California languages; and Hawaiian. Henze and Davis also discuss how there is an importance of getting Indigenous authors from different areas. In this article there is also some good questions that need to be addressed when a group is attempting to revitalize their language and they are as follows: (1) who decides language and educational policies at the national and local levels? (2) how and by whom are language and educational policies implemented? (3) what are the interrelationships among top-down and bottom-up (grassroots) efforts toward language and cultural revitalization, and how are these relationships influenced by social, political, and economic factors?

Kirkness, Verna J. (1998) The critical state of aboriginal languages in Canada, *Canadian Journal of Native Studies*. Vol. 22, p.93-107.

Kirkness discusses how most fluent speakers (teachers) of the languages don't have the proper training in creating the curriculum material for the classes that they are teaching. She also discusses the state of all the languages in Canada. A good example of this is how she tells about the languages that are already extinct and how many languages are near extinction. She writes about the importance of how the people need to make every attempt to revitalize their language. Kirkness has also included a list of legal foundations and moral foundations. She also has a section that is written on legislation precedents. She also writes about the Aboriginal Languages Act that came into affect in 1982 in Canada. This language act recognizes the rights and freedom of Aboriginal people to protect and revitalize their languages.

Mackay, Ronald. (1988) Position Paper: Program Evaluation and Quality Control. *TESL Canada Journal*, vol.5. p.33-42.

In this article Mackay provides a lot of information that is involved with the evaluation of language programs, focusing on those that are offered in schools. He states that in order to create a second language program there are six items that have to be taken into consideration and they are;

decisions and plans, resources, activities, people, interactions, and outcomes. He also says that the ones that usually ask for evaluations of a language program are the stakeholders who created the program. Mackay also states that other people might ask for an evaluation and gives a little explanation for each. These include:

- a teacher's association - to find out if its members are comfortable using a new program and if they are not, to provide it with a justification for additional in-service training.
- the funding body - to allow the program manager to find out how teachers and students are reacting to a new program so that s/he can decide where improvements or modifications are needed.
- a Parent's Association - so that they can decide whether to leave their children in it or return them to the regular program.
- a publisher might commission an evaluation of a program in which the materials it publishes are being used to find out whether they should be revised and if so, in what ways.

Mackay also gives information on the problems that people could face when they are doing a program evaluation, the role of the evaluator and how we know if a program evaluation has been successful. There is a section near the end of this article that would benefit any group that is going to do an evaluation and that is, given the evident complexity of designing and carrying out a program evaluation, is it worth doing? In this section Mackay list some of the questions that an evaluator can consider answering.

McCarty, Teresa & Ofelia Zepeda. (1995) Indigenous language education and literacy: introduction to the theme issue. *The Bilingual Research Journal*, Vol.19, p 1-4.

In this introductory article the authors have some information on some excellent articles that are written by different researchers that have worked on indigenous language teaching within the educational system. Something that the authors hope to focus on is the observation of numerous positive social-educational outcomes associated with programs that systematically utilize local linguistic and cultural knowledge. The authors state that even though they see that it is important for language renewal to start in the schools it has to be realized by the community that they need help from the community too. They can not accomplish this task alone, everyone needs to work together at all times in order for these types of programs to succeed. In this article the authors let the readers know that this issue is divided into four sections and they are as follows; "Conceptualization of indigenous literacies", "The demographics and the stakes involving the survival of such language and culture resources", "Builds upon these historical and theoretical foundations" and "synthesize the issues raised in the preceding sections" In the introductions of these parts the readers can obtain the authors names and the topics they cover.

D. Draft Vision Statement

I'tst tthihwuthut'u tu hiehe stiwiyul, tsewutalhw, tlulem'tut tu syaays tuhim u tu Hul'gumi'numqun, saal sqwal. Tséwutalhw u so' hilit tu hwu'qwulwul tst un's nuwuntalhw 'u tu saal tumuhw tun'i' 'u tu sulhween tst yuwen'ul i'tu shhuw'e' tstul.

My highly respected creator, friends, relatives, my respected elders. We as a Hul'gumi'num' Nation pray to you to guide us in restoring our Hul'gumi'num' language as it was before. We ask for the guidance in reviving it through every being that you put on s'aal tumuhw from our sulhweens thu mens tthu ten the stuliquis.

E. Certification Information

The BC College of Teachers is the official body that grants teaching certificates in British Columbia. There are several levels of certification that one can get to teach First Nations languages in the province.

Section 2.B.01 (d) of the British Columbia College of Teachers specifies that:

1. The First Nations Language Teacher Certificate shall require the applicant to be a proficient speaker of a First Nations language; and
2. The First Nations Language Certificate may be issued to individuals who have been recommended by the appropriate First Nations Language Authority.

Declaration of Language Authority

We, the undersigned, hereby declare to the College of Teachers that to the best of our knowledge, the person named in this application is a fit and proper person to teach our First Nations Language and Culture; and

We also declare that the person named in this application is a proficient speaker of our First Nations Language and has a broad understanding of our culture and society.

Authorized Signatures (at least two)

◇◇◇◇◇◇

The First Nations Language Teacher Certificate, besides the declaration from the language authority, requires the applicant to fill out an application form, submit two confidential letters of reference, official transcripts from institutions attended (where this exists), a verified copy of a birth certificate, the application fee (currently \$150.00), and authority for the College to conduct a criminal record search. The certificate is initially an Interim First Nations Language Teacher Certificate, valid for a four-year period. By completing 1.5 years of teaching experience and by being recommended by a school superintendent (or assistant superintendent, or an administrative officer) who has supervised and evaluated the applicant's classroom teaching experience, the interim certificate holder can qualify for a permanent certificate.

The by-law of the B.C. College of Teachers thus allows certification on the basis of proficiency in the language alone. First Nations language teachers are not required to complete a teacher education program at a university. Many language teachers themselves realize that proficiency in the Aboriginal language alone does not make them efficient language teachers.

Developmental Standard Term Certificate in First Nations Language and Culture

DSTC is a 'restricted' certificate which "permits holders to teach only in specific areas [...] in this case, only in First Nations language and culture [...]". Restriction can be lifted and made general by completing coursework toward a broader-based academic preparation. Restricted certificates expire after four years with the option to renew for four more years.

This information is based on DTSC proposal developed at UVic by Dr. Robert Anthony for

Kwakwaka'wakw and Coast Salish Nations (Homalco, Klahoose, Sliammon)

To develop four language certificate levels with ladder into a Professional Teaching Certificate:

1. First Nations Language Certificate: 18 credits/ 9 units
2. Developmental Standard Term Certificate in First Nations Language and Culture: 90 credits/ 45 units
3. Standard Certificate: 121 credits/ 60.5 units
4. B.Ed. Professional Teaching Certificate: 147 credits/ 73.5 units

- part-time program: cohort in language and education courses
 - culture and Indigenous Studies courses taken through local colleges
 - Math and English also through local colleges
- First Nations Language Certificate only requires completion of language courses.
- also included is the option of challenging courses for fluent speakers (to obtain 1).

SUPPORT

Faculty

- language teachers; fluent speakers
- education faculty, linguistics faculty

Timelines:

- two years of meetings and fund raising
- course work July 2002 - December 2006

Administrative & Organizational

- Faculty of Education and SD #72
- release time, travel
- commitment to pay for professional development
- First Nations - use of learning centers

Curriculum Development

- detailed course outline & performance standards (language component)
- TA to work with instructor; creating print materials
- course curriculum coordinator (Department of Linguistics)
- DSTC facilitator (Faculty of Education)

Institutional Support

- Campbell River Nations: Adult Education centers: computer rooms, etc.
- UVic: Curriculum Library, computer labs, etc.

PROS: will have fully certified teachers who can teach any subject; can be done in stages; can be done part-time, locally; teachers will get better working conditions (increased salary, more time in class?)

CONS: takes a long time; needs to be set up with co-ordinator; needs to be approved through BCCT

F. Integrated Resource Package - Language

In order to have a First Nations language as part of the regular curriculum in the public schools, an Integrated Resource Package must be submitted to the Ministry of Education.

1. Ministry of Education - Integrated Resource Package (IRP)
 - application package 200+ pages, .pdf format
 - for more info:Curriculum and Resources Branch of Ministry of Education, Skills and Training

Section 1: Getting Started

- p. 3 “second-language education should reflect community needs”
- p. 3 “The Government of British Columbia recognizes that all students, particularly those of Aboriginal ancestry, should have the opportunity to learn an Aboriginal language whenever possible and should do so with the support of the Aboriginal community.”
- p. 3 “School boards are responsible for choosing which second languages will be offered by the schools in their districts.”
- p. 4 “Your school board may request that a locally developed second-language curriculum be approved by the ministry as provincial curriculum.”

Development process: “The board is responsible for:

- assessing the need for instruction in the target language
 - making a decision about approving a request to develop a second-language (L2) program
 - notifying the Ministry of Education, Skills and Training of the intent to proceed
 - establishing the local terms of reference and the process for developing L2 program
 - deciding whether curriculum will be a local option only or will seek provincial approval
 - establishing the development team to develop the curriculum
 - supporting the work of the development team.
- p. 4 “An IRP must define curriculum for grades 5 to 12 to qualify for provincial approval. The IRP must also include Introductory Grade 11 [...]”
- p. 5 “When considering developing a new language program, the board must take into account factors such as the number of students who will take the course, which schools will offer it, how many qualified teachers are available, and what learning resources are available.”