

BRINGING YOUR LANGUAGE HOME:

A WORKSHOP AND MATERIALS FOR PACIFIC NORTHWEST

FAMILIES INVOLVED IN LANGUAGE REVITALIZATION

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SUMMARY

TITLE: Bringing Your Language Home: A Workshop and Materials for Pacific Northwest Families Involved in Language Revitalization

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Before the arrival of European settlers, dozens of languages were spoken in the Pacific Northwest. At present, many of those languages remain, but they are endangered and have few remaining first-language speakers. A variety of projects and programs support language revitalization locally, including community language courses and immersion schooling. The use of language in the home to raise children as speakers is a key element in language revitalization, but even if all family members are studying their language, it is challenging to change the language used at home. The product of this project is a workshop and accompanying materials to support families in shifting their home language from English to the language of their community.

The workshop design proceeded according to two principles: that its content must be based on community needs and desires, and that its format must be dialog-based. To this end, community input was sought in the form of a survey, parent interviews, and classroom observations. A pilot presentation of elements of the workshop was presented, and the project was revised to incorporate suggestions arising from the pilot.

The complete workshop will be initially presented at the Confederated Tribes of Grand Ronde, where Chinuk Wawa is being revitalized, and then further revised as necessary before adaptation for other communities and languages in the region.

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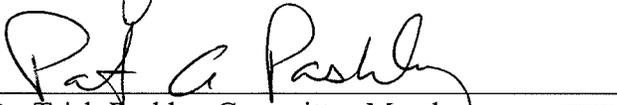
The examining committee appointed by the Department of Linguistics for the Terminal Project submitted by Beth Sheppard has read this project and determined that it satisfactorily fulfills the requirement for the degree of Master of Arts

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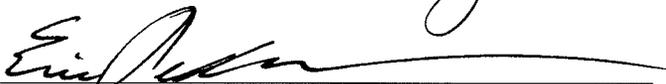
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Introduction

Currently, around 6,000 languages are spoken in the world, yet 96% of those languages are spoken by only 4% of the world's population (Mosely, 2007). Most languages have few speakers. The number of speakers of these smaller languages is in most cases continuing to dwindle as minority language communities shift towards greater use of a more dominant language. Urbanization and other demographic shifts, nation-building policies, popular media in dominant languages, and economic pressure to learn a dominant language all take their toll on smaller languages. According to Mosely (2007), two thirds of the world's languages could be considered endangered. DeJong (1998) writes that 90% of the world's languages could cease to be spoken by the end of the 21st century (but numbers do not tell the whole story, *cf.* Hill, 2002).

In the face of such heavy potential losses, it becomes essential to take action to preserve and renew endangered languages, and dedicated groups in many parts of the world have been doing so (Johansen, 2004). For example, various communities have created Master-Apprentice language learning programs in which elderly speakers are paired with individual learners (Hinton, 2001b), language nests in which elders pass on their language and other knowledge to small children (J. King, 2001), schooling in the medium of endangered languages, even through the level of graduate school (Wilson & Kamana, 2001), indigenous language television (Hale, 2001), extensive programs of marketing and outreach to parents that encourage bilingualism (Edwards & Newcombe, 2005), and radio stations in minority languages (J. King, 2001). All over the world communities are developing useful writing systems, dictionaries, and the new words necessary to keep their languages viable in a changing world (Hinton, 2001a).

The Pacific Northwest region of North America was an area of particular linguistic richness, and even now is home to about 50 indigenous languages. How long will these

languages continue to be spoken? As a simple index of the degree of endangerment of languages, Michael Krauss (1998, p.11) suggests a typology of four categories based on the age of speakers.

Table 1: Michael Krauss' Typology of Languages

Class A	Spoken by all generations including young children
Class B	Spoken only by parental generation and up
Class C	Spoken only by grandparental generation and up
Class D	Spoken only by the very oldest, over 70, usually fewer than 10 persons – nearly extinct

Most of the Pacific Northwest's remaining native languages must be grouped into class D, with very few elderly speakers. A few exceptional languages with bilingual speakers in their 50s can be placed in class C. At the same time, some languages that were nearly extinct have gained a handful of new, young speakers through the dedicated language revitalization efforts of community members. A variety of Oregonian languages can now be studied at preschools, elementary schools, high schools, universities, community colleges, and community classes throughout the state, and these languages are being recognized to fulfill world languages requirements for high school graduation and second language requirements at the university level (J. Underriner, personal correspondence, 19 February 2008). Language documentation efforts, development or improvement of orthographies, and publications such as newsletters written in endangered languages make ongoing contributions to the revitalization efforts. Since 2001, the Confederated Tribes of Grande Ronde (CTGR) have offered an immersion preschool program in Chinuk Wawa (a language otherwise in category D), in which children become early successive bilinguals in their heritage language, a situation which adds complexity to the simple classes of languages outlined by Krauss (Golla, 2007).

In order for a severely endangered language (in class B, C, or D) to truly return to life, it must become a family language once again. Attempting revitalization by exclusively teaching

language in schools has been compared to pumping up a flat tire without repairing its leaks (Fishman, 1991, p. 95); the language needs to come home, to the family. Yet few studies in language revitalization have focused specifically on statistics and methods of bringing languages learned in classrooms to life at home. Recently a great deal of interest has arisen in this topic. The theme of the Northwest Indian Language Institute (NILI) at its annual Summer Institute in 2008 was “*From the Classroom to the Family: Language in the Home.*” In cooperation with the NILI Summer Institute, this project will examine how community members can be supported to bring their languages back into the home, when both parents and children are learning the language in a school setting.

The product of this project will be a weekend workshop and accompanying take-home materials to support families in using their endangered language at home. The workshop will be primarily designed for families with children aged three to six, but anyone who has an interest in its content will be welcomed and included (e.g. older children, elders, or teachers). The workshop is intended to be adaptable for any Pacific Northwest language (some of the content in the materials will be specific to the region), but the present project will focus on Chinuk Wawa, a Pidgin/Creole language that was spoken throughout the Pacific Northwest region during the late nineteenth and early twentieth centuries, which is being revitalized at the Confederated Tribes of Grand Ronde. Grand Ronde is located in Oregon’s Coast range 30 miles west of Salem. The five main tribes of Grand Ronde are Umpqua, Molalla, Rogue River, Kalapuya, and Chasta, and the linguistic background of its people encompasses at least eight distinct languages; due to this diversity of languages Chinuk Wawa evolved as the community language of Grand Ronde in the 19th century.

1 Literature Review

The design of curriculum and educational materials is a creative and interpersonal process, but the results may be more successful if they are grounded in theory and the knowledge gained by research. This project assumes an interdisciplinary approach in which three areas of scholarship intersect: language revitalization, second language acquisition in the preschool years, and culturally appropriate educational methodologies. The following section will not endeavor to give the reader a broad overview of all these areas, but instead to focus the reader's attention on the areas of overlap.

1.1 Language Revitalization

When we consider concrete programs and projects, we see that they are informed by a specific theory or theories. In the case of language revitalization, theories of language change and recovery, which Joshua Fishman (1991) has famously termed Reversing Language Shift, guide the choices and priorities of a project. Once theory is clear and priorities are set, previous and on-going language revitalization projects can provide a wealth of ideas and information about what has and has not worked. While the situation of each language and culture is unique, there are many essential features that endangered languages have in common (Fishman, 1991), and there would be little point in "reinventing the wheel." This section will offer a brief overview of language revitalization, including Fishman's (1991, 2001) Stages of Reversing Language Shift which he calls a Graded Intergenerational Disruption Scale, with a special focus on the importance of informal family and community language. It will then consider the language revitalization programs of the Confederated Tribes of Grand Ronde (CTGR) in some detail.

Over time, languages change with regard to who uses them and how they are used. The use of a given language may increase over time, or fluctuate, or steadily decrease until it is replaced by a different language. This last change is designated “language shift” (Fishman, 2006 p. 126). Language shift tends to happen in situations where speakers find that the use of a new language carries advantages they cannot access in their old language (Grenoble and Whaley, 1998). Language shift is not a new phenomenon; throughout history some languages have died as others were born. Why then are people so concerned at this time? Why are they intervening in what may appear to be a natural process (Ladefoged, 1992)? It can be argued that the rate and manner of language shift in the last few centuries is very different from a “natural” evolution of languages. At present, a small number of very powerful languages dominate the world’s globalizing economy and media (Hinton, 2001a), and they do so as a result of a history that includes colonization, genocide, and oppression. Languages are not simply shifting and changing: The total number of languages spoken in the world is decreasing dramatically (Krauss, 1998; Grenoble & Whaley, 1998).

Many linguists are concerned about this major loss of languages because the variety of human languages represents one facet of the variety of human thought and creativity. As languages disappear, whole families of languages may be lost before they are ever studied, resulting in a poorer understanding of how languages work, how they are related to one another, and of even how people think. There is reason to protect languages simply to safeguard diversity and better understand the possibilities of cognition (Mithun, 1998; Hale, 1998).

Apart from scientific concerns about rapid language loss, there are reasons to preserve languages from a human rights standpoint. When language maintenance is disrupted because of the colonization of territory, or when exploitive economic systems make it impossible for people

to earn a living while using their traditional language, or when language shift is explicitly enforced, as was the case Indian boarding schools of the USA (circa 1900-1950), then language loss is not a neutral historical process. “Language choice is part of the right of indigenous peoples to their own land, to autonomy, and to cultural and economic self-determination” (Hinton & Hale, 2001 p. 4). Although some have argued that linguists should not become “political” by joining in the struggle to preserve languages (e.g. Ladefoged, 1992), in fact not acting to preserve endangered indigenous languages would also be political (*cf.* Romaine, 2008).

In the last few decades, a growing awareness of the magnitude of language loss has resulted in much greater support for efforts to reverse language shift. These projects have afforded a growing knowledge about the processes of language shift and language revitalization, thus informing typologies language endangerment and revitalization. In the introduction to this paper we considered Krauss’ typology of language vitality, defined by speakers’ age; we now turn to Joshua Fishman’s (1991) oft-cited typology or scale of language shift and language renewal, which he calls a Graded Intergenerational Disruption Scale (GIDS – seen in Table 2). The advantage of this typology is that it does not only focus on *who* speaks the language, but also on *how* it is used, and thus can be very useful in setting priorities for language revitalization.

Fishman (1991) emphasizes that this is an implicational scale, that is, a language at a given level of disruption will have experienced the levels of disruption represented by lower numbers on the scale as well. Seen in terms of revitalization, a language that is being renewed at a given stage should already be secure in the stages represented by higher numbers. Each stage depends on the preceding stages in order to be most successful. According to Fishman (1991), the best use of resources will result from concentrating on the level that is most likely to be achievable.

TABLE 2: Graded Intergenerational Disruption Scale

GIDS		Description of stage
Weak side	Stage 8	Very few or no native speakers, the language must be to some extent reconstructed and taught as a second language.
	Stage 7	Some individuals (often of older generations) use the language enthusiastically, but it is not children's mother tongue.
	Stage 6	Children learn the language along with their culture in their home, family and community.
	Stage 5	Non-official schools provide for literacy in the language (for children as well as adults)
Strong side	Stage 4	Official schooling is conducted in the language, in conjunction with a national language.
	Stage 3	The language is used in the workplace locally or regionally, even among speakers of other languages.
	Stage 2	Local or regional government and media are in the language.
	Stage 1	The language is used at the level of national government.
Adapted from (Fishman, 1991; 2001) also drawing on the adaptation of Malone (2003)		

All stages of language revitalization are important, but it can be said that Stage 6 is the key to language survival. At Stage 6, children learn their language in their homes from their parents, speak it in their neighborhood and community, and go on to teach it in the same way to their children, creating what Fishman calls “intergenerational continuity” (1991, p. 92). Throughout history, most languages of the world have maintained themselves at this level without any need of official language education, media, or government support (Stages 4 through 1). At present, globalization, migration, urbanization, and national and international media create strong pressure towards language shift, and languages at Level 6 are vulnerable. Still, it should be recognized that they are essentially viable. Thus, achieving Level 6 is a key goal for language revitalization efforts. “The intergenerational transmission of native languages in the home is the key to native-language survival” (Rehyner & Tennant, 1995, p. 258), and the renewal of this transmission must be a focus of language revitalization attempts.

Working towards language revitalization, young parents who have learned their community's language as a second language may attempt to make their language the mother tongue of their children. They need support in this process, especially in monolingual societies where pressure to use the more dominant language is great. These families may come together in playgroups where their children can use their native language together and hear other adults using it. In the 1980s, such groups were established in an official manner in several parts of the world. In New Zealand, for example, the first Kohanga Reo (Language Nest) was founded in 1982, with the intention of fostering better acquisition of the Maori language in children before school age (when they seem to learn most quickly and easily) by bringing them together with the most competent speakers of Maori (who were generally beyond childbearing age). The Kohanga Reo are more family-oriented than typical preschools, and have been very popular (J. King, 2001). Language revitalizers in Hawaii soon adopted a similar idea, as their Hawaiian-speaking children came to preschool age (Warner, 2001; Wilson & Kamana, 2001).

In Grand Ronde, Oregon, a number of revitalization efforts are currently underway for Chinuk Wawa, which address the goals of Stages 8 through 4. This does not necessarily conflict with Fishman's ideas about prioritizing stages, especially in the situation where a language has been severely endangered to the point of near extinction. There is no time to lose, as people of all generations learn their language according to the degree of their interest in it (Johansen, 2004). Still, it is important to keep in mind that work on higher levels of language revitalization may be less effective until the lower levels are secured (Fishman, 1991). Table 3 is an overview of the situation of Chinuk Wawa at Grand Ronde with reference to Fishman's scale.

Table 3: Language Revitalization at Grand Ronde

GIDS Stage	Situation and Projects at CTGR
Stage 8 Reconstruct language	All fluent elder speakers but one have passed away, but several were able to pass on knowledge of Chinuk Wawa to younger community members or linguists within the last 20 years. An elder taught community Chinuk Wawa classes from 1978 until the mid 1980s, when her sister continued to meet informally with people interested in learning Chinuk Wawa (H. Zenk, personal communication, 5 July 2008). There is a new dictionary of Grand Ronde Chinuk Wawa in preparation, drawing on the knowledge of second-language speakers and recordings made by elders and linguists at Grand Ronde. Since 1998, enthusiastic and proficient second language learners of Chinuk Wawa are teaching community classes for those who wish to learn Chinuk Wawa (H. Zenk, personal communication, 5 July 2008).
Stage 7 Children not learning at home	There is a community of Chinuk Wawa enthusiasts, although it is not composed of native speakers. In the early 1990s, a newsletter was published in Chinuk Wawa was published by Duane Pasco in Washington (http://tenaswawa.home.att.net/ , accessed 5 July 2008), and an active listserv on Chinuk Wawa is hosted by linguistlist (archives at http://listserv.linguistlist.org/archives/chinook.html). Also, some adult second language speakers at Grand Ronde (and probably elsewhere as well!) continue to speak Chinuk Wawa when they are around other speakers.
Stage 6 Intergenerational transmission	Several bilingual households use Chinuk Wawa at home with children.
Stage 5 Non-official schools	Community Chinuk Wawa classes are taught in the evenings, including spoken language and literacy.
Stage 4 Official schools	Chinuk Wawa is used in place of English in one classroom at the Head Start preschool at Grand Ronde, and it is used along side English in the public Kindergarten. There are plans to expand the Chinuk Wawa program into grade 1 through 5 of public school.

The project discussed in this paper contributes to Stage 6 revitalization efforts for Chinuk Wawa, although it can be adapted to other languages. Stage 6, in addition to being crucial for successful language revitalization, it requires great commitment due to the difficulty of planning or changing the language used in informal daily life (Fishman, 1991; Sims, 2005). At Grand Ronde a group of proficient Chinuk Wawa speakers use the language consistently with their own

and each other's children. Also, attendance weekly at *chinuk skul* ("Chinuk School") is required of parents who wish their children to attend the immersion preschool. Through these efforts, the language may be reestablished, not as mother tongue in these families, but as an additional home/family language. This is a necessary step to equip the next generation to be able to use Chinuk Wawa the mother tongue of their children. It is for these families that this project is intended.

1.2 Preschool Second Language Acquisition

Preschool second language learning spans a large body of literature. Our concern here is with children being educated through immersion in a preschool where the language of instruction is not a societally dominant language outside the classroom. In the USA there are immersion preschools for many world languages such as Spanish, French and Japanese, languages which allow for rich use of language media and trips to where the language is spoken . But the situation in a Chinuk Wawa preschool is special because the language of instruction is not socially dominant anywhere in the world. This educational situation is unique and deserving of further study, but for this project our primary focus is not on the classroom, but on children's language use and acquisition outside of the classroom. We will consider aspects of bilingualism and second language acquisition in children, as well as the relationship between immersion schooling and home language use.

Most studies of bilingualism in children focus on simultaneous bilingualism, in which children are regularly exposed to more than one language starting from birth (or soon afterwards). It has been suggested that children who begin regular exposure to a second language before the age of three are simultaneous bilinguals (McLaughlin, 1978, as cited in Yip, 2007). However, there will be considerable differences in language experience between a child

who heard two languages from birth and one who gained an additional language months or years later (Yip, 2007).

People who speak one language for the first three years or more of their life and then learn another are referred to as successive (e.g. Yip, 2007), sequential (e.g. Meyers-Scotton, 2006) or consecutive (e.g. Hamers & Blanc, 2000) bilinguals. Let us choose the term successive bilinguals for the purposes of this paper. Successive bilingualism can be further subdivided according to the age at which a person learns their second language. Hamers and Blanc (2000) distinguish childhood- adolescent- and adult bilingualism, and further discuss “early” successive bilingualism in cases where children learn their second language before the age of six. Most of the Chinuk Wawa speaking children at CTGR could be termed early successive bilinguals with English as their first language and Chinuk Wawa as their second, while some have learned both languages simultaneously.

What characteristics are specific to preschool-aged children as they acquire their second language, on the way to becoming early successive bilinguals? Children between the ages of three and six have already learned the basics of their first language(s), but they are by no means finished acquiring it. They will spend the next several years refining and mastering the more complex structures of the language(s) to which they have received sufficient exposure (Cattell, 2000). The task of learning another language is affected by the fact that their first language is still under development. Yip and Matthews (2007) emphasize that early successive bilinguals have fewer L1 structures available for transfer to the L2 than later L2 learners, and that since both languages are under development simultaneously, it is possible that both languages might influence each other.

The extent to which simultaneous bilinguals develop their two languages initially as one system or distinguish their languages from an early age has not been definitively determined, and some evidence has been offered for each position (Yip & Matthews, 2007; Hamers & Blanc, 2000). However, case studies show that bilingual children initially tend to produce utterances in which they mix their languages, and often seem to develop separate vocabulary pools in each language, where each concept is usually expressed in only one language (Otto, 1982).

At the same time that they learn to speak, children are developing their cognitive abilities, coming to better recognize the relationships between things and facts. These two abilities are interrelated in children, in the sense that researchers seek to learn about cognition through speech and can access language abilities only through the filter of cognition (Bialystok, 2001). Thus statements about children's language abilities must necessarily also consider their cognitive development. Early second language learners bring more initial cognitive abilities to the task of language acquisition than first language learners or simultaneous bilinguals, but they have a lower level of cognitive skill than adult second language learners. The fact that cognitive ability outpaces expressive ability in a given language (which early second language learners will experience to a degree greater than monolingual children but lesser than adult language learners) can lead to frustration or to children deciding to use only the first language. Children need to experience success in their endeavors. It has been shown that parents give their children hints and support to achieve a success rate of 90% (Masur, 1979, as cited in Otto, 1982); especially in a situation such as language revitalization in which children may sense some of their community's hopes and expectations that they carry on their language, it is important to foster children's sense of accomplishment with the language (Otto, 1982).

According to Lily Wong Fillmore (1991), childhood second language learning is composed of three elements: social, linguistic, and cognitive processes. In other words, they need situations and reasons to use their new language, opportunities to hear and understand and practice the language, and good cognitive skills such as memory, pattern recognition, and generalization. Variation in these three elements accounts for variation in children's L2 competence. An important question for this project is: How can the preschool and parents best create and support these three necessary elements? How can they provide good reasons to speak the target language, rich opportunities to hear and use the language, and support the children's cognitive development? For many, the answer to this question has been immersion schooling.

An immersion school is one in which interaction and subject matter instruction take place in a "target" language which may not initially be familiar to the child. Immersion instruction "creates rich, authentic and sustained contexts in which the target language is used" (DeJong, 1998 p. 36), thus contributing greatly to the first two elements of language learning stated above. At this point it is also well documented that immersion education is not disadvantageous to children's cognitive development (DeJong, 1998). In fact, the resulting bilingualism is associated with certain cognitive advantages for children (e.g. Bialystok, 2001; King & Mackey, 2007). Immersion has been shown to produce higher levels of communicative ability than other methods in a school setting (Garcia, 2006).

And yet, as we have already stated, schooling is not enough to affect language revitalization. Language learning must be supported outside of the classroom as well, in families and neighborhoods. As Leanne Hinton (2001) said, "Bringing the language back as the first language of the home is the heart of language revitalization. No school can make that happen, only families can" (p. 182). However, immersion schooling has been shown to support greater

use of a non-dominant language in the family and community, as parents who enroll their children in an immersion preschool report increased motivation to increase their own proficiency in the language (Hickey, 1999).

There is a growing popular literature on raising bilingual children directed at parents who wish to do so for a variety of reasons. These books (e.g. Arnberg, 1987; Harding-Esch & Riley, 2003; Myles, 2003; King & Mackey, 2007) tend to emphasize the advantages of bilingualism, as well as the challenge of raising children to be proficient in more than one language, suggesting that parents consider their situations and set realistic goals. They reassure parents that bilingualism will not be harmful to their children, assist parents in assessing the resources available to their families, and offer advice for creating a richer language environment in the home and other areas of the children's daily life. Some suggestions presented by these authors will be incorporated into the workshop; an annotated bibliography will be presented in the workshop.

1.3 Culturally Appropriate Educational Methodology

The public school is not a neutral setting for Native American language revitalization to occur, and perhaps a language workshop given by an outsider is not either. Outside influences and especially schools have in the past conspired, intentionally or unintentionally, to weaken Native languages and cultures. Any educational program that aims to strengthen native languages must have a strong focus on cultural appropriacy and community empowerment.

Within living memory, compulsory education in boarding schools was a key element in a deliberate and concerted effort to destroy Native American cultures. A federal report in the late 19th century recommended that "Schools should be established, which children should be required to attend; their barbarous dialects should be blotted out and the English language

substituted" (Atkins, 1887, as cited in Crawford, 1995, p. 26-27). In these schools, children were generally not permitted to use their own languages and in many cases cruelly punished for speaking their language or honoring their traditions (Crawford, 1995; Watahomigie, 1995). Families suffered. Intergenerational links were weakened and in most cases languages and other aspects of culture were not passed on to the next generation. All this was done with the best of intentions (at least by some participants) to "civilize," to "kill the Indian and save the man." Small wonder, then, that some native communities still mistrust education offered or imposed from outside (Owens, 2003).

But schools can be resources as well. With the 1972 Indian Education Act and the 1975 Indian Self-Determination and Educational Assistance Act, the US government authorized funds for Native teacher training and curriculum development, and direct control by Indian communities over local schools (McCarty, 1998). Then in 1990 the Native American Languages Act declared that "It is the Policy of the United States to preserve, protect, and promote the rights and freedom of Native Americans to use, practice, and develop Native American languages," with particular emphasis on allowing and facilitating the use of Native languages for education (Native American Languages Act, 1990). In 1992 a further Native Languages Act initiated a "Grant program to ensure survival and continuing vitality of Native American Languages" (Grant Program, 1992). Schools, "for centuries the site of cultural and linguistic repression ... now emerged as potential sites of indigenous resistance" (McCarty, 1998 p. 31).

Thus, institutions of formal education are a contradictory force in language revitalization. They have become a strong potential resource for language learning and maintenance, but they are also associated with memories of linguistic oppression. They are important in communities and time in school represents a large chunk of children's lives, yet languages learned *only* in

school are not truly alive – they must have community support. To best support language and cultural revitalization, education should be under the control of the Native community (McCarty, 1998; Owens, 2003).

1.4 Conclusion

In this section we have discussed selected literature from three intersecting fields in order to provide a suitable background for the reader to understand the unique situation of the Chinuk Wawa immersion preschool and other similar programs. We have seen that family language use is a key factor in the success of language revitalization efforts. In many local communities, parents and young children are learning their community language in classrooms, and at Grand Ronde preschoolers are educated in Chinuk Wawa through immersion. An important next step is for more families with young children to use their languages at home. Initiatives for home language shift must come from within the community. In the following section we discuss the process of designing curriculum to support home language shift at Grand Ronde, Oregon.

2 Methods

The product of this project is a weekend workshop for families who wish to speak more Chinuk Wawa in their homes. It is hoped that the workshop design and materials will also be of use to speakers and learners of other Native languages of the Pacific Northwest. In order to create a truly useful workshop, I conducted a survey about current and desired home use of Chinuk Wawa, observed a Chinuk Wawa immersion preschool classroom, interviewed parents who are raising their children to speak a variety of Pacific Northwest languages, and piloted two lessons from the workshop at the Northwest Indian Language Summer Institute in Eugene.

2.1 Project Context

The workshop is being designed for initial presentation at the Confederated Tribes of Grand Ronde (CTGR), where Chinuk Wawa is recognized as the community language and is being revitalized. The workshop participants will be families in which parents and children are learning Chinuk Wawa in classroom settings.

Chinuk Wawa was once widely spoken in the Pacific Northwest. In the late 19th and early 20th centuries it could be heard from northern California to southern Alaska and as far east as the Columbia Plateau. The language takes its name from inhabitants of the lower Columbia River, collectively called Chinookan, and 40% of its vocabulary comes from the languages of these people. Another 30% of the vocabulary comes from a variety of Northwest languages. 15% of the vocabulary originated from French words, contributed by mixed French-Indian families associated with the inland fur trade in the early 19th century, and another 15% of the vocabulary of Chinuk Wawa originated from English (H. Zenk, personal communication, 5 July 2008).

When the Grand Ronde reservation was formed in 1856, it included eight treaty-signing language groups as well as married-in speakers of numerous other Native languages. Since many of these people already spoke Chinuk Wawa, it became the common language for community affairs. Through continued intermarriage of tribal members, Chinuk Wawa became a language of the home in the late 19th century. It is worth noting that English could also have become the common language, and Chinuk Wawa may have been chosen due to its positive associations with Indian identity (H. Zenk, personal communication, 10 July 2008).

The Chinuk Wawa immersion preschool program at Grand Ronde was founded in 2001. Its philosophy is “to impart traditional values to a new generation of children through the

medium of the community's language, Chinuk Wawa" (Johnson et al., 2000). Accordingly, the classroom is envisioned as a longhouse, with children, their families, teachers, and aides all comprising an extended family. Parents must be involved in the program, and make a commitment to volunteer four hours a month in the classroom, attend Chinuk Wawa courses, and speak Chinuk Wawa at least 15 minutes a day with their child (Parent Agreement, 2006).

The immersion program takes place in one classroom within a larger preschool where all classrooms are named after animals in Chinuk Wawa. The immersion class is called "*lilu*" ("wolf"). Within the room many items are labeled with their name in Chinuk Wawa, and a sign on the door reminds everyone who enters that no English is to be spoken inside. At Grand Ronde "*lilu*" serves as shorthand for the immersion preschool, its children, and the parents of those children. I will follow this usage in the discussion below.

2.2 Needs Analysis Survey

The survey I created for distribution at Grand Ronde is addressed to parents of preschool-aged students, although it was also distributed to the community at large. All respondents were parents. The survey itself can be seen in Appendix A (p. 51).

The survey was intended to gather information about parents' language ability and use of Chinuk Wawa (Questions 1, 2 and 3), how parents and children currently use Chinuk Wawa at home (Questions 4 and 5), and how parents would like to use Chinuk Wawa more and what they believe might help them get there (Questions 6 and 7). I also included an eighth question which simply provides space for parents to share any other information about their home language use, real or hoped-for. Although only one individual responded to Question 8, I feel that it is important to include space for respondents to add information that the survey-maker did not request.

The surveys were one page long, front and back, and could be completed in 5-20 minutes (depending on how much thought one put into them). A cover letter was attached to each, including information about the purpose of this project and my identity, as required by the Office for the Protection of Human Subjects at the University of Oregon, and an additional cover letter was attached from Tony Johnson, Cultural Education Coordinator for CTGR. On 23 April 2008, surveys were placed in various offices at the reservation and on 25 April 2008 nine surveys were distributed directly to the parents of all immersion preschool students. The surveys are not identified by respondent, but those distributed in the immersion classroom are marked as such.

The surveys were “due” 2 May 2008; however only two were returned on that date. The surveys were redistributed over the next month resulting in a total of five completed surveys, two from *lilu* parents and three from other parents in the community. A chart of survey results can be found in Appendix B (p. 53).

With such limited responses, I was not able to summarize general information about the target population for the workshop. However, the specific information from received individuals went into the design of the workshop. The results of their self-assessments regarding their ability to use Chinuk Wawa varied from “I know a few words and phrases” (3 respondents) to “I can manage to express whatever I want” (1 respondent, who was a *lilu* parent). Both *lilu* parents attend community Chinuk Wawa classes, while all three non-*lilu* parents do not. When asked how often and with whom they speak Chinuk Wawa, the three parents whose children are not in preschool spoke Chinuk Wawa less often than both *lilu* parents.

When asked how they currently use Chinuk Wawa at home with their children, parents’ most popular response was “giving instructions,” followed by “counting” and “singing songs.”

No one responded that they play games using Chinuk Wawa. Parents were also asked to draw a star next to the things they would most like to do more in the future, and the stars were equally spread over all nine options (see Appendix A, p. 51). Next, parents were asked what sorts of resources would be most useful to them. The first seven items (books, board games, labels, activity ideas, songs, word games, and educational activities) were about equally desired, while the last two (information on child language acquisition and stories about other families) were less desired. I also noticed more enthusiasm for materials among non-preschool parents than among the preschool parents, perhaps because the parents of immersion preschoolers are already doing more with language and have access to classroom materials.

2.3 Preschool Observations

In order to support parents in using Chinuk Wawa at home with their children, it is important to find out how the children use Chinuk Wawa at school so that any suggestions will build upon and complement classroom language and activities. I visited the immersion classroom at Grand Ronde on three occasions: 22 February, 9 May, and 30 June 2008. The immersion preschool class meets from 7:30am to 1pm daily. The class has a head teacher, several other teachers and aides, and nine enrolled students. The class often has visits from parents.

During my first two observations I functioned as a classroom visitor, interacting with the children in Chinuk Wawa and participating in activities. On my third visit (30 June 2008) I completed a more formal observation. I recorded the children's spoken use of Chinuk Wawa to see what words and phrases they used commonly, and I recorded the sequence of activities in the classroom to see in what contexts they are accustomed to using the language. These observations will be discussed in the next two sections.

2.3.1 Language Used

During the 5.5 hours of the immersion day, I wrote down the children's *spontaneous* Chinuk Wawa utterances. I did not record the children's elicited speech in circle time. I recorded a few of their English utterances as well, and a few conversational turns of teachers when they helped explain the children's utterances, but the focus was on children's Chinuk Wawa speech. I also observed and recorded the schedule and activities of the class, and will discuss this latter observation in the next section.

On the day of my observation, children spoke Chinuk Wawa at a variety of levels and with a variety of strategies. One student, for example, was mostly silent (6 recorded utterances) and when he did speak he used just one or two words except for the phrase "*wik nayka tiki ____*" (I don't want ____). He confused *mayka* (you) and *nayka* (I). Meanwhile, other students spoke fluently and creatively, seamlessly inserting gestures or English words where they did not know or did not remember a word in Chinuk Wawa. Another student spoke somewhat less frequently and fluently, but never mixed English words into his Chinuk Wawa sentences. Still other students limited themselves to certain words which they used frequently and cheerfully. One child spoke very seldomly and quietly in free time; when language was elicited in a group activity she expressed herself without hesitation.

The children used words and phrases one might expect to hear in a preschool classroom in any language. According to Crystal Szczepanski, head teacher, each child's productive vocabulary includes more words than they use on a given single day, but the inventory in Table 4 represents a sampling from one day, and can perhaps be instructive when considering the *type* of vocabulary used by these children.

The children could understand longer and more complex sentences than I observed them

Table 4: Language Used By Immersion Preschoolers

producing, as do monolingual

speakers in a preschool context.

They produced sentences ranging

from 1 to 9 words in length.

Examples included “*nayka łatwa*

khapa łaxani khapa s1 yaka

latef” (I’m gonna go pee on S1’s

head” – 9 words), “*kwał a nayka*

tiki ye?lan khapa ukuk” (“aunt A

I need/want help with this” – 8

words), “*nayka wexł*” (me too – 2

words), and “*nanich!*” (look! – 1

word). When teachers or aides used

long, relatively complex sentences,

the students responded readily to

them with actions or short replies.

number of students who used the word on 30 June ↓		
words		
pronouns	<i>nayka</i> (I/me/my)	7
	<i>mayka</i> (you/your)	2
	<i>yaka</i> (he/she/etc)	3
	<i>ntsayka</i> (we/us/our)	1
question words	<i>ikta?</i> (what?)	5
verbs	<i>nanich</i> (look)	6
	<i>tiki</i> (like/want/need)	5
	<i>k^hapit</i> (finish)	4
	<i>munk</i> (do/make)	4
	<i>tu?an</i> (have)	3
	<i>chaku</i> (come)	2
	<i>mək^hmək</i> (eat)	2
	<i>wawa</i> (talk/say)	2
	<i>anana</i> (hurts)	2
	<i>hiji</i> (play)	2
	<i>atá</i> (wait)	2
	<i>tsəm</i> (write/mark)	2
	<i>łatwa łaxani</i> (go pee)	1
	<i>palach</i> (give/toss)	1
	<i>xawqał</i> (can’t)	1
	<i>ukuk</i> (this/that)	
nouns	19 different nouns were recorded, but most were used by only one child.	1-2
numbers and colors	used infrequently in spontaneous speech but often in circle time.	
<i>yakwá</i> (here), <i>yawá</i> (there)		4
<i>alta</i> (now), <i>wəxt</i> (again/more)		2
<i>hayash</i> (big)		1

2.3.2 Classroom Activities

During the formal observation the schedule in the *lilu* classroom conformed to the plans published in Grand Ronde Curriculum Philosophy (2000), except for a few minor changes of timing.

Table 5: Preschool Schedule

7:30 – 8:45	Greetings and Work Time (Free Choice)
8:45 – 9:00	Daily Topic (Helper Circle), Calendar, Weather
9:00 – 9:30	Breakfast
9:30 – 10:00	Main Circle Time (Large Group)
10:00 – 10:30	Teacher Directed Activity
10:30 – 12:00	Work Time (Free choice and outside play/gym)
12:00 – 12:30	Lunch and Teeth brushing / Good-byes

(Johnson et al., 2000, p.4)

Whenever the students were in their classroom, they were spoken to only in Chinuk Wawa. The children themselves spoke a mixture of Chinuk Wawa and English. When children spoke English to teachers, teachers responded in one of several ways: they ignored the child; said “huh?” and waited for the child to switch languages; explicitly said “*wawa chinuk*” (speak Chinuk Wawa), or provided a correct Chinuk Wawa form for the child. Children were also told to “*wawa chinuk*” when teachers overheard them speaking English to another child. When the group was outside of their classroom, whether in the library or on the playground, the children could choose freely which language to speak. In the library they spoke both languages with perhaps a majority of Chinuk Wawa, while on the playground (with other preschool classes) only English was used.

There were many adult aides present in the immersion classroom (four adults for seven children), so the children had frequent opportunities to play one-on-one games with adults. I observed children and caregivers playing with wooden toys, dolls, play dough, and pine cones. (On another occasion, children and I played with blocks, puzzles, and toy cars.) While playing with these manipulatives, they identified objects and colors, and talked about what they were going to do and what they preferred. During structured art projects, children responded to directions and drew adults’ attention to the products of their work. Children observed adults writing on dry-erase tablets and creating with play-dough and imitated them.

At Circle Times a variety of language activities complemented the less structured activities of the day. In the Helper Circle, certain language tasks are repeated each morning. These activities form classroom rituals (Hinton, 2003), as each child is assigned a role for the day. The roles are *yeʔlan tanas* (helper child), *nim-umpkwina tanas* (name basket child), *lapot tanas* (door child), *latam tanas* (table child), *mun-pipa tanas* (calendar child), *qusaχ nanich tanas* (weather child), and *ilep tanas* (line leader). The language activities include identifying children by describing their clothes (to indicate which name has been pulled from the basket), counting the days of the month while coloring in today's date on a calendar, selecting a tile to represent today's weather, and having every child repeat a phrase describing the weather. Once all the daily rituals had been completed, the teacher leading morning circle used five large (8½ x 11") flashcards with color pictures and written labels in Chinuk Wawa. The five vocabulary items were un-related. The children were shown the cards, and then one was removed; they had to say which was missing. This completed the morning Circle Time.

In the afternoon circle, most of the time was spent working with large flashcards. The children identified individuals and categories of people in Chinuk Wawa, and discussed questions such as "Who has a baby at your house?" or "How many grandmas do you have?" They played the same game with noun flashcards as in the morning circle. Finally, the teacher told them a story, extemporaneously translating from a picture book printed in English. On an earlier occasion (22 February 2008), the afternoon circle focused on blueberries: a class discussion was followed by eating dried blueberries and questions such as "How many blueberries would you like?" and "Do you want more?" All children and teachers spoke exclusively Chinuk Wawa during Circle Times; English was never used.

2.4 Parent Interviews

I interviewed parents who had raised or were raising their children using an Indian language for several reasons. First and foremost, if the workshop is to offer advice on using your language to raise your child, that advice should come from people who have done (or are doing) so. I wanted to bring the advice of these parent experts to the parents at my workshop. I also requested parents' input about the content of the workshop by asking what they wished they had known sooner and what materials would have helped them the most. The answers to these questions determined what elements were included in the workshop.

I initially imagined meeting potential interviewees by email, and then traveling to converse with them face-to-face, recording and transcribing the interview. I was able to contact a few people who my advisor knew, and they referred me to other parents. However, many of the parents I was able to contact live quite far away. I decided to include telephone or even email as possible modes of conducting interview. As it turned out, one parent was unwilling to talk in any way but face to face. Others were simply too busy to find time. Finally I interviewed six parents in a variety of formats, including a focus group, two telephone interviews, and one by email. The parents who shared their knowledge included three Chinuk Wawa speakers and one speaker each of Yakima (Sahaptin), Karuk, and Yowlumni. The children of the interviewees range in age from infants to teenagers, and family size ranged from an only child (2¼ years old) to a family with six children ranging from 1 to 17 years old. All the parents have acquired their language as adult learners; they are all proficient speakers.

I followed a semi-structured schedule of questions, which was the same for each interview. A list of questions can be found in Appendix C (p. 54). The first six questions relate to the parents' personal experience using their language with their children, including times

when they felt that something really worked and times when they felt discouraged. The last two questions focus on their suggestions for other parents, including personal advice and suggestions about how best to support parents.

The responses of these six parents varied greatly, but some commonalities could be seen. Everyone felt successful at moments when their child used their language spontaneously or creatively. A few mentioned the joy of seeing the language they speak influencing their child's way of thinking. All reported facing discouragement at some point in relation to the influence of the outside world on their family language policy, whether that be through being separated from their children due to economic necessity, discouragement from perfectionists within their community, or the powerful influence of English on their school-aged children.

The interviewees' advice for other parents included learning the language well enough for real communication (not word lists), consistently using language over the long term even if there is little initial response from children, being around others who share similar goals with the language, and taking small steps towards your goals. They suggested that parents need books in their languages, as well as other materials such as music, flashcards and labels for the house. One interviewee suggested that meetings with other like-minded parents "would have meant the world to me." Another said that parents need more knowledge to form accurate expectations about their children's progress in the language.

Several specific suggestions from interviewees are incorporated into the workshop. For example, an interviewee who found that his children were inspired by friendly competition suggested language bees or family bingo nights with real prizes. Another interviewee talked about how she uses her language "with routines where I feel confident of my Karuk, and where I can practice new words and phrases repetitively" such as talking about clothes while dressing a

child. An interviewee suggested that families could work towards using their language exclusively at a certain time of day, learning the words and structures they need for that goal before moving on to another goal. All of these suggestions will be directly passed on to parent participants as part of handouts and as discussion starters.

2.5 Presentation of Pilot Lessons

From 7 through 18 July 2008, the Northwest Indian Language Institute presented its annual Summer Institute with the theme *From the classroom to the family: Language in the home*. I had the opportunity to pilot two lessons from this project as part of the course *Teaching Methods for Indian Languages: Language in the Home*, taught by Lindsay Marean, NILI teaching consultant. Participants at NILI included speakers/learners of Sahaptin, Chinuk Wawa, Lushootseed, and Wiyot, with levels of proficiency from beginner to fluent speaker. Twelve participants were present at the pilot presentations. About half of the participants currently have children at home, making them quite similar to the target population for the workshop.

I presented lessons on games and on family rituals (Topics 2 and 3 of my workshop design), and adapted the lessons slightly for NILI by removing the focus on Chinuk Wawa and adding specific discussions of language between adults for homes without children. Some activities that were designed to include children were also omitted. Apart from these changes, however, the lessons as piloted were quite similar to those planned for the workshop. The course teacher provided me with written feedback on the lessons and I made notes on my own observations immediately after the presentations. I also invited NILI participants to email me any comments, suggestions, or questions about what I presented.

Participants in the NILI Summer Institute were very engaged, enthusiastic, and insightful in their participation. Both lessons could easily have taken considerably more time than they

were allotted (45 and 30 minutes, respectively), but it is possible that the participants at NILI may have been more primed in this topic than the target audience for my workshop. Personal responses from participants to the lessons indicated a high level of support for my project.

Feedback from the pilot presentation led me to restructure the workshop for an even greater emphasis on participant knowledge. Specifically, participants needed to be asked about their own experience and knowledge before the teacher shares information from other sources, more time needed to be allotted for participants to evaluate information after the teacher presents it, and more extensive and focused small group discussions needed to be included.

3 *Workshop Design*

This chapter presents the workshop in its current form. It includes an explanation of the principles that guided the process, the long-term goals to which the workshop is designed to contribute, a brief workshop outline, the six lessons and associated handouts that comprise the workshop plan, and descriptions of the materials.

3.1 Explanation of Design Principles

Two key principles have informed the design at all stages of this project: The first is that a successful workshop on family language must arise directly from the needs and desires of the community to whom it is offered, and the second is that teaching such a workshop should not be a matter of depositing information into participants' minds, but rather a process in which everyone's knowledge is collaboratively expanded through dialogue. I will expand on each of these principles in the following paragraphs.

Many language curriculum projects have been completed for Native American communities, only to sit unused in cabinets as teachers continue to use older materials. It is

when teachers are personally involved in the creation of new curriculum that it actually gets used (J. Underriner, personal communication, 15 May 2008). The same idea applies to this workshop, even though its topic is not a language *per se*: the more the community is involved in its creation by suggesting topics, contributing their information to the needs analysis, or adding their ideas to the material that will be taught, the more likely the workshop will truly be of use to them, and the more people will be interested in organizing and attending the actual workshop.

It is also important to note that Native American communities have historical reason to distrust advice on family language and culture coming from outsiders (*cf.* section 1.3 of this paper (p. 14); McCarthy, 1995; Reyhner & Tennant 1995). Educational practices recommended or imposed from the outside have often been unsuccessful (Indian Education, 1969). This is another reason that the ideas and suggestions offered in the workshop must be the community's own suggestions, and that participants must have space to assess all ideas for themselves, considering how each would fit into their own life and culture.

Thus, the workshop design is community-based. This first principle guided my choices in collecting information and choosing what to present in the workshop. Nearly every element of the workshop design can be traced back to an idea or suggestion or survey result either from the Grand Ronde Community or the broader community of Pacific Northwest Indian language activists.

The design of this workshop does not conceive of participants as passive or lacking in knowledge. Thus the second principle affirms that the workshop's participants are its true experts. My aim in creating this curriculum is "not to impart established knowledge but to engage [participants] meaningfully in the application and extension of established knowledge" (Davis, 2004, p. 136). In this case, established knowledge consists of the ideas and suggestions

of outside experts, whether those experts be applied linguists, language teachers, authors of parent handbooks, or parents from other communities. However, the participant experts know more about their own families and language experiences than anyone else (*cf.* King & Fogle, 2006).

This approach is compatible with Freire's (1970) concept of "problem-posing education." In his classic work, Freire contrasts problem-posing education to a paradigm he called "the banking concept" of education (*cf.* Freire, 1970, e.g. p. 62) in which teachers hold knowledge and students are presumed to be "empty" of knowledge in a certain area. The teacher's role is then to "fill" them by making "deposits" of information. But according to Freire, good "education consists in acts of cognition, not transferals of information" (Freire 1970, p. 67); and "Knowledge is a process, and thus we should engage in it and achieve it through dialogue" (Freire & Faundez, 1989, as cited in Darder, 2002, p. 138).

Although Freire's model of education is based upon dialogue and insists that both teachers and students learn from each other, it does not imply that the teacher should not bring certain information to the classroom and present it to students. Instead, the point is that the knowledge conveyed by the teacher must be open for questioning (Darder, 2002). Knowledge is always changing and growing, and both students and teachers are a part of that process in a dialog-based classroom.

The manifestation of this second principle can be seen in the activities planned for the workshop: Participants contribute their own ideas and experiences, the teacher lets participants know where the information she presents comes from, and group discussions assess possibilities and ideas. Not only the product of this project is shaped by the two principles discussed above;

they also inform the process of workshop design, as input and feedback from others was continually sought.

These approaches are also echoed within place-based educational methodologies, which focus on creating opportunities for learners to connect new knowledge to their own experiences as embodied in a particular place. Examples of place-based approaches tend to focus on real-world problem solving related to issues of importance for the learners' communities (Smith, 2002). Developing a critical, place-based pedagogy, according to Gruenewald (2003), "means challenging each other to read the texts of our own lives and to ask constantly what needs to be transformed and what needs to be conserved" (p. 10). To embody this attitude is a goal of the present workshop.

In addition to elements of the structure and philosophy of the workshop that are grounded in community, dialog, and place, this project has included the development of a game that is based on knowledge of local culture and ecology.

3.2 Workshop Goals

The goal of the workshop is to contribute to the process of families shifting their home language from English to their community's language. This transition process does not easily fit into a linear model in which steps are completed one-by-one in a set order, with each step being completed before the next one is undertaken. Instead, shifting languages is a multifaceted process, in which the different strands of development affect and reinforce each other. The order of development has some constraints, but it can also vary greatly. These factors guided my representation of the process of home language shift in a circle. The beginning of the process, desire, inspiration, and intention, is located in the center, and several semi-interdependent strands of development progress outwards, as seen in Figure 1.

a different language within the family, but it becomes more natural with time. The fourth strand we encounter on the circle relates to language materials. There are many things families use on a daily basis that are spoken, written, or labeled in the dominant language of their nation, and in a family using their language at home many of these items will be translated, re-created, or replaced. As families develop toward using their language more and more, they will be developing their abilities to use and create language materials. The final strand in this circle is labeled with the question: “Who is speaking at home” and indicates that intergenerational transmission of language does not usually happen only inside a single home. Over time, more families may get involved, and may meet with each other regularly, creating a larger and larger home-use community.

3.3 Description of Workshop

This workshop consists of six topics, with six activities for each (see Table 6). In total there are eight hours of classroom time planned. Ideally, the workshop will be taught by a workshop facilitator together with a language teacher, and childcare will be provided. After about an hour of classroom time in which only adults are present, the children will come into the room for about 30 minutes and families will try out the ideas parents have been discussing, using a variety of materials and props present in the room. This pattern of one hour with grownups only and 30 minutes with whole families in the classroom will continue throughout the day. The childcare should be given using the language being revitalized, and ideally it would include a children’s curriculum about home language use, although the children’s curriculum is beyond the scope of this project. In the following paragraphs we will briefly discuss each of the six topics for the workshop. Actual lesson plans and handouts for all lessons can be seen in Appendix D (p. 55-77).

Table 6: Brief Worsjshiop Outline

	Intro to topic. Initial information. ~5 min	Participant Brainstorming ~10 min	Additional information ~10 min	Discussion ~10 min	Role playing and trying materials (with kids) ~30 min	Reflection ~10 min
General Intro- duction	Teacher introduces self and format of workshop.	Participant introductions. Current home language use. Future plans/wishes	Teacher introduces sources of information.	Language learning and bilingualism	n/a	Language inventory and goal-setting activities.
Games	Why play games for language learning?	What games to folks play (with and without language) now? Categorize.	What kinds of games support language learning? How can games be adapted? How to add language to games.	Groups work on a specific game, evaluating and adapting. Share results with class.	Introduce Northwest Seasons Game. Families play any games.	What worked well, what was difficult, what felt strange?
Family Rituals	What are family rituals and how do they relate to language learning?	What rituals do families have? What do they say at those times?	Handout listing ideas from people and books.	Discuss and add further ideas to handout.		Choose a few phrases and learn with language teacher.
Focus on One Time	Language is meaning, not words. Need limited context to focus on meaning.	Possible times. Advantages and disadvantages of each. Choose time to focus for workshop. Brainstorm useful language already known. Where to get more?	Some new phrases from language teacher.		Families role play a selected time. (15 min)	How did it work? What came up? Small groups: What are the steps towards full language use at a given time? What problems might come up, and how can they be addressed? Plan of action.
Home-School Connection	The importance of continuity between preschool and home. Double challenge and double advantage with immersion	What school activities could be complemented at home? Which are appropriate to parents' language proficiency?	Three examples, small groups work our needs and resources. Report back to class and discuss. Teacher describes some available materials, and adds any info on creation of materials (especially translating books).		Variety of materials available. Families try out ideas and adaptations.	What was harder or easier than you thought? What will you do next?
Problems that May Come Up	Teacher gives some examples of problems and responses.	Participants name challenges they've had. Then all list how they've responded.	Teacher introduces handout listing possible responses gleaned from parents and books.	Reactions to and assessments of various possibilities		Handout: annotated bibliography of parent guides
networking and continuing	the need for support	How do folks already support each other? What else would really help?	What parents are doing in other communities.		Play time.	Workshop evaluation sheet.

3.3.1 Workshop Introduction

The workshop's introduction has several functions. The teacher and participants get to know each other, and the teacher discusses the sources of the information she will present. This is an important step because it gives participants a background against which to assess the ideas they will hear. The teacher then presents some information about language learning and bilingualism. Although most parents surveyed for this project showed less interest in hearing about these topics than others, there is a need for parents to have information with which they can defend the immersion preschool class and to reassure others that their children will experience positive effects from language immersion. This initial presentation also establishes a shared vocabulary for later discussions in the workshop.

During this section of the workshop, participants receive three handouts. One summarizes the information presented. Another is a home language inventory with which parents can assess their resources, for example their language proficiency, the spouse's support, and the presence of their language outside of the home. Finally, there is a worksheet for setting goals regarding bilingualism. More detailed information about this lesson can be found in Appendix D on pages 55-58.

3.3.2 Games For Language Learning

One of the parents interviewed stated that his children showed much greater motivation for language learning once he added an element of friendly competition in the form of games with neighbors and within the family. He used games that combined language and athletic elements. Games can be very helpful in language learning, because they can provide a setting for authentic communication within a limited context. In addition, many of the parents surveyed responded that a board game in their language would be useful to them.

In the workshop, the topic of games includes a discussion of what games families currently play and what characteristics make a game useful for language learning. The participants then consider how the games they currently play could be adapted to better support language learning. A game created as part of the present project is presented to participants, and then families (including children) have time to play with a variety of games, some of which are already adapted. The topic concludes with a discussion of games and techniques that worked well and those that did not. See Appendix D, pages 59-61, for more detailed information about this lesson.

3.3.3 Family Rituals

“Family rituals” are those events that happen over and over in a given family, using similar language each time. They may range from greetings to lullabies to routines such as getting children ready for school in the morning. The idea to present a lesson on family rituals grew out of a combination of sources. On the one hand it is an extension of the suggestion for the next lesson, which we will consider below, and on the other hand it is a borrowing from Hinton’s (2003) idea of “classroom rituals” (p. 80) that are so useful when the language teacher is not yet a fluent speaker.

Also, one parent who was interviewed emphasized that she used her language for the kind of authentic language that is common in these rituals, rather than the vocabulary sets such as colors and animals that often receive attention in children’s language programs. She felt that this gave her children a greater ability to communicate meaning in their language. The workshop recommends to parents that they also focus on conveying necessary meaning, rather than learning word lists. Parents with limited language proficiency may find that family rituals, with

their limited context and repetitive nature, are one of the first times at which they are able to use such authentic language.

For the workshop, family rituals are defined and then listed in a brainstorming session. Participants consider which rituals they could more easily or effectively do in their language instead of English, and what they might need to acquire or learn in order to do so. Then, the handout “13 Ways to Use Your Language at Home” is distributed, and the group discusses, assesses, and extends its contents. Lesson plans and handouts can be seen in Appendix D on pages 62-64.

3.3.4 One Time

One parent suggested in his interview that it would be a good idea to choose one regular time, whether daily or weekly, and work step-by-step towards making that time English-free by speaking only the community language. He suggested dinner time, while another parent suggested that mornings might be better for parents with a lower language proficiency, since families do a lot of “visiting” at dinner time. Regardless of which time is chosen, choosing just one time to focus on can help break the task of language shift into a smaller chunk. Shifting the family language for even one time is challenging, but it is less overwhelming than attempting to shift everything at once. The task is somewhat limited, as parents may be able to focus on certain words and structures that are particularly useful at that time, and to look up words and phrases that they notice they need.

The workshop emphasizes that children must speak to convey meaning if they are to become proficient speakers. A variety of possible times for English-free communication are evaluated according to their strengths and weaknesses, and the participants select one time to focus on during the workshop. They discuss what is said at that time and how to say it in their

language, and then children come into the classroom for a role-play activity in which the groups simulate the selected time. After a reflection discussion, participants are encouraged to consider what smaller steps lead towards being able to speak only their language during a certain time of day (or of the week). See Appendix D, pages 65-66, for more detailed information about this lesson.

3.3.5 Home-School Connection

In interviews, parents suggested that books and other literacy materials in their language are needed for bilingual families. In addition, the immersion preschool teacher at Grand Ronde reported that parents often request materials to foster a sense of continuity in language use between school and home. This is in accordance with commonly heard recommendations from educators that school learning needs to be supported at home (e.g. see citations in Hickey, 1999; Watahomigie, 1995). Included in the topic of home-school connection, parents consider what preschool activities they could integrate into their home lives, and what materials or knowledge they might need to acquire in order to do so. Since the need for reading material was an important theme of interviews, self-made language books and translations are considered. Small groups choose particular language activities that represent a home-school connection and consider their feasibility for home use, and then report their findings to the whole group. Finally, children come to the classroom and families experiment with a variety of educational materials, some of which are pre-adapted for the community language and some of which are not. An extensive discussion follows the family time. Refer to Appendix D, pages 67-68 for more detailed information about this lesson.

3.3.6 Problems that May Come Up

The final major section of the workshop is intended as a forum for parents to discuss problems they have encountered in using their language at home, how they have responded to these challenges, and the results of their responses. In conversations and interviews, all parents mentioned certain problems with their children using their language. Often the same problems were mentioned by several parents. The most common problem mentioned in interviews is children responding in English rather than in the language their parents address them in. For this reason, I have prepared a handout listing a variety of possible responses (gleaned from interviews and books) for parents to discuss, assess and extend.

At the end of this session, an annotated bibliography of parent guides to raising bilingual children is presented and distributed to participants. This bibliography is intended as a resource for parents who are experiencing challenges: If they wish to consult a book, it should help them select the book that will be most useful to them. The bibliography includes all books published since 1980 for parents who are raising their children to be bilingual. The entry for each book informs parents about the author's identity, the availability of the book, and some characteristics and highlights such as the languages and situations that the book focuses on, particularly useful sections, or mentions of language revitalization. The bibliography is included as a handout to Lesson 6 in Appendix D (see pp. 72-76). Additional information about this lesson can be found on pages 69-71

3.3.7 Networking and Continuing

The last quarter hour of the workshop is dedicated to a discussion of how parents are supporting each other. Participants will share how they give and receive support, and the teacher will offer some information about other communities. One of the parents interviewed said that

having more connection to other parents who were speaking their languages with their children would have “meant the world” to her. It is hoped that further meetings or other forms of mutual support might arise out of this conversation, thus widening the circle in which the language is used in homes. A brief plan for this time can be seen in Appendix D on page 77.

3.4 Materials

In the following I will describe the materials included with the workshop and give a rationale for the inclusion of each. Images or examples of each item can be found in Appendices (E-H).

3.4.1 NW Seasons Game + Label Kit for English Games

Games are an excellent way to use a language at home, even if it is not spoken fluently. They are fun, involve a limited scope of vocabulary and structures, and can be designed to require meaningful use of language. In the survey distributed to parents at Grand Ronde, most respondents indicated that they would use a language learning game. With input from staff at CTGR and NILI, I created a game called the Northwest Seasons Game. Participants at the NILI Summer Institute also offered supportive feedback on the game.

The object of the Northwest Seasons Game is for all players to progress around a year together by using their language to speak about plants, animals, elements of physical culture, the weather, and seasonal events. The game is cooperative: No one can move on to the next season until everyone is ready. It is not language specific; it would simply need a different answer key sheet for each language. It is however clearly based in the flora, fauna, and cultures of the Pacific Northwest and would be most appropriate to use in this region.

In the game, the year has been divided into eight parts, and for each part the players must complete five tasks. For the first four tasks, a player turns over a card and must identify the

plant, animal, item, or weather pattern depicted in the picture on the back. If they can, they should also describe the picture and make associations with what is in it. For example, if there is a picture of a hazel plant, a participant could simply say “this is hazel” or they could go much further and describe when and where and how hazel grows, how it is traditionally used in their culture, what animals are associated with it, etc. If a player does not know how to describe a card or is stuck for a word, they may think about it for as long as they wish, but when they are ready they ask for help from another player. Thus the game simultaneously develops knowledge of place-based content and offers rich opportunities for level-appropriate language practice. A group with a wide variety of ages and language proficiency levels can play together. Families can add a variety of additional rules if they wish, for example throwing a die to determine which task they attempt or earning points for more complex utterances. A picture of the game can be found in Appendix E (p. 78).

The materials kit will also include a set of labels for adapting other games. It consists of a collection of white adhesive labels in a variety of sizes. The purpose of the set is to make it as easy as possible to change the words or perhaps the pictures on other board or card games, providing for simple adaptations that bring language into activities already known and enjoyed by the family.

3.4.2 A Picture Book Translated into Chinuk Wawa + Label Kit for Books

When I interviewed parents at Grand Ronde they all agreed on the importance of books in their language. The proficient speakers I interviewed often extemporaneously translate English-language picture books while showing them to their children, but they all agreed that less proficient speakers have a need for picture books with translations written in. Families of preschoolers at Grand Ronde receive a picture book in Chinuk Wawa at regular Literacy Nights,

but they need more, and they need the ability to make them for themselves and others. Since I have been studying Chinuk Wawa in the same class as some parents, I chose to translate a simple book myself, with help from my teachers to ensure a correct translation. Parents who are taking evening Chinuk Wawa classes may be able translate similarly simple books. I also include a sheaf of large adhesive label paper which parents can cut to size and use cover to English texts with their translations. I considered other ways of changing language of picture books, such as printing out the story from a computer, but the simplicity of just writing the text in the space available seemed to make it more likely that busy parents of small children could find the time to create more books for themselves.

I translated *How Chipmunk Got His Stripes*, by Joseph and James Bruchac, with pictures by Jose Aruego and Ariane Dewy (2001). It is a retelling of a story that originates in the Eastern part of this continent. It has simple, repetitive language and the story was a favorite in some of the families interviewed. A sample page of the translated book can be found in Appendix F (p. 79).

3.4.3 Household Labels with Words and Phrases + Label Kit

According to a preschool teacher, parents of immersion students at Grand Ronde often request labels in Chinuk Wawa for household objects. When asked on the parent survey whether they would actually make use of “Signs for around the house with the names of things in Chinuk Wawa,” every respondent who answered that question said “definitely.” This kind of sign functions as a “cheat sheet” inside the house, as parents can refer to the sign if they forget the word when talking about the object. This is a very effective way of reinforcing the language for both parents and children, since the word is connected visually to the object and perhaps to an experience involving the object.

The household labels that I am including in the materials packet include words for common household items such as stairs, window, table, etc, but each card also has a sentence on it. This is an idea shared by Judith Fernandes, teaching consultant at NILI. The sentence may or may not include the word itself, but it is conceptually related to the word and is something that parents might say which requires a response from the child. For example, on the label for “table,” the sentence means “Please put this on the table,” requiring a physical response from the child. On the label for “window,” the sentence translates “What do you see?” requiring a spoken response from the child. When parents are looking at the label on an object to see how to say it in Chinuk Wawa, they are likely to be talking about that object, and the sentences on the cards can remind them to use Chinuk Wawa in ways that involve their children in exchanging meaning in the language. Sample household labels can be found in Appendix G (p. 80).

The materials packet also contains large cards that parents can use to make more labels for additional household items and places. Here again, the “kit” for making more cards is extremely simple, but having both examples and supplies in hand just makes it easier for busy people to make the labels they want.

3.4.4 CD of Chinuk Wawa Songs + Lyrics Booklet

Each family will receive a CD with songs sung in Chinuk Wawa and a lyrics booklet where the words of the songs are printed. Most of the songs will be known to parents and children through preschool singing, Chinuk Wawa language class, and community events. Most parents stated on their surveys that they would definitely use such a CD if they had one.

3.4.5 Reminder Poster

Several of the key suggestions from the workshop will be integrated into a poster that parents can hang up at home. The poster is intended to be a kind of “quick-reference guide” to

serve as a reminder in moments when parents, in the midst of the complexities of real life, realize that they have not been speaking their language as much as they wanted to. In addition to a variety of suggestions from the workshop, the poster has blank space for parents to write in their self-reminders. The poster can be seen in Appendix H (p. 81).

3.4.6 Annotated Bibliography of Parent Guides to Raising Bilingual Children

In the last three decades, the topic of children’s bilingual development has received more interest from scientists and lay people alike. Since 1980, a variety of books have been published for parents wishing to raise their children to be bilinguals, offering information, advice, encouragement, warnings, and suggestions. This literature is summarized in an annotated bibliography for parents who are revitalizing their language in their home. The bibliography includes information about the author’s credentials in relation to early bilingualism, characteristics and highlights of the book, and its current availability. Characteristics and highlights include the books’ focus on certain types of bilingual situations or languages, their structure, tone, context, cultural assumptions, and what mention they make of indigenous languages. Indigenous language revitalization is not the focus of any of the books.

It is hoped that this bibliography will be of use to parents who would like more information or advice about bilingualism, or even just the answer to a certain question. The information in the bibliography should help them to choose a book more likely to meet their needs.

3.5 Workshop Evaluation Plan

In keeping with the spirit of this workshop, there is no plan to assess students’ knowledge or performance. However, formative assessment of the workshop is planned. It will take place in two stages.

3.5.1 Immediate Workshop Evaluation Form

At the end of the workshop, participants will be asked to fill out an evaluation form that asks them primarily for their opinions of the experience and suggestions for improvement. Knowledge about which aspects of the workshop participants did and did not prefer will be used to adjust its structure and contents for future presentations. This evaluation form can be seen in Appendix I (p. 82).

3.5.2 Data Collection on the Effects of the Workshop

A second evaluation will take place several months after the workshop. At this time, the focus will be not on how participants enjoyed the workshop but to what degree it has achieved its goals. This evaluation takes the form of a survey on home use of Chinuk Wawa and use of the materials that families received in the workshop. Questions about language proficiency and use have the same form as questions posed in the initial needs analysis survey, so that a comparison of answers can indicate changes in language use over time. The instrument also asks which of the materials they received as part of the workshop families are actually using and how much they use them, to determine which were more practical for the families. This workshop evaluation survey can be seen in Appendix J (p. 83).

4 Conclusion

The workshop presented in this project is designed to contribute to revitalization efforts for Pacific Northwest languages by supporting families in their shift from using only English at home to using their community's language. The project is situated at the intersection of language revitalization, early sequential language acquisition in preschoolers, and culturally appropriate educational methodology. The literatures on each of these topics have provided

necessary information to create a workshop that is community-driven, dialog based, and pedagogically sound.

The challenge of shifting home language from English, for example, to the family's community language requires a great deal of commitment, dedication, knowledge, materials, and support. This project acknowledges the breadth of this effort and strives to offer useful knowledge and materials, while always recognizing that the process of language shift belongs to those who are doing it. Workshop participants must assess the ideas and suggestions conveyed by the teacher, and the workshop curriculum must always be evolving under the influence of these assessments.

The workshop will be presented at the Confederated Tribes of Grand Ronde in conjunction with a language immersion weekend. Results and feedback from this presentation will further shape the workshop's content and format. In addition, the individual interests and requirements of each community will reshape the workshop as it is offered to other communities in the Pacific Northwest.

Six parents who use their community's language with their children were interviewed in the process of designing this workshop, and their ideas and suggestions have played a major role in shaping its content and format. However, more interviews are necessary. In time, more parents could contribute their knowledge and experiences. This would strengthen the information that is presented in the workshop and contribute to its community-based nature.

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Appendix A -- Survey Instrument

Initials: _____

Thanks very much for participating in this survey. Please return it to Crystal by Friday 2 May.

1. How well can you speak Chinuk Wawa? (please check one box)

I speak fluent Chinuk Wawa.	I can manage to express whatever I want.	I can talk about every day things*, but I get stuck on more complex ideas.	I know a lot of words and phrases.	I know a few words and phrases.	I don't speak any Chinuk Wawa yet.

*everyday things include introducing yourself, food & drinks, animals, telling time, days & seasons, weather, location, clothing and family

2. How are you learning Chinuk Wawa (e.g. where, how long...)?

3. With whom do you speak Chinuk Wawa? How often?

	always	often	sometimes	a few times	never yet
With your kid(s)					
With your spouse					
With a friend					
With your kid's teacher					
With your teacher					
In <i>chinuk skul</i>					
Other: _____					

4. What about your kids? Do they speak Chinuk Wawa at home?
Who do they speak with? _____

yes	no

5. If you and your kids speak Chinuk Wawa at home, which of the following do you do?

	usually	occasionally
count in Chinuk Wawa		
read a story in Chinuk Wawa		
tell a story in Chinuk Wawa (not reading)		
sing songs in Chinuk Wawa		
play a game using Chinuk Wawa		
give instructions to your kid(s) in Chinuk Wawa		
say hello, goodbye, sleep well, etc in Chinuk Wawa		
answer a kid's questions or just chat in Chinuk Wawa		
comfort a kid using Chinuk Wawa		
other:		

Any comments? _____ -

6. Would you like to do any of the above more than you do? Please draw a star next to the three most important ones.

7. It can be difficult to introduce a new language to daily family life, especially when you are just learning the language. We want to create some materials to make it easier. Which of the ideas below do you think you would really use? If you have another idea, please share it!

	definitely	maybe	probably not
Picture books with the story written in Chinuk Wawa			
A board game where you have to read and say certain things in Chinuk Wawa			
Signs for around the house with the names of things in Chinuk Wawa			
A packet of ideas for using Chinuk Wawa in chores and daily activities (like setting the table, getting dressed)			
Songs in Chinuk Wawa, perhaps with a CD			
Suggestions for playing spoken games (like "I spy") in Chinuk Wawa			
Other educational activities (e.g. with blocks, counting, numbers, letters) to try in Chinuk Wawa			
Some information about how kids learn languages			
Stories about other folks who are introducing a new language in their family.			
Other:			

8. Is there anything else you'd like to say about using Chinuk Wawa at home, or what would be helpful to you?

Appendix B -- Survey Results

		non- <i>lilu</i> parents			lilu parents	
question		n1	n2	n3	L1	L2
1	1-no cw 6-fluent	2	3	2	5	2
2		n/a	work, home	n/a	chinuk class and preschool immersion class	from T since Sept '07
3 1= never 5= always	a	3	3	2	4	2.5
	b	n/a	n/a	n/a	3	2.5
	c	2	3	n/a	3	2
	d	1	n/a	n/a	4	2.5
	e	n/a	n/a	n/a	2	2.5
	f	3	n/a	n/a	5	3
	g	n/a	n/a	n/a	n/a	n/a
4		no well sometimes	yes, small phrases with whoever	no	yes with mom, dad, friends	yes a little with parents
5/6 1= occas. 2= usual	a	1	1*	0*	1	1.5
	b	0	0*	0*	1*	0
	c	0*	0*	0	1*	0
	d	1	2*	0	1	0*
	e	0	0*	0	0*	0
	f	1	2*	0	1	1.5*
	g	0	2*	0*	1	2
	h	0*	1*	0	1	1.5*
	i	0*	1*	0*	1	0
	j	n/a	n/a	n/a	n/a	n/a
7 1= not 3= def.	a	2	3	3	3	3
	b	2	3	3	2	3
	c	n/a	3	3	3	3
	d	3	3	2	1	3
	e	3	3	2	3	3
	f	2	3	2	2	3
	g	n/a	3	2	2	3
	h	1	3	1	1	3
	i	n/a	2	1	2	2
	j	n/a	n/a	n/a	n/a	n/a
8		when working or at home, sign language seems like it would be cool. So like using at along with chinuk wawa	n/a	n/a	n/a	n/a

Appendix C -- Interview Questions

Interview questions

How many, how old are your kids now? What are they like, etc?

What language(s) do you speak with your kids?

Have you spoken different language(s) at different times with them?
Will you tell me the story of your family choices as the kids were growing up?

Were/are other people in your community speaking the same language(s) with their kids?
What did/do people in your community think of your language choices?

What were some times when you felt really successful?
What helped you get there?

What were some of the challenges?
How did you deal with them?

What do you think parents who want to speak less-dominant languages at home need?
(Support, materials, knowledge, etc)
Especially preschool kids – language shift situation

What advice would you give parents? (If not already covered)

Do you have any specific suggestions of things I should include in a weekend workshop on using languages in the home?
Or suggestions about materials that would be helpful (maybe give examples to clarify what I mean by materials)?

Appendix D -- Lesson Plans with Handouts

Lesson 1. Workshop Introduction

Materials		Time
	<p>Teacher introduces self.</p> <p>Introduce format of workshop: Teacher sharing info alternates with participants sharing experience and brainstorming ideas. Sometimes small groups work out details of an idea. Four times kids will come in and families will try doing what we've been talking about.</p>	5 min
	<p>Participants go around room and introduce self: name, description of family, description of current Chinuk Wawa use, what they hope to get out of the workshop.</p>	15 min
	<p>Teacher introduces sources of info to be shared:</p> <ul style="list-style-type: none"> • Some from language teaching background • Some from books on preschool and language acquisition • Some from parent handbooks on raising bilingual kids • Most importantly, some from parents I interviewed and the surveys you returned (tell results) 	5 min
Bilingualism handout	<p>Teacher emphasizes practical content of workshop but explains necessity of learning a bit about how children become bilingual.</p> <ul style="list-style-type: none"> • How do folks learn languages? Differences between babies, kids, and adults. • What is bilingualism? (a matter of degree). Tell about degrees. • Emphasize realistic expectations. <p>Teacher asks what advantages participants see in being bilingual in their language. Record results of brainstorm.</p> <ul style="list-style-type: none"> • Possibly add additional advantages. <p>Teacher asks: Do you have to speak like a native speaker to get these advantages? (No)</p>	15 min
language inventory and goal sheet handout	<p>Teacher introduces language inventory and goal sheet (especially mentioning that parents' goals are for what parents will do – not for what kids will do), participants fill it out individually, then get together in small groups and discuss. Share highlights with big group.</p>	10 min
		50 min

What does it take to learn a language?

Learning a new language is a lot of work at any age, but it is natural, do-able, and can be fun.

According to Lily Wong Fillmore, language learning requires:

- Situations and reasons to use the language
- Opportunities to hear and understand and practice the language
- Cognitive skills such as memory and pattern recognition

The degree to which people have the above will determine how well they learn a language

What is bilingualism?

It's "knowing two languages," right? But what does that mean? A bilingual could be:

- Someone who grew up using two languages and can speak both almost equally well.
- Someone who learned a second language fluently.
- Someone who speaks one language fluently and "can get by" in another.
- Someone who speaks only one language but has fluent understanding of another language (a "passive" or "receptive" bilingual)

Bilingualism is a matter of degree, and the degree depends on the factors mentioned above. There will be variations in the degree of bilingualism achieved by various people, even between siblings who had the same exposure to languages.

What are the advantages or disadvantages of being bilingual?

There are popular ideas that bilingualism has disadvantages, but most of these have no basis in science. They are based the assumptions of a monolingual culture. In fact, the majority of children in the world are raised bilingually. There have also been popular ideas about advantages of bilingualism that were not based in science, for example that learning another language would automatically make a kid smart.

But, there are advantages to bilingualism that have been shown to be real:

- Cognitive Advantages:
 - Creativity
 - Flexibility
 - Understanding how languages work
- Cultural Advantages:
 - Connection to own culture
 - Self-esteem
 - Accepting other cultures

How much do you need to speak the language to have these advantages?

The more you speak, the more advantages bilingualism will have.

Still, some cultural advantages can begin even when you know only a few words.

Language Inventory

1. How well do you speak your language at this point?

none	2	3	4	5	6	7	8	9	fluent

2. How great are your motivation and your opportunities for continuing to learn your language?

none	2	3	4	5	6	7	8	9	apprentice

3. What about your partners language ability and motivation to learn?

none	2	3	4	5	6	7	8	9	strong

4. To what degree does your partner desire and support your child(ren)'s language learning?

none	2	3	4	5	6	7	8	9	greatly

5. How supportive is your community of your language learning and teaching?

discouraging	2	3	4	5	6	7	8	9	very supportive

6. How often can you get together with other families raising their kids in this language?

never	2	3	4	5	6	7	8	9	daily

7. How often is your child around other people speaking your language (e.g. community events...)?

never	2	3	4	5	6	7	8	9	daily

8. How much will your language be involved in your child's preschool?

none	2	3	4	5	6	7	8	9	immersion

9. How about in their elementary school?

none	2	3	4	5	6	7	8	9	immersion

10. Are children's materials such as storybooks, music, or (computer) games available in your language?

none	2	3	4	5	6	7	8	9	abundantly

11. How much time can you devote to special language activities?

none	2	3	4	5	6	7	8	9	daily

Bilingual Language Goal Sheet

A. Considering your own answers in the language inventory, what is your long-term goal for family language use?

Keep your goals reasonable and achievable, but don't limit yourself!

For example, you might have the goal of giving your children a solid foundation in their language's sound system and basic speaking, and a positive attitude towards it, so they can go on learning later. Or you might have the goal of making 50% of all speech within your family in your language.

B. What are some short-term goals you can set for your own actions?

Remember, you can't control how much your children will learn but you can control what you will do.

For example you might set a goal to read your child(ren) a story in your language every day. Or to meet with another family from the immersion preschool class to socialize in your language at least once a month.

Goal 1. _____

Goal 2. _____

Goal 3. _____

Lesson 2. Games for Language Learning

Materials		Time
	<p>Teacher introduces the topic of games. Key points:</p> <ul style="list-style-type: none"> • Games are one of the most natural contexts to support language learning for kids. But for adults too! Everybody likes to have fun in some way. • Fun helps you connect and remember. • When grown ups join into kids' play, the kids are as focused and receptive as when they're "just playing" but the grownups get some influence over what the focus is on. • Any activity that's enjoyable and somewhat structured could be called a game. 	5 min
Easel pad of paper, big pen	<p>Teacher asks: "What games do folks play at home in English?"</p> <p>Class brainstorm, Teacher records list in several columns: board/card games, talk-based games, athletic games</p>	10 min
Games handout	<p>Teacher makes bridge to handout:</p> <ul style="list-style-type: none"> • Some games lend themselves especially well to supporting language learning. • But all games can be used for language learning, with the right motivation. • Which of the games on the list do you use explicitly for language learning? (teacher circles them on list) <p>Teacher distributes handout.</p> <ul style="list-style-type: none"> • First part of handout: A participant reads aloud a type of game, class finds examples on its brainstormed list, thinks of other examples.... • Teacher introduces second part of handout: reads through categories and phrases and participants add more that occur to them. • Translate some new phrases with language teacher 	10 min
Overhead with discussion questions	<p>Teacher forms three groups. One will consider an athletic game, one will consider a board/card game, and one will consider a spoken game. Participants select a group, then groups select one game.</p> <ul style="list-style-type: none"> • Group lists all that is or could be said in playing game. • What extra rules might make for more talk? • What might be changed about the game (board? rules? goal? pictures?) to make it more culturally appropriate and conducive to language learning? 	20 min
	<p>Groups share what they came up with for their selected games.</p> <p>What do folks feel like they are up to in Chinuk Wawa?</p>	10 min
NW game another board game adapted	<p>Making or adapting games: show Northwest Seasons Game and over-labeled board game/cards. Let folks know that the game and labels will be in their box.</p>	5 min
A variety of second hand board games and cards and other game equipment (ball?)	<p>Time for families to play any of game ideas present.</p>	30 min
Discussion	<p>What worked, what didn't, what felt comfortable or strange in Chinuk Wawa?</p> <p>What would folks really do? What do they need to make it happen?</p>	10 min
		100 min

What kinds of games naturally support language learning?

They must be fun	Fit the interests, aesthetics, temperament of players
	Simple to set up and learn, fairly quick (depending on age)
	Some competition or suspense, but not too much for players
	Everyone participates (<i>New Games: "Play hard, play fair, nobody hurt"</i>)
Language should be intrinsically necessary, so players have to communicate something to succeed.	One player has all the info and others try to find it out (e.g. <i>20 Questions, Charades, Pictionary, I Spy,</i> _____)
	Each player has info and they try to find out each other's info (e.g. <i>Go Fish, Battleship, Guess Who,</i> _____)
	Each player has certain goals and they must negotiate with each other to achieve them (e.g. <i>Monopoly, Role-playing games,</i> _____)
	Each player has some info and they must and share info to achieve a goal (e.g. "jigsaw" activities, _____)
	Players must share opinions and collaborate to make a decision (e.g. <i>Murder Mystery Games, Team Trivial Pursuit,</i> _____)
	The game is a word game (may build vocabulary but not be particularly communicative otherwise) (e.g. <i>Scrabble, Boggle,</i> _____)
	Saying certain things is a requirement for success in the game (e.g. <i>Northwest Seasons Game, games with flashcards,</i> _____)
	Listening and understanding is a requirement for success in the game (e.g. <i>Twister, Good Night Moon game,</i> _____)

Even games that don't intrinsically support language learning can be drenched in language if players are good speakers or very motivated.

Turn-taking language	Other formulaic phrases	Narrating what you or others are doing	Chat and banter
-It's my turn -It's your turn -Whose turn is it? -Did you go? -Are you finished? -I already went -Spin/spinner -Dice/throw dice -Draw a card	<i>Depends on the game... Some examples:</i> -Sorry! -Home -You got it -Go back to start -Numbers/counting -Uno! -Doubles!	Also depends on the game... Some examples: -Let's see, if I roll again, I might get four of a kind... -Does this fit here? -I'm going to try to... -If I slide this way I can... -I'm trading in this for that...	-Come on twelve! -Good job! -Try these ones. -Which one are you going for? -Come on, let's play quicker. -Oh no! Oh darn! -Watch out! -Why'd you do that?

You can add extra rules to require that players say certain things, for example you could play memory and require that someone who finds a match say the name of the item before they can pick up the cards. Or you can even make a rule against turning over your own cards, and each player has to ask another player to turn them over for them ("please turn over the card second from the East and third from the North...").

Adapting Games

Games Chosen:

Group 1 –

Group 2 –

Group 3 –

Questions:

What type of game is it?

(Does it fit one of the categories on your handout?)

How well does it intrinsically support language learning?

What would you say while playing this game?

Do you know or could you find out how to say it in your language?

What extra rules could you make for more talk?

How might you change the game (e.g. the board, the pictures, the cards, the goals) to make it more culturally appropriate?

Lesson 3. Family Rituals

Materials		Time
	Teacher introduces the concept of family rituals: <ul style="list-style-type: none"> • Words lists aren't enough for language learning, language needs to be meaningful – have a purpose. • Wait till fluent to speak language at home? (No.) • How can you choose what to learn so each bit goes a long way? • There are events that repeat over and over in your household. (For example...) You could call these family rituals. You say some of the same things over and over, yet other people need to understand and respond. 	10 min
Easel pad and pen	Participant brainstorm, teacher records responses: <ul style="list-style-type: none"> • What are some other times/events that happen regularly (for example on the ride to school)? (teacher writes on left of paper) • What are some phrases you always say to your kids at those times? (teacher writes on the right of paper) 	20 min
	Participant discussion: <ul style="list-style-type: none"> • Which of these do you already do all or partly in Chinuk Wawa? • Which look like you could learn to? • What do you need to learn how to say? 	
13 Ways Handout	Teacher introduces handout. Participants work through it, with a person reading each one and then participants telling how they already do it or sharing ideas about how it could be done. Add any additional ways to handout.	20 min
		50 min

13 Ways to Use Your Language at Home

Principles:

- Make meaning with language!
- Incorporate language into everyday routines and activities in fun, interactive, and meaningful ways
- Minority language needs EXTRA emphasis in home, since majority is so dominant

1. Converse!!! Chat, ask questions, answer questions, point things out, give instructions...

- Language is for exchanging meaning, and this works best if there is rich context for comprehension clues.
- Talk about what you're doing while doing activities together (e.g. *"Now while the onions are sautéing we need to chop up the chicken in nice small pieces..."* or *"and here are your pants. These are blue pants. Let's see, I think a red shirt might look nice with those blue pants..."*)
- Talk about things and activities when they are present or happening, so that you can experience them with many senses (e.g. *"What a nice dog. A soft, brown dog. Ugh, he smells like a dog too. What's the dog's name?..."* or *"Wow did you see that lightning? One two three four five there's the thunder. I can smell it. The wind is so powerful..."*)
- Ask questions. Preferably open-ended questions that can't be answered just with yes or no. (e.g. *"What are you doing?"* or *"Which one do you like best?"* or *"How many geese do you think that is?"*)
- At higher levels of proficiency, you can use conversation cards or other starters such as books or newsletter headlines to have discussions.

2. Use language in family rituals and patterns

For example:

- Count the stairs aloud with baby when you walk up them
- Use your language for greetings (e.g. *"Good morning"* or *"I'm leaving now"*), prayers, and songs
- Use your language for commonly used phrases like *"Dinner time!"* or *"Wash your hands please!"* or *"Are your seatbelts buckled?"*
- Other examples of your own:

3. Read aloud

- Pick books appropriate to your kid's age level that you can enjoy as well.
- Older children can still enjoy being read to, or they can read to you!
- Discuss stories after reading, or ask child to retell them.
- Use voices and gestures to make the story interesting and understandable.

4. Tell stories

- Cultural stories when they are appropriate.
- Stories about your life (you can get help to prepare them, then learn them in your language).

5. Do role-playing activities

- With little kids, play with puppets or stuffed animals who don't know any English.
- With older kids or adults play charades, or create and perform a scripted play.

6. Sing

- This can include traditional songs and translations of other songs.
- For small children, nursery rhymes are also helpful.

7. Play spoken games

- Guessing games, 20 questions, hot and cold, I spy...
- Puns, riddles, jokes....

8. Play board/card games

- Some are designed for language acquisition; others can be adapted or drenched in -language to support learning.

9. Increase motivation

- Make language materials attractive and fun.
- Make language use a positive experience (perhaps give praise or rewards to kids)
- “They weren’t so into it until I made it fun and competitive.” You could have language bees or language bingo with prizes, but be careful not to put on too much pressure

10. Do educational activities

- Focus on literacy in language (if appropriate), this could be learning/practicing letters, writing letters to family or teachers, illustrating stories...
- Craft projects are a great opportunity to interact meaningfully (e.g. giving instructions and asking questions), and they can have cultural connections as well.
- Use numbers in age-appropriate ways. Categorize objects. Learn about nature.

11. Use multimedia (these depend on availability)

- Listen to recorded songs and stories.
- Watch movies.
- Play computer games.
- Make your own recordings.

12. Meet often with other speakers

- Attend or arrange playgroups with other kids.
- Foster relationships between adult speakers and kids.
- Attend community events in your language.
- Language camp or immersion events.

13. Be enthusiastic, not perfectionist, and have fun!!!!

- Set an example by maintaining a positive attitude as you also learn more language.
- Don’t correct children’s language production, just expose them to lots of (hopefully correct) language.
- Have reasonable expectations.
- Appreciate kids’ attempts to speak more than the results.

Lesson 4. One Time

Materials		Time
	Teacher introduces theme: similar to rituals but expanding beyond phrases. <ul style="list-style-type: none"> • In order for kids to become speakers, they must speak. Make meaning with language. That takes more than phrases. • Choose one time: work towards real communication all in language within a somewhat limited context and time frame. • This is challenging but more do-able than trying to <i>always</i> speak your language. • You can find out specific vocabulary and phrases that will be consistently useful and work step by step towards using only your language at that time. 	5 min
Easel pad and marker	Teacher asks questions and records participant answers: <ul style="list-style-type: none"> • What are some times when you have sustained contact with your kid and there are things that need to be said? Teacher records responses on left of paper. (e.g. dinner, morning routine, bedtime routine, chore time, etc) • What are some advantages and disadvantages of each? Teacher records responses on right side of paper. (e.g. stressful time, routine consistent, whole family together...) 	10 min
Easel pad and marker	Group selects a time to focus on in workshop	5 min
Easel pad and marker	Group considers useful language for this time. <ul style="list-style-type: none"> • What is said? What kinds of conversations are common? • What do folks already know how to say? • How can folks learn more? 	10 min
	Ask and learn a few new phrases from language teacher.	5 min
Props	Kids come and teacher and participants set up dinner table or bed and bathtub or whatever. Play.	20 min
	Discussion questions: (can be small group or large depending on feeling) <ul style="list-style-type: none"> • How did it work? What else came up? Could folks imagine working towards full language use during a given time of day? Maybe start with not every day but regularly (once a week?).... 	10 min
Easel pad and marker	On paper: What are the steps towards ___ being all in Chinuk Wawa? <ul style="list-style-type: none"> • Class brainstorm and list at random. Then put in order. • What problems might come up? What could you do? 	10 min
Graphic organizer handout	<ul style="list-style-type: none"> • Participants fill in a plan of action, individually or in spontaneously formed small groups. 	5 min
		80 min

Plan of Action for Using my Language at _____ time.

Step 1: What do I often say at this time? (English)	Step 2: What can I already say in my language?

Step 3:

Step 4:

Step 5:

Lesson 5. Home - School Connection

Materials		Time
Reasons	Teacher introduces topic: <ul style="list-style-type: none"> • Importance of continuity between school and home. • Double challenge and double advantage with immersion. 	5 min
Easel pad and pen	Participants brainstorm three columns, teacher records: <ul style="list-style-type: none"> • What do kids do at school + what other suggestions do teachers have • Which of these can also be fun at home • What can parents comfortably do in Chinuk Wawa? Participants select three do-able ones (e.g. reading books aloud, counting things, singing songs)	15 min
Group questions handout	Form three groups for the three suggestions. Groups answer questions: <ul style="list-style-type: none"> • What do we already know how to say/do? What do we need to know? • What materials are already available? What else so we need? How can we make what we need? 	10 min
	Groups report back. Whole class reflects on how do-able each idea now seems. Considers smaller steps towards goal where necessary. Learn a few new phrases from language teacher.	10 min
Story books, label kits, blocks, colors, pictures, numbers, words, charts...	Teacher describes the educational materials in the room. (Some are already adapted for language, some are not.)	5 min
	Families play, trying things out.	30 min
	Participants discuss: <ul style="list-style-type: none"> • What was harder than you thought and what was easier than you thought? • What solutions are there to the challenges that came up? • What else could we try out? 	15 min
		90 min

Discussion Questions for Connecting School and Home in Language

Group _____.

Chosen Activity: _____

1. What do we already know?	2. What else do we need to know?

3. What materials are already available?	4. What else do we need?	5. How can we make what we need?

Lesson 6. Problems That May Come Up

	<p>Teacher introduces new topic.</p> <ul style="list-style-type: none"> • There are many possible reasons why things don't go according to plan (examples). • Different parents have different responses. 	5 min
Easel pad and pen	<p>Participant brainstorm (teacher records on left side of paper):</p> <ul style="list-style-type: none"> • What difficulties come up for you? 	5 min
	<p>Go through list and record some participants' ideas of how they respond or want to respond to each situation.</p>	10 min
Parent responses handout	<p>Teacher introduces handout listing possible responses to kids speaking English when supposed to speak Chinuk Wawa.</p> <ul style="list-style-type: none"> • Participants discuss reactions and assessments of various possibilities. • Teacher mentions the value of meeting with other parents who are raising Chinuk Wawa speakers to discuss. • Possibly break into small groups for second half of this activity. 	30 min
Annotated Bibliography	<p>Teacher introduces bibliography, explains selection of books and ways in which they are of use and ways in which they aren't.</p>	10 min
		60 min

What about when your kids respond in English?

Principles:

- *Your language needs lots of support at home to make up for the dominance of English outside.*
- *Having power struggles over language will not increase the chances that your child(ren) will speak.*
- *You can't control every word your child(ren) speak, but you can encourage their desire to speak.*

Possible Responses to child responding in English when you speak your language

1. Let it go and continue to stick to your own goals for using the language (set a positive example!).
2. Try to make activities and materials in language more appealing.
3. Talk to child(ren) about the reasons for learning your language and the benefits it will have. Let child(ren) put their own reasons into their own words. Together imagine knowing the language and not knowing it in various situations: "what would it be like?"
4. Request language in conversation. Here are some possible ways of doing so, arranged from least insistence to most insistence. According to a study by Döpke (1992), parent who insisted the most raised the most proficient speakers. I'll give examples imagining a child has said "I want to eat" instead of "nayka tiki mək^hmək"
 - Incorporated translation ("dret. nayka tiki mək^hmək wəxt.")
 - Translation ("nayka tiki mək^hmək.")
 - Translation plus question ("mayka tiki mək^hmək?" or "ikta mayka tiki mək^hmək?")
 - Not understanding ("huh?" or "ikta mayka wawa?")
 - Request for translation ("wawa chinuk")
5. Use "reverse psychology." One parent in a book reported that she would say "Spanish is only for grown-ups" and then her son would want to speak Spanish.
6. Take turns "policing" language use, perhaps put money in a jar when caught using the wrong language at a given time...

Notes and Reflections on Discussion of Problems

Annotated Bibliography of Guides for Parents of Bilingual Kids

Arnberg, L. (1987). *Raising children bilingually: The preschool years*. Clevedon: Multilingual Matters Ltd.

Author	Linguist specializing in bilingualism, English speaker living in Sweden.
Characteristics	<ul style="list-style-type: none"> • Focuses on families in which one or both parents is an immigrant. • Includes a scientifically based overview of bilingualism and language learning, presenting evidence from studies without taking a position. • Includes 5 case studies of multilingual families, all of them in Sweden.
Highlights	<ul style="list-style-type: none"> • Includes a foreword by Joshua Fishman that includes reference to families revitalizing their languages. • There is a very useful chapter on degrees of bilingualism and setting reasonable goals, as well as two chapters of practical suggestions for supporting bilingualism inside and outside the home.
Availability	Available through Summit catalogue of Northwest university libraries. Out of print. July 2008 no copies on Amazon.com, 4 copies on Amazon.ca

Baker, C. (1995, 2000, 2007). *A parents' and teachers' guide to bilingualism*. Clevedon: Multilingual Matters Ltd.

Author	Professor of education, father of Welsh-speaking bilingual children
Characteristics	<ul style="list-style-type: none"> • Explicitly not a review of scientific research, this book is a very down-to-earth list of questions and answers that offers strategic advice on raising bilingual kids. • Arranged into six sections: Family Questions, Language Development Questions, Questions about Problems, Reading and Writing Questions, Education Questions, and Concluding Questions.
Highlights	<ul style="list-style-type: none"> • Clear advice, encouraging tone, easy to understand • Specific information can be easily located using the table of contents.
Availability	Available through Summit catalogue of Northwest university libraries. 3 rd edition currently available from publisher. \$15.96

Barron-Hauwaert, S. (2004). *Language strategies for bilingual families: The one-parent-one-language approach*. Clevedon: Multilingual Matters Ltd.

Author	Traveling teacher of English as a second language, raising bilingual kids with her French husband.
Characteristics	<ul style="list-style-type: none"> • Based on interviews with 100 parents of bilingual kids, includes many charts of all their responses and many case studies describing individual families. European and Asian languages are represented. • Valuable for people wanting to find out about a range of experiences of other families, this is not an advice or how-to book. • The focus is on situations in which each parent speaks a different language exclusively to the child(ren), but it also includes a chapter on other language strategies. • Organization and editing problems occasionally confusing.

Highlights	<ul style="list-style-type: none"> • Includes a list of published case studies on bilingual children.
Availability	Available through Summit catalogue of Northwest university libraries. Currently available from publisher. \$22.36

Cunningham-Andersson, U. & Andersson, S. (1999). *Growing up with two languages: A practical guide*. New York: Routledge.

Authors	English Phonetics lecturer and teacher. Raising Swedish-English bilinguals in Sweden.
Characteristics	<ul style="list-style-type: none"> • Focuses exclusively on immigrants. • Particular focus on culture as well as language. • Emphasis on the struggles and difficulties of growing up with two languages and cultures.
Highlights	<ul style="list-style-type: none"> • Examples and lengthy quotes from many families
Availability	Available through Summit catalogue of Northwest university libraries.

De Jong, E. (1986). *The bilingual experience: A book for parents*. New York: Cambridge University Press.

Author	Parent of Dutch-English bilingual children in England
Characteristics	<ul style="list-style-type: none"> • The book was written to address the author's own need for information, through interviews with other parents. • All parents involved are European. • The focus is completely on family experience, not research. • Views of bilingualism are somewhat old-fashioned. • There is a focus on the bilingual experience of parents.
Highlights	<ul style="list-style-type: none"> • Information is presented in a narrative, conversational tone.
Availability	Available through Summit catalogue of Northwest university libraries. Out of print since 1991. Very high prices through on-line booksellers.

Döpke, S. (1992). *One parent one language: An interactional approach*. Philadelphia: John Benjamins Publishing Company.

Author	Linguist with a focus on bilingual development
Characteristics	<ul style="list-style-type: none"> • This is not really a guide for parents, it is a study of six families in which one parent speaks English and one German which attempts to determine what factors make some more successful in raising actively bilingual children. However, the author states that her study is for the benefit of parents • This book is a much denser read than the others in this bibliography.
Highlights	<ul style="list-style-type: none"> • Two children from the study were becoming active bilinguals – and one of them was being taught German by a father who was not a native speaker! • “Insisting strategies” used by parents when their child speaks the “wrong” language are described, as well as the “child-centered-ness” of each parent’s interactions and “teaching techniques” parents used in conversation with their children.
Availability	Available through Summit catalogue of Northwest university libraries. Available from publisher. \$49.95

Dunn, O. (1994). *Help your child with a foreign language: A parents' handbook*. London: Hodder & Stoughton.

Author	Teacher trainer, has raised kids to speak three languages “in spite of the fact that I had no formal qualification in a foreign language beyond school – just interest and enthusiasm.”
Characteristics	<ul style="list-style-type: none"> • Aimed at parents who want to teach their children a language that the parents don't speak fluently. The focus is on high-status European languages. • Includes theoretical information on language learning, clearly directed at parents. • Directly gives instructions for planning and giving language lessons to your kids. • Organization can be confusing.
Highlights	<ul style="list-style-type: none"> • Sample lessons in English. • Instructions for thinking about planning and follow-up for language lessons and materials.
Availability	Available through Summit catalogue of Northwest university libraries. Seems to be out of print, but easily available from online booksellers.

Harding-Esch, E. & Riley, P. (2003). *The bilingual family: A handbook for parents. Second edition*. New York: Cambridge University Press.

Authors	Both applied linguists, both raised bilingual children.
Characteristics	<ul style="list-style-type: none"> • This is a new edition of a 1983 book. • Includes clear, practical information about language learning and bilingualism, with a focus on scientific research. • Includes a chapter on making the decision whether to raise bilingual children. • 18 extensive case studies of bilingual families, including updates on the children 15 years later. In addition to European languages, families speaking Arabic and Philippino languages are included. • The last third of the book is an alphabetical reference guide.
Highlights	<ul style="list-style-type: none"> • Clear organization makes it easy to find information. • Simple explanations of scientific concepts.
Availability	Available through Summit catalogue of Northwest university libraries. Available from publisher. \$28.00

King, K. & Mackey, A. (2007). *The bilingual edge: Why, when, and how to teach your child a second language*. New York: Collins.

Authors	Both are linguists, both are parents raising their children to speak other languages although they are not native speakers.
Characteristics	<ul style="list-style-type: none"> • Focuses on <i>choosing</i> bilingualism, whether a parent speaks another language natively or not, including an extensive section on selecting <i>which</i> language. • Down-to-earth advice and stories of real families form the main text; separate boxes present research and international language facts. • Includes a variety of suggestions for home language use. • Upper-middle-class assumptions could be distracting to some readers.
Highlights	<ul style="list-style-type: none"> • Consistently warm, encouraging and reassuring to parent readers. • Each chapter wraps up with “points to remember”

Availability	Available through Summit catalogue of Northwest university libraries. Available from publisher. \$15.95 (also E-book)
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Merrill, J. (1984). *Bringing Up Baby Bilingual*, New York, NY: Facts on File

Author	Second language French speaker, raised bilingual twins up to age six at time of writing.
Characteristics	<ul style="list-style-type: none"> • Author has no scientific credentials or studies. • Focuses on French, German, Italian, and Spanish. • Devotes whole chapters to topics such as nannies and <i>au pairs</i>, language travel, and living abroad, which are not useful for Indian languages. • 1980s information is out of date. • Suggestions about language programs and oral materials may be useful.
Highlights	<ul style="list-style-type: none"> • An example of successful bilingual parenting in a second language.
Availability	Available through Summit catalogue of Northwest university libraries. Limited availability from on-line booksellers.

Myles, C. (2003). *Raising bilingual children: A parent's guide*. Los Angeles: Parent's Guide Press.

Author	ESL teacher for parents with children in public schools, raising bilingual daughter with Farsi-speaking husband.
Characteristics	<ul style="list-style-type: none"> • Emphasizes examples of bilingual education and selecting a school. • Includes a scientifically based overview of bilingualism and language learning, as well as realistic goal setting for parents. • Describes changes in societal views of bilingualism and the advantages of bilingualism. • Extensive definitions of different types and examples of bilingualism. • Formatting is problematic.
Highlights	<ul style="list-style-type: none"> • A wide variety of family languages is represented • There is some discussion of indigenous language revitalization, with Navajo always given as the example.
Availability	Available through Summit catalogue of Northwest university libraries. Easily available from on-line booksellers.

Pearson, B. (2008). *Raising a bilingual child: A step-by-step guide for parents*. New York: Living Language.

Author	Researcher on childhood bilingualism
Characteristics	<ul style="list-style-type: none"> • Has an emphasis on linguistic research. • Includes a variety of stories about bilingual families experiencing varying degrees of success.
Highlights	<ul style="list-style-type: none"> • Very helpful chapter on "Establishing a Bilingual Environment." • Case studies include several in which parents are non-native speakers.
Availability	Newly released, available from publisher. Available through Summit catalogue. More libraries might buy it if you asked them to.

Saunders, G. (1982). *Bilingual children: Guidance for the family*. Clevedon: Multilingual Matters Ltd. (+ follow up book, 1988, *Bilingual children: Birth to teens*)

Author	Spoke only English until High School, learned fluent German, raised three German-English bilingual children in Australia.
Characteristics	<ul style="list-style-type: none"> • The focus is entirely on Saunders' own family and experience. • A great deal of detail about children's language proficiency and communication strategies, including both the "rules" and the "exceptions."
Highlights	<ul style="list-style-type: none"> • A non-native speaker successfully raises bilingual children • More information about older children than most books.
Availability	Available through Summit catalogue of Northwest university libraries. Out of print but has limited availability through online booksellers.

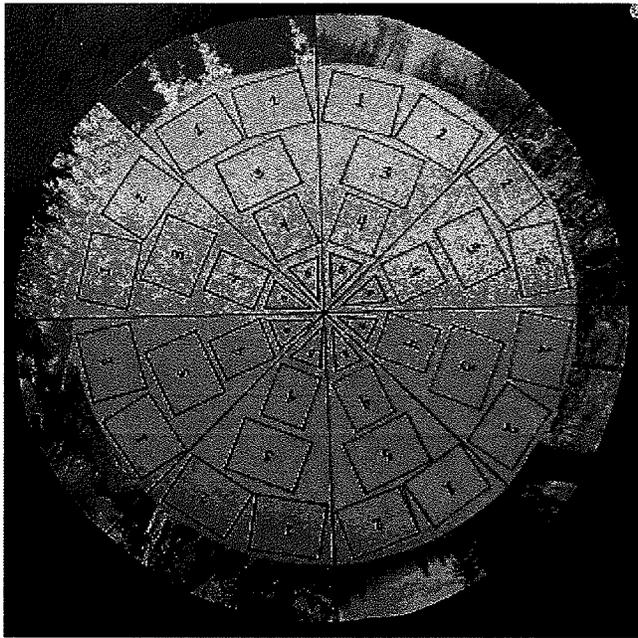
Tokuhama-Espinosa, T. (2001). *Raising multilingual children: Foreign language acquisition and children*. Westport, CN: Bergin & Garvey.

Author	Professor of education, mother of trilingual children, lived in several countries with kids.
Characteristics	<ul style="list-style-type: none"> • Focuses on families with two <i>or more</i> languages. • Presents specific information about language learning at various ages. • Explanations of childhood language learning cite scientific literature. • The author uses a cooking metaphor for raising multilingual children, which sometimes detracts from the book's clarity of organization.
Highlights	<ul style="list-style-type: none"> • Includes a chapter on "The Multilingual Brain."
Availability	Available through Summit catalogue of Northwest university libraries. Available from publisher. \$76.95

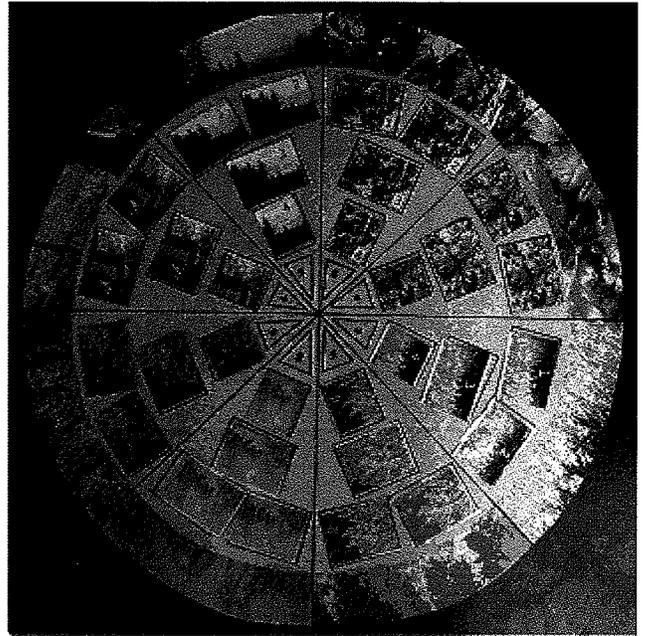
Lesson 7. Networking and Continuing

Materials		Time
	Teacher facilitates discussion of ways that parents give and receive support from each other. What are participants doing now and what else would they like to do? T gives information on how parents support each other in language revitalization from various communities.	15 min
evaluation handouts	Participants fill out workshop evaluation sheets	5 min
		20 min

Appendix E -- Images of Northwest Seasons Game



a



b



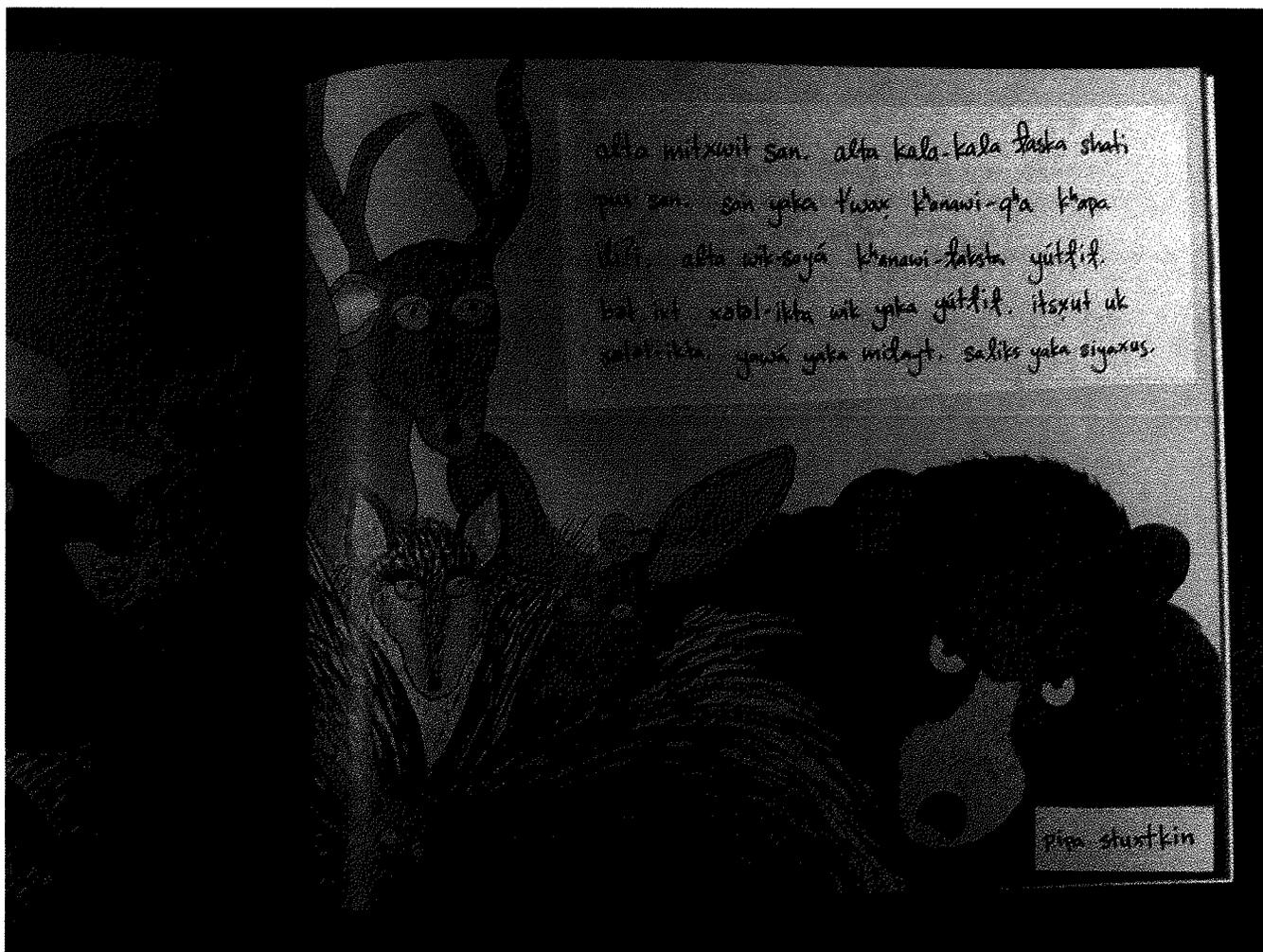
c



d

- a.) Game board
- b.) Game board with cards
- c.) Sample card back
- d.) A variety of card fronts

Appendix F -- Sample Page of Translated Book

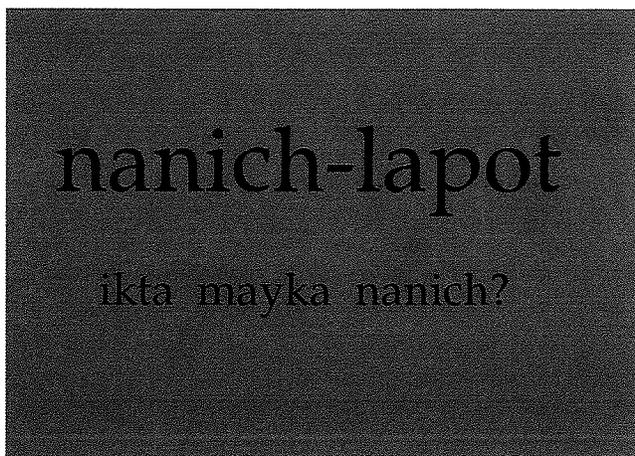


A sample page of *How Chipmunk Got His Stripes*.

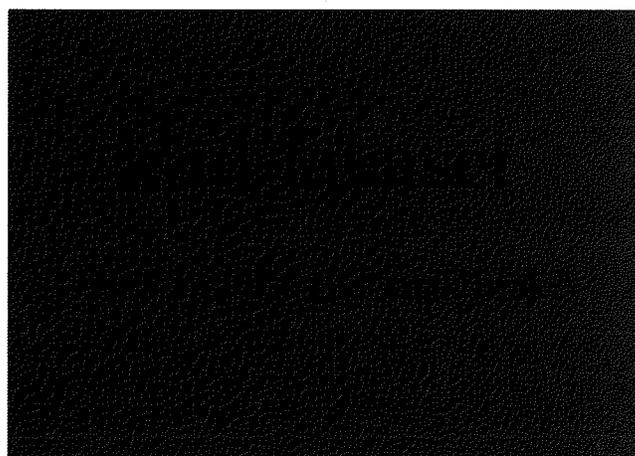
Original text:

“And the sun came up. The birds sang their welcoming songs. The bright light of a new day spread over the land. Everyone was happy except for one animal. That animal was Bear. He sat there with a grumpy look on his face.” (Bruchac & Bruchac, 2001)

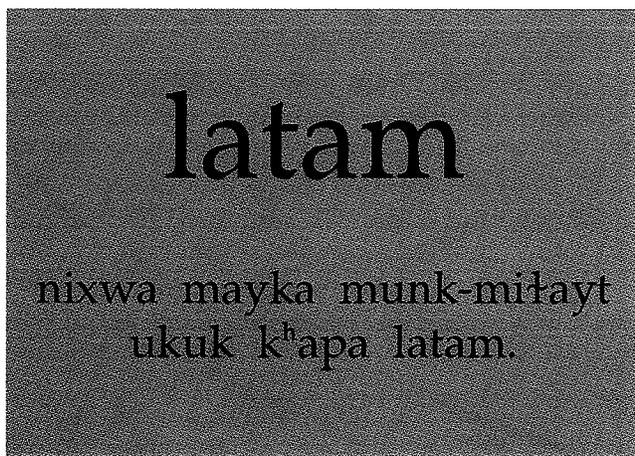
Appendix G -- Sample Household Labels



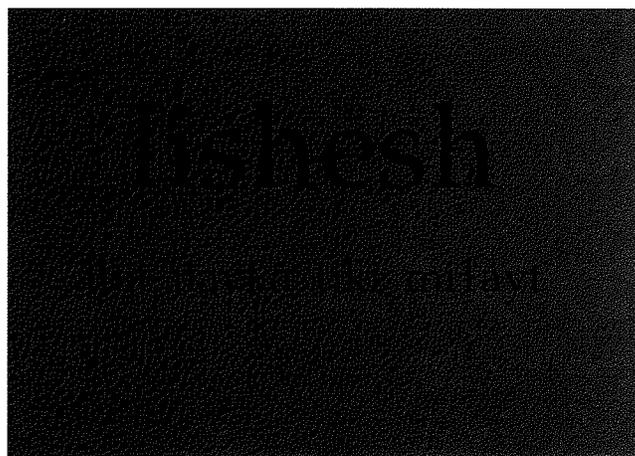
a



b



c



d

Translations:

- a.) WINDOW: What do you see?
- b.) REFRIGERATOR: What would you like to eat?
- c.) TABLE: Please put this on the table.
- d.) CHAIR: I want to sit down now.

Appendix H -- Reminder Poster

Remember: MAKE MEANING WITH LANGUAGE!

Count things in Chinuk Wawa

- Stairs, spoonfuls, hammer strokes, toys, dishes....

Greetings are a good start!

-
-

Ask questions when kids are motivated to answer

- Where are you hurt?
- What do you want to eat?

Use insisting strategies when they respond in English

- translation + question
- not understanding

Play mini-games in Chinuk Wawa (even when you just have a moment)

-
-

Sing songs in Chinuk Wawa

- At bedtime, while working, in the car, just for fun...

Read to your kid!!

- They probably aren't tired of that book yet, no matter what you think...

Do a project in Chinuk Wawa

- Write a thank you note to a preschool teacher? Translate and follow a recipe?
- Don't get stuck or give up if you need more words, just write it down to ask later and go on.

Call another parent

- They've seen it too. Maybe they have an idea. Maybe they'll just listen and understand.

Appendix I -- Immediate Workshop Evaluation Form

Workshop Feedback Form

Date: _____

1. How much did you enjoy this workshop? (Check one box)

1 very little	2	3	4	5	6	7 very much

2. Was the workshop useful to you in terms of:

	yes!	somewhat...	not really.
New ideas to try out			
More knowledge			
Take-home materials			
Language practice			
Getting together with other parents			

3. What did you like best?

4. What did you wish were different?

Appendix J -- Survey of Language and Material Use after Workshop

Initials: _____

Post-Workshop Home Language Survey

Date: _____

1. How well can you speak Chinuk Wawa? (please check one box)

I speak fluent Chinuk Wawa.	I can manage to express whatever I want.	I can talk about every day things*, but I get stuck on more complex ideas.	I know a lot of words and phrases.	I know a few words and phrases.	I don't speak any Chinuk Wawa yet.

*everyday things include introducing yourself, food & drinks, animals, telling time, days & seasons, weather, location, clothing and family

2. How do you and your kid(s) use Chinuk Wawa at home?

	usually	occasionally
Count in Chinuk Wawa		
Read a story in Chinuk Wawa		
Tell a story in Chinuk Wawa (not reading)		
Sing songs in Chinuk Wawa		
Play a game using Chinuk Wawa		
Give instructions to your kid(s) in Chinuk Wawa		
Say hello, goodbye, sleep well, etc in Chinuk Wawa		
Answer a kid's questions or just chat in Chinuk Wawa		
Comfort a kid using Chinuk Wawa		
Name certain items (like animals or family members) in chinuk wawa		
other:		

3. Of the materials you got at the workshop, which have you actually used?

	several times a week	weekly	every couple of weeks	once or twice	never
Seasons Game					
Labels for games					
CD & Songbook					
Storybook					
Labels for books					
Labels for household things					
Reminder poster					
Bibliography					

4. Are there any aspects of the workshop that have been useful to you over the last few months?
