

**Sharing Sim Algyax:
Creating a user-friendly website for sharing language resources**

Project submitted in partial fulfillment of the requirements
for the Masters of Education Program in
Indigenous Language Revitalization

By

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Introduction

Gilga'tsee'ixs is the Gitksan name that I hold. My name was given to me by my grandmother, Simoogit Wosim Laxha. Before I held this name, it belonged to my uncle, and before that it was my grandmothers. I don't know how old the name is. Gitksan names have been passed down since time immemorial (Smith, 2004). Within the Nation, I belong to the Gisgaast clan and the Wilp of Wosim Laxha. I'm also part Annishnabe through my father.

Gitksan people are a matrilineal society. I am Gitksan through my mother, as she is Gitksan through her mother. I have one sister through my mom and another brother and sister through my dad. I also have a brother, sister, and mom through my brothers Cree family. I'm really blessed to have so many relations.

My legal name is Cheyenne Gwa'amuuk, formerly Cheyenne Morgan. At the time if I was not so impatient to reclaim our traditional last name I probably would have spelled it Gwa'amukw; I think it's more accurate. *Mukw* means the time of the year when the berries are ripe; *Gwa'amukw* means that it's always ripe. This was our family last name prior to Morgan. In the early 1900's a British captain of a steamboat from the Hudson's Bay Company gave his last name to my great-great grandfather. It was then that Stephen Gwa'amuuk became Stephen Morgan. That's the history that was told to me by my grandparents. I think it's important for me to explain this because I don't do it too often and I think people wonder.

Most my life has been spent living away from our traditional territories. Being born in Vancouver and not moving home until I was 10, I've often experienced a disconnect to our traditional territories. It was then that I began to realize who I was and where I came from.

Since living on our territories I have lived in several places around the province and have ended up back in Vancouver for over ten years now. Living away from our communities can often be a lonesome experience, especially as a language learner. I often find myself talking or thinking to myself in Sim Algyax. My dog is bilingual. I don't know many language speakers who I can learn from. Often a previous rapport needs to be established before I feel comfortable pulling the language out of another person for my own learning purposes. Fortunately, I had the opportunity to access a language teacher, Barbara Sennott, who is committed to sharing what she knows about the Gitxsan language with others, and has been my teacher (on and off) for about 6 years now.

Gitxsan Nation & Territory

Gitxsan traditional territory is located inland slightly along the Skeena River. There have been population estimates that range from 7,000 – 13,000 people (FPCC, 2014; "The Gitxsan," 2013). According to the Gitxsan Treaty Society there are approximately 13,000 members of the Gitxsan Nation. About 70% the membership reside on the traditional territory ("The Gitxsan," 2013).

There are 7 main villages including Gitanmaax, Sikedak, Hagwilgyet, Ansbayaxw, Gitsegyuxhla, Gitwangak and Gitwanyow. Other Gitxsan villages like Kisgaga'as often govern themselves semi-independently. Also, the village of Hagwilgyet is considered shared territory with the Wet'suwet'en people.

Sim Algyax and/or Gitxsanimx

The Gitxsan people speak Sim Algyax. The language is often called Gitxsanimx or Gitxsanimax. Sim Algyax is the language family that is spoken amongst the First Nation's people all up and down the Skeena River and in the Nass Valley. Amongst the three nations the languages are called Gitxsanimx (or Gitxsanimax), Sim'algyaxhl Nisga'a, Sm'algyax (Tsimshian), and Skiixs (Southern Tsimshian). Within the Gitxsan territory there are two main dialects – Geenix and Gyeets – eastern and western or upriver and downriver.

I think the differences in dialect are beautiful, although it can complicate things when it comes to passing on a minority language. It's common for there to be differing beliefs about the superiority/inferiority of other dialects. Dialects can be experienced as a symbol of identity and distinctness (Edwards, 2009).

Language status

According to First People's Cultural Council (FPCC) 2014 'Status Report on B.C. First Nation's Languages', the Gitxsan Nation has a population of 7,595. These numbers were self-reported by 6 of the Gitxsan communities including, Gitanmaax Band Council,

Gitanyow Band Council, Gitsegukla Band Council, Gitwangak Band Council, Glen Vowell Band, and Kispiox Band Council. Hagwilget reported as a Wet'suwet'en language speaking community. It is noteworthy that this number differs from the 13,000 Gitxsan members reported by Gitxsan Treaty Society earlier (www.gitxsan.com).

FPCC further reports there are 350 fluent Gitxsanimx speakers, 486 semi-speakers, and 638 learners of Gitxsanimx; there's no information about the remaining 81% of people reported as 'other' who are presumably non-speakers or learners. The following chart summarizes this data.

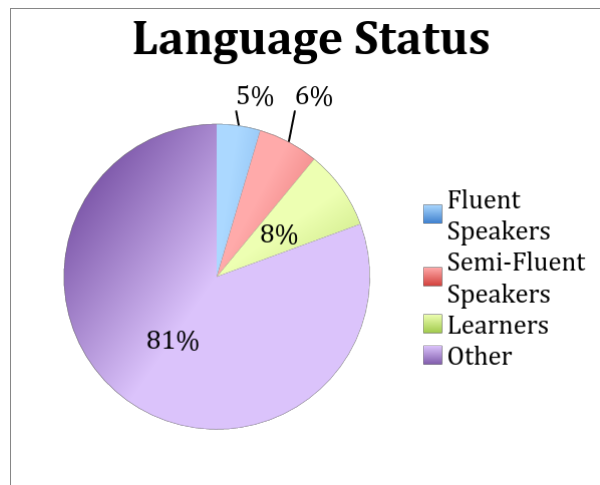


Chart 1: Sim Algyax fluency proportions (FPCC, 2014)

Regardless of how accurate these numbers are, the proportions are likely an accurate representation of the state of the language. With 81% of the Gitxsan population not learning or speaking the language, and an increasing urban population, it's important for

our language to be accessible to those interested in learning. It is only possible for languages to reach a healthy state if the language is being used in the home (Fishman, 1991).

Another perspective on the state of the Gitxsan language is through the lens of an 8-stage scale for reversing language shift developed by Joshua Fishman, a linguist and activist for endangered languages (Fishman, 1991). Although this is not a new evaluation framework, it continues to serve as an important framework for evaluating the state of language endangerment. The table below summarizes stages 5-8 of Fishman's evaluation scale. Most First Nations languages in BC would be categorized in these stages.

Stage	Description	Revitalization Efforts
8	<ul style="list-style-type: none"> - Most threatened stage - Language is rarely spoken - No new speakers being created - Few learners - No children have been raised in the language in 2 or more generations - Few isolated elderly speakers left 	<ul style="list-style-type: none"> - Document as much language as possible - Work with existing elders and/or reconstruct language from documentation if possible
7	<ul style="list-style-type: none"> - All remaining speakers are over child-bearing age - No new children are being raised in the language - Some learners - Language is still heard at cultural events - There is a culturally active population of speakers, mostly over the age of 60 	<ul style="list-style-type: none"> - Elders are an active resource - Strengthening bonds between existing speakers and learners - Create opportunities for learners to speak and hear the language - Create second-language speakers of child-bearing age - Bring the language into the home
6	<ul style="list-style-type: none"> - The most critical stage - all succeeding stages depend on it - Language is spoken in the home - Parents are consciously raising their children in the language 	<ul style="list-style-type: none"> - Focus on bringing the language back into the home - Parents must be empowered and supported to speak the language at home with children, elders, and others - Can be a stable stage for languages without being written, taught in schools, or spoken in the workplace

5	<ul style="list-style-type: none"> - The language is used orally and in written form by most all generations in the community - Language is used in a socio-cultural way in the community - Non-formal local language schools more common than academic institutions 	<ul style="list-style-type: none"> - Offering the literacy and programs in the schools and other institutions in the community to strengthen it's perceived value/prestige in the community - Try not to depend on public institutions to increase the amount of speakers or to strengthen the state of the language
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Table 1: Summary of Fishman's Graded Intergenerational Disruption Scale (GIDS), Stages

5-8

Stages 1 through 4 are excluded from the summary, as these stages focus on formal academic institutions and higher levels of government, and most First Nations languages in BC, including Gitxsanimx, are not there yet.

Looking at Fishman's scale for evaluating language endangerment I would place my family at a level 7. At this stage of language revitalization Fishman recommends focussing on building the proficiency in adult language learners. Many experts and language revitalizationists believe the most important thing is getting the language into the home (Fishman, 1991; Hinton, 2013).

Background

For my community project I chose to document and compile language learning resources to share with other language learners through a website. This section outlines some of the factors that influenced me choosing this project, as well as my work throughout the project.

There were many Indigenous scholars who spoke of the importance of using Indigenous methodologies that shaped my work along the way (Absolon, 2011; Smith, 2012; Kovach, 2009; Wilson, 2008). The knowledge of Indigenous scholars must be relational and needs to be shared back with the community in some way (Wilson, 2008). Reading the work of these scholars had me asking myself how could I perform research in a way that will give back to my community and honour the integral components of Indigenous research.

Gitxsan scholars such as Jane Smith (2004) have helped me to understand how to situate myself as a Gitxsan person within an academic framework. Although there may be a lack of scholarly literature produced by Gitxsan people, Smith reminded me that much of our Gitxsan literature has been transmitted from generation to generation in many forms such as our blankets, stories, and totem poles. We have a rich history that is expressed in many ways and is equally as valid as the scholarly work done in academic institutions.

Being an urban language learner also influenced me in choosing this project. Norris (2011) outlines how 1 in 5 Aboriginal language speakers reside in urban areas, and with urbanization increasing, it's important to make language resources accessible for language

learners wherever they may reside. There's often added complexities for urban language learners as the language has a direct connection to the land (Baloy, 2008). For myself, I often experience the displacement from my traditional territories as a barrier in my language learning. Baloy reminds us that it is possible to nurture identity in urban spaces by identifying and fostering ties between land, language, and identity (Baloy, 2011). Throughout my research Baloy has helped me to see my language learning as an opportunity to strengthen my connection to my traditional territory, rather than seeing my urban living as a barrier to my language learning.

The endangered status of our language has also been influential in me choosing this project. With fluent Gitksan language speakers accounting for about 5% of the population (FPCC, 2014), it's crucial that our language is brought back into the home and we continue to create more opportunities for learners to learn, speak, and hear the language (Fishman, 1990; Hinton, 2013). The intention of the website I've created is to provide the opportunity to bring language into the home and to eliminate the restrictive access to language materials. With our language sitting at an approximate stage 7 according to Fishman's GIDS, the actions taken by the community right now should be to create second-language speakers of childbearing age. Although this website may not directly contribute to the creation of second-language speakers, it does create learning opportunities which could lead to bringing the language back in our homes. More learning opportunities can be created with resources available to the people, this is especially helpful as many urban Aboriginal people do not have access to a fluent-speaker/teacher.

All of the people who we're so generous in sharing their language materials with me also inspired me to generously share my resources with others. As a language learner I've had a challenging time building resources to help me learn. Many people were very generous with me as I continue to learn my language. A lot of these resources I was too scared to use as I would not be able to re-purchase them or re-print them once I filled them out. In one example, my late aunt Esther held onto a stack of language books that was created in the 70's. Once they were in my possession I was also too scared to use them. Once I write in the books nobody else can use them, they're no longer in print, and at the time were not available for sale anywhere. It was not until I digitized them and had them available to reprint that I was comfortable filling out the workbooks that were gifted to me.

Using web-design as a tool to contribute to Indigenous language revitalization has been championed by scholars such as Buszard-Welcher (2001), Landzelius (2006), Wenigwans (2008), Eisenlohr (2004), Baloy (2008), and Sutton (2015). It was these scholars that gave me a better understanding of how to design the website in a culturally appropriate way.

Issues Gitxsan language learner's face

When I first began learning my language my main challenge was that I didn't know where to start. I didn't have any books to help me and I didn't have any speakers to teach me. I found there is a lack of information regarding what resources are available to support Gitxsan language learners or where to find them. At the time the only opportunity I could

find to learn my language was through an online dictionary hosted by FirstVoices.com. I started learning one phrase a day, and if I didn't memorize it I would learn it again the next day. Eventually I heard about a weekly language class happening in my area and began attending. This was very exciting as it can be rare to have First Nation's language classes offered in urban areas.

Sometimes my thoughts and emotions are my own biggest barriers. I often feel discouraged by the lack of opportunities we have to learn our language. This is not a measure of personal failure by our own people, rather a result of political conditions beyond individual control (Napoleon, 2001). It's important to acknowledge that the lack of opportunities to learn our language is usually caused by imposed political conditions of cultural oppression. Within Canada, church-run schools were operated from the 1820's until 1996 in partnership with the Government of Canada (CBC, 2008). First Nation's people have long experienced cultural and linguistic genocide (Truth and Reconciliation Commission of Canada, n.d.). The Government of Canada has never fully removed itself from the role of the colonizer of Indigenous peoples in Canada. As a First Nation's person, I've experienced cultural and linguistic oppression throughout most of my education. I don't want to privilege a victim mentality by blaming our current language situation on Christian churches and the Government of Canada, but it's important to acknowledge the obvious political and social conditions that historically and currently continue to oppress our languages.

In gathering my resources, transportation was a barrier for me. Because a lot of resources are not available on-line they had to be shipped down from our territories. Otherwise I drove from village to village to purchase the resources that I heard were available. I believe transportation and financial resources are also barriers for other language learners.

Assuming other Gitksan families are located at a similar stage of language endangerment, it's very important that these language resources are accessible for language learners. Sharing information and resources is also a great way for community members to know what has been done, what is being done, and what still needs to be done in the efforts to reverse language shift in our communities.

Residing in an urban context adds the complexity of being almost completely immersed in the dominant language of English. Language accessibility is a constraint for many urban Aboriginal peoples (Suleman, 2011). Speaking with other Gitksan language speakers residing in the Vancouver Lower Mainland I've discovered many of us don't have very many people to speak our language with on a daily or weekly basis. Although this is an increasing issue for First Nation's communities on reserve as well.

In our home communities, I have the opportunity to hear my language everyday. There's a much stronger proportion of language speakers residing in a much closer vicinity. Although, like most First Nation's communities, these language speakers are an aging demographic. As a young language-learner it's also very challenging to find peers that share an interest in the language.

Project design

Rationale

In choosing my project I had done much research to better understand what is currently being done to reverse the declining use of the Gitxsan language. When undertaking my project I viewed the websites of our band offices, elementary schools, high schools, school districts, education departments and societies. Phone calls and in-person conversations we're also used in gathering information regarding language policy in the community.

What I discovered is that there's a huge lack of information regarding what community classes exist and where, what language policies are in place to support Sim Algyax in different organizations, what resources exist to help language learners and where they can be accessed. There was a general lack of information regarding the status of our language and what's being done to reverse the declining use. My hope was that the website would address some of these gaps in information and create a more informed learning environment. I see this project as relevant to the community as it affirms there's a wealth of information available to our language learners. It will contribute to our community by increasing the awareness and accessibility of Gitxsan language resources.

Target audience

The target audience of this website is first and foremost Gitxsan language learners. However, there are many others that I think would benefit from using this website including Gitxsan language teachers, linguists, teachers of the public education system

working with Gitxsan students, parents and foster parents raising Gitxsan children, and any others interested in working with the Gitxsan language and moving it forward in a positive direction.

Project description

I created a website that documents and shares the Gitxsan language resources that have been created. I've documented as much resources as possible, although I realize there is most likely resources that exist that have not been added to the website. This website will continue to grow and develop after I complete this Master's Project.

The website opens to a page that introduces the website, the language, and the author. The following page is committed to sharing resources. The community resources have been further divided into four sub-categories including Curriculum, Dictionaries, Stories & Books, and Other. The next page of the website is a Forum, where community dialogue and discussion can take place. The following page of the website is entitled "Gitxsanimx in Action" and highlights what is currently being done to reverse the declining use of the Gitxsan language; it includes a summary of language use in elementary schools, high schools, community classes, and linguistic work, etc. The final page of the website includes my contact information if anybody would like to provide feedback or share resources.

Project preparation

Before this website could be published there was much work that was done. Gitksan scholars such as Jane Smith helped me to understand how to perform my research while remaining grounded in who I am. As I began my research journey I cleansed in our river and learned our *limx oo'y* (mourning song). Throughout my research journey I prayed and smudged with *mulwusxw*, a sacred root pulled from the hellebore plant (Smith, 2004).

There were also many resources I accumulated that would be shared on the website. Fortunately, I had been doing that long before I began thinking about this project. I would like to acknowledge the people who gifted me language and language materials along the way including Barbara Sennott, Catherine Blackstock, Cindy Jensen-Fisk, Michael Schwann, Henry Davis, Aiden Pine, Michael Harris, Heather and Sarah, Wineex and Melly, and the late Esther Wale (forgive me if I missed anybody). I also built up my language materials by purchasing materials from 'Ksan gift shop, Ansbayaxw Elementary School, and Gitksan-Wet'suwet'en Education Society. I sometimes found resources in unexpected places like at a gas station in the Yukon Territory. I was very blessed with the number of resources I have available to help me learn. I know how hard they are to come by, in no way do I want to hoard the resources I've collected. Rather they need to be shared. This website was a way for me to share what I had collected over the years, and is grounded in the principles of reciprocity and relational accountability.

Project process

When I began to think about this project I had to go through all my resources and create an organized list. The intention of the resource list was to bring awareness and organization to the precious box of books and CD's I had possession of. Once I was aware of what I had, I began to digitize these resources. Most of the paper resources were digitized using the scanner in the Linguistics Department at the University of British Columbia (thank you again to Michael Schwann for allowing me to do this). Audio resources were digitized by inserting the disc to my laptop and uploading the files. There were some digital resources that were made to be "interactive" and more complex to update and therefore could not yet be added to the website as a downloadable/share-able file. There were also other resources that I couldn't get permission to share. In cases like this I used an image, introduced the resource, and provided information to where the resources could be accessed.

As everything was being uploaded I saved it to my Dropbox account as a back up to ensure no resources were lost along the way. During the digitization process, I also began researching platforms available for building websites and looking to see how other First Nation's and organizations have used technology to meet their content management needs. I considered several platforms including, Webs, Wix, Weebly, WordPress. I also looked at different content management software's. I wanted to use a simple web design platform without too many options and features, and to keep the process simple. In the end, I chose Weebly because it looked easiest to navigate and most accessible.

I found Weebly to be very accessible, the buildable features for the website all run in a small menu-bar on the left side. It has similar features to a word publishing software which made it easy to navigate. It is a free web development platform, although I paid to upgrade the service as I wanted more space for storing documents as well as access to technical support.

The menu running along side of the screen allowed me to drag and drop titles, text boxes, pictures, and download buttons, right onto each web page. Then I was able link the download button to documents saved on my laptop. If I had an issue, the technical support team was there to assist me in operating the software to meet my needs.

Once the website was nearly complete and I had something to show people, I went to my home community and tried to create more community dialogue and involvement through an interviewing process. I contacted education organizations and departments, band offices, local schools, language learners, language teachers and curriculum developers, etc. For many reasons I found it challenging to schedule meetings with people. Although everybody who viewed the website was very supportive, I didn't receive much critical feedback on how I could improve the website. Although I didn't get the community involvement I was hoping for, I trusted this project would be beneficial for a community of language learners. The feedback I did receive was positive and supportive and I appreciate those that took the time to talk with me.

Project aims

- 1) To build a platform to archive language learning materials
- 2) To build a community of learners and speakers
- 3) To create a more informed learning environment for Gitxsan language learners

Methods

In completing the project aims, I categorized my project across several fields including Gitxsan pedagogy, Indigenous language revitalization, urban language learning, as well as digitization of cultural resources. A participatory action research method was used to guide my actions throughout my project. Indigenous research is often action based and community oriented (Kipp, 2000; Kovach, 2009; Johnson, 2013).

In exploring the project aims, I tried to be inclusive to community needs. I first researched the environment of the Gitxsan language. The intention was to understand what has been done, so that I could make a more informed decision about what needed to be done next. After performing extensive research, I still did not have a clear understanding of what was being done to reverse the declining use of the Gitxsan language. Accessibility to language is a barrier for language learners both on reserve and in urban areas. The website is designed to address the lack of organized information regarding the Gitxsan language. I have aimed to present it in a way that's interactive, accessible, and meets the demands of Gitxsan language learners, like myself. This website will contribute to our community by increasing the awareness and accessibility of the Gitxsan language.

Methodology

Many Indigenous scholars have written about how Indigenous research is transformative, action-oriented, and reaffirms relational accountability and reciprocity (Smith, 2008; Wilson, 2008; Kovach, 2009). My work was grounded in the Gitksan principals of Guxs Luu Yaldinsxw and Gwalx Yeedinsxw, to give back and pass on the knowledge that has been taught to you.

Throughout this project I trusted that this was what I needed to be doing. I was lead to this project in asking myself, "How can I contribute?" I had to consciously trust my intuition and inner-knowledge as being a valid source of knowledge (Absolon, 2011; Smith, 2004); knowing that this website is going to be of service to the Gitksan language community, knowing that this website was going to be a central hub where could can store and access resources, share information, and move forward working together. This knowing, this sense of inner-knowledge, comes from our relationship with our ancestors, and is a gift given to us to help us on our journeys (Smith, 2004).

Resources gathered

I categorized the community language resources into four subcategories: Dictionaries, Curriculum, Books, and Other. The following resources are available on the website at www.gitxsansimalgyax.com.

Dictionaries

- “A Short Practical Dictionary for the Gitksan Language” made in 1978 by Lonnie Hindle and Bruce Rigsby. This resource was intended to help Gitksan people who wish to learn to write their language.
- “Gitxsanimx Speller: Text for Adult Gitxsanimx Class” Made by Dr. Jane Smith. This resource was created for Adult Gitxsanimx students to use in a Gitxsanimx classroom environment.
- Untitled and undated dictionary created by Robin Thistle Walker. It was intended to be used in the Gitksan Native Studies Program of School District No. 88, Terrace.
- “Ha’niimagoo’ansxwhum algyax hl Gitksen-Gitksan: Gitksenimx – Gitxsanimax to English Dictionary” This resource was created by a large team of community members and consultants. It’s intended to assist Gitxsanimx second language learners to speak, read, and write while respecting both dialects
- “The First Voices Language Archive” is a language archival project that contains audio recordings of Art Matthews Speaking Gitksenimx (Gyeets Dialect). This project was done sometime in the early 200’s and is intended to be used by the Gitksan community and future generations. Resource is available on First Voices website.

Curriculum

- “Gitxsanimx for Kids: Books 1-7” a set of 7 books created in 1977 by Vickie Jensen and Edith Gawa with the help of Jay Powell and Russell Stevens. It’s intended for children grades 3-7 and is in the Geenix dialect. Books 1-3 focus on vocabulary building and books 4-7 focus on grammatical structure. Writing is introduced in Book 6.
- “Learning Gitksan: Book 1-4” is a set of 4 books that was created in 1980 by Vickie Jensen and J.V. Powell along with a large team of community members from the Gitksan Nation. These books are intended for grades 4-6. Book 1 focuses on pronunciation, vocabulary, and basic grammar. Book 2 focuses on verbs, Book 3 focuses on adjectives and feast language, and lastly Book 4 presents sentence patterns for talking about where things are and where one is going.
- “Gitxsanimx: Gitksan Language: Book 1 & 2” is a set of books created in 1977 by J.V. Powell and Russell Stephens and a team of community members of the Gitksan Nation. There’s also an audio CD to accompany these books. These two books were created as a teaching resource for the Kispiox School.
- “The Gitxsanimx Teacher: Text & CD” is an undated resource created by Dr. Jane Smith. The intention is that it will help the future second-language speakers of Gitxsanimx.

Stories & Books

- “We-gyet Wanders On” is a collection of stories put together in 1977 by the ‘KSAN Book Builders. The book was written for the Gitxsan people so that they may remember the stories of We-gyet. Each story is told once in English and once in Gitxsanim̓. This book is available for purchase through Hancock House Publishers website.
- “Gitxsanim̓ Prayers and Songs” (Text & CD) is a bi-lingual book and audio recording created by Dr. Jane Smith. This collection of prayers is written and recorded in Gitxsanim̓ and English. This resource is designed to help Gitxsanim̓ language learners learn how to pray in Sim Algya̓.

Other Resources

- “Gitxsanim̓ Interactive CD’s: 1-3” is a set of interactive CD’s created in 1006 by GWES. These CD’s are for beginner language learners and focus on vocabulary building and basic grammar.
- “Novice Language CD” is another interactive program created in 2006 by GWES. This CD is designed to follow Gitxsanim̓ Interactive CD’s 1-3 and is designed for a higher level of language proficiency.
- “Common Dialogue CD” are is a CD created in 2007 by GWES. “Common Dialogue is a collection of recorded phases that are found in common conversations amongst the Gitxsan people.

- “Darkness Calls (Suicide Prevention in Gitxsan) is an animated film created in 2009 by Healthy Aboriginal Network and voiced over in Gitxsanimx by GWES. The intention is to contribute to suicide prevention in the Gitxsan community. It also makes a great resource for language learners.
- “Matrilineal Kinship Tree” is a diagram created in 2012 by Barbara Sennott and Cindy Jensen-Fisk. It illustrates what a family-tree looks like in Gitxsanimx from a female perspective.
- LearnGitxsan.com is a website created by Betsey Lomax – a language speaker, teacher, and activist of the Gitxsan language. Her website is introduced and a link to her website has been added.

Outcomes

The primary outcome of the project is a user-friendly website that will help Gitxsan language workers and language learners to access Gitxsan language materials and learn about what is currently being done to reverse the declining use of the Gitxsan language. In addition to the website I will create physical promotional materials that I can distribute within the community when I travel home.

This paper supplements the main website project and serves as a resource and potential guide for other people who are considering designing a web-based resource as a way to contribute to their language revival and the field of Indigenous language revitalization.

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