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We want to be able to speak our language in our houses

Bringing Lik^wala into our home

By

ᑲᑲᑲᑲᑲᑲᑲᑲ Dana Roberts

Bachelor of Education, University of Victoria, 2023

A Project Submitted in Partial Fulfillment of the

Requirement for the Degree of

MASTER OF EDUCATION

In the Department of Indigenous Education

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University of Victoria

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We acknowledge and respect the Lək^wəᑲᑲᑲᑲᑲᑲ (Songhees and X^wsepsəm/Esquimalt) Peoples on whose territory the university stands, and the Lək^wəᑲᑲᑲᑲᑲᑲ^w and ᑲᑲᑲᑲᑲᑲᑲᑲ Peoples whose historical relationships with the land continue to this day

ʔəḥəḥsdənoḥ qənoḥ w̓ila Lik^wala laḥənoḥ giguk^wa

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Abstract

This project is about bringing Lik^wala language back into the home as a natural everyday language. This work aims to normalize Lik^wala in the home-domain through intergenerational learning and daily use, in ways that are respectful, loving and rooted in our ġ^wayilelas - our ways of knowing and being.

For our Kwakwaka'wakw peoples, language is not only a means of communication; it is a vessel for teachings, it's part of our identity and our ways of knowing and being. This project seeks to return our Lik^wala language to the centre of the family life through home-domain based language learning, recognizing that language flourishes where relationships are strongest.

For this project I have created a guidebook for room domains and routines (i.e. Kitchen, Bedroom, Bathroom, Food, and Table). The routines can be used in each room domain for families to practice Lik^wala together. I have also provided names for items related to each domain: these can be hung up on the items (e.g. a picture of a refrigerator; these are associated with QR Codes so the sounds and pronunciation can be heard). The ultimate goal is to use the guidebook by working with families on a weekly basis, practicing the room-domains and having families bring the resources home to practice throughout the week.

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Dedication

This project is dedicated to the land and to the people of the Liḡwɪɫdaǰ^w. Ḡilakasdaǰ^wla



Figure 1: X^wasəm - Salmon River a Liḡwɪɫdaǰ^w Village

Photo taken by Dana Roberts

X^wasəm - Salmon River a Liḡwɪɫdaǰ^w Village

Acknowledgements

ʔolakalən mula qaʔən ʔəbəmpwəle Berta. I am truly grateful for my Mom Berta who has passed onto the spirit world. She was a strong advocate and supporter and paved the way for our family. She is where I get my strength. ʔolakalən mula qaʔən ʔump Daniel. I am truly grateful to my Dad Daniel. His strong work ethic has always guided me in all that I do. ʔolakalən mula qaʔən nula Ruthwele luwən çaya Susan. I am grateful to my sisters. My oldest sister Ruth who has passed on to the spirit world guided me to this journey and continues to guide me. To my youngest sister Susan who takes good care of our family especially our dad.

ʔolakalən mula qaʔən ławanəm Tony. I am truly grateful to my husband Tony. His strong presence, love and support have guided me along this journey. I could not have done this journey without him. ʔolakalən mula qaʔən sasəm. I am truly grateful for my children, Anthony, Eric, Tawni, Richellewəle, and Julia. Ğilakasdax^wla for your guidance, your love and support always both earth side and spirit side. ʔikən noqē laxdaχ^wən sasəm Lik^wala laχənoχ giguk^w. I am grateful to my children for speaking Lik^wala in our homes. ʔolakalən mula qaʔən λιλιλιğas, I am grateful for my nieces Alisia, Keetah, Krystal, and Kirsten. ʔikən noqē laxdaχ^wən λιλιλιğas Lik^wala laχənoχ giguk^w. Proud of them for speaking Lik^wala in our homes.

ʔolakalən mula qaʔən çicułəma. I am truly grateful for my grandchildren, James Mason, Maia, Emmie, Ruby, Mckenna, Lenni, and Brooks. It is because of them that I continue to do the work in Lik^wala language reclamation. It brings me joy to hear them all speaking our language.

ʔolakalən mula qaʔi da ninoχsola. I am truly grateful to our wise ones. Həmi Mayanił Diana, lu G^wixsisəlas Emily, lu ʔabina Charlotte, lu λak^wasğəm Lorna, luwi Lily. Heʔəmχuli Annawəle, lu Emmawəle, luwi Margaretwəle. I am very grateful to all the ladies listed above, some with us on earth side and some now in the spirit world, they have all had a part on my language reclamation journey and I am so grateful to know and learn from them.

1. Introduction

This project seeks to bring Lik^wala into the home as a natural, everyday language through home-domain based language learning. Through intergenerational learning, daily language use, and culturally grounded teachings, our Lik^wala language warriors, who have been revitalizing language in the Liḡiḡdaḡ^w community for over twenty five years, support the return of Lik^wala to the home-domain in ways that are respectful, loving and grounded in our ḡ^wayilelas – our traditional ways of knowing and being. Language lives in the voices of our families, in the sounds of our homes, and in the rhythms of our daily lives. This project builds on a strong foundation that has already been built, the safe place that has already carried our teachings, a place where we can continue to grow, to learn and to adapt what is needed in a good way.

For the Kwakwaka'wakw peoples, language is not simply a way to communicate, it holds our teachings, it connects us to our identity, and it expresses our ways of knowing and being. However, our language has been confined to the classroom, separated from our natural places where it once thrived. Our ḡəḡənanəḡ – our children deserve to hear and speak Lik^wala, not only in schools but also around our kitchen table, during bedtime routines, on the land, and in ceremonies. Lik^wala must return to the spaces where our ancestors once spoke it freely, in family life, in laughter, in caregiving, in prayer and in work.

This project uses home-domain-based learning as a strategy to reclaim Lik^wala in everyday family settings, rooted in relational and land-based Indigenous pedagogies. It reflects the understanding that language revitalization is not just about memorizing words, but it is about restoring relationships between the generations, between people and land, and between

cultural knowledge and daily life. Grounded in our values such as *nəmwayut* – we are all connected – and *lixsəla* – mentoring and guiding in a loving way– this work honors our teachings of our Elders, our ancestors and our *gəngənanəm* - children. It is a step toward restoring the sacred role of language in shaping who we are and how we live together as Kwakwaka'wakw.

I currently work two days per week in School District 72 as a Lik^wala itinerant teacher, supporting language learning from Kindergarten through Grade 12. I have been teaching in the school district for over ten years, working with students, educators, and families to strengthen the presence of our language in educational settings. Recently, I was hired for three days per week with my Nation, Wei Wai Kum. In this role, our Nation and the Lik^wala Language Working Group are committed to bringing Lik^wala back into everyday spaces so that it is heard and spoken not only in classrooms, but also in our homes, our offices, and throughout the wider community. There is a core group of Lik^wala Language learners, teachers and language warriors that have been holding space for Lik^wala Language to thrive; I am a part of this group. We have created a five-year Lik^wala Language Plan, that we are currently fulfilling: we have created language classes in our band office, our health office and in our youth programs. We continue to hold weekly community language classes as well as the North Island College Kwak^wala Introductory proficiency program, as well as the Kwak^wala Lik^wala bilingual program that is currently in our School District for kindergarten to grade five.

The project presented here is a resource for the Lik^wala Language Plan. Specifically, the project has resulted in a guidebook to daily life to help families use language at home. The guidebook will be a living document that can be updated and adjusted as needed. In the future,

our group will assist our families and have weekly classes for families so that they can understand how the guidebook works.

2. Situating this Project

2.1 Positioning Yourself

Mulənoḥ qaḡi da ninoḥsola. Mulənoḥ qaḡi Mayaniḥ lu Ğ^wixsisəlas. Mulənoḥ qaḡi da bibax^wəs qaqūḷa qis bak^wəmkaḷa. We are grateful to our wise ones. We are grateful to Mayaniḥ and Ğ^wixsisəlas. We are grateful to our people that are learning our language.

Nug^waḡəm Kanasumaḡa, Kanasumaḡa a name given to me by my two grandmothers and it means to give away over and over, great wealth, wealth which is constantly replenished, Danaxḷən – my English name is Dana. Həmən liləḷola Roberts, lu Billy lu Wilson. My families that I belong to are Roberts, my husband’s family, Billy the family I was born into and Wilson my mother’s family. Gayuḷən laḥa Liḡ^wilḡaḥ^w - ḷamataḡax^w, Ćəq^walutən, X^wasəm lu Maćano, ḡug^waqa G^wayii. I am Liḡ^wilḡaḥ^w - Lik^wala speaking peoples that are made up from Cape Mudge, Campbell River, Salmon River and Phillips Arm, my paternal grandfather comes from Kingcome Inlet. Guk^walən laḥ ḷamataḡax^w - Campbell River. I live in Campbell River. Yumən ḷawanəmi Tony lu sasəm Anthony, Eric, Tawni, Richellewəḷe lu Jules. My husband’s name is Tony, we have been married for forty years, my children are Anthony, Eric, Tawni, my middle daughter Richelle passed away four years ago and my youngest daughter Julia. Yumən ċićuḷəma James, Mason, Maia, Emmie, Ruby, Mckenna, Lenni and Brooks. My grandchildren are James, Mason, Maia, Emmie, Ruby, Mckenna, Lenni and a new grandson, Brooks. Yumən ḡəbəmp Albertawəḷe, gayuḷi laḥ X^wasəm lu G^wayii lu ḡump Daniel gayuḷi laḥ Ćəq^waluten lu Maćano. My mom who has passed on is from Salmon River and Kingcome and my dad who is 92 is from Cape Mudge and Phillips Arm. Yumən ḡiḡaḡas Ruby Wilsonwəḷe gayuḷi laḥ X^wasəm lu Ćəq^walutən lu Mary Billywəḷe gayuḷi laḥ Ćəq^waluten lu Maćano. Yumən

ǵiǵaǵəmp Albert Wilsonwəle gayuʔi laǰ Gwayii lu Sandy Billywəle gayuʔi laǰ Čəqʷalutən lu Xwasəm. My grandmothers who have passed on are Ruby and Mary, Ruby comes from Salmon River and Cape Mudge and Mary comes from Cape Mudge and Phillips Arm. My grandfathers Albert and Sandy who have passed on come from Kingcome Inlet and Cape Mudge.

I have been working on Likʷala Language Reclamation for over twenty-five years. Firstly, in a community language group that is still going today. I credit the longevity of this group to being led by grassroots and dedicated Likʷala Kʷakʷala language warriors. ʔolakələn mula lu ǵaǵuʔa Likʷala lu Kʷakʷala qaʔida ninoǰsola . I am very grateful to our wise ones for guiding and teaching us our Likʷala Kʷakʷala language. During this time frame I have received a Language Teaching certification and a Bachelors of Education specializing in Language Revitalization. I am now in my second year of a Masters in Language Revitalization (MILR) program. I am a teacher in School District 72 and I teach Likʷala Kʷakʷala to three schools, I teach at our local community college with Elder June Johnson, I am a cultural coordinator at Laichwiltach Family Life Society and I have recently been hired as a Language Program Coordinator for my Nation Wei Wai Kum.

I have decided for this project to base my journey on Likʷala. Likʷala and Kʷakʷala are related varieties of the same language; there are some similarities, and differences as well. The reason I am wanting to concentrate on Likʷala is to connect it to our land and our territory of the Liǵʷildaǰw. One of the stories on this journey is when Elder Mayaniʔ - Diana Matilpi shared with us early on in our language learning of Likʷala/Kʷakʷala about when she attended a blanket making workshop at Čəqʷalutən - Cape Mudge many years ago. She said, "the old lady Həqʷa sat down and said "ʔolakələn ləqʷa." Diane looked at her and was waiting for her to faint; another Elder – Louisa – said, "you think she's gonna faint don't you? She is just telling

you she's tired in Lik^wala." One of the many dialect differences with a story that we continue to share when we teach the word ləq^wa – Lik^wala, qəlqa – K^wak^wala both meaning tired (Diana Matilpi, personal communication, 1996). A lot of the words we have in Lik^wala are shortened words of K^wak^wala. What I am grateful for is the Elders that have taught us the differences.

Another difference between Lik^wala and K^wak^wala is the orthography. In Liḡ^wiłdaḡ^w territory for Lik^wala we use the International Phonetic Alphabet. Up north in other nations they use the U'mista dialect that was created in Yəlis – Alert Bay. Both of the orthographies were created in the late 1970's. The linguist that assisted in our territory and the Elders of our community chose to use the International Phonetic Alphabet. Each of the 48 symbols in our alphabet represents just one sound.

Throughout my years as both a language learner and teacher, I have had the privilege of working alongside incredible Elders and with my niece Kirsten, who is also a dedicated teacher. Together, we have created a wide range of language learning resources grounded in relationship, creativity, and community needs. These include interactive games such as Go Fish, Kapow, Uno, Memory and Spot It, as well as early reader books, instructional videos and an online platform to share and house these materials. Each resource has been developed to support engaging, accessible and meaningful language learning for learners of all ages.

On this journey it is my hope to create safe and welcoming spaces where families can gather to share teachings and bring Lik^wala into their homes. Through these gatherings, we share language resources that have already been developed while also creating new materials that families can use in their daily lives. We also host family game nights where parents, children, and Elders can learn together in a relaxed and joyful environment, practicing the language while using the resources in meaningful ways.

Our Lik^wala language warriors continue to lead with dedication, humility, and deep responsibility to our ancestors and future generations. Through their collective efforts, Lik^wala is being brought back into everyday life across multiple domains in our community. Kirsten, who I mention above, teaches the North Island College Lik^wala proficiency course, supporting adult learners on their language journeys and strengthening pathways toward fluency. Myself, along with Emily, Melanie and Kelsie working in School District 72, we work with learners from Kindergarten through Grade 12, ensuring that our children hear and speak the language in meaningful and consistent ways. Beyond the classroom, our language warriors who include Mayanił, ʔabina, Lily and ʔaq^wasgəm, Kirsten and myself, offer weekly community language classes that create welcoming, intergenerational spaces for families to learn together. This work also extends into our band and health offices, where Lik^wala is being used in greetings, conversations, and daily interactions—normalizing the language in professional and community settings. Together, the language warriors are not only teaching words; they are restoring identity, strengthening relationships, and reawakening our g^wayilelas –our ways of being– through the living presence of Lik^wala. Together, these efforts support the return of Lik^wala into everyday life within our homes and community.

2.2 Situating My Community

Wei Wai Kum, Wewaikai, K^wiakah, and X^wasəm are all tribes of the Liğ^wildaǰ^w. We are located in Campbell River, Quadra Island, Quinsam and the mainland inlets; Loughborough Inlet, Jackson Bay, Phillips Arm and Salmon River. Lik^wala is the language of the Liğ^wildaǰ^w. Liğ^wildaǰ^w when translated to English means “unkillable thing” (Curtis, 1970). It is a sea creature that lives in the ocean and cannot be destroyed. If you cut it in half, it won’t die but

will continue to multiply. No matter how you try to destroy this creature, it continues to live. The Liǵwíłdaǵw are resilient. We have lived harmoniously on the land for thousands of years. We took care of the resources and waters throughout our territories through Johnstone Strait and the mainland inlets. Our ǵwayilelas - our ways of viewing the world and how we lived are rooted in our relationship to the natural world.

Our oral history states that after the flood the people in Topaze Harbour prospered and expanded in different areas of Topaze Harbour. They formed settlements in Port Neville, Loughborough Inlet, Salmon River, Phillips Arm, Kanish Bay, Surge Narrows, Tatpoose, and Vancouver Bay. After the move to Tatpoose individual groups of the Liǵwíłdaǵw began dividing.

The four Liǵwíłdaǵw Tribes historically maintained distinct territorial areas that were used and occupied independently, while also engaging in collective seasonal movement, including gathering during the winter months at Təka. Early ethnographic accounts describe the Liǵwíłdaǵw as actively engaged in warfare, with southward territorial expansion resulting in the displacement of Salish groups. According to Franz Boas, by the late nineteenth century Liǵwíłdaǵw territorial boundaries extended "from Knight Inlet to Bute Inlet and on the opposite part of Vancouver Island" (as quoted; Wei Wai Kum First Nation, para 4). While such accounts provide a historical snapshot, it is important to recognize that they are shaped by colonial-era interpretations and should be understood alongside Indigenous knowledge systems and oral histories that offer more relational and place-based understandings of territory and movement.

The Wei Wai Kum eventually moved to Campbell River via Greene Point – Matlaten. The Wewaikai moved to Quadra Island via Jackson Bay. The Hahamatsees - Walitsama people

moved to the mouth of the Salmon River, where they maintained ownership and rights, moving south around 1914 to live with the Wewaikai, Wei Wai Kum and Komoxs' peoples. In the 1940s they officially amalgamated with the Comox Band.

2.3 Situating the Language

Lik^ˈwala is from the Wakashan Language Family. It is a critically endangered language. We have one fluent Lik^ˈwala speaker left. As mentioned above, Lik^ˈwala is a dialect and connected to Kwak^ˈwala. The Kwak^ˈwala speaking peoples are known as the Kwakwaka'wakw. According to the *First Peoples Status Report of 2022*, the Kwak^ˈwala language has 210 fluent speakers and 321 semi-fluent speakers (First Peoples' Cultural Council, 2022). The Kwakwaka'wakw communities identify five dialects of Kwak^ˈwala: Nak^ˈwala, Tla^ˈasikwala, Gut^ˈsala, Kwak^ˈwala and Lik^ˈwala (Anaboy 1997). The Liḡ^wildaḡ^w are one of the southernmost groups of the Kwakwaka'wakw.

Kwakwaka'wakw Dialect Areas

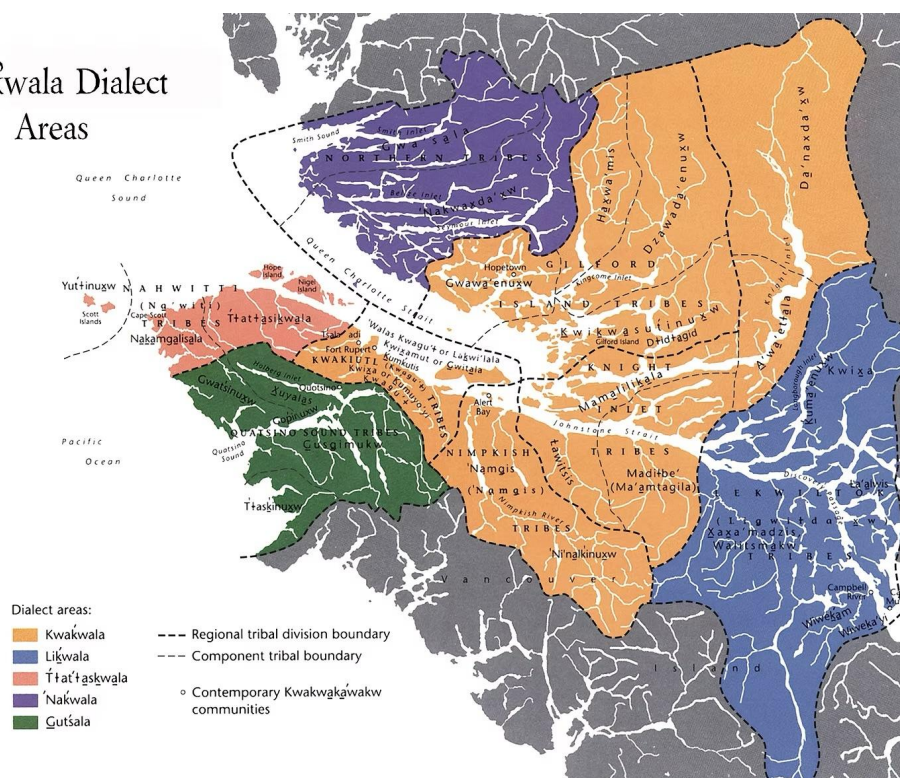


Figure 2: Kwakwaka'wakw Map courtesy of U'mista Cultural Society

There have been numerous initiatives to revitalize and reclaim Kwakwala and Likwala. In our Ligw'ildaxw territory Likwala has been worked on since the 1970's. Our Elders were recorded and created many resources in our School District with the support of our nations Wei Wai Kum, Wewaikai and Kw'iakah. We are very grateful that our Elders were recorded and we are able to use these recordings for teachings, resources, and videos. In 2026, we have silent speakers and they are currently working with a fluent Elder to reawaken the Likwala Kwakwala language. As mentioned, we continue to work and reclaim our Likwala language using various initiatives: a weekly community class, Mentor Apprentice Program, a North Island College proficiency program, a Kwakwala Likwala bilingual program that is currently in our School District for kindergarten to grade five and numerous resources created throughout the years.

When I first started in the Mentor Apprentice Program, Mayanil, the Elder and I worked with documenting our whole day. From the time we woke up in the morning until the time we went to bed. We would translate this info into a table/language log; it was a good resource. Researching various articles and books I connected with Margaret Noori's article "Bringing Your Language into Your Own Home" (Noori, 2013). She shares that the first step for her was to begin transferring as much of the day as possible into her language, Anishinaabe. She shares that all these everyday communications are what will be needed to take place in the heritage language.

3. Literature Review

Lik^wala = Liḡ^wiḏaḡ^w, the connection of language

ḡ^wayiləlas - our ways

bak^wəm - who we are as indigenous, our identity

The project is informed by a literature review centered on themes of home-based language revitalization, connection to land and cultural resurgence. It is shaped by Indigenous methodological perspectives including *nəmwayut* – we are all related, everything is connected – and *lixsəla* – mentoring and guiding in a loving way. Lik^wala is the language of the Liḡ^wiḏaḡ^w. I am Liḡ^wiḏaḡ^w. Lik^wala language connects me as a Liḡ^wiḏaḡ^w woman. Lik^wala language is connected to place, it is not spoken anywhere else. One of the goals of my research is to bring Lik^wala language back into the home. Our Elders have shared that our language is part of who we are as Bak^wəm people and without our language we do not have an identity. The Elders also share that our language and our land are connected, we learn from the land; it is our teacher: “Language is land; land is language.” (Chiblow & Meighan, 2021). Our Elders share that our language is connected to our land and our Elders have shared that our languages are a living being and we have to take care and nurture them just like we take care of and nurture our families. This made me think of our land-based learning days with our *gəngənanəm* – children. In our bilingual program we had one day a week as a land-based learning day. Each week we would venture to our territory whether it be trails, our estuary, our rivers or the lakes. On these days we would connect to our land, share stories, drum and sing or just be. I remember sharing stories with them on the land tied to a place, I think about the name of the place that our ancestors walked.

This connection to land had me thinking about chuutsqa and her article “*WALYASUK?I NAANANIQSAKQIN*,” (Rorick, 2018) in which she offers a deeply personal

and spiritually grounded account of Nuu-chah-nulth language revitalization. She recounts a transformative experience in which a crab on the beach speaks to her, urging: "Learn your language! Do whatever it takes!" – an encounter later understood by Elders as her ancestor čuucqa speaking through the natural world. This moment is not presented as a metaphor, but as a legitimate form of knowledge transmission, reflecting a Nuu-chah-nulth epistemology in which the spiritual and physical worlds are inseparable.

Rorick emphasizes that nuučaañuł people are *ʔiqhmuut* – ancient and continuing – and situates spirituality, including supernatural communication, as one of four central learning strategies (Rorick, 2018; Rosborough & Rorick, 2017). This challenges dominant Western educational frameworks that often dismiss such experiences as symbolic or anecdotal. Instead, Rorick asserts that these interactions are valid, lived pedagogies that guide language learning and identity formation.

A key strength of Rorick’s work lies in her discussion of how language itself encodes place. She explains that Nuu-chah-nulth word endings situate actions spatially – such as on the beach – allowing listeners to visualize and feel the story as it unfolds. This linguistic feature reflects a worldview in which language is inseparable from land. This resonates strongly with Trish Rosborough’s work in “Beautiful Words,” (Rosborough, Rorick, & Urbanczyk, 2017) where she describes how K^wak^wala morphology similarly encodes worldview, relationality, and place. In both contexts, language is not simply descriptive but constitutive of reality - it positions speakers within their territories and relationships.

This connection is further reflected in the words of Mike Willie, who states that language “gives me an identity ... connects me to my ancestors” (Rosborough, 2012). His

statement underscores a central theme across Indigenous language revitalization: language is not only communication, but a living connection to lineage, land, and belonging.

Engaging with Rorick’s work also invites personal reflection. As a member of the Liḡwildaḡw peoples, I understand language as deeply tied to land and ancestry. I am connected to the water, the trees, the soil, and to those who walked before me. Like Rorick’s experience, these connections are not abstract – they are lived and felt. Our Kwakwala Likwala language similarly encodes place through its structures, situating us within our territories and relationships. This reinforces the importance of place-based and land-based learning in language revitalization. When language is taught on the land, it strengthens not only linguistic knowledge but also cultural identity and relational accountability.

I think of the work we are doing, the importance of this connection and how we need to keep working with the land to reclaim our language and the article by Hermes et al. (2021), and especially the piece I am sharing speaks to me of this importance:

Living in the colonial structures of what language is, and so what reclamation means, needs to be centered around relationality, especially with land and other human communities. When learning language is defined in a Western academic way, it becomes narrowed to language acquisition, devoid of context and relationship making. An individual can learn or acquire a language, but Indigenous reclamation involves re-establishing relationships, relationality which must extend to include the land from which the language itself grew (Hermes et al., 2021).

There are many stories that share our connection to land. Our origin story is a story that ties us to our First Ancestor Wekai, and a place called “Təka”, the origin of the Liḡwildaḡw in Jackson Bay (Drucker, 1953 Assu and Inglis 1989). Stories that I and our other Likwala language warriors are relearning include a story called the Ninas Gwəsu - the Brave Pig. It is a story owned by one of our families. This story ties us to our Ancestors of Xwasəm, Salmon River. In 2020, myself and other language warriors worked with our Elders and created a series

of six legends that we made into books.¹ These legends are used to teach Lik^wala language and they also tie us to our Ancestors and our land.

Language in the home supports language revitalization

I wish I had had language in the home when I was growing up. I know if I did I would also have had it with my own children. This is important to me. Now I have a chance to revitalize language in my home with my grandchildren and I do every chance I get.

Raising your children to speak their Indigenous language will help them develop a healthy identity. Not only will speaking your language at home build your family's connection to your culture and history, but research also shows that using Indigenous languages in the home is one of the most effective ways to revitalize a language (First Peoples' Cultural Council, 2020).

Research and scholars believe that home is the best space to learn language (Aitken, 2017; Hinton, 2013; Rosborough, 2012; Zahir, 2018).

Zahir's (2018) work about language nesting in the home describes an awesome way to bring language into the home in a safe way. This is what my project is doing. We are using room-domains to learn vocabulary and phrases, having people feel comfortable learning 4-5 words and phrases, getting good at them and then adding more. This is done on a daily basis. In one article I read about Zahir, he shared: "I stopped teaching people the language and started teaching people how to use the language" (Zahir, 2024). Zahir shares his work and what language nesting in his home looks like:

First you pick a place/space. Choose one room in your home, a space you wish to dedicate to speak only your language. Secondly, start with an activity, for instance washing your hands. Every time you wash your hands you are going to say out loud in your language what you are doing. In preparation, write out 5-10 simple sentences. Find a way to translate them, make yourself a poster to read from as a reminder to speak your language. An example to follow: 1. I pick up the soap. 2. I rub my hands. 3. I set down the soap. 4. I turn on the faucet. 5. I rinse my hands. 6. I turn off the faucet. 7. I dry my hands. These are seven simple actions that can be translated and used daily. Once these phrases are learned you can add more to your routines (Para 8).

¹ Laichwiltach Family Life Society Series

I am really interested in Zahir's work, I think he has really good ideas and I am basing this project similarly with home nesting.

Another one of the research articles I connected with is about the Kawaiisu Language at Home Program (Grant & Turner, 2013). It's an initiative that was designed to bring the Kawaiisu language back into daily family life. The program adapted the Master-Apprentice model into a family-based immersion approach and had the families create language plans; they set goals for what they wanted to learn and how they would use Kawaiisu in everyday situations. The program provided them with structured learning materials, such as immersion sets and scripted dialogues for common household routines (e.g. waking up, cooking, playing).

This is something that our Wei Wai Kum Community hopes to accomplish in Lik^wala. We hope to create material that includes immersion sets, scripted dialogue for routines, videos for sounds and games to help to stay in language. Our hopes are to model for families how language can become an everyday thing. We would love to come together as a community to cook together, have a meal together sharing and learning language on a monthly basis. We have made various games for families including a Spot it game, memory games both with cards and digitally as well as bingo. We hope to create monthly game nights that will allow families to see how the games are played and this will help families to have fun and use language when they can.

This is a work in progress and we will continue to add to our Lik^wala Language in the Home Initiative. It is also important to point out that we will be guided by our participants, what might work for one family might not for another, being mindful of the various ways in which we learn, different paces, time. In building our Lik^wala language initiative; all of these things will be taken into account.

4. Research Topic and Questions

The research project described in this paper, is intended to contribute to the Lik^wala language community's Language in the Home Initiative. The overarching question shaping the project is how can we get Lik^wala language into our home. This research is informed by two guiding questions:

1. How do we get Lik^wala language into our home? How can home-based and domain-based language learning methods support Lik^wala language learning in the home.
2. What strategies and supports can we use to reintroduce Lik^wala into home environments across generations and fluency levels?

5. Methodology

ᑎᓄᓄᓄᓄᓄ ᓄᓄ ᓄᓄᓄᓄᓄ

Everything is connected

Mentoring guiding in a loving way

For our Bak^wam people everything is relational: ceremony, land, family, animals, water, seasons, and ancestors. This relationality and interconnectedness is what I want to use as my methodology. In our Lik^wala language we call this ᑎᓄᓄᓄᓄᓄ - we are all one, everything is connected. The 4 R's (Kirkness & Barnhardt, 1991) are an important piece of ᑎᓄᓄᓄᓄᓄ; everything is woven together. These are teachings that will ground us in a good way to do the work in a good way.

- Mayaxəla - Respect: This is connected to all that we do - respect for our Elders, for our language and for the land.
- Relevance - all of our teachings are deeply rooted in our land. Language learning is not separate from the land, it is part of it.
- Responsibility - Language learning and all that it entails is a responsibility passed down through my family and ancestors, and I carry it with care.
- Reciprocity - For the teachings that have been shared with me I will share with others.

Another methodology I include is λixsəla, the meaning of λixsəla is mentoring, guiding and correcting in a loving way. This is a teaching that was shared by my grandparents and my parents. It was how they were taught. I think of Leanne Simpson's "Land as Pedagogy: Nishnaabeg Intelligence and Rebellious Transformation" article and how she shared:

Nanabush is teaching us how to be students, teachers and researchers - he is giving us theory and methodology, but really it's much bigger than that. Nanabush is teaching us how to be full human beings within the context of Nishnaageg intelligence. Nishnaabeg intelligence is for everyone, not just students, teachers and researchers. It's not just pedagogy; it's how to live life (Simpson, 2014).

This is what *lixsəla* reminds me of – living a full life, being guided in a loving way.

These are two methodologies I have tried to incorporate into my project. These teachings have been passed down through intergenerational knowledge transfer from our wise *ninoḡad* and our *ninoḡsola*. These are the teachings and methodology that we want to continue to use when learning and sharing our *Lik^wala* language.

- Learning is a process.
- Learning is grounded in experience.
- Learning involves mastery of all four learning modes.
- Learning is a holistic process of adaptation.
- Learning occurs when an individual interacts with their environment.
- Knowledge is created through learning.

Kolb's ELT tenets are so closely related to the practices of humoła that it is constructive to view them alongside one another.

Throughout my own learning journey a lot of the things I have been taught like doing fish with my family or preserving our berries for the winter have been taught by watching and doing. There was no book learning or reading or writing things down while learning our preservation for fish or berries. For my language learning journey I was able to journal, to write phonetically at the beginning until I mastered the writing system that we use, this included words and phrases. For this type of learning by watching our language program hopes to create short three-to-five minute videos to teach sounds and for families to watch when they are able to. There will also be opportunity for families to journal to share their experiences as we go and room for improvements, adjustments, sharing and connecting so families never feel alone.

Drawing from those that have gone before me, Blaney (2015) and Aitken (2017) deepen this understanding by exploring how language reclamation is a form of cultural and spiritual reconnection. Blaney, for her ʔayajuθəm language, shares her home-based project, framing language learning as a way of honouring family and ancestors. Aitken, returning to her culture and language through community-based learning, illustrates how language revitalization is a process of “going home” – a return to identity and land. Both of these ladies

share language reclamation using home-based domains. Blaney using language immersion techniques within a group setting and Aitken using various techniques learning language without a fluent speaker.

For my project creating the home-domains with our Elders, learning from our wise ones has been a powerful experience that I am excited to share with our families. A guidebook that can be used where our Lik^wala language will be spoken in our homes.

7. Outcomes

Through my project I have put together a guidebook that:

- Develops family friendly resources and workbooks to support home-based language use;
- Creates instructional videos to help families hear and practice the sounds of Lik^wala;
- Models and guides families in what home-based language learning can look and feel like.

This project brings Lik^wala back into our homes, not only as language, but as a living expression of our identity, culture and way of being. This project will support our families to speak language in everyday life, as well as returning our knowledge to the center of our households.

The Lik^wala language in the home project is also intended to serve as a foundational bridge to the school-based Lik^wala program. Research shows that language revitalization cannot happen through schools alone, language must live across all domains, especially in the home where our intergenerational learning naturally occurs. According to First Peoples Cultural Council, “It is also important for First Nations children to identify with their language and culture. Even if children are learning the language at school or through community language programs, they will not maintain proficiency if the language is not used in their everyday lives” (First Peoples' Cultural Council, 2018, p. 2).

Indigenous language revitalization scholars and practitioners emphasize the importance of domain-based language use, in which language is reintroduced in the everyday spaces where life unfolds, such as the home, the land, and community gatherings. Hinton (2013) describes

successful revitalization efforts as those that create opportunities for language to be used across multiple domains, allowing Lik^wala learners to associate language with actions, relationships, and cultural practice. By using this approach it aligns with our ġ^wayilelas – our ways of knowing and being, where language is not treated as an isolated subject but as an embodied practice that is connected to place, identity, and relationality (McCarty & Lee, 2014; Wilson, 2008)

The guidebook that I created for this project focuses on room domains in the home. It provides vocabulary for each room, as well as phrases that can be used daily. I created the guidebook with pictures, vocabulary, phrases, using a phrase strip for each room and QR Codes that provide links to hear the language. There is also an opportunity to put up the pictures in and around the room for families to visually see the photos and the words, as well as to hang up the phrase strip in each space. I wanted to ensure that the guidebook is practical, visual, culturally grounded and usable for families at all levels. I want families to know that they do not need to be fluent speakers, that they can start small, that repetition is success, and that mixing Lik^wala and English is ok. It is also important to share there is no shame in learning, every word spoken is a success and our Lik^wala language is returning. The guidebook is the heart of my work. I am really grateful that it can be adapted, and updated when needed. To encourage its use, I will remind families we will meet regularly to share what works and what does not for the guidebook.

8. Conclusion

The purpose of this project is to bring Lik^wala back in our homes as a living language. It responds to the challenge that currently our school program is the primary –sometimes only– place where our gəngənanəm –children – are learning the language. This work is inspired by our gəngənanəm – children and our families, and is grounded in my positionality of our ǵ^wayilelas – our traditional ways of knowing and being.

This project is guided by two core questions:

- How do we get Lik^wala language into our home? How can home-based and domain-based language learning methods support Lik^wala language learning in the home.
- What strategies and supports can we use to reintroduce Lik^wala into home environments across generations and fluency levels?

The project is informed by a literature review centered on themes of home-based language revitalization, connection to land and cultural resurgence. It is shaped by Indigenous methodological perspectives including nəmwayut – we are all related, everything is connected and lixsəla – mentoring and guiding in a loving way.

The project demonstrates answers to the research questions by:

- Creating family friendly language resources using a guidebook
- Producing instructional videos to support listening and speaking
- Modelling home-based language learning in a culturally grounded way
- Hosting weekly language classes and game nights where families can come and learn how to use the resources in a good way

When Lik^wala comes into our home, based on the things produced and provided in this project our families will be contributing to revitalization. Language thrives within our

relationships, routines and lived experiences of families. Through our home-based and domain-based approaches, language learning becomes accessible, practical, and meaningful across all ages and fluency levels. By anchoring language in daily activities, supporting caregivers as learners, and creating intergenerational spaces of practice, Lik^wala can once again be heard in our kitchens, around our tables, and in the voices of our children. With consistent community support, culturally grounded resources, and the guidance of our speakers and Elders, we are restoring not only language use, but our ḡ^wayilelas - our ways of being - within the heart of our homes.

Expected outcomes include the return of Lik^wala as a natural part of daily family life, strengthening identity, belonging and intergenerational learning, and informing and supporting our school-based program by bridging home and classroom learning.

Potential limitations may include time constraints for families or barriers to consistent home language use. However, this work also opens doors for future research such as further exploring language nesting in the home, the role of digital media and podcasts and expanding mentorship models.

Language in the home is not just a strategy, it is a reclamation of life, of relationships and belonging. When our language lives in our everyday home routines such as morning routines, meals, bedtime routines and room domains it helps to become rooted in mayaxəla - respect, ʔaʔaxsila - care, and responsibility. This is where language is most powerful, where our families feel safest, where our Elders' teachings are received and where our identity continues to grow through our daily interactions.

For our communities, bringing language back into the home is an act of healing. It shifts language revitalization away from institutions alone and returns it to families, where

intergenerational transmission has always belonged. Even partial use—single words, phrases, songs, or routines—strengthens confidence and builds continuity between generations. Home-based language learning honours varying language abilities, supports adult and silent speakers, and affirms that everyone has a role in language reclamation.

Language in the home is more than learning words or phrases. It shares values, humour, teachings and connection to family, land and community. When our families use our language in our homes, our children learn not just how to speak, but they learn who they are and where they come from.

Ultimately, this project will inform and strengthen the next steps in our language reclamation journey. It will help us better understand what additional support, resources, and practices are needed to sustain and grow our language for future generations.

If the project accomplishes one thing, it will be to stand as a meaningful contribution to the reclamation of Lik^wala rooted in love for our gəngənanəm, our ancestors and our future generations.

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Appendix: Language Guidebook

A link to the Lik^wala Language Guide Book:

<https://canva.link/x19tnuopbrkiswr>

Lík^wala Language

A guidebook to help you reclaim Lík^wala in your
home, one domain at a time

by Dana Roberts



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Introduction

ʔəḵeḵsdənoḵ qənoḵ wíla Lík^wala laḵənoḵ giguk^wa

We want to be able to speak our language in our houses

Bringing Lík^wala into our home

Language lives where love lives.....

The purpose of this guidebook is to support families in bringing Lík^wala into the home. For generations, Indigenous children learned their language naturally as infants and young children, simply by hearing it spoken by parents, grandparents, and other family members in everyday life. This intergenerational transmission of language was disrupted through colonization and residential and day school systems. While this practice was taken away, it can be rebuilt again through care, commitment, and collective effort.

Speaking Lík^wala in the home strengthens families by deepening connections to identity, culture, and history.

This guidebook is meant to be a gentle starting place for families who want to use Lík^wala more often at home. There is no single “right way” to begin—every word spoken, heard, or remembered is meaningful.

In the room domains we start with vocabulary and then move into verbs - first person and third person, all present tense.

How to use the guidebook

This guidebook is intended to be used in a couple of ways: as a quick reference book that can be used while you are in language classes and also as a guide at home that you can practice with your family.

We will have a weekly series of workshops to accompany this guidebook to explain how to use it. They will be available in person or online.

It is created and organized in rooms of your home (room domains).

This guidebook can be used daily or as much as possible. It is a chance to learn home domain language using vocabulary, commands and or verbs.

It is an option to label rooms with the vocabulary so when seeing the objects on a daily basis you can practice saying the words. Each domain has QR codes that are connected to audio and video, and listening is very helpful in learning.

It is also a good idea to set goals for your family. Make a family language plan and attend the weekly language classes.

Phrase strips help bring language back into daily life by giving families simple, repeatable, meaningful ways to speak the language in the places where life actually happens. This is an example of a phrase strip:

1. Wídi le da _____? Where is the _____?
2. Ğwasta sa _____ waħa. Bring me the _____.
3. ʔəħa Put it here. ʔəħaliʔ place on the floor ʔəħaʔa placed on or upon something such as ʔəħaʔi da kadayu laħa katəmiʔ.
4. Ğicuħ da _____. Bring it over.
5. Ğila ga. Come here.
6. Wixənc bo. Let's go.
7. Wála/ʔisaʔa. Stop/wait.
8. ʔol ʔik! Very good!
9. Ğilakasía. Thank you.
10. Wíla ğwəʔi da ğwigilas. All done.

How to use the guidebook

From the Language and Culture Immersion Handbook - First Peoples Culture Council

Five Language Learning Principles:

Learning a language requires patience from teachers and from learners. Language is learned by speaking it; give learners lots of chances to speak. Repetition is crucial; the more language a person hears, the more they learn.

People learn in many different ways at different rates.

Language is essentially used for communication, and the goals of language teaching should be to allow learners to communicate in the language.

Five Tips for Language Immersion Activities.

Any activity can be turned into a language learning opportunity.

A good way to help learners pick up words and phrases is to have learners repeat actions, words and phrases.

Language immersion does not include English.

Learning is always more successful when it is fun and enjoyable.

Feel free to create your own games and activities based on your own program!

How to use the guidebook

Five Methods and Approaches

The following are common methods and approaches in language teaching. It is not necessary to choose one approach, but it is useful to keep them in mind while carrying out your language program.

1) Immersion

This method of language teaching surrounds (immerses) learners in the language they are trying to learn. The language is used to communicate and to teach about other subjects. All activities, including meals, stories, daily routines and group activities are done in the language. Rather than teach the language alone, knowledge, skills and activities are taught by using the language. This method is more of a way of living (completely surrounded by the language) than a way to teach.

2) Natural Approach

This approach is based on the idea that a second language is learned in a similar way to a first language. When babies first learn language, they are never taught about grammar or language structures; they naturally learn without any instruction. Therefore, second language learners should also naturally learn language with little or no formal language instruction. Natural approach activities include reading, conversation, language games, and regular daily activities in the language.

3) Communicative/Task-based Approach

This approach is based on the idea that the main purpose of language is to communicate. Therefore, language learning should be focused on communicating and completing tasks in the language. With this approach, learners are not taught about the language, but instead are taught to do things in the language. For example, instead of learning weather vocabulary, a learner learns how to have a conversation about the weather.

4) Total Physical Response

This method of language teaching is based on body movement and speech together. Body movement is related to the mind, and if body movement occurs at the same time as speech, a learner will remember the speech more easily. It can be used to teach almost anything, including actions, object names, and storytelling. For example, while the language teacher calls out actions, learners perform those actions, and will remember the actions and words together.

5) The Silent Way

















































The basic idea of this approach is to allow the learner to discover, to experience and to have as many opportunities to use the language as possible. Instead of teaching, the teacher sets up opportunities for learners to learn independently. For example, a teacher could tell a story and have learners look at pictures related to the story. By doing this, learners are responsible for figuring out which words in the story go with each object in the pictures. In this approach, it is also important for the learner to make mistakes in order to learn. For example, a learner could guess the wrong name for an object several times before learning the correct name. In the end, the learner will remember the name for the object better than if the teacher had given the correct name right away.

ǵilakasía bək^wəlaʔinuǰ^w
ǵilakasía gəlǵəlís
ǵilakasía ǵ^wəlsǵ^wəlyak wəte
ǵilakasía ninoǵad lu
ninoǰsola
ǵilakasía histalis lu wa lu
dəmsxi
ʔolákal mulənoǰ



Alphabet Sounds



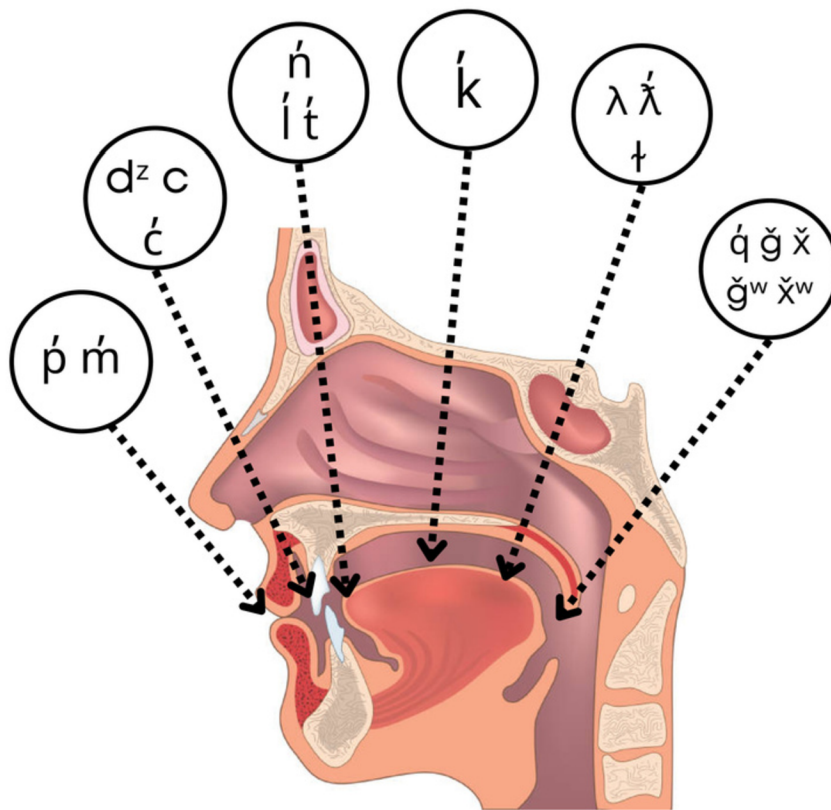
a  ʔaʔyasu	b  bəkʷəlawi	c  cuʔaʔli	č  čaʔwi	d  dəxədəʔxəluʔ	dʒ  dʒaxʷən
ē  həʔnaʔēlas	e  ʔeʒas	ə  ʔəbəmp	g  gukʷ	gʷ  gʷəsu	ğ  ğadʒəq
ğʷ  ğʷəyəm	h  həmdʒalaçi	i  ʔixčəm	k  kaχəlağa	ḳ  kadʒalaçi	kʷ  kʷikʷ
ḳʷ  ḳʷaʔkʷəm̄ta	l  lamadu	ḷ  ḷəğʷ	ł  łatku	λ  λalanaʔēł	λ̣  λəm̄ğaci
λ̣  λ̣aʔi	m  mayus	m̄  m̄haχʔinuχʷ	n  nəχaq	n̄  n̄həla	o  ʔos
p  paʔis	p̄  p̄oʔi	q  qalχaci	qʷ  qʷaʔkʷani	q̄  q̄urhis	q̄ʷ  q̄ʷekəla
s  siʔəm	t  təminas	t̄  t̄utu	u  ʔuligən	w  wəqes	w̄  w̄aci
x  xəldayu	xʷ  xʷaʔkʷənʔa	χ  χaʔwi	χʷ  χʷəm̄di	y  yaʔapsəms	ȳ  ȳaʔaqitineğa

This guidebook is intended for listening and speaking Likʷala. It is based on sounds and while listening to the videos to mimic the pronunciation as closely as possible.

Place of Articulation

This guidebook is intended for listening and speaking Li^kwala. If possible listen to the videos on the following pages and pay attention to where the stress is placed within the words and on which syllables, and where the sounds are placed in the mouth.

Sound Placements



Greetings

Language lives where love lives.....

Well wishes:

ʔik la ʔus ǰəʔalaʔ - good morning

ʔik la ʔus nalaʔ - good day

ʔik la ʔus dʔakʷaʔ - good evening

ʔik la ʔus ǰanuʔ - good night

ʔik la ʔus meʔʔinē - sleep good

Greetings:

Yo - hello

ʔiksas? - how are you?

ʔixhən - I am fine

éaxhən - I am sick

wosən - I am sad

ʔixhəsələn - I am happy

ləqʷən - I am tired

Həlakasməwīsila - good-bye for now

Who are you? Where do you come from?

ʔəngʷaxʔas? - what is your name?

Nugʷaʔəm _____(Dana).

ʔidəs gayuʔi? Where do you come from?

Gayuʔən laʔ _____.- I come from _____.

ʔidəs gukʷəli? Where do you live?

Gukʷələn laʔ _____ . I live _____.

Husa - count

həm - one

maʔt - two

yudəxʷ - three

mu - four

səka - five

ǰəʔla - six

ʔəlabu - seven

maʔtǰʷənaʔ - eight

hahəma - nine

laʔstu - ten

Colours:

ʔaqʷa - Red

ʔənʔa - Green

ʔiʔa - yellow

dʔasa - blue

cuʔa - black

kʷənʔa - brown

məla - white

Ləʔəxsdaʔmas lawəls luwən?

Do you want to come outside with me?

ʔmasis duǰʷəʔəʔos?

What will you see?

Duqʷalən ʔaʔa _____

I will see _____

həhəma - leaf

wəci - dog

təminas - sauirrel

ʔos - tree

ʔmasənc duǰʷəʔəʔeʔ?

What will we see?

ʔmasis duǰʷəʔəʔəʔos?

What are you going to see?



Morning Routines

We will start with our morning routines. Morning routines ground language in care, repetition, and relationship—making them one of the safest and most effective entry points into language learning and revitalization.

Audience: family, caregivers, parents, grandparents, children

Setting: home

Focus: Small Steps - Daily routines: a good starting point would be using the morning routines

Time: 5-10 minutes a day

Goal: Build comfort, consistency, and confidence using language in the home

Choose one main routine per week and learn 3-5 phrases of that routine. i.e. good morning, wake up, get dressed, you can also learn 3-5 vocabulary along with the phrases and post the vocabulary in the areas you can see it daily. i.e. labels in the bathroom or bedroom for vocabulary to practice.

How to practice: using the language while you are doing the action, use the same phrases each day

Point, gesture and smile don't translate every time.

At the end of the week talk about what phrases felt easiest to say or remember? When did the language feel most natural?

The morning routines are both vocabulary and commands. Start where you feel comfortable.

In each room you can also place up the phrase strips. They can be used with the pictures, vocabulary or on their own.

Morning Routine Phrase Strip

- Haga laħa laxlagas - Go to the bathroom
- Ćəncənx^widas - Wash your hands
- Ćućəx^wəmdas - Wash your face
- Haga ćućəħ^wxə - Brush your teeth
- Ğ^wastalas sa didəng^wəyu - pass the hand towel
- Haga ćuħćuda - Get dressed
- Haga ćuħćud ħus ćəsʔəne. - Go put on your shirt.
- Haga ćuħćud ħus qəħsis. - Go put on your pants.
- Haga dagənsidzənda. - Go put on your socks.
- Widi laʔos ġwiłg^wəla? - Where are your clothes?



Morning Routines



**wotdəm qaʔi da
ǵʷigilas laħa ǵəʔala
words for what
is done in the morning**

Breakfast Vocabulary

We will practice words at breakfast. Using language during breakfast could be repetitive, and short phrases making language learning a living language environment.

Audience: family, caregivers, parents, grandparents, children

Setting - home

Focus: Small Steps - Daily routines: dinner time and food vocabulary

Time: 5-10 minutes a day

Goal: Build comfort, consistency, and confidence using language in the home

Choose one main routine per week and learn 3-5 phrases of that routine. i.e. pass the salt, pass the plate, pass the fork. Learn 3-5 vocabulary along with the phrases such as food.

How to practice: using the language while you are doing the action, use the same phrases each day

Point, gesture and smile don't translate every time.

At the end of the week talk about what phrases felt easiest to say or remember? When did the language feel most natural?

The breakfast time routines are vocabulary. Once the vocabulary is mastered short phrases such as I am eating ____, I like ____, I am cooking ____, and I am buying____or I bought_____.

In each room you can also place up the phrase strips. They can be used with the pictures, vocabulary or on their own.

Breakfast Phrase Strip

- Ğilaga həmxʔida - Come eat
- Kʷaxʔidaga - Sit down
- Pusqarñas? - Are you hungry?
- Həmxʔidaga - Eat your food
- Naǰʔidas ǰus wap - Drink your water
- ʔaxʔeǰsdañas qən ʔicude ǰus di? - Do you want more tea?
- Ləmən ğʷat - I am done



Breakfast food



Dinner time routines

We will practice words at dinner. Using language during dinners could be repetitive, and short phrases making language learning a living language environment.

Audience: family, caregivers, parents, grandparents, children

Setting - home

Focus: Small Steps - Daily routines: dinner time and food vocabulary

Time: 5-10 minutes a day

Goal: Build comfort, consistency, and confidence using language in the home

Choose one main routine per week and learn 3-5 phrases of that routine. i.e. pass the salt, pass the plate, pass the fork. Learn 3-5 vocabulary along with the phrases such as food.

How to practice: using the language while you are doing the action, use the same phrases each day

Point, gesture and smile don't translate every time.

At the end of the week talk about what phrases felt easiest to say or remember? When did the language feel most natural?

The dinner time routines are vocabulary and short phrases such as pass the _____. This can be used with just vocabulary until comfortable and then add the short phrases.

In each room you can also place up the phrase strips. They can be used with the pictures, vocabulary or on their own.

Dinner Time Phrase Strip

- Ğilaga gəwala gaħən waħa - Come help me please
- Wixənc hamiksila - Let's cook
- Hamiksilən - I am cooking
- Ğwítidas - Stir it
- Túşʔidas - Cut it
- Óağəmałala - Be careful
- Ćəlk^{wu}ħ - It's hot
- Kád^zudałalaʔs ħa həmħdəmił - Set the table



Dinner time routines



Bedtime Routines

Bedtime routines are calming, relational, and repeated each night. The language is tied to care and safety. It brings comfort, reassurance, connection and expresses love.

Audience: family, caregivers, parents, grandparents, children

Setting - home

Focus: Small Steps - Daily routines: bedtime routines

Time: 5-10 minutes a day

Goal: Build comfort, consistency, and confidence using language in the home

Choose one main routine per week and learn 3-5 phrases of that routine. i.e. time to bath, time to get your pjs on, time to read. Learn 3-5 vocabulary along with the phrases such as bed, pillow, light.

How to practice: using the language while you are doing the action, use the same phrases each day

Point, gesture and smile don't translate every time.

At the end of the week talk about what phrases felt easiest to say or remember? When did the language feel most natural?

In each room you can also place up the phrase strips. They can be used with the pictures, vocabulary or on their own.

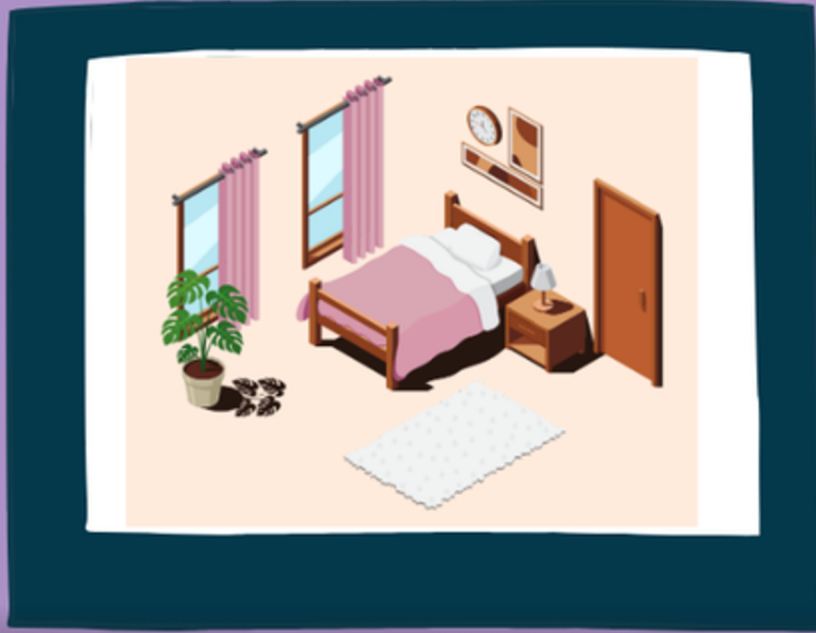
Bedtime Phrase Strip

- X^wanaŋidaga, ləmuχ məχʔənχa. - Time to get ready for bed.
- Haga laχa laxlagas - Go to the bathroom
- Haga cúcəχ^wxe - Go brush your teeth
- Haga cúcəx^wəmda - Go wash your face
- Haga áuχcud χus miχdəmíkən - Go put on your pajamas
- ʔík^waliŋənc. - we all cleaned.
- Ğiʔlaga k^wəlgaliŋa. - Come to bed.
- Haga laχus k^wəlilas. - Get into bed.
- k^wəlgaliŋ la ga. - Lay down.
- Nəx^wənd χa məm - wrap in blanket
- Widi laʔos χa mamos?- where is your blanket
- Hiliŋmas? - Are you comfortable?
- Ləme gənc kákadəx^wsiləχ - We are going to read
- Huχilalas - Listen
- Nusaχən - I will tell a story
- Duχ^wwidas or duχ^wwi - Look



Bedtime Routines

Gaʔēlas



Sənyadzəhm̄mas Gaʔas lu Mayaniʔ lu Gʷixsisəlas

< 1 / 14 >



Hamiksila?as Kitchen Domain

The kitchen is an excellent space for language in the home. Kitchen words and verbs ground in action, care, and repetition. It is also a good idea to label your kitchen with pictures and qr codes to practice.

Audience: family, caregivers, parents, grandparents, children

Setting - home

Focus: Small Steps - Daily routines: Kitchen

Time: 5-10 minutes a day

Goal: Build comfort, consistency, and confidence using language in the home

Choose one main routine per week and learn 3-5 phrases of that routine.

i.e. I am washing the dishes, I am sweeping the floor, I am setting the table.

Learn 3-5 vocabulary along with the phrases such as fridge, stove, sink.

How to practice: using the language while you are doing the action, use the same phrases each day

Point, gesture and smile don't translate every time.

At the end of the week talk about what phrases felt easiest to say or remember? When did the language feel most natural?

In each room you can also place up the phrase strips. They can be used with the pictures, vocabulary or on their own.

Hamíksilaʔas Kitchen Phrase Strip

- Ğilaʔs gəwala gaʔən Come help me
- Wíxənc hə́míksilas - Let's cook
- Hə́míksilən - I am cooking
- X̣wítidas - Stir it
- Túsʔid - Cut it
- Cúx̣wʔid Wash it
- ʔaʔəkilala - Be careful
- Cəlḳẉuʔ - It's hot
- Gilaʔs hə́m̄xʔid - Come eat
- Pusqámasʔ - Are you hungry?
- ʔəx̣ʔeʔsdámas ʔa ____? - Do you want some?
- Puʔələn - I am full



Hamixilas Kitchen Domain



hamixilas

K'wəd'zilas Living Room Domain

The living room is an excellent space for language in the home. Living room language anchors Lik'wala in comfort, play and relationship - where our language feels safe and alive.

Audience: family, caregivers, parents, grandparents, children

Setting - home

Focus: Small Steps - Daily routines: Living Room

Time: 5-10 minutes a day

Goal: Build comfort, consistency, and confidence using language in the home

Choose one main routine per week and learn 3-5 phrases of that routine. i.e. I am sitting on the chair, I am watching tv, I painted a picture. Learn 3-5 vocabulary along with the phrases such as couch, tv, rug.

How to practice: using the language while you are doing the action, use the same phrases each day

Point, gesture and smile don't translate every time.

At the end of the week talk about what phrases felt easiest to say or remember? When did the language feel most natural?

In each room you can also place up the phrase strips. They can be used with the pictures, vocabulary or on their own.

Ḳʷədʒilas Living Room Phrase Strips

- Wígilas? - What are you doing?
- Humoʔən ʎaʎa humowaʕi. - I am watching tv.
- Gilas humoʔa luwən. - Come watch with me.
- Gilas Ḳʷaxʒida - Come sit
- ʒixḿas? - Are you good?
- Ləkʷən - I am tired
- Ğilaga - Come here
- Ḳʷaxʒidas - Sit down
- Wixənc ʒəmʔa. - Let us go play.
- Suʎi - Your turn
- ʔaxʷəlanukʷən ʎus - I love you



Lastəʔēlas Bathroom Domain

The bathroom is another space for language in the home. Routines in the bathroom can be practiced daily. Language in the bathroom helps to tie Lik^wala to daily care, and routine. This assists with making language a part of looking after ourselves and one another.

Audience: family, caregivers, parents, grandparents, children

Setting - home

Focus: Small Steps - Daily routines: Bathroom

Time: 5-10 minutes a day

Goal: Build comfort, consistency, and confidence using language in the home

**Choose one main routine per week and learn 3-5 phrases of that routine. i.e. I am showering, I am brushing my teeth, I am cleaning
Learn 3-5 vocabulary along with the phrases such as hand towel, rug, bathroom sink.**

How to practice: using the language while you are doing the action, use the same phrases each day

Point, gesture and smile don't translate every time.

At the end of the week talk about what phrases felt easiest to say or remember? When did the language feel most natural?

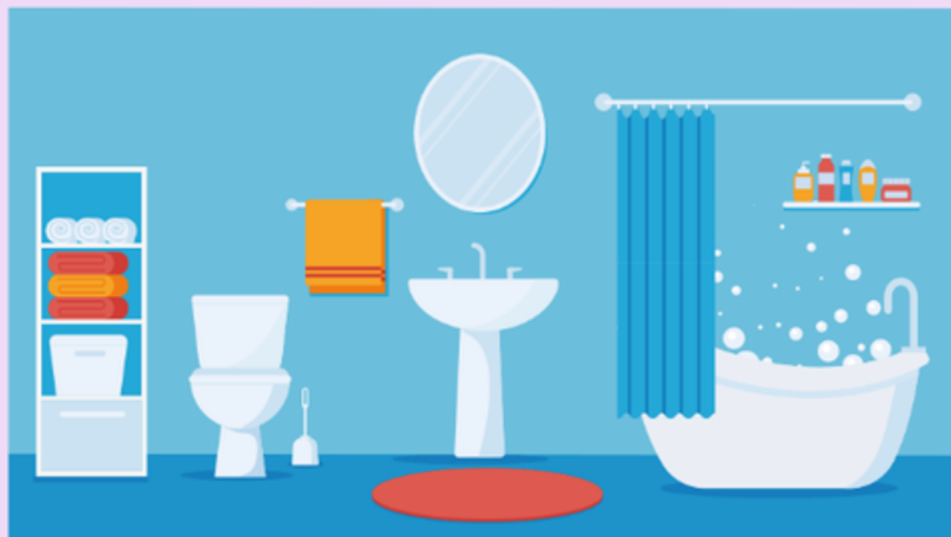
In each room you can also place up the phrase strips. They can be used with the pictures, vocabulary or on their own.

Lastəʔēlas Bathroom Phrase Strip

- Ćəncənx^widas - Wash your hands
- Cəxʔidas sa wap - Turn on the water
- Ćuǧ^wayu - soap
- D^zəgəʔćanəndas - Rub your hands
- K^wiʔʔidas sa wap - Turn off the water
- Didənxćanala - Dry your hands
- Haga ćućəǧ^wxəǧ - Brush your teeth
- Haga daxʔi ǧus ćućəǧ^wxəǧyu - Get your toothbrush
- Haga laǧa laxlagas - Go to the bathroom
- Laʔeǧsdamǧas laǧa laxlagas? - Do you need to go the washroom?
- K^waxʔidaga - Sit down
- Cəx^wwidas ǧa ʔəmagaci - Flush the toilet



Laxlagas Bathroom Domain



Laxlagas
bathroom



Conclusion

Language in the home is not just a strategy, it is a reclamation of life, of relationships and belonging. When our language lives in our everyday home routines such as morning routines, meals, bedtime routines and room domains it helps to become rooted in mayaxala - respect, ?a?axsila - care, and responsibility.

This is where language is most powerful where our families feel safest, where our Elders' teachings are received and where our identity continues to grow through our daily interactions.

For our communities, bringing language back into the home is an act of healing. It shifts language revitalization away from institutions alone and returns it to families, where intergenerational transmission has always belonged. Even partial use—single words, phrases, songs, or routines—strengthens confidence and builds continuity between generations. Home-based language learning honours varying language abilities, supports adult and silent speakers, and affirms that everyone has a role in language reclamation.

Language in the home is more than learning words or phrases. It shares values, humour, teachings and connection to family, land and community. When our families use our language in our homes, our children learn not just how to speak, but they learn who they are and where they come from.

notes

A series of 18 horizontal dotted lines for writing notes.