

**Roots Revival Problem Statement Validation Report**  
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## Problem Statement

RootsRevival, a social enterprise, confronts the critical endangerment of the Secwépemctsin language within the Tkemlúps te Secwépemc community, a direct consequence of historical colonial policies such as residential schools and the Sixties Scoop. These policies have led to a drastic decline in fluent speakers, posing a threat to the community's cultural identity and worldview. With only three expert speakers remaining, the situation represents not just a language crisis but a cultural emergency.

The community has set forth objectives to transition Secwépemctsin from being an endangered language to being a healthy language. The challenge is compounded by the need to engage the younger generation in language learning amidst modern distractions and a shift toward Western education methods.

The relevance of revitalizing the Secwépemctsin language extends beyond the community, as research shows that global Indigenous languages are disappearing at an alarming rate. The cognitive and cultural benefits of bilingualism make this initiative crucial not only for preserving the community's heritage but also for contributing to the broader global efforts to save Indigenous languages.

RootsRevival aims to enhance the number of fluent Secwépemctsin speakers from three to over 50, with a primary focus on engaging Indigenous youth. The project aspires to develop a replicable model for Indigenous language revitalization worldwide. Success will be measured by the community's engagement and tangible improvements in language proficiency.

To achieve these objectives, RootsRevival has outlined a multi-faceted approach. This includes creating a language learning website for accessible, community-driven education, developing a VR Chat World for immersive learning experiences, and designing an educational game that integrates AI to bring Secwépemctsin stories to life. These solutions are inspired by successful models like Lacho's AR-based learning for the Splatstin dialect, ensuring they are engaging, interactive, and culturally sensitive to align with the learning styles and needs of Indigenous youth.

## Context

Tk'emlúps te Secwépemc is the Indigenous community of Kamloops. The number of fluent speakers of the language in the region is 166, with 570 semi-speakers, 736 speakers, and 1600 learners (First Peoples' Cultural Council, 2022, p. 26). On the Secwépemc land, there is a population of 10,090 (First Peoples' Map of B.C., n.d.). Tk'emlúps te Secwépemc has a population of 3,020 (Statistics Canada, 2018), with 1000 having verifiable Aboriginal ancestry. There are three dialects for the Secwepemetsín language, which include the Eastern, Western, and Northern dialects ranked from the easiest to the hardest to learn (J. HERN-Jensen, personal communication, January 26, 2024). For the Western dialect, the one spoken by the Tk'emlúps te Secwépemc people, there are three people who grew up speaking the dialect who are fully fluent and considered experts. However, none of them have the knowledge to create new words (T. Gottfriedson, personal communication, January 25, 2024). Two fluent elders have died in the past year, and the call for capacity building has been made (R. McCormick, personal communication, January 26, 2024).

The four objectives set forth by the Tk'emlúps te Secwépemc community clearly establish this. Each goal focuses on language, the second goal aims to take the language from endangered to healthy (Tk'emlúps te Secwépemc, n.d.). The reason for the language being in this state, similar to other Indigenous languages, is primarily due to two things: residential schools and the Sixties Scoop, as outlined in Lacho's (2018, p. 18) thesis. An empathy interview with an Indigenous business leader confirmed this, and the extent to which the school would go to stop the students from speaking their language included the potential of death (D. Gambler, personal communication, January 24, 2024).

Both of these horrendous colonial acts separated Indigenous people from their parents and removed the ability of these Indigenous people to learn the Secwepemctśín language. Day scholars who attended residential schools in Kamloops, as part of the Tkemlúps te Secwépemc community, had a slightly different experience. According to T. Gottfriedson (personal communication, January 25, 2024), these students were allowed to return home at night, affording them some time with their parents to learn the language. Additionally, they could live at home during the summers. In stark contrast, the victims of the Sixties Scoop were not allowed to return home (T. Gottfriedson, personal communication, January 25, 2024), resulting in a complete severance of their cultural, linguistic, religious, and Indigenous lifestyle connections.

In light of these historical contexts, the gradual resurgence of the Secwepemctśín language in contemporary settings is noteworthy. T. Gottfriedson noted (personal communication, January 25, 2024) a shift in language use over the years, especially in government offices. This shift has progressed from exclusive use of English to an increasing presence of Secwepemctśín, a change observed firsthand by Ted in his professional environment.

Examples like this and the online resources available have led groups such as Ethnologue (n.d.) to classify Secwepemctśín as emerging. An example of an online platform providing language education is First Voices (n.d.). It provides support for learning the Secwepemctśín language, which allows one to read and listen to the words in the language. This is complemented by an app called Secwépemc (First Peoples' Heritage Language and Culture Council, n.d.), which aims to help the community learn the language. The hope is to extend their offering by implementing the crazy quilt principle to work with, not against, First Voices or the Secwépemc app. This process is simplified as a software developer working

with Enactus has a prior working relationship with one of the developers at First Voices. This prior working relationship will help in building trust between a team of outsiders and someone who is directly affecting the revitalization of numerous Indigenous languages.

Through generative theory, as outlined by Hermes et al (2012, p. 398) we know that traditional anthropological approaches will not be sufficient if we wish to revitalize the language. Current online efforts, according to this research, will simply fossilize it, not preserve it. Technological integration from research done by Lacho (2018) in his Master's thesis provides guidance for how to preserve and revitalize another dialect of the language. That dialect had between 10-15 fluent speakers (Helston, 2018, para. 4).

One of the critical points to getting generative theory right is to implement a community-centric participatory research style well-leveraging technology in a way that respects and enhances Indigenous language learning (Hermes et al, 2012, pp. 383, 385, 387). Further research will need to be done before this social enterprise will be able to find a way to do that for Tkemlúps te Secwépemc.

## **Issue**

The urgent issue arises from the need for more fluent speakers, a result of oppressive colonial policies that lasted through much of the 19th and 20th centuries. Losing the Secwepemctsin language is not just about losing a key part of Secwépemc culture, but also about losing the Secwépemc way of viewing the world. D. Gambler (personal communication, January 24, 2024) points out that Secwepemctsin is a very direct language. This directness makes prayers in Secwepemctsin particularly effective for their religion, as they can express concepts more directly than in English.

The relationship between language and culture is inextricable, as T. Gottfriedson (personal communication, January 25, 2024) notes – one cannot exist without the other. Secwepemctsin also plays a crucial role for Indigenous youth, serving as the cornerstone of their identity, according to D. Gambler (personal communication, January 24, 2024). The language is not just a medium for communication but a vital link to their heritage and a key aspect of their personal and communal identity.

Building on this understanding of the deep connection between language and identity, it's important to recognize the limitations of formal education settings in language preservation. While the Secwépemc people boast the largest First Nations elementary school in the province (Tk'emlúps te Secwépemc, n.d.), the learning experience extends far beyond the classroom walls. D. Gambler (personal communication, January 24, 2024) emphasizes that a student's willingness to learn is the most critical factor in language acquisition. If there is no desire to learn, the efforts will be futile. Solely relying on school-based education risks a decrease in the number of children becoming fluent, thereby complicating preservation efforts. This situation is a direct consequence of historical inequalities and inequities. Understanding this legacy of challenges is vital for shaping effective modern solutions. Recognizing the insufficiency of current educational infrastructure to fully revive and sustain the language, there is a clear need to develop innovative and inclusive strategies. These strategies should aim to not only supplement formal education but also to rejuvenate and maintain this cultural cornerstone in a variety of adaptable and dynamic ways.

The Secwépemc people are solely focused on language learning as they know it is the way to preserve their culture. This is shown by the four goals found on the Tk'emlúps te Secwépemc (n.d.) website, they are as follows

1. To ensure each Secwepemc person can speak basic Secwepemctsín.
2. To have Secwepemctsín taken from endangered to a healthy language.
3. To create a medium for anyone to learn the language.
4. To know the barriers of our people from learning our language

Knowing that we are outsiders means that the approach taken will need to be culturally sensitive, respectful, and aligned with the community's values and traditions. A common fallacy of outsiders trying to come into Indigenous communities is they see themselves as white saviours who are helping out the poor native people (D. Gambler, personal communication, January 24, 2024). For best practices with regard to language revitalization, Lacho (2018) demonstrates how an outsider can work in unison with an Indigenous group and provide remarkable support that provides the case for real change in a community. His innovative thinking with regard to the Splantsin dialect showcases how one individual, with the support of the community, can make a difference. His research is a success in community buy-in alone, as

Community members eagerly await the release of the app, and I hope to have it in community members' hands in the near future. I am overwhelmed with the positive words that community members have shared with me. Astonishingly, it seems as though news of our project has reached far corners of Turtle Island, as I have had people tell me that they heard about it in Vancouver and in Toronto. (Lacho, 2018, p. 92).



The main reason outside help is welcomed is when it addresses a gap in skill amongst the Indigenous community (D. Gambler, personal communication, January 24, 2024). This social enterprise will meet this requirement as the solution which will be proposed will be grounded in innovative thinking that leverages technology.

Additional research that highlights the problem is Hornberger's research, which provides a generalized guide for how inequality and inequity across generations have minoritized (Hornberger, 2020, para. 2) the language of Indigenous people in the Andes and impacted their dialect. It shows how to approach a sensitive issue such as this one. Research will be done to see what can be translated over, with conclusions being cross-referenced with empathy interviews to make sure it works for the Tkemlúps te Secwépemc community. The first lesson learned from Hornberger's work is even when national policy aligns with Indigenous language learning, that does not automatically mean success. Quite the opposite, as the local people need to buy in for success to take place (Hornberger, 2020, as cited in Hornberger, 2005). This is where Lacho's work was an immense success. To get this buy-in, we will make sure our solution appeals to the diverse learning needs of Indigenous youth and is multi-language and multi-modal. This approach will "potentially strengthen participants' communicative repertoires while simultaneously fostering peer interaction and cooperative learning" (Hornberger, 2020, as cited in Hornberger, 1998) as well as giving space for "reclaiming, reaffirming and revitalizing Indigenous ways of speaking, doing, being, thinking and feeling." (Hornberger, 2020, as cited in Hornberger, 2009).

One of the largest concerns is the three experts in the dialect are all very old, with the youngest one being in their mid-80s (T. Gottfriedson, personal communication, January 25, 2024). This makes it a time-sensitive issue to transfer their knowledge to the younger generation so they can then teach it to subsequent generations. Mobility is also an issue for

them, and this prevents effective utilization of the Tkemlúps te Secwépemc way of learning, which is immersion. The example provided by T. Gottfriedson (personal communication, January 25, 2024) was if you wanted to learn about how the language worked with regard to fishing, you would go fishing. Translating this immersion to the digital world is a potential solution that will be discussed shortly.

Fragmented efforts made by individual Indigenous communities offer piecemeal solutions rather than a complete solution (D. Gambler, personal communication, January 24, 2024). A balance of individual community efforts will need to be done so that a holistic solution is made for the Secwépemc people, as language revitalization efforts are a Secwépemc-wide problem, not just a Tkemlúps te Secwépemc one (D. Gambler, personal communication, January 24, 2024). Following this, the minimum viable product and the initial tests will be done with the Tkemlúps te Secwépemc people, and then the other 16 Secwépemc nations will be included in subsequent tests. Efforts will be made to convince nations against the use of technology. However, focus will be put on those most willing to use technology to save the language.

The final issue is that language education is fighting for attention with sports and hanging out with friends (T. Gottfriedson, personal communication, January 25, 2024). The solution to this problem, which will be present in the several proposed solutions, is to make digital language education as engaging as possible.

## Relevance

As demonstrated already, this work will be highly relevant to the T'kemplúps te Secwépemc people, who are trying desperately to save their language and respective dialect from extinction. Preserving their language means preserving their culture and keeping traditions alive for generations. The importance of saving the language goes a step further than this as, places, structures, etc, all have deep meaning in the language (T. Gottfriedson, personal communication, January 25, 2024). The T'kemplúps te Secwépemc people's entire identity is tied to the language if they lose their language, they lose who they are (T. Gottfriedson, personal communication, January 25, 2024). The oral tradition of the T'kemplúps te Secwépemc people also highlights the relevance of keeping the language alive (T. Gottfriedson, personal communication, January 25, 2024). To reiterate, if they lose their language, they lose everything.

Research suggests that one Indigenous language dies every two weeks globally (Indigenous Corporate Training, 2019, para. 3). We cannot allow for the Secwepemtsín language to fall victim to this.

One way to make sure this does not happen is to educate Indigenous youth on the benefits of bilingualism, which will help make them more enthusiastic about learning the language of their people. The benefits are plentiful. For example, bilingual children may have a superior ability to focus on one thing and change their response, easily indicating "cognitive flexibility" (Trautner, 2019). This, along with many other benefits, demonstrates why bilingualism is a way of preserving culture and giving children a unique way of viewing the world, providing ample reasoning for why Indigenous languages should be preserved.

Building off the research of Lacho, we can extend it and contrast the differences between the Splatsin and Tkemlúps te Secwépemc people and how approaches will need to differ between the two groups. Getting similar community buy-in and success with regard to Indigenous people will be a difficult task. Indigenous groups can be hostile towards non-Indigenous people, whereas others can be open to outside help (D. Gambler, personal communication, January 24, 2024). Finding a way to build trust with the community is the only way this social enterprise will work. Working with the community from day one is how we will accomplish this as Indigenous people want a solution they are a part of. “Nothing about us without us.” is the saying R. McCormick (personal communication, January 26, 2024) used when asked how important community-driven solutions are to solving Indigenous problems. He describes most outsiders as baking a cake, icing the cake, and then getting the Indigenous people to put on the sprinkles. In this particular example, the Indigenous people might have been looking for a pie.

For this social enterprise, Indigenous input will not only be taken, it will lead us to the destination that they choose. Lacho demonstrates what happens when you do that, as he “had the chance to see children in the community grow and learn more and more of the language. I have also seen some children speak in the language with near perfect pronunciation, as if they had been speaking the language their whole lives.” (Lacho 2018, p. 93). As will be discussed, this is one of the objectives of the social enterprise.

## Objectives

The two Indigenous groups mentioned are just some of the Indigenous language revitalization attempts being made. Similar efforts are being made across all First Nations groups in Canada (First Peoples' Cultural Council, n.d.) as well as around the world. Each Indigenous group is unique in its own way, and the approaches to revitalization will need to be as well. This social enterprise will clarify what approaches are most successful for the T̓kemplúps te Secwépmc people and for the Secwépmc people when the social enterprise scales. The success of this social enterprise will show how to implement a solution that will benefit the T̓kemplúps te Secwépmc effectively and efficiently.

As outsiders, the potential to come in with a fresh perspective can be an advantage if done appropriately and inclusively. Starting from square one means taking in a wide range of opinions from the members of the community on how best to approach the problem will be done. There may be members of the community who have yet to feel passionate or connected to prior solutions, and the innovative, technologically driven solution could help them open up for what they want to see in language revitalization efforts. For Indigenous youth, this could be especially true if they find themselves interested in a minimum viable product that we are making. This was the case during Lacho's thesis.

It should be noted no one will understand the problem or be able to come up with a better solution than members of the community. The elders, in particular, have a lifetime of experience, which even a team of PhDs could not match with regard to tackling a language revitalization effort for the T̓kemplúps te Secwépmc people. The role of this social enterprise will be to be one piece of the puzzle to saving Secwepemctsin and the dialect of the T̓kemplúps te Secwépmc people. Another objective will be to take lessons learned from other research teams who have tried to save other dialects of Secwepemctsin or other Indigenous

languages and extend their findings. Compiling additional secondary research and conducting empathy interviews with the Tkemlúps te Secwépemc people is how that can be accomplished. Using the elementary school as a measuring stick for how well the solution works is the primary way that success will be gauged from a North American perspective. Success from an Indigenous perspective will be met if this solution helps the children in the community better connect with their families. If the teachers and the families of the children see drastic differences in language use or proficiency after the solution is implemented, that is a sign the solution had an impact on their development.

A standardized test to measure written and oral ability is possible however, relying on the elders to determine how effective the solution is from their experience interacting with the community before and after the solution is implemented is a more culturally relevant assessment method. From the empathy interviews conducted, the Indigenous way of learning does not coincide with traditional Western ways of assessment. For instance, a Westernized exam is administered after a three-month course to assess if someone is competent. The Indigenous way of assessment is to see if you can accomplish the task (D. Gambler, personal communication, January 24, 2024). There is no set time limit on how long you have to learn something under the Tkemlúps te Secwépemc way of learning (D. Gambler, personal communication, January 24, 2024). Learning that takes place inside an Indigenous community is self-paced, and the goal is to make someone an independent learner so they are not reliant on academic institutions to learn (D. Gambler, personal communication, January 24, 2024). If you were learning something from an Indigenous person within the community, once they have taught you everything they know, you move on to another person in the community who can further your knowledge. This approach allows highly intelligent people not to be slowed down and people who take more time to learn enough time to grasp concepts without being pushed along when they may not have fully comprehended the material.

To make sure Indigenous learners are well understood, we will need the cooperation of existing educational institutions. This will be pivotal to make sure that our efforts complement theirs. Being well-versed in literature, with an understanding of key stakeholders' thoughts, and having an enthusiastic attitude will lead to success. Building trust is a pivotal step as countless non-Indigenous people have used the Indigenous people for their own gain and treated the Indigenous people as a means to an end. Adding someone from the T'kemplúps te Secwépeḿc community to the team and allowing them to provide direction could show that this social enterprise will not do that. That could be the difference between the success or failure of this social enterprise.

Getting someone from the community on our team will help us better understand the customer, which, to start, is the T'kemplúps te Secwépeḿc people. They will be the primary beneficiaries of our efforts, and this social enterprise can only be called a success if they deem it as such. Success for the T'kemplúps te Secwépeḿc people is different from the traditional North American outlook. Success is not measured by how much money you have, the job you have, or by how nice your car or house is. Success is judged by the relationships that you have (R. McCormick, personal communication, January 26, 2024).

The statement by R. McCormick eloquently captures a profound and often overlooked perspective on success, one deeply rooted in the quality and depth of human relationships rather than in material or superficial achievements. This view emphasizes that true success lies in the richness of our connections with others - family, friends, community members, and even with those we interact with briefly. It's about the impact we have on others' lives and the legacy of kindness, support, and understanding we leave behind. In this context, success is more about emotional fulfillment and the sense of belonging and contribution to a community or a cause greater than oneself.

Expanding on this, it becomes clear that such a definition of success fosters a more inclusive, compassionate, and empathetic society. It encourages individuals to value empathy, kindness, and mutual support, promoting a culture where personal achievements are not just self-serving but contribute to the welfare and betterment of others. This perspective nurtures a sense of community and collective responsibility, where success is not a zero-sum game but a shared experience. It underlines the importance of intangible qualities such as trust, respect, and love in defining our lives' achievements. In essence, this view redefines success as a measure of how much we enrich the lives of those around us, creating a legacy of positive relationships and communal harmony.

If we achieve success from the Indigenous perspective, we will expand and try to help other Indigenous communities revitalize their languages and dialects. Starting small is crucial to working out problems with the eventual thought process that will be used so that we are more efficient and effective with future Indigenous groups. Understanding that each community is unique from one another means that a technological solution could be embraced by one community and disregarded by another.

Creating a case study about experiences gained from the future solution and how it affected the T̓kemplúps te Secwépemc people will be a way for the team to demonstrate the knowledge gained from this social enterprise. The learning from this case study will be beneficial to other Indigenous communities who wish to revitalize their language in a similar way.

The objective of making sure learners are engaged in the solution that is created will be essential, as using the language as much as possible is the best way to learn. How this will be accomplished will be discussed in the solution section of this paper.



The final step that will need to take place before a solution can begin to be implemented is to gain the support of at least one elder. Their lifetime of knowledge makes them an authority on T'kemlúps te Secwépemc issues and what the people want. Having them in our corner will make interacting with T'kemlúps te Secwépemc people who may have no faith in non-indigenous people easier, albeit challenging.

## **The Solutions**

A three-tier solution based on community support (from both the Indigenous community and groups like Enactus) along with funding available will determine which solution we pick. There are numerous ways to fund this social enterprise, whether through Enactus prize money, grants, donations, or a combination of the three. Opportunities exist, however, it is up to the team to capture it. Early stakeholder interest and funding opportunities will determine which of the three solutions is optimal and realistic.

### **Language Learning Website**

The first tier is a language learning website where people within the community will be able to register for classes with a fluent speaker who will teach language lessons. Here, teachers will have the ability to upload videos, create quizzes and assignments, and create other learning material to help students better understand the language. To assist teachers in making the most effective content possible, the team will perform research to learn from other Indigenous communities on a local, national, and global level. To validate the research, we will run focus groups in the community to make sure this solution works for the T'kemlúps te Secwépemc people. Support from Enactus will be critical to fill in knowledge and skill gaps that will surely be present within the initial team. Working directly with the T'kemlúps te Secwépemc people to make sure this plan comes to fruition is critical. Commitment has already been given by a potential Project Manager at Enactus, who is passionate about language education and preserving Indigenous languages. This website will have the option

for a Western style of learning, which will appeal to non-Indigenous learners and Indigenous learners who have only been exposed to a more Western education style. Making sure to indigenize the platform wherever possible is crucial, given the main goal is to educate Indigenous youth. The first step to doing this is making sure the education is self-paced, as this is the main way to align with an Indigenous way of learning. This will make sure learners from either learning style are accommodated and ultimately make sure learners from all walks of life are successful at becoming fluent in Secwepemctsin. On this platform, tutoring services will be available so that a certified speaker of the language can charge someone for their services if they wish. RootsRevival will seek donations so that if a teacher wants to offer their services for free, they can.

### **VR Chat World**

The second tier, which would require more funding and community involvement, is a VR Chat World, where anyone with a computer can access the custom-built world to learn about Secwepemctsin. Activities inside the world will provide experiences similar to those in Lacho's (2018) AR solution. Buy-in from language teachers in the community to teach classes through this platform will be critical. Not only their support but commitment to this idea is a must. Training will also need to take place for those unfamiliar with how this game works. Assuming buy-in and commitment occur from Enactus and the Indigenous language teachers, we will foster language education through this solution. This solution is targeted toward youth and will allow those unable to travel to an in-person destination (illness, lack of transportation, etc) or who live far away to engage in language learning activities.

In some cases, children who do not like to socialize may see this as a place they are comfortable interacting in. This will provide these learners an additional way to immerse themselves in the language. From the empathy interviews, we have learned that learning does not take place in the classroom for Indigenous language learners it occurs through immersion (Devin Interview and Ted Interview).

For children, this approach will appeal to them as they have likely seen streamers interacting on this game in a non-educational setting previously. Instead of making the children come to us, this solution brings education to them. For elders who have mobility issues, this platform could allow them to translate real-world lessons (such as going fishing) to the digital world and let them still, albeit in a diminished capacity, teach these young learners. Building off an existing VR platform will reduce development costs and make it easier for volunteers to contribute to the social enterprise. Many online resources for building worlds already exist on YouTube. This approach will complement in-person language learning sessions and is meant to supplement it. Validation for this solution has been shown in a thesis by Lacho (2018). In it, he describes his two years of collaboration with the local people to build an AR solution to language learning in another dialect of Secwepemctsin (Lacho, 2018, p. 92). Development of this could be funded by prize money from Enactus (for getting a podium finish at nationals), grants from the government, donations from the community, or a combination of those listed.

### **Educational Learning Game**

The third and most ambitious solution is the creation of a language-learning video game that will be targeted toward children. This would elevate Lacho's work to the next level and tie in methods used to make some of the most popular games in the world as engaging as they are. The basis for the game would take inspiration from children's language education shows that are similar to Dora The Explorer. In this game, popular Tkemlúps te Secwépemc

stories will come to life, and children will be able to interact with people, animals, or other entities from the stories through the use of artificial intelligence. Here, the artificial intelligence will communicate with them in Secwepemctsin and allow them to practice speaking the language. Song will be used whenever possible as that helps children become more literate (R. McCormick, personal communication, January 26, 2024). Execution for this is not thoroughly thought out, and this idea could change significantly by the time it is implemented. Currently, capacity on the team or through Enactus is not present. Waiting for artificial intelligence open-source projects to progress is the only viable plan. Once an open-source model that allows for the creation of a game like this is available, a minimum viable product will be created. This minimum viable product will be focused on the most popular story as determined by focus groups and surveys that will be done. A potential route for this to be accomplished would be tying it into research for a PhD thesis. A potential title would look like 'Integrating Artificial Intelligence in Language Learning: Developing a Secwepemctsin Language Video Game for Children.'

### **Commonalities Amongst The Solutions**

One commonality of each suggestion will be the gamification of the three solutions. Each solution will include rewards for daily activity, beating a high score, and offering rewards for completing predetermined objectives. Rewards, in this case, will be tied to customizing your profile and earning points to showcase who is the most dedicated and or skilled learner. Careful consideration will be given to the last point to make sure it complements an Indigenous way of learning and does not drive away people from learning the language. Extensive research will be done before any gamification elements are utilized to make sure that they are culturally relevant and inclusive to the Tkemlúps te Secwépemc people.

## **Closing Remarks**

In the wise words of Devin Gambler (2024), “Language is a gift, not a treasure to be hoarded.” That’s why we must share the Secwépemctsin language with the world.

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## Appendix A

### Interview Questions for Devin

1. Could you describe your personal experience and journey with the Secwépemctsin language?
2. From your perspective, how have historical policies like residential schools and the Sixties Scoop impacted the transmission of Secwépemctsin and cultural practices in your community?
3. In your opinion, what are the most significant challenges currently facing the revitalization of the Secwépemctsin language?
4. What strategies have been most effective in engaging the youth in learning and preserving the Secwépemctsin language?
5. How do you perceive the role of technology and innovative solutions in the revitalization of Indigenous languages, particularly Secwépemctsin?
6. Could you share some successful examples of community-led initiatives that have positively impacted language and cultural preservation?
7. What are your thoughts on the importance of involving non-Indigenous entities in the language revitalization process, and how can this be done respectfully and effectively?
8. How do you envision the future of the Secwépemctsin language and culture in the next decade?
9. What measures would you suggest to ensure that the revitalization efforts are sustainable and continue to evolve with the community's needs?
10. Could you share your insights on the interconnectedness of language and cultural identity within the Secwépemctsin community?



## Appendix B

### Interview Questions for Ted

1. Ted, based on your experience, how does the Tkemlúps te Secwépemc community currently view the importance of the Secwépemctsin language in maintaining their cultural identity and traditions?
2. Can you elaborate on the specific ways in which historical events like residential schools and the Sixties Scoop have affected the transmission of Secwépemctsin and the preservation of cultural practices in your community?
3. What are the most significant challenges you've observed in the revitalization of Secwépemctsin, especially in engaging the younger generation?
4. From your experience, what strategies or initiatives have been particularly successful in motivating Indigenous youth to learn and preserve the Secwépemctsin language?
5. How do you perceive the role of technology, such as augmented reality or digital platforms, in the revitalization of Indigenous languages, particularly Secwépemctsin?
6. Could you share examples of community-led initiatives that have had a positive impact on language and cultural preservation within the Tkemlúps te Secwépemc community?
7. In your opinion, how can non-Indigenous entities participate in the language revitalization process in a way that is respectful and aligns with the community's values?
8. How does the community measure the success of language revitalization efforts, and what impact do you think achieving these goals will have on the community's future?
9. As someone who has deep insights into the community, what advice would you give to an organization like ours to ensure our approach to language revitalization is culturally sensitive and effective?
10. Looking into the future, how do you envision the role of the Secwépemctsin language in the community's daily life and cultural expression, and what steps do you believe are crucial to get there?

## Appendix C

### Interview Questions for Roderick

1. Rod, could you share your insights on how the Secwépemctsin language encapsulates the worldview and cultural identity of the Tkemlups people? How does this language uniquely represent their heritage?
2. In your experience, what have been the most significant challenges in revitalizing the Secwépemctsin language within the Tkemlups community, especially considering the impact of historical events like residential schools and the Sixties Scoop?
3. What strategies or initiatives have you found to be most effective in engaging and motivating the Indigenous youth in the community to learn and preserve the Secwépemctsin language?
4. How do you see the role of technology and innovative approaches, such as augmented reality or virtual reality and gamified learning, playing a role in the revitalization of the Secwépemctsin language? Have you seen any examples in your community or in other communities where this was attempted and successful?
5. Considering the importance of a community-centric approach in language revitalization, what advice would you give to ensure that our efforts align with the values, traditions, and aspirations of the Tkemlups people?