

NWT Aboriginal Languages Framework: A Shared Responsibility

DOING

KNOWING

SEEING

LIVING

BELIEVING



BELIEVING

The Ways of Believing show the essence of spirituality, which is central to language because it connects people with their families, Ancestors and Elders, their history, their land and their language.



LIVING

The Ways of Living are the highest level of results that will occur through successful implementation of the language revitalization across the NWT. Ways of Living connect the health of a language to the health of communities and cultures.



SEEING

***The Ways of Seeing** represent the changes we expect to see at the community level, including the attitudes that people have regarding using and learning language.*



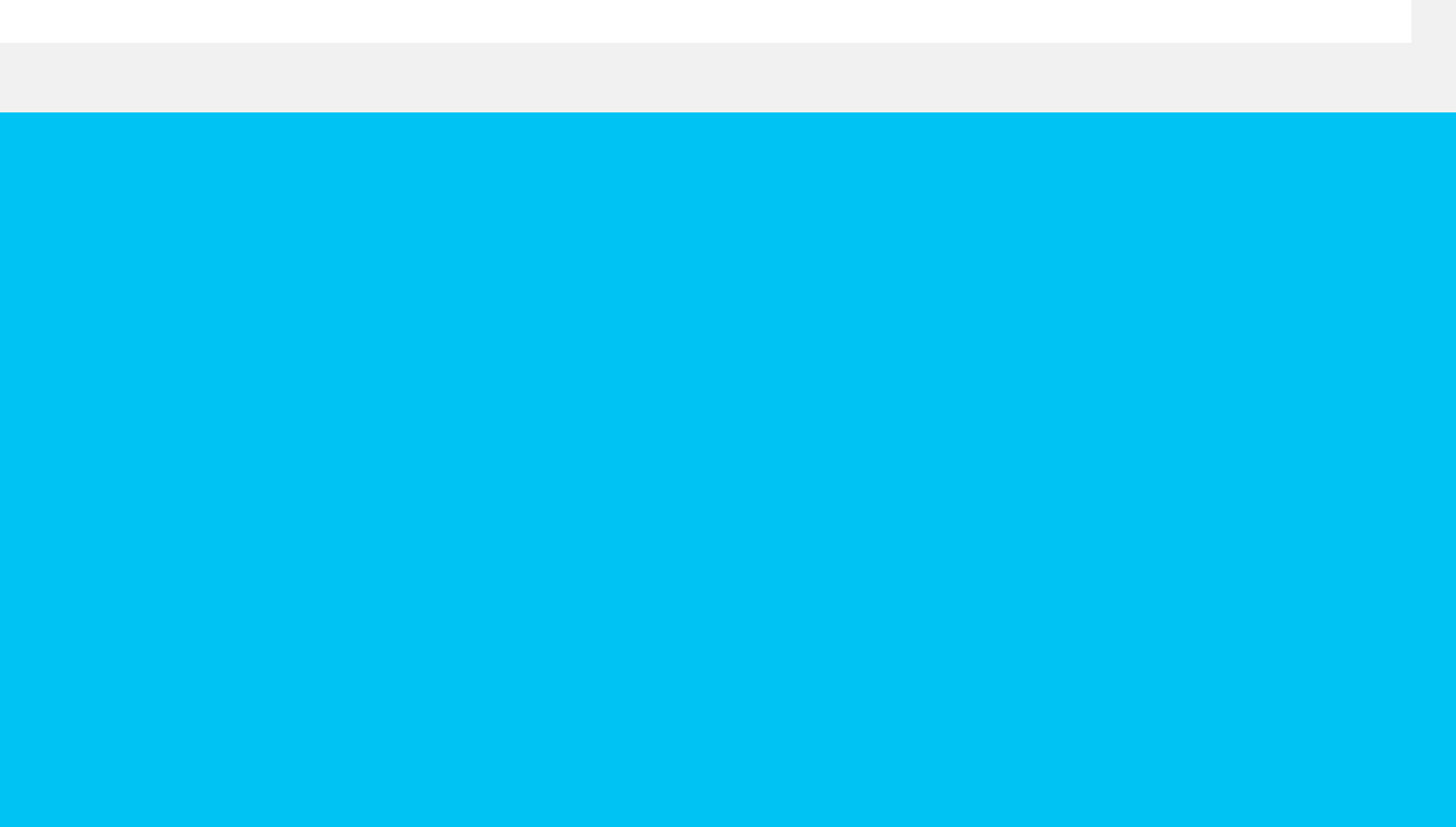
KNOWING


The Ways of Knowing are the first, immediate results of successful language revitalization, which focus on the individual and are about the knowledge, ability and comfort of people to speak, write and understand their language.



DOING

The Ways of Doing consider the things language advocates have the most direct impact on, including activities, services, and products.





The Aboriginal Languages Framework is built around ***five essential elements*** that are required for language revitalization and that are needed to achieve the shared vision:

An NWT where Aboriginal languages are supported, respected and thriving as languages of communication by all people.

These five essential elements reflect the actions, knowledge, attitudes, environments and beliefs that are needed to ensure NWT Aboriginal language revitalization efforts and service access are successful.

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MINISTER'S MESSAGE



Aboriginal languages are the foundation of identity, pride and community within which Aboriginal values and beliefs are held safe. They communicate wisdom, tradition and customs, and must be valued and protected for future generations.

Our nine official Aboriginal languages in the Northwest Territories: Chipewyan (Dēne Sų́hné Yatı́é), Cree (Nēhiyawēwin), Gwich'in (Dinjii Zhuh Ginjik), Inuinnaqtun, Inuktitut, Inuvialuktun, North Slavey (Sahtúqt'ıne Yatı́), South Slavey (Dene Zhatı́é) and Tłı̄chų (Tłı̄chų Yatı́), hold within them a great deal of knowledge about the unique histories, cultures, and lands within the NWT.

The alarming reality is that the health of all nine of these Aboriginal languages is in a state of critical decline, and they are all considered threatened. The decline will continue and could possibly result in extinction, unless we all work together to strengthen them. The *NWT Aboriginal Languages Framework: A Shared Responsibility*, highlights what NWT residents can do to reverse this decline, and the Action Plan will more specifically lay out individual roles and responsibilities.

The Framework builds on the *2010 NWT Aboriginal Languages Plan: A Shared Responsibility*, and considers the findings and recommendations of the 2009 report of the NWT Legislative Assembly's Standing Committee on

Government Operations titled *Reality Check: Securing a Future for the Official Languages of the Northwest Territories*, and the 2003 report of the Standing Committee on the Review of the *Official Languages Act* titled *One Land, Many Voices*. Through engagements with key language partners, these important documents have been used as seminal resources to inform this Framework.

The continuing theme of *A Shared Responsibility* means that we must recognize that we all have a role to play in language revitalization and must work together. This Framework, and forthcoming Action Plan that will accompany the Framework, will act as the blueprint and strategy for revitalizing and improving access to services in all nine official Aboriginal languages.

I want to acknowledge and thank all of the dedicated and supportive language partners, especially our trusted Elders and traditional knowledge keepers, for their commitment to preserving and promoting the cultural identity and worldviews of the NWT. Your devotion and efforts are providing a lifeline and a future for our Aboriginal languages.

Mársı, Kinanāskomitin, Hąı', Quana, Quyanainni, Quajannamiik, Máhsı, Máhsı, and Mahsı,

Honourable Alfred Moses
Minister Responsible for Official Languages

Official Languages of the Northwest Territories



EXECUTIVE SUMMARY



The Northwest Territories (NWT) is the only jurisdiction in Canada that names nine official Aboriginal languages alongside English and French through its *Official Languages Act*. The Act recognizes that many languages are spoken and used by people of the NWT and is committed to the preservation, development

and enhancement of the Aboriginal languages. Despite this recognition in law, statistics continue to show a decline in Aboriginal language use across the NWT.

This is a concern for every NWT citizen, as languages provide a sense of identity, self-esteem and community. Within Aboriginal languages is knowledge about the unique histories, cultures, lands, and diversity of the NWT. Knowledge expressed through languages benefits not only the culture from which it comes, but also contributes to the sum total of all knowledge. When languages are lost, so too is this wealth of knowledge. Through the use of languages, people express their world-views, values and self-worth, define relationships, collect and share knowledge and solve challenges.

Aboriginal languages are languages firmly planted in a particular region before the age of European colonization.ⁱ

Language is the principal means by which culture is accumulated, shared, and transmitted from one generation to another. Language expresses the uniqueness of a group's world view. It defines who you are.

Revitalizing languages is an enormous task. All NWT residents need to work together to support, respect, and use Aboriginal languages. Individuals, families and Aboriginal language communities, along with Aboriginal governments, the Government of Northwest Territories (GNWT), non-government organizations (NGOs), universities and other language partners must share the responsibility of supporting and getting involved in language revitalization efforts.

Language is the principal means by which culture is accumulated, shared, and transmitted from one generation to another. Language expresses the uniqueness of a group's world view. It defines who you are.ⁱⁱ

This framework sets out a clear direction for the NWT to revitalize Aboriginal languages and improve access to services in Aboriginal languages.

Relearning your languages is not easy; it has to be a passion. It has to be something that you care so much about that you'll do anything to get it. It is a lot of work. Our work is cut out for us – each and every one of us. Each and every one of you has that responsibility.

SARAH JEROME
Former NWT languages commissioner

In 2010, the Department of Education, Culture and Employment (ECE) published the *10-year NWT Aboriginal Languages Plan: A Shared Responsibility* (2010 Plan). Since then, there have been significant changes in how Aboriginal languages are supported in the NWT, including a shift in the way Aboriginal language communities are funded and the establishment of the Aboriginal Languages and Learning Secretariat (ALLS). Due to these changes, many aspects of the 2010 Plan have become out of date.

The NWT Aboriginal Languages Framework: A Shared Responsibility (2017) now accurately reflects the changes that have taken place since 2010, while better capturing the years of advice and recommendations gathered from northerners and territorial committees.

Shared **Vision**

An NWT where Aboriginal languages are supported, respected and thriving as languages of communication by all people.

Shared **Goals**

GOAL 1: Language Revitalization

- All people in the NWT work to maintain the strength of Aboriginal languages as a means of communication and as a connection to culture.

GOAL 2: Language Access

- All people in the NWT have access to high quality public services in all official Aboriginal languages.

These broad goals speak directly to the concerns of northern residents. Increasing the number of Aboriginal language speakers in the NWT is essential. Passing languages down to children and youth, and helping adults to strengthen their own language skills will support language revitalization efforts. It is equally important to make sure all NWT residents have access to high quality services in all Aboriginal languages, especially in areas such as health care, education and justice.

DĚNE BET'ÓREL?Á XA YATI NEDÚÉ THELA



Diri dēne yatié k'éyá sí ŕEdza Nēné t'íné ŕŕh' lŕŕkq k'éch'a yatié thela bála! chu tth'í kat'íné xél.

Diri yatié thela sí yeneríní ŕat'e ŕEdza Nēné k'éyá yatié k'éch'a lq ŕat'e. Hát'e t'á nueyatié húl kún xél nezŕ ts'ēn xa bek'e ŕeghálaada. ŕEdza Nēné k'éyá bek'ónekq gháré dēne yatié hŕt'í'ēth bet'áat'í choíle.

ŕEdza Nēné t'íné yeghā nánidé ŕat'e, dēne yatié bet'á t'a ts'ēn ŕat'í sí bek'óreŕ tth'í bet'á dēne ní nátsēr

dēne yatié bet'á yunízí-u dēne ch'aníe-ú tth'í ní t'áŕt'e sí bek'óreŕ dírí ŕEdza Nēné k'éyá.

Dēne ch'aníe ts'ēn gháré neyatié bet'á ŕasí lq benērets'edí. Dēne yatié ŕályúl dé bet'á ŕasí bek'óreŕ sí bedí hát'e. Dēne yatié t'a t'aníddhēn sí haadí. T'a ŕasí benēríníle sí ŕeŕa síhŕt'e.

Nue nēné k'éyá, nueyatié thela hŕlé, kat'íné níhŕdel tthe.ⁱ

Yatié bek'e ŕeghálaada la nechá ŕat'e. ŕEdza Nēné k'éyá horelyŕ dēné ŕeŕa ŕeghálaheena háŕq dēne yatié bek'e ŕeghálaada xél besúdí.

Dēne-ú dēnekú-u háyŕŕla-ú dēne ts'í Government-ú ŕEdza Nēné k'éyá ts'í Government-ú tth'í yunághe ts'ēn ŕereht'ís kŕŕ horelyŕ ŕeŕa ŕeghálaheena háŕq dēne yatié bek'e ŕeghálaada xa.

Nueyatié bet'á nuech'aníe nátsēr xél bet'á t'a dáidlí sí bek'óríŕq. T'q nuek'ēnedél sí yatie bet'áit'á.ⁱⁱ

Diri yatié hál sí ŕEdza Nēné k'éyá xa, dēne yatié bek'e ŕeghálaada xél harelyŕ ts'ēn bet'á ŕat'í xa.

Nueyatié náilchú berílní ŕat'í-le, berílŕ háŕq, dírí sí begħaníkq háŕq, t'alésí nettsí xa duíle beka. La nechá ŕat'e la lq nueba theŕq ŕat'e horelyŕ t'ó nuela ŕat'e.

SARAH JEROME
Yati K'e ŕeghálaana hŕlé

2010 k'é, loóną ghayé ts'én, Dëne Hóneltën-ú, Dëne Ch'aníe-ú tth'í La (ECE), ɁEdza Nënë K'éyá xa zereht'íízé háłı: *Dëne Sóhné Yatıé xa Yatı Hahté: ɁEłá ɁAsı Haadı*. ɁEyër ts'én, ɁEdzá Nënë K'éyá Dëne Sóhné Yatı bek'edáredı Ɂajá, tth'ı t'at'ó tsąąmba t'á háyorıla bets'éts'edı sı, beyatıé k'e zeghádálaheena xa. 2010 k'é t'at'ó yatı háłı hılé sı begháldhër Ɂasıe łą zedq zalyá t'á.

Dëne Sóhné Yatıé xa Yatı Hahté: ɁEłá ɁAsı Haadı (2017) harelyó Ɂası edú nalyá 2010 ts'én. ɁEdza Nënë K'éyá dëne hurılkër gháre tth'ı yatı nueghá t'á gháre.

ɁEłá NılɁı

ɁEdza Nënë K'éyá
dëne yatıe besudı-u
bek'edaredı-u tth'ı horëlyq
dëne yet'árét'ı.

Yunédhe ts'én nılɁı 1: nueyatıé nailchu.

- ɁEdza Nënë k'éyá ts'én horelyq dëne zela zeghádálaheena háɁą dëne yatıé chu dëne ch'anıe nátsër nalye ha.

Yunédhe ts'én nılɁı 2: Neba yatı thela háɁq.

- ɁEdza Nënë k'éyá horelyq dëne ba yatıé k'éch'a thela háɁq.

Dırı yatıé thela sı ɁEdza Nënë k'éyáat'ıne yeghą náııde Ɂat'e. Dëne łą beyatıé dáhorelddhën háɁq

ɁEdza Nënë k'éyá bet'órelɁá Ɂat'e, sekı tth'ı yatıé bet'á t'a-ú tth'ı Ɂąłneth beyatıé nátsër nade xá. Bet'órelɁá Ɂat'e ɁEdza Nënë k'éyáat'ıne bexa yatıé thela háɁq zeya kúé tth'ı zereht'ıs kúé tth'ı náyatı kúé.

EXECUTIVE

SUMMARY



NWT gwizhit ni'tih edjuk daii dii ginjik zhit tr'igiikhii, jii uunjit ts'at French k'uu tr'igiikhii gehkhee ts'at nihdii tr'igiinkii.

Nihli edjuk diiginjik zhit tr'igiikhii gwit'at tr'ijahch'uu

Diiginjik t'atr'ijahch'uh dai' nitsoo vizhit tr'igiikhii guugaa guk'eeyee'it t'eenjah. Ginjih vit'agwiahchuu gwijiinchii nilih. NWT gwizhit gwindaii datthak yiinjik nilit tr'ichilee nihkah gwit'it gwaatsih. Diiginjik zhit tr'igiikhii kaiik'it gwitat gwinaanch'uh, zheh k'oo ts'at kaiik'it gwatat guugwinaanch'uu dinjii zhuh gwichit nilih kat. Ga'oonatan zheh leezrit ts'at dak hai, ginjih zhit nihts'at tr'igiinjii, nihjaa gidilih.

Nihli edjuk diiginjik zhit tr'igiikhii anilit tr'igwindaii gwa'an.ⁱ

Jii diiginjik gugwijilchee guugaa diiginjik zhit gwik'ii'it tr'igiikhii ts'at gwik'it tatridthat.

Juudin NWT gwizhit gwindaii tthak eenjit diiginjik zhit tr'igwindaii, nihkhaah gadandaii akoo nitsoo tr'igwindaii. Nitsoo diiginjik zhit tr'igwindaii akoo nitat, ts'at ginjih tr'idaaghoo diiginjik zhit jidii gat'ridindaii nitsoo gwik'it tatriheedhat, nitat tsat gwit'it gwahaatsaa. Dii ginjik zhit ye'eenoo daii ginjih k'uu tr'igwiindai' gwik'uu juk gweendoo tr'igwindaii tr'agwaatsih diinan kat gwinaguu'eh datthak. Dii ginjik zhit gwizraih akoo dii t'igwidi'in zhit akoo, gagwidandaii gwizhit dii ginjik gat'igwiindinjii daii dii gagwidandaii chan.

Jii diiginjik ako dii t'igwidi'in yee'eenoo dai' gwats'at tagwiniindhat gwik'it t'ehhe gweedhaa.ⁱⁱ

iinlih dai' Gwich'in gugwindaii kat ch'iit'ee hah gigiikhii. Sriit'inaanch'uu zrit diiginjik zhit gigiikhii, "Nitsoo anjoo kat ginjih, K'eejit ts'at tr'iinin kat ts'at gwits'an gahats'ah. Juudin ch'iiheet'at nilii kat giiginjik zhit nigoodohtaih ts'at gwiniint'aii hah goots'at tr'inohjih. Dii ginjik datthak zhit nitsoo diiginjik zhit nilit tr'ichileh efts'ik zheh, ga'oonahatan zheh, ganihitroonatan, gwiinzii nits'at gwit'it gwatsih

SARAH JEROME
diiginjik eenjit Commissioner

Jii ginjih NWT gwizhit gwiinzii gwitr'it gwahaatsaa gwik'iikhe ndoo igitr'ithee'ah.

Nagwidhadhat 2010 gwizhit getr'onahtan tr'igwindaii gwizh'it getr'onahtan tr'igwiindai' gwitr'it Nagwidhadhat ihlak juutin nakhwaginjik eenjit gwidinitthat'oo. Nitsoo dii kaiik'it eenjit ts'eedhoh gwits'an tr'atsii. Nagwidhadhat 2010 gwidinitthat'oo ehjuk natr'igwiltsaih.

Diiginjik k'it tatr'iguudhat nitsoo nikhah gwitr'it gwaatsii 2010 – 2017 gwats'at. Ginjih tsh'igwijuu'ee hah nits'an tr'aatsih.

NWT gwizhit nitsoo dinjii
zhuh kat yinjit niigichilee
ts'at nih khah gugwatsih.

GOAL 1: Niih edjuk ginjih

- NWT gwizhit Gwich'in datthak jii ginjih eenjit nihts'an gaatsih yeenoo dai'nih'ih ejuk gwitr'it gwaatsii

GOAL 2: Dii ginjik eenjit nihdatr'iinjah

- NWT gwizhit dii ginjik eenjit nidianjaa

Dii ginjik gik'it natr'ahaadal ge'gwadhan kwah. Gwiintl'oh ganiinjih'iindhat, nouhiindal geenjit, gwitr'it gwichoo goonlih. nakhwagwitr'it ndoo gwinaa'ain. Jii daatthak geenjit nakhwagwitr'it t'igoonch'uh.

ERJHŁ'É BEDAGHÁRÉ K'ÉNAGOKW'E



Ejɔ areyoné Canada gɔgha gots'e dúdáh NWT sɔ mɔla hé mɔlawá gokedá hé nakene dene kedá sɔ lóto zant'e. Ejɔ dene gulu karaza sɔ dene kedá sɔ zɛa hɛli. Eyɔ dene gulu karazá sɔ ejɔ NWT dene kedá wíle zadarádá.

Eyɔ dene kedá hé erjhl'e egálaidá góot'ine ká honéno xai 2010 ku gots'e dene kedá erjhlte ónt'e. Eyɔ gots'e hɔdú sɔ dání kótah káyuríjla sɔ sɔmba t'á dene erjhlte gha dene ts'enakedi.

Hɔhú 2017 erjhlte sɔ areyoné dene kedá bek'e eghálaida gha gɔɔɔ.

Edire nené k'e dene ts'ɔli gots'e yahníj akweré gogodí hé dene náowerá begaré dene ts'ɔli. Dene kedá t'a areyoné dene ts'ɔli kɔlu dene kedá wíle adɛgha. Dene náowerá hé dene kedá wíle deh hɔndé areyoné bet'a dene ts'ɔli kɔla wíle degħa.

Dene kedá sɔ yahníj mɔla gowere gots'e akwere' gogodi k'ale bek'ets'edi.ⁱ

Ejɔ areyoné dene ts'ɔli gots'e kótah káyuríjla hé GNWT gots'e whané kedá eghálaida sɔ dene kedá k'ets'ede gha gógó. Dudáh NWT areyoné dene hɛ gots'e erjhl'e kó sɔ dene kedá wíle de weré suri nezɔ kedá bek'ets'edia gɔgɔ

Ejɔ NWT sɔ suri gɔcha dene kedá k'ets'edeá gɔɔɔ.

Ejɔ areyoné dene ts'ɔli yahníj got'se dene kedá hé dene náowerá sɔ hɔdú begharé dene ts'ɔli.ⁱⁱ

Areyoné dene ts'ɔli sɔ dene kedá k'ets'ede gha gɔɔɔ. Dene kedá t'a dene gháonetɛ suri bet'áreá. Godi ts'ihchu sɔ beghálaida tó dɔwé gha.

SARAH JEROME
GOWERE KEDÁ GHA GOK'E K'AWÉ HJLÉ

Hídu kedə aghalaits'eda

Ejə NWT sɪ areyoné dene kedə t'a ʔets'e nats'ede gha gəʔə.

Łéhe aghalaits'eda

KEDƏ K'ETS'EDE

- Ejə areyoné NWT gogha gots'e dene náowerə hé dene ts'ɪɪ sɪ bek'ets'éde gha gəʔə

DENE KEDƏ ERɪHÉ'ÉCHU

- Ejə areyoné NWT sɪ dene kedə ts'enewhe déh dule dene gha erɪh'e welə gha.

Dene kedə surɪ bet'areza t'a ejə areyoné NWT sɪ dene ts'ɪɪ hé dene tsóɔdane ke dene kedə t'a gots'e gots'ede gha gəʔə. Areyoné eyɪ erɪhɛ hé gode be zeza gots'e dene eyáɪɪ begha dene kedə góɫe gha gəʔə.

K'ÁODHE

GONDIE



Edí dene zhatie gha edíht'éh natse thelá sù Góhdli Ndéh la Canada gots'éh k'ee dene zhatie híulí gúli gots'éh etth'ot'íę gots'éh molá soohah mehéh thelá ǫt'é. Edí edíht'éh natse thelá la, met'áh Góhdli ndeh ts'eh dene danet'é dezhatie t'áh gogendeh gots'éh ezhí la met'áh dene zhatie natse anandeh gha,

ahsú met'áh zhats'ihst'ih gha. Edí ?e?ą ghats'enda ghááąde, Góhdli ndeh dene zhatie k'et'ą adandih le.

Dene zhatie la met'áh amí ats'it'é moots'edihsq met'áh nezú deťs'ededih gots'eh nezú ǫtah gohéh eghalats'enda. Edí thaa t'oh gots'eh gondie, daǫndih t'áh dene ts'ılı, ndeh chu, gots'eh azhq Góhdli ndeh k'eh ahsú thelá la, edí dene zhatie mets'eh k'eh nagotse. Dene zhatie t'áh gots'endeh la met'áh ahsú lǫ keots'iah gots'eh daǫndih t'áh dene ts'ılı, ezhí la kaa azhq ahsú híe met'áh keots'iah ǫt'é. Dene zhatie hule enidé, edí azhí met'áh dene ts'ılı sù chu mehéh hule andeh gha. Dene k'éé gots'endeh enidé met'áh azhq ndeh k'eh ahsú ghats'enda, azhí chu gogha met'áodea megats'enda gots'eh azhq edek'eh ahsú ghats'enda, met'áh daondih t'áh azhq nezú dene gohéh eghalats'enda, gots'eh azhq gondi nats'ets'I gots'eh goghagots'enehté gots'eh azhí gonadah the?ǫ met'áh godezhi ǫ k'éndah eghalats'enda.

Molá godheh ts'é edí dene zhatie ch'á kadeą la azhq kaa ndeh k'eh gogha nits'énidhaah ǫt'é.ⁱ

Dene zhatie t'áh gots'endeh gha enidé, azhq amí Góhdli ndeh nagedéh sù, azhq ełehéh eghalagenda gha, met'áh

nezú ehłets'agendi gha, ełegedeh chá gha. Gonahņe chu amí dene zhatie ts'eh k'eh eghalagídéh-ke, edéđi chu gots'agendi gha gots'eh gotah chu aget'I gha gots'eh amí thane chu eghalagenda, amí got'ie gulí gots'eh azhq ǫtah etth'iatu nde, Góhdli Ndeh ts'eh k'áodhe (GNTK), amí kú edeđha eghalagenda (AKEE), k'éndaa edíht'éh kúé ts'eh k'eh goghagoneté, ezhí azhq elets'agenedi gha.

Edí dene zhatie la met'áh amí ats'it'é sù azhq mets'eh k'eh ahsú nits'idhaah, ahsú azhq gondah kats'et'í, gots'eh k'éndaa azhq gots'ats'endi. Dene zhatie la met'áh azhq ndeh k'eh ahsú ghats'enda. Amí ats'it'é chu nezú keots'ihah.ⁱⁱ

K'éndah dene zhatie naǫtse gots'eh amí dezhatie t'áh gǫndeh enidhe enidé, Edí edíht'éh meghááąde nezú k'et'ots'eah la, Góhdli Ndeh zhet'áh aget'I gha ǫt'é..

Edí Góhdli Ndeh dene zhatie zhek'éé eghalagenda la: Ǫdeę (2010) daondih t'áh edeđha segogíla gots'eh duh dzene (2017) daǫndih t'áh duh ełehéh nezú nıgogenı?ǫ, ezhí la ǫtah gots'eh dene gots'eh amí Góhdli Ndeh gots'eh k'eh eghalagídéh-ke, azhq gogondi ǫt'é.

SARAH JEROME
la godheh Góhdli Ndeh gogha dene zhatie ts'eh k'eh eghalagenda ǫt'é

Unde 2010 ekuh ts'ê, Edihl't'êh kúê gots'êh k'êh eghalagídêh-ke, dene naodhê gots'êh amí eghalagídêh-ke, edêdî gha Góhdli Ndeh gogha undaa hono xaye gots'êh-k'êh dene zhatie gha edihl't'êh kagí?o: Elehêh eghalagenda gha (2010) edihl't'êh gehtsî. Ekúh dzene gots'êh ,Góhdli Ndeh daondih t'áh dene zhatie t'áh gots'agendi , gots'êh daondih t'áh saamba gots'ê at'î gots'êh azhíu ts'ê saamba k'êogehthî spondî gots'êh azhíu t'áh ahsíu keogíah spondî. Ezhíu mets'êh?o ahsíu daa dat'êh gulî anagíla, ezhíu la met'áh 2010 edihl't'êh kaet'ô kî nezu agíla le.

Edî Góhdli Ndeh dene zhatie zhêk'êê eghalagenda la: Udeê (2010) daondih t'áh edêgha segogíla gots'êh duh dzene (2017) daondih t'áh dùh ełehêh nezu nîgogenî?o, ezhíu la kótah gots'êh dene gots'êh amí Góhdli Ndeh gots'êh k'êh eghalagídêh-ke, azhò gogondi ot'ê.

Daondih t'áh undaa ełehêh ahsíu ghats'enda

Góhdli Ndeh k'êh godî dene zhatie t'áh gots'endeh la azhò mets'êh k'êh ełets'ats'endi, ełets'edechá gots'êh k'êndaa azhò dene k'êê gots'endeh.

Ełehêh ahsíu ts'ê eghalats'enda

EDJ AHSÍU ŁÍÊ TS'Ê EGHALATS'ENDA LA: Dene zhatie k'êt'aa anats'uleh

- Amí azhò Góhdli Ndeh nagedêh sî, edî dene zhatie t'áh eghalagenda emidê nahêh zhatie natsê anadeh gha gots'êh met'áh azhò dene ts'êh k'êh ahsíu enats'edeh gha.

EDJ AHSÍU QKÍ TS'Ê EGHALATS'ENDA LA: daondih t'áh mets'edeh gha spondî.

- Amí azhò Góhdli Ndeh nagedêh sî kaa dene k'êê gots'aodih ot'ê.

Edî gondî la amí edihjò Góhdli Ndeh nagedêh gogha ot'ê. K'êndah amí Góhdli Ndeh nagedêh sî, edê zhatie t'áh gogendeh emidê nezu gha. Dezòq atseliah gots'êh dezòq zhanechá sî dene k'êê goghagots'enehtê, gots'êh dene nechá chu daondih t'áh dene k'êê gots'endeh chu t'áh gots'ats'endi emidê edî amí dene zhatie ts'êh k'êh eghalagídeh -ke zhet'aogethî gha. Amí azhò Góhdli Ndeh nagedêh sî, dene k'êê gots'aodih gha go?o, atłaa godî Nezu Gok'eodih k'ê, godî edihl't'êh kúê goghagoneté k'ê gots'êh gosêe nîzhartî emidê daondih t'áh gots'agendih gha spondî.

K'ÀOWO

WENIHTŁ'È



Edzanèk'e Døne Sõłı yati łòòt kaza gohłı sii eyits'õ Kwet'ıı yati eyixè Mõla yati Edzanèk'e gha Yatıdeè gha nàetà, eyixè Canada gha nıdè Edzanèk'e zõ dii hanı nàowo nàetà. Dii nàowo wet'à dõne łõ deyati k'è gogede gha nàetà eyits'õ dõne łõ Edzanèk'e nàdè sii deyati t'aget'ıı gedi xè dõne łõ, deyati k'ègedi ha gıwõ,

deèzõ deyati k'è nıht'è hohłè ha gıwõ eyits'õ deèzõ deyati wek'èjõ adle ha gıwõ. Nàowodeè t'à deyati wek'èjõ adle neèhò, edzanèk'e ııa dõne sõłı yati t'aget'ıı-le gedi xè ııa ıızhı adade.

Dõne hazhõ edzanèk'e nàdè sii dii weghõ nànegıdè, goyati t'à amıı ats'ıt'e deghà wek'èts'èzhõ, wet'à edeghõ axòts'edi eyits'õ adı kõta gots'õ dõne ats'ıt'e sii weghõ axòts'edi. Dõne Sõłı yati ts'õhk'e wet'à ııneè edàani whàedõ nàgıdè ııè sii k'èts'èzhõ, dõne nàowo, ndè eyits'õ edàani Edzanèk'e hazhõ sii ładı agıt'e. Goyati ghà nàowo ghõ gots'ede nıdè, wet'à gonàowo nàtso at'ıı xè amıı ats'ıt'e sii wet'à deèzõ nàowo wek'èts'èzhõ at'ıı. Goyati wedè hõłı dè, gonàowo sii wedè at'ıı. Goyati wet'ats'et'ıı ghà, wet'à edàani dõne dii nèk'e weghàghenda, weghõ gondı k'èts'èzhõ, ayıı gogha wet'azà sii goyati xè whela eyits'õ amıı ats'ıt'e sii weghõ axòts'edi, edàani dõne xèts'eèt'ıı, edàani dõne nàowo nàts'ehtsıı xè edàani eyıı wegondı t'à dõne xè gots'ede eyits'õ edàani goxè hòela nıdè senàts'ehzıı dii hanı goyati wexè hazhõ whela nıdè wet'à hanı goxè hõzõ ha dıle hõt'e.

Kwet'ıı dii nèk'e ts'õ nııde kwe, dõne yàts'ııı sii, dõne sõłı yati wet'à gots'ede xè goxè hoıte hõzõ ııè.

Goyati achı wet'ànàts'et'ıı gha nàowo sii, sii la nechà hõt'e. Dõne hazhõ Edzanèk'e nàdè ełèts'àgedi t'à goyati

ts'àdageèdi xè wenàts'ııhtà ha eyits'õ goyati sii t'ats'et'ıı dè nàtso ha. Dõne wetat'e, ełèot'ıı yàłı eyits'õ Dõne Sõłı ts'õhk'e government yagııı, Edzanèk'e ts'õ government (GNWT), government gha eghàlaede-ledõ (NGOs), nıht'èkõdeè eyitsõ dõne t'ala dõne sõłı yati k'e eghàlaede hazhõ goyati wets'àdats'edi ha nıdè eyits'õ dedı sii goxè dii la wek'e eghàlagıde zõ t'à ha wet'à goyati achı nàtso adle ha goxı hazhõ gots'õhòelı hõt'e.

Goyati wet'à gonàowo gogha sii wet'azà hõt'e, dõne t'alası gha hõt'e, eyits'õ wet'à gokè gèadè sii hoghàgets'ehto. Wet'à edàani dii nèk'e weghàts'eda xè weghõ edàts'ıwõ nàowo hõt'e. Amıı anet'e sii weghà wek'èts'èzhõ.^{ıı}

Dii la gonàdà whezõ sii, asıı hazhõ deghà weghàlats'eda ha sii dek'èt'è hõt'e, edàani Edzanèk'e goyati senàts'ele xè edàani goyati nàtso adle ha eyits'õ edàani goyati kõta t'ala sii ts'õ goyati wet'ats'et'ıı ha gogha nàowo gohłı hõt'e t'à edàani wet'ats'et'ıı ajàlı gha nàowo gohłı.

Naxı yati hoghàdahtõ sii, sii wııdı-le; sii wenahwhõ zõ t'à ha. Naxı yati sii wek'èashõ ha dahwhõ t'à, weghõ asıı t'ala haàte ha dahwhõ zõ t'à ha hõt'e. Weghõ la łõ dii ha. La nechà gonàdà whezõ – gotat'e eyits'õ gohıı hazhõ gots'õhòelı. Naxı naxı tat'e dii la whezõ sii naxı ts'õ hòelı hõt'e.

SARAH JEROME
Former NWT languages commissioner

2010 ekò, Nìhtl'èkò, Dòne Nàowo eyits'ò La ts'òhk'e nìhtl'èkò sù (ECE) 10-year ts'ò edàani Dòne Sòh yati wek'e eghàlats'eda ha gedì t'à nìhtl'è hòlì: Dòne Hazhò Gila Hòt'e (2010 Nìhtl'è). Ekò gots'ò, edàani Edzanèk'e dòne sòh yati wets'àdats'edi wenàowo sù ìadì ajà, edàani kòta yagòla yati k'e eghàlagìde gha sòòmba t'à gits'àdì sù ìadì ajà eyits'ò Dòne Sòh Yati k'e eghàlaede eyits'ò Hoghàgotò nìhtl'èkò sù hòlì (ALLS). Dì hani ìadì adle gots'ò, dì 2010 nìhtl'è hòlì hò, wenàowo sù ìadì ajà.

Dì NWT Dòne Sòh Yati Wela Weghà Eghàlats'èda Nìhtl'è: Dòne Hazhò Gila Hòt'e (2017) dì hot'a edàani goyati k'e eghàlats'èda ha ts'ìwò sù 2010 edàts'edi ìlè sù weyati mòhdaa weyì dek'èt'è, ìdì edlàatì xo gots'ò dòne giyati nàts'ehtsì eyits'ò dì hani goyati wek'e eghàlats'ìda gedì t'à yati goghàgeza sù hazhò giyati ts'ìhchì eyits'ò dòne goyati gha la, committees k'e gèakw'e sù hazhò weghò nìhtl'è ts'ehtsì.

Efèxè Weghàlats'eda

NWT Dòne Sòh Yati hazhò wets'àdats'edi, wenàts'ìhtà eyits'ò yati nàtso xè goyati wet'à hazhò efèxè gots'ede ha wets'ìhdzà.

Efèxè Wets'ò Eghàlats'eda

La 1: Goyati Nàtso Adle Ha

- Dòne Sòh yati hazhò NWT wet'à eghàlagìde wet'à nezì elèts'ò gots'ede ha wet'à sù gonàowo sù deghà wek'èts'èzhò àt'ì.

La 2: Yati T'à Gits'àdì Ha Dìle

- Dòne hazhò NWT nàdè sù, government gìnìhtl'èkò dòne akò at'ì dè deyati t'à dòne ts'àgedì ha dìle.

Dòne Edzanèk'e nàdè, ìdì ayì weghò nànègìdè ìlè sù, giyati hòt'e. Edzanèk'e dòne netìogòò deyati k'è gogede ha gits'àdì ha gìwò gedì. Chekoa eyits'ò cheku deyati hoghàgetò sù wet'arà eyixè dòne sù deyati deèzò nàtso agele xè goyati achì nàtso adle ha gots'àgedì ade ha. Eyixè sù, dòne hazhò Edzanèk'e nàdè sù, amì seè nezì deyati k'è gonde t'à dòne ts'àdì ha gìwò, nàedìk'èzhò nàowo ts'òhk'e t'asi, nìhtl'èkò ts'òhk'e eyits'ò dòsìniyàetìdò nàowo ts'òhk'e t'asi nezì dòne gha etaati ha ts'ìwò.

EXECUTIVE

TAIMAAGAA



Una Northwest Territoriesmi (NWT) taamna tauluq Canadami, pimagaa qulingiluat pitquyaq Aboriginal uqausiq atautchikun English asulu French, sukun *Official Languages Act*.

Una *Official Languages Act* angiqtuq inugiaktut uqausiit uqausiit NWTmi inuit asulu unniqtugaa ilitaq, sanayuaq

asulu nakuruallaktuaq una Aboriginal uqausiq. Pisaallaktuat una ilitarilangayaa pitquyaq, makpirat katitait atdjigiiktuk mikliyuaq Aboriginal uqausiq aturaa tamaitta NWTmi.

Una taimagaa tamaitta inuit NWTmi, uqausiq qaitaa tadjaguuq ilvitmi asulu inuuniarvikmi. Una Aboriginal uqausiq, illisaknaiqtuat allayuaq sivulliq, culture ,NWT nunami. Illisaknaiqtuat tadjaguuq sukun uqausiqlu nakuuyuq qisaiin culture kinguvatigun, asulu qaitaa tamaitta illisaknaiqtuat. Asulu uqausiq illisaknaiqtuatlu taimaagnaktuaq. Sukunlu uqausiq, inuit sumullikaa uqausiit isumayuat, atuatchikun, katitaitlu asulu kii ayuyuaqlu.

Una Aboriginal uqausiq tamnaa nakuruallaktuaq tutqaanaittuq nunami sivuani European colonizationⁱ

Nutaaq savaa uqausiq angiyuq. Tamaitta inuit NWTmi atautchikun savaksaktuut ikayuqtuatlu, ilisimayuaq, asulu aturaa Aboriginal uqausiit. Tamaitta, ilatkalu, asulu Aboriginal uqausiq inuuniarvikmi, atautchikun Aboriginal Governmentmi, una Government Northwest Territoriesmi

(GNWT), Non-Government Organization (NGOs), ilisarvikmi, asulu allayuaq tamaitta atautchikun uqausiq pigigaa savaksani ikayuqtuaq asulu tamaan uqausiq nutaaq qisuaqiyaa.

Uqausiq tamaitta una culture katitait, uqallautiyaa asulu atausiq ilatka katitait. Uqausiit nakuruallaktuaq katitait nunumi isuma. Tadjvaguaq ilvitmi.ⁱⁱ

Una savaktuaq tutqiksiyaa nutaaq NWTmi Aboriginal uqausiq asulu nakuruallaktuaq anmagaa kivgaqtuaq Aboriginal uqausiq.

Ilitaa uqausiq pilaittuq, tamaitta pisuktuaq. Tamaitta piksagaa savaktuaq. Tamaitta pisuktuaq pigigaa savaksani

SARAH JEROME
Savaktuaq NWT languages commissioner

2010mi, una Department of Education, Culture Employment (ECE) aglagaa qulit ukiuq *NWT Aboriginal Languages Plan: A Shared Responsibility* (2010 Plan). Tadjvangaanin, taamna angiyuq angiyuqmik nakuruallaktuaq qanuq Aboriginal uqausiq ikayuqtuat NWTmi, asulu allauyuaq Aboriginal uqausiq inuuniarvikmi manik pimagaa isumaliuqtuaq Aboriginal Languages asulu Learning Secretariat (ALLS). Tadjvangatchiaqtuaq allauyuaq, angiyuq 2010 Plan taimaagaa.

Uqallautiyaa Isumaliuqtuaq

NWTmi taamna Aboriginal uqausiq ikayuqtuaq, ilisimayuatlu asulu taimagaa, uqausiit inuit tamapta.

Uqallautiyaa **Pisuktuaq**

PISUKTUAQ 1: Uqausiq Nutaaq

- Tamaitta inuit NWTmi savaklutiit ilitaq nakuruallaktuaq Aboriginal uqausiq tadjvaguaq asulu culture atuatchikunlu.

PISUKTUAQ 2: Uqausiq Angmagaa

- Tamaitta inuit NWTmi pimagaa anmagaa nakuuyuq savakmi kivgaqtuaq tamaitta official Aboriginal uqausiq.

Una taimaagaa pisuktuaq sukun inuit tamaitta Northern (inuit NWTmi). Inugiaktut Aboriginal uqausiit NWTmi nakuruallaktuaq. Ilisaktuut uqausiq nutaraq, ikayuqlu innaq tamaitta illisaknaiqtuat uqausiit nutaaq. Asulu, nakuruallaktuaq tamaitta inuit NWTmi, anmagaa nakuuyuq kivgaqtuat Aboriginal uqausiq, tamaitta surraituq ikayuqtuaq, ilisarvik asulu malirutaksaq.

UNIPKAAO



Nunattiangmi (NWT) avaliittuq Kanadami tatlimat hitamanik avatqutugit uqauhiit angiqtauhimayunik ilitaqhivaktuq ukuaklu Qablunaatut Uivaarutilu ilagiplugik unvani Uqauhiit Angiqtauhimayut Maligakhaani. Maligakhaq ilitaqhiyuq uqauhiit amigaitut atuqtauvaktut

Nunatiam inuutainni aqhuurutigiplugu tamaqtailiqublugu atungnia, nauhimaangniqaqublugulu makitanniqaqublugit Uqauhiit Nanminiit. Ilaariyaugaluqtilugu maligakhami, naunaiyaqtuanninginni nauniattut Nanminiit Uqauhiit atuqtualungninit ikiklivalianginaqtut Nunatiap Tamaangini.

Nunatiap inuutaitta tamainni ihumaaluutigiyaa, uqauhiq kinautilaanguyaakhangnik naunaitkutaungmat, hakugingniqutaungmat inuhingmi nunaqatigiiktunilu. Nanminiit Uqauhiit ilihimagaangat hapkunanni hakugingniqtauvaktuq, ingilraangnitat, pitquhiit, nunat, Nunatiaplu aallatqivalungniit ilihimayayukhat. Ilihmani q uqauhikkut atuqtaugaangat ikayuutaavaktuq pitquhingmut imaalu ilihimaniup tamaanut illuitungungtitivaktuq inuhingmi. Uqauhiit tamarangatta, ilihimaniq anningnaqtuq tamaqpaktuqlu. Uqauhiup atungniani , inuit hilaryuap pitquhiinik ilihimavapkiavaktut, piqpagiyatiklu pitquhiit, inmikkutlu inuhingmingni itduhianik, aipariinilu ikayuutaupluni, kattitiriningmilu ilihimayumayainni inungnutlu aallanut aittuqhimaqhugu, auyuqhangniitlu ihuaqhitduhiannik.

Nanminiit uqauhiit atuqtauhimavaktut nunataarviini qangaraalungmin Qablunaaqaliqtinagu.¹

Nunatiap inuutait tamaita havaqatigiiktukhauyut ikayuqtigiiktut, ihuariqatigiiktut, Uqauhiit Nanminiit uqauhiit atuqtauhiit. Inmikkut, ilagiitlu, Nanminiit uqauhiit nunalaat ukuatlu Nanminiit Inuit Gavamangit, Nunatiap Gavamanga (GNWT), aallatlu katimayit Gavamaungit (NGOS), inirniitlu iliharviit ukuatlu uqauhiini havaqatigiiktut ikayuqtigiiktukhauyut uqauhiit makitirutainnut.

Uqauhiq aulatdjutauyuq pitquhingmi, avanmutlu aituutaupluni, aulaniqaqhunilu kinguvaaptingut hivulitingnit. Uqauhiq ilihimatdjutauyuq inuit pitquhiini. Kinauyaakhangniklu ilihimatdjutauyuq.ⁱⁱ

Hamna hivuniurutikhaq hanaiyaqtauhimayuy Nunattiangmiut atugakhaanik Uqauhiit Nanminiit makitirutikhainun, imaalu hivummutdukhikhaanut Uqauhiit Nanminiit atuqtautdukhikhaanni havakviini humiliqaalu.

Uqauhiit ilihaffaangnia ayungnavyaktuq, kihimi ayuirumaqpiarungni ayuiqtaaqtat. Piqpariqpiarungni ayuirumaqpiarungni qanurliqaaq ayuiqhangniaqtat. Havangnaqpiqtuq Uktungnaqpiqhuni. Havaakhaqput uktungnaqtuq-tamapta. Tamaffi uktuqtukhauyuh.

SARAH JEROME
Nunatiami Uqauhinna Ataan'nguyahimayuy

2010 ukiungani, Ilihangniq, Pitquhiq, Havakhatlu Havaqqatigiit (ECE) titiqquiqhimayut qulini ukiuni atugakhamik Nanminiit Uqauhiit Hivuniurutikhainik. Ikayuqtigiiklutik Havauhikhaqtik (2010 Hivuniurutikhaq). Talvanganiin, Nanminiit Uqauhiita atungningit aalanguqpaliahimayut Nunatiangmi, hamnalu ilaupluni, kiinauyaqtuutaa Uqauhiit Nanminiit nunalaani unalu aulaqipkaqtitaupluni Uqauhiit Nanminiitlu Ilihaqhimaangniup Havakviat (ALLS). Hapkuat aalangungtiqpangmatta, 2010 Hivuniurutikhaita itdjuhikhait utuqanguqhutik atuqtaulimaiqhutik ublumimut uqtuqanguqpalaaramik.

Nunatiangmi Nanminiit Uqauhiit Itdjuhikhait: Ikayuqtigiiklutik Havaqqatigingniq (2017) hatdja nalaumaliqtuq 2010 ukiunganit aalanguqtiquutainnit, ukiuqtaqtumi inuutainnit katimayiinitlu illituqhiungniita qaffini ukiuni malikhugit.

Hivuunikhaq Ikayuqtigiikhutik

Nunatiami Uqauhiit
Nanminiit ikayuqtauhimayut,
piqpagiyauplutiklu,
hakugikhutiklu, inuit tamaita
uqauhiriplugu atuqhugulu.

Hivunikhat Ikayuqtigiikhutik

HIVUNIKHAQ HIVULIQ: Uqauhiit Makitirutaa

- Inuit tamaita Nunatiami havaqqatiikhutik Uqauhiit Nanminiit hakugingniqqaqublugit atuqtauhimaaqtitauniqaqublugit, pitquhingmutlu aulaniqaquplugu.

HIVUNIKHAQ TUGLIA: Uqauhiit Pitaritdjuhikhait

- Inuit tamaita Nunatiangmi Uqauhiit Angiqtauhimayut uqauhinni humilaqaaq havakvingni tukhiqpata aituqtauyukhat numiktiqtaaqtumik kangiqhinaqtumik.

Ukuat hivunikhat nalaumayut ukiuqtaqtumi inuutaita piyumayainni. Uqauhiit Nanminiit atungniit amigairyuumiyumayavut akhuraaluk. Uqauhiit aulaniqaquyaqtut hivuliptingnit nuttaqqanut, inuhaanutlu, iningniitlu ikayuqhimaarumayavut uqauhitik hakugikhiyumiqqublugit uqauhiit makitingnianni tamaqtailiqublugi. Imaalu ihumagiyaauluaqtuq Nunatiap inuutainni Uqauhiit Nanminiit tukhiqtaukpatta numiktitirukhamik hanaiqhimaayuyukhaq uqaqtiqaqtukhamik uqauhingmikkut kangiqhingitkumik humiliqaak, munaqhiqarviinni, aanniarviini, iliharviini, uqaqtitaaqtiyuni.

AULATTIJINUT UNIKKALIAIAT

NAINAQTUSIMALLUTIK



Nunaqaqtutuqai uqausituqangit uqausituqarijaujutuqaaluuvut tamaniittutuqaalullutik aviktuqsimaninginni atuqtauvaktut tikitaulaunginninginni suli juaripmiutanut aulattijirurasuaqtunut nunaqaqtutuqajuni nunatsiarmitait gavamaqarviujutuuvut kanatami

ilitarijausimatittijut maligaqtigut 9-ngujunik uqausituqarnik, saniani qallunatitut uiviqtitullu maligaliarisimajamigut ilitarijausimaningit uqausit maliganginni. maligangit ilitaqsisimavut amisunik uqausituqarijaujunik aqtauvaktunik inuqutinginnut nunatsiarmi, piniarniqarutaullutigli sapunniaqtautittiniq, pivalliatittiniq ammalu piusigiaqtittiniq atuqtauniqsauqujinirmut nunaqaqtutuqait uqausituqanginnik. ilitarijausimagaluaqtillugit maligaqtigut, naasaqtausimaningit saqitittisimavut amisuujunniqpallianinginnik nunaqainnaqtut uqausituqangit atuqtauvangniq nanituinnaq nunatsiarmi.

Nunaqaqtutuqait uqausituqangit uqausituqarijaujutuqaaluuvut tamaaniittutuqaalullutik aviktuqsimaninginni atuqtauvaktut tikitaulaunginninginni suli Juaripmiutanut aulattijirurasuaqtunut nunaqaqtutuqajuniⁱ

Uummaqtittigiarniq uqausituqarnik pijariatujummarialulluni piliriaksavuq. Tamarmik nunatsiarmitalimat piliriqatigiitiariaqaqput ikajuqsuiniirmik, ikpigusutsiarnirmik, atuqtauninginnullu nunaqaqtutuqait uqausituqanginnik. Inuit atuni ingmigut, ilagiilu, nunaqaqtutuqai nunalit, ammalu ilagijaulutik nunaqaqtutuqat gavamangit, Nunatsiap Gavamangit, gavamaungittunullu timiqutigijaujut, ilinniarvigjuanguniqpaat junivusitiit asingillu uqausiqaqatauvangmijut ilagijauvaktut tigumiaqataujarialit kamajuniirmik ikajuqsuiniirmut, ilagijauvangnirmullu uqausirnik utiqittivallianiq atuqtaujunnaqsiniarmata.

Uqausiq piniqpangujumik aturniqarmat iliqqusituqarijaujaujut, tusaumajautittikjunarnirmun, tusaqtittijutauvangnirmullu innatuqarnik, qitungiuqtauvalliajunut tikiualutik atuqtaujunarningit. Uqausiq saqiumatittivakpuq isumaqarnirmik ingminut avatiminik silatimutaniglu. Tukiliurutauvaktut kinaunirmutⁱⁱ

Tamakkua piliriaqarviugiarniaqtut unikkaaqsimattiaqput tukisinattiaqtunik qanuiliurutiksanginnik Nunatsiarmi uummaqtitaatikannirumallugit uqausituqarijaujut ammalu piusigiaqtautittumallugit pijitirautiqarunnariaqarningit nunaqaqtutuqait uqausitunginni aturunnarniq.

2010-ngutillugu, Gavamakktu ilinniaqtulirijingit, iliqqusilirijikkut, Iqanaijaqtulirijikkullu uqalimaagalianik saqitittilauqtut 10-nik arragunik Nunatsiarmi nunaqaqtutuqait uqausilirininginnik parnautinik: Tamainnik Kamagijajariaqarningit (2010-mi pParnautiit). Taimanganik, pimmariujunik asijjiqtausimajuqaqpuq

Ilittikannirunnarniq uqausituqarnik pijarniqtuunnigilaq; ilittijumajummarialujariaqaqputit. Tamanna aksualuk annirjariaqaqpaat qanutuinnaq pilirijumaniaqsutit ajurunnirumallugu. Angijumik piliriaksauvaktut tammakkua. Piliriaksavut pitaqaqput - tamainnut inulimaanut and ingmigut atuni, uvatinnit. Tamarmik inuqtigaujut ammalu atuni uvagut tamatta tigumiaqataujugut tamatuminga kamagijaksattinik.

SARAH JEROME
Nunatsiarmi Uqausilirinirmut Kamisinausimajuq

qanuq ikajuqsuqtauvangninginnik nunaqaqtutuqait uqausingit Nunatsiarmi, taikkuningalu qanuq kiinaujaksaniktauvangmangata asijiqtaullutik, nunaqaqtutuqait nunalinginni ammalu saqitittijjutiksanginnik nunaqaqtutuqait uqausinginnik ammalu ilinniarutiksalerinirmik piliriviuliqtumik (qallunatitut nainaqtauluni ALLS). Tamakkua pijjutauninginnut asijijiqsimajut, amisut ilagijaujut taikkunani 2010-mi Parnautini pituqaulualiqtut.

Nunatsiarmi nunaqaqaaqtut uqausituqanginnik piliriarviugiarniaqtut: Tamainnut Kagijaujariaqatut (2017) maannauliqtuq tammaqtaqsimgittunik saqumatittivut asijijiqtausimalirtunik taimnnganik atuqtauvallauqtunik 2010-mi, pinnguqtittisimallirsutik malittiarnirsaujunik arragugasangnik uqaujjaugiaqattaqsimaninginnik ammalu atuliqujaliarijausimajunik katiqsuqtausimajunik ukiuqtaqtumiutanik nunatsiarmilu katimajiralaangujunik tusarviusimanginginik.

Tamainnut Tautugarijauningit

Nunatsiarmi nunaqainnaqtunut uqausituqarijanganik ikajuqsuqtauvaglulit, ikpigijauttiaratarlutik ammalu atuqtauvallianiqsaulutik, uqausituqauninginnut, tukisiumaqattautivangnirmut inuqutiginni tamainni.

Tamainnut Turaagarijaujut

TURAAGARIJAUJ-UQ 1: Uqausiit sanginiqsarug-titauningit

- Tamarmik Inuit Nunatsiarmi piliriqatigiiglulit kajusitittiniq aaqiumajunik nunaqaqtutuqait uqausituqanginnik atuutiqarninginnut tukisiumaqattautivangnir-mut ammalu atajjutauninginnut iliqqusituqanginnut.

TURAAGARIJAUJUT 2: Uqausituqarijauju-nik uqarunnaqtunik atuinatitvangniq

- Tamarmik inuit nunatsiarmi piliriqatigiiglulit kajusitittiniq aaqiumajunik nunaqaqtutuqait uqausituqanginnik atuutiqarninginnut tukisiumaqattautivangnirmut ammalu atajjutaunirmut iliqqusituqanginnut. Tamarmik Nunatsiarmi inuqutingit pijunnaqput piujunik inulimaaqsiutinik pijitiraqtaujunnarniq tamainnik ilitarijausimajunik uqausirnik aturunnaqsutik.

Tamakkua nirutunaaqtausimajut turaagarijaujut saqititausimaliqtut maliktaullutik tusaqtauqattalauqtut isumaluutaullutik ukiuqtaqtumi Inuqutigijaujunut. Aamisuruqpallijariaqarmata nunaqaqtutuqait uqausituqanginnik uqarunnarningit Nunatsiarmi. Kajusitittijunnarniq uqausituqattinnik qitungatinnut makkuktunullu ammalu ikajuqattarniq innarnik sanginiqsauliqtittijunnarniq nangminiq uqarunnarninginnik ikajuqsuutauniarmijut uqausituqarnik utiqttivalliajunnarknirmut pinasuaqtaujunut. Nalliqanginiktaug, pimmarialungmijut ujjigtuttiariaqarniq tamarmik Nunatsiarmi inuqutigijaujut piujunik pijitiraqtauttarunnarningit tamainnik nunaqaqtutuqait uqausituqanginnik aturunnaqtunut, piluqtaumik makuninga pijjutiqaqtunik, Aaanniaqtulirinirmik, illinniaqtulirinirmik ammalu Iqaqtuivilirinirmik.

ONIKANAPOW

MASINAHIKANIHK KAST



e' kiwetinohk askiy (NWT) e' poko ekwa wiyasiwēwin asici Kanata asici kīkamitahta isipekiskwehk asici, English mina wēmistikōsīmowin (French) sāpo e' kihcihtwewin isipekiskwehk totamowin. e' totamowin nisitawēyihctakwan mistahi isipekiskwehk pekiskwewin ekwa asici

ayisiniwak NWT mina asici asotamowin asici e' manācihcikewin, osihcikewin mina yahkakihcikewin ohci isipekiskwehk. Misawāc oma nistawinākwewin asici wiyasiwēwin, akihtāsonak kikway kakeh wapahtamihk asici asipayihowin asici isipekiskwehk pahki kiwetinohk askiy NWT ekwa.

Oma pīkweyihctam ohci kakiyaw NWT ayisiniwak, osam isipekiskwehk mekiwin nahāpaminākosiw mina māmawinitowin. Asici isipekiskwehk, kiskitamawin nanitaw kayas ispayiwin asici, isihtwawin, askiy mina pahpitos kikway NWT ekwa. Kiskitamawin kwayaskwetwewin asici isipekiskwehk wīcītowin namoya poko e' isihtwawin ohci ohcīwin, ahpo piko pakitinikew kahkiyaw asici kiskitamawin. Kispin isipekiskwehk wanisinowin, maci ka asici kiskitamawin ekwa aschi. Sāpo isipekiskwehk, ayisiniwak kakwayask kowehek wiyawaw askiy, wāpahcikewin, kihcikawanwa mina kiskisototawaw mina kwayaskohtowin wāhkōhtamowin, māwacihitowin kiskitamawin asici mawinēhotowin.

Pāmayer European nakiskatowin, isipekiskwehk pahki e' askiy etah kakeh ayahk ayātaskitēw asay.ⁱ

Pimācihiwewin isipekiskwehk mistahi atoskewin. Kahkiyaw NWT owīkiwa māmawi atoskewin mina sihtoska, manahcihta asici isipekiskwehk mina kiskitamawin. Iyiniw, peyak oskan mina Iyiniw māmawinitowin isipekiskwehk, mina asici Iyiniw tipēyimikosiwin, kihci okimānahk asici kiwetinohk askiy (GNWT), namoy – kihci okimānahk (NGOs), kihci – kiskinwahamātowikamik mina kotak isipekiskwehk ka māmawiyatihk otina nākatayimowewin asici sihtoska mina isipekiskwehk kiyikawepayiw.

Isipekiskwehk e' nihta mina isihtwawin māwacitāw, miyowatamowin mina wasakana ohci peyak āniskac kotak. Isipekiskwehk kākwayask kowehek peyakwayak isi poko asici askiy ka māmawiyatihk. Eyoko awina kiya ekwa.ⁱⁱ

Oma akotascikan asici nete isi ohci e' NWT asici pimācihiwewin Iyiniw isipekiskwehk mina ayiwak kwayask pamīstākēwin asici iyiniw isipekiskwehk ekwa.

Relearning your languages is not easy; it has to be a passion. It has to be something that you care so much about that you'll do anything to get it. It is a lot of work. Our work is cut out for us – each and every one of us. Each and every one of you has that responsibility.

SARAH JEROME
Former NWT languages commissioner

2010, e atoskewin'kamikos kiskinohamakosiwinihk, isihtwawin mina atoskewin (ECE), masinahikanihkew e' 10 – askiy NWT isipekiskwehk iyiniw oyeihcikewin: *A Shared Responsibility* (2010 oyeihcikewin) ekospik āspin, tasi awiyak kikway kayat eka kakiki peyakwan ohci iyiniw isipekiskwehk asici nātamākewin mina e' NWT, ewakomina meskoc asici e' iyiniw isipekiskwehk ohci māmwinitowin asici sōniyāw ekwa mina e' miyo picikewin pahki e' iyiniw isipekiskwehk mina macikiskeyitam wiyasiwewin. (ALLS). Osam eka kakiki peyakwan, e' 2010 oyeihcikewin patote ekosi.

E' NWT iyiniw isipekiskwehk akotascikan: *A Shared Responsibility* (2017) ekwa tapwe kikway ka cahkāstek e' eka kakiki peyakwan āspin 2010, nawac ekwa asici askiy kakeskimiwewin mina miyo māmwiskomiwewin mawasakona ohci kiwetinohk ohci iyiniw mina kihci okimānahk.

Wapawin

e' NWT tante iyiniw isipekiskwehk ayaw nātamākewin, kihceyihtakwan mina metoni miyopayowin, asici isipekiskwehk kahkiyaw iyiniw wihtamātowin.

Itohtēwina

GOAL ITOHTĒWIN 1: isipekiskwehk pimācihiwewin

- Kahkiyaw iyiniw pahki NWT atoskewin mina ka maskawsehtahk e' iyiniw isipekiskwehk asici wihtamātowin e' isihtwawin mina āniskotāw.

GOAL ITOHTĒWIN 2: isipekiskwehk pihtokwepayiw

- Kahkiyaw iyiniw pahki NWT ayaw miwasin pihtokwepayiw asici kahkiyaw awiyak pamistākewin asici kahkiyaw wiyasiwewin iyiniw isipekiskwehk.

Oki itohtēwin pekiskwewin mweci ekotah e' kiwetinohk ohci iyiniw. Yahki akihtāsonak pahki iyiniw isipekiskwehk pekiskwewin pahki e' NWT awiyak mistahi ispihteyehtakosit. Āsawi isipekiskwehk ohci awāsisak mina oskinikīs, mina nātamākewin kīsohpikiwin mwestas ka maskawsehtahk wiyawaw isipekiskwehk. Ewako awiyak mistahi ispihteyehtakosit ohci kahkiyaw NWT iyiniw ka ayahk kikway pihtokwepayiw miwasin pamistākewin pihci kahkiyaw iyiniw isipekiskwehk, asici miyomahcihowin pisiskeyihtamowin, kiskinohamakan mina kwayas itotamakewin.

RÉSUMÉ



Les Territoires du Nord-Ouest (TNO) sont le seul territoire au Canada où la *Loi sur les langues officielles* désigne neuf langues autochtones, en plus de l'anglais et du français. Cette loi reconnaît que plusieurs langues sont parlées et utilisées par les peuples des TNO et vise à préserver, à enrichir et

à revitaliser les langues autochtones. Bien que ces langues soient reconnues par la loi, les statistiques continuent de montrer un déclin dans l'usage des langues autochtones aux TNO.

Cette question touche tous les Ténois, car les langues créent un sentiment d'identité, d'estime de soi et d'appartenance. Les langues autochtones véhiculent des connaissances sur l'histoire, la culture, la terre et la diversité des TNO. La connaissance exprimée par l'entremise d'une langue ne profite pas qu'à la culture rattachée à cette langue, mais contribue à l'ensemble du savoir. Quand les langues se perdent, c'est aussi cette richesse de connaissances qui disparaît. Grâce aux langues, nous pouvons exprimer notre propre vision du monde, nos valeurs et nos talents.

Les langues autochtones sont des langues qui étaient largement utilisées dans des régions données, avant la colonisation européenne.ⁱ

Les langues permettent aussi de définir les relations entre les personnes, en plus de recueillir et de partager des connaissances afin de résoudre les problèmes auxquels elles font face.

Revitaliser les langues est une tâche monumentale. Tous les Ténois doivent prendre la responsabilité de soutenir, de respecter et d'utiliser les langues autochtones. Les individus, les familles et les communautés linguistiques autochtones, ainsi que les gouvernements autochtones, le GTNO, les ONG, les universités et les autres partenaires linguistiques ont une responsabilité collective : celle de soutenir la revitalisation linguistique et d'y participer.

La langue est le principal véhicule de conservation, de partage et de transmission de la culture d'une génération à l'autre. Elle témoigne de la façon unique dont un groupe perçoit le monde. Elle définit qui vous êtes.ⁱⁱ

Ce cadre établit une orientation claire pour la revitalisation des langues autochtones et l'amélioration de la prestation de services en langues autochtones aux TNO.

Réapprendre votre langue n'est pas facile; il faut que ce soit une passion. Il faut que ce soit un objectif si cher à vos yeux que vous soyez prêt à tout pour y arriver. C'est beaucoup de travail. Cette tâche concerne chacun de nous. Chacun de nous a cette responsabilité.

SARAH JEROME
ancienne commissaire aux langues des TNO

En 2010, le ministère de l'Éducation, de la Culture et de la Formation (MÉCF) a publié le *Plan sur les langues autochtones des TNO : Une responsabilité partagée (Plan 2010)* pour renforcer les langues autochtones sur une période de dix ans. Depuis, des changements importants sont survenus dans le soutien des langues autochtones aux TNO, y compris la modification de la manière dont les communautés linguistiques autochtones sont subventionnées et la création du Secrétariat des langues autochtones (SLA). En raison de ces changements, de nombreux aspects du Plan 2010 sont devenus désuets.

La version mise à jour du *Cadre sur les langues autochtones des TNO : une responsabilité partagée (2017)* tient compte des changements qui ont eu lieu depuis 2010 tout en tirant davantage profit des recommandations et des conseils fournis par les comités territoriaux et les Ténois au fil des années.

Notre **vision partagée**

Des Territoires du Nord-Ouest où les langues autochtones sont appuyées, respectées et florissantes en tant que moyen de communication pour tous.

Nos **objectifs communs**

Objectif n° 1 :

Revitalisation des langues autochtones

- Tous les Ténois maintiennent la vitalité des langues autochtones en les utilisant comme moyen de communication et de connexion avec les cultures.

Objectif n° 2 :

Accès à des services en langues autochtones

- Tous les Ténois peuvent utiliser et recevoir des services publics de grande qualité dans toutes les langues autochtones officielles.

Ces objectifs généraux répondent directement aux préoccupations des Ténois. Augmenter le nombre de locuteurs de langue autochtone aux TNO est essentiel. Transmettre les langues aux enfants et aux jeunes et aider les adultes à améliorer leurs compétences linguistiques permettra d'appuyer les efforts de revitalisation des langues. Il est tout aussi important de s'assurer que tous les Ténois aient accès à des services de grande qualité dans toutes les langues autochtones, surtout dans les secteurs comme la santé, l'éducation et la justice.

SETTING THE CONTEXT



The History of **Aboriginal Languages**

Not many years ago, historically speaking, Aboriginal languages flourished throughout the NWT. Many Elders still remember a time where babies were born in camps,

families lived off the land, and people's first language was the traditional language of the place where they lived. However, policies of forced assimilation and colonization, beginning as early as 1763 with the signing of the Royal Proclamation, resulted in the loss of Aboriginal language and cultures across Canada.

In 1844, education was recommended as a means of assimilating the Aboriginal populationⁱⁱⁱ, which contributed to the rise of residential schools in Canada through a system of boarding schools that removed children far from their family and culture.

Children across the NWT were forcibly taken from their camps, homes and communities and placed in residential schools, separated from parents and siblings. At residential school, children were not allowed to speak their Aboriginal languages and many of them lost their language, or became ashamed to ever speak it again. English and, to a lesser degree, French were the only languages permitted to be used in most schools.

This has destructively affected the way in which languages are naturally passed down from one generation to the next. The attempt to assimilate students by denying them access to, and respect for, their Aboriginal language and culture often meant that the students became estranged from their families and communities. These policies lasted well into the 20th century, and it was not until 1996 that the last Canadian residential school closed.

I think that people have to realize what residential school has done to us. Stealing our language, because I wasn't very strong in my language when I came back from residential school.

LUCY LAFFERTY
Tłı̄ch̄o Language and Culture Coordinator

Impacts of Language Loss

The loss of Aboriginal languages across the NWT, and other indigenous languages in Canada and around the world, is a very serious matter. The United Nations Educational, Scientific and Cultural Organization (UNESCO) has said “the extinction of each language results in the irrecoverable loss of unique cultural, historical and ecological knowledge. Each language is a unique expression of the human experience of the world.”

UNESCO identifies 36% of Canada’s Aboriginal languages as being critically endangered, in the sense that they are used only by great-grandparent generations; 18% are severely endangered, in the sense that they are used by the great-grandparent and grandparent generations; and 16% are definitely endangered, in the sense that they are used by the parental and the two previous generations. The remaining languages are all vulnerable.

Residential schools are a tragic part of Canada’s history. But they cannot simply be consigned to history. The legacy from the schools and the political and legal policies and mechanisms surrounding their history continue to this day. This is reflected in the significant educational, income, health, and social disparities between Aboriginal people and other Canadians. It is reflected in the intense racism some people harbour against Aboriginal people and in the systemic and

other forms of discrimination Aboriginal people regularly experience in this country. It is reflected too in the critically endangered status of most Aboriginal languages.^{iv}

The Truth and Reconciliation Commission of Canada (TRC) Final Report stated that, “if the preservation of Aboriginal languages does not become a priority both for governments and for Aboriginal communities, then what the residential schools failed to accomplish will come about through a process of systematic neglect.”

The loss of language results not only in the loss of knowledge, but can also contribute to personal and societal dysfunction. In fact, the Royal Commission on Aboriginal Peoples noted that revitalization of traditional languages is a key component in the creation of healthy individuals and communities.





Highlights of the United Nations Declaration of the Right of Indigenous Peoples Declaration^v:

Article 13:1: ... Indigenous peoples have the right to revitalize, use, develop and transmit their histories, languages, oral traditions, philosophies, writing systems and literatures.

Article 14:1: ... Indigenous peoples have the right to provide education in their own languages, in a manner appropriate to their cultural methods of teaching and learning.

Article 16: ... Indigenous peoples have the right to establish their own media in their own languages and to have access to all forms of non-indigenous media.

Highlights of the Truth and Reconciliation Commission of Canada Calls to Action for Aboriginal languages^{vi}:

13.... Aboriginal rights include Aboriginal language rights.

14.... to enact an Aboriginal Languages Act that incorporates the following principles:

- i. Aboriginal languages are a fundamental and valued element of Canadian culture and society, and there is an urgency to preserve them.
- ii. The federal government has a responsibility to provide sufficient funds for Aboriginal-language revitalization and preservation.
- iii. The preservation, revitalization, and strengthening of Aboriginal languages and cultures are best managed by Aboriginal people and communities.

Why Languages are Important

Languages are the foundation on which cultures are created. Language is integral to healthy communities, individual self-esteem and the growth and development of people. Through the use of languages, people express their unique worldview, value and self-worth. Language helps people define relationships and collect and share knowledge to solve the challenges they face.

Throughout Canada and even globally, the importance and significance of Aboriginal languages is being recognized and efforts of revitalization are being undertaken. Most notably would be the 2016 United Nations Declaration of the Rights of Indigenous Peoples (UNDRIP) which asserts that residential schooling was only a part of the colonization of Aboriginal people. The policy of colonization suppressed Aboriginal culture and languages, disrupted Aboriginal government, destroyed Aboriginal economies, and confined Aboriginal people to marginal and often unproductive land.^{vii}

Rights to culture and language, and the need for remedies for their loss, have long been recognized in international law. They are specifically acknowledged in UNDRIP, which has recognized the critical state of Aboriginal languages.

In 2015, the Truth and Reconciliation Commission of Canada (TRC) released its final report, with an accompanying 94 calls to action. Reconciliation is about establishing and maintaining a mutually respectful relationship between Aboriginal and non-Aboriginal peoples. In order for

this to happen, there has to be awareness of the past, acknowledgment of the harm inflicted, atonement for the causes, and action to achieve change.

ABORIGINAL LANGUAGES reflect distinctive histories, cultures and identities linked to family, community, the land and traditional knowledge. For many First Nation, Inuit and Métis people, these languages are at the very core of their identity.^{viii}

The GNWT has committed to implementation of relevant calls to action and to continuing actions to move towards reconciliation. It is important to acknowledge the importance of these recommendations and the relevance they have to successful language revitalization in the NWT.

The GNWT understands the value and necessity of officially recognizing Aboriginal languages and can proudly say that it has an *Official Languages Act* that includes nine official Aboriginal languages; as well, the NWT Legislative Assembly appoints a languages commissioner, and the GNWT also has taken steps to ensure Aboriginal governments have the right to manage their own language revitalization efforts.

The GNWT will continue to call on the federal government for funding to support Aboriginal language revitalization and enhancement.



Our Languages

The *NWT Official Languages Act* recognizes eleven (11) languages: Chipewyan (Dëne Sųłı́né Yatı́é), Cree (Nēhiyawēwin), English, French, Gwich'in (Dinjii Zhuh Ginjik), Inuinnaqtun, Inuktitut, Inuvialuktun, North Slavey (Sahtúq̓'t'ı́ne Yatı́), South Slavey (Dene Zhatı́é) and Tłı́chq̓ (Tłı́chq̓ Yatı́).

Of these languages, nine (9) are Aboriginal and belong to three (3) different language families: Dene, Inuit and Algonquian. The following diagram distinguishes Aboriginal languages by language family, identifies where they are spoken and the number of speakers in the NWT.¹

5
Dene
Languages

Dene Languages

CHIPEWYAN (DĒNE SŪŁı́NÉ YATı́É)

Spoken in Łutselk'e, Fort Resolution, Hay River, Fort Smith and Detah

Approximately **560** speakers

GWICH'IN (DINJII ZHUH GINJIK)

Spoken in Aklavik, Inuvik, Tsiigehtchic, and Fort McPherson

Over **335** speakers

NORTH SLAVEY (SAHTÚQ̓'T'ı́NE YATı́)

Spoken in Colville Lake, Fort Good Hope, Norman Wells, Tulit'a, and Délı́ne

Over **1,080** speakers

SOUTH SLAVEY (DENE ZHATı́É)

Spoken in Sambaa K'e, Fort Liard, Nahanni Butte, Kakisa, Fort Providence, Jean Marie River, Wrigley, Hay River, Kátłódeeché and Fort Simpson

Over **1,140** speakers

TŁı́CHQ̓ (TŁı́CHQ̓ YATı́ı́)

Spoken in Gamètı́, Wekweètı́, Whatı́, and Behchok̓q̓, and Wiilı́ideh, spoken in Ndilq̓ and Detah

Over **2,235** speakers

Inuit Languages

INUVALUKTUN

Spoken in Sachs Harbour, Paulatuk, Tuktoyaktuk, Aklavik, and Inuvik

Over **600** speakers

INUINNAQTUN

Spoken mostly in Ulukhaktok

195 speakers

INUKTITUT

Speakers often live in Yellowknife and regional centres

Approximately **200** speakers

3
Inuit
Languages

Current Environment

The history and legacy of residential schools lives on in the NWT, as many residents and their family members endure direct, indirect, or intergenerational impacts of residential school policies, harms and abuses.

Some survivors even refuse to teach their own children their Aboriginal languages and cultures because of the negative

stigma that had come to be associated with them during their school years. This has contributed significantly to the fragile state of Aboriginal languages in Canada today.

It is essential to the success of the NWT and its people – socially, culturally, and economically, that reconciliation takes place.^{ix}

Today, over half of the population of the NWT is Aboriginal, and in most communities, the Aboriginal population is the majority. Although attitudes toward languages are often shaped by the majority population, Aboriginal languages continue to face pressure in society, where English and French are undeniably languages of wider communications, and are found in every aspect of life in the NWT from the media, to products bought in stores, to schools and the work place.

Statistics state that at least half of the world's 6,000-7,000 languages will disappear in the next century. That is one language lost every two weeks!

Algonquian Language

CREE (NĒHIYAWĒWIN)

Spoken mostly in the Fort Smith and Hay River area

Approximately **275** speakers

Algonquian
Languages

1

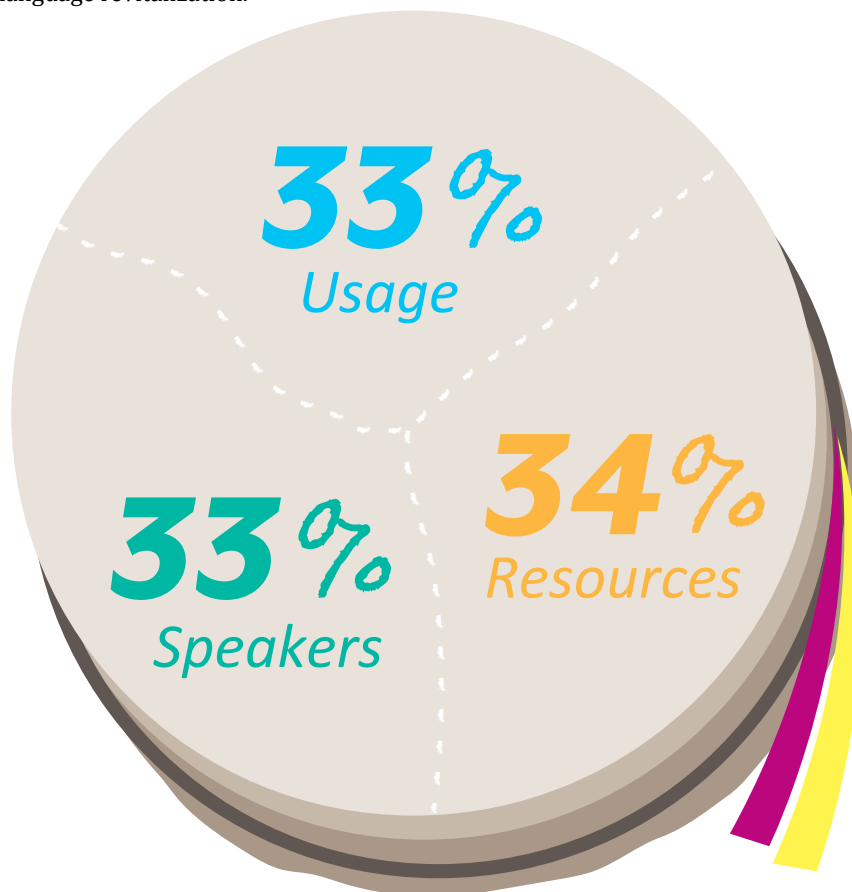
SHARING THE RESPONSIBILITY



A healthy language is made up of people who speak the language (33%), use the language (33%) and language resources (34%) that enhance their learning. Even though it is unlikely that all NWT residents will be able to become fluent speakers, there are activities that everyone can do to help support language revitalization.

There are many examples of successful language revitalization efforts, and even languages coming back to life after being lost for generations.

The responsibility must be shared among all NWT residents including, but not limited to, Elders, parents, families, community members, regional Aboriginal governments and language communities, the GNWT and other language champions.





Elders

NWT Elders are fundamental to the success of Aboriginal language revitalization and usage in homes, schools and communities. They play a vital part in the promoting the integration of languages and culture in teaching and learning environments. By passing on their valuable knowledge and skills, Elders are the critical teachers who share their wisdom, traditional knowledge, experiences and stories through languages. Northerners abroad will attest to the statement that Elders are the best teachers for children, educators and community members in sharing the ways to strengthen and enhance Aboriginal languages. Through passing on their languages to the next generation, Elders hold a critical role in language revitalization and promotion, which needs to be honoured and respected as a central link to strengthening languages, culture, identity and wellbeing of the people in the NWT.

That's what I want to leave for the young people is to remember that the best teachers are Elders.

MARY EFFIE SNOWSHOE
Fort McPherson Elder

Parents, Families and Communities

Aboriginal languages belong to those who use them. Ultimately, languages survive and flourish if they are seen as useful and important.

Parents and grandparents are the first teachers of children, and language is one of the first things that they teach to their children. Parents have a critical responsibility in encouraging and supporting their child's development. Where parents and grandparents themselves are not fluent, they can look to the community for support; when the people of a community speak an Aboriginal language among themselves, there are lots of opportunities for children and other non-speakers to learn.

There are many other things that parents, families and communities can do to support language revitalization:


- Learn about the local languages and dialects of the community
- Integrate simple phrases, such as “hello” and “thanks!” into the workplace
- Enroll in community language classes
- Get to know community language coordinators and volunteer to help out
- Use language in the home as much as possible
- Advocate for language services
- Advocate with all levels of government for increased funding for languages
- Speak and write as often as possible
- Celebrate and promote languages

Regional Aboriginal Governments and Language Communities

The preservation, revitalization, and strengthening of Aboriginal languages and cultures are best managed by Aboriginal people and communities, and as such, regional Aboriginal Governments have control over their own languages.

Regional Aboriginal Governments have developed and are implementing Regional Aboriginal Language Plans, which identify specific actions to promote and revitalize Aboriginal languages in their unique regions.

Governments can only succeed in supporting language use if they have the active participation and commitment of their citizens. This being said, government actions can have a strong influence on protection, revitalization and language modernization efforts.



Let's not forget that each one of us as individuals or families or organizations can make choices to use and support our languages.

DR. LESLIE SAXON
Department of Linguistics,
University of Victoria



Government of the Northwest Territories

The GNWT is responsible for the protection, revitalization and promotion of Aboriginal languages throughout the NWT, providing support to regional language communities, NWT schools, and broadcasting societies. The GNWT also has a corporate leadership role when it comes to strengthening the nine official NWT Aboriginal languages across the NWT.

Department of Education, Culture and Employment

To support revitalization efforts, the GNWT has established an Aboriginal Languages and Learning Secretariat (ALLS) within the Department of Education, Culture and Employment mandated to enhance the revitalization and protection of Aboriginal languages throughout the NWT.

The primary responsibility of the ALLS is to:

- Provide *Official Languages Act* and Regulations oversight and accountability for Aboriginal languages;
- Manage, negotiate and administer the Canada/NWT Cooperation Agreement on Aboriginal Languages, and GNWT Aboriginal language investments;

- Provide support for the implementation of five-year Regional Aboriginal Language Plans, working closely with Regional Aboriginal Language Coordinators;
- Advance the development of Aboriginal language terminology and standardization in partnership with Aboriginal language communities;
- Support the delivery of early childhood, JK-12 and postsecondary Aboriginal language programming;
- Provide coordination of Aboriginal language interpreter/translator services;
- Build community capacity to deliver government services in Aboriginal languages; and
- Facilitate relationships between Aboriginal Governments, Aboriginal Language Communities, Education Bodies, TLCs and NWT schools.

NWT Schools

The NWT education system provides formal educational programming to NWT students from junior kindergarten to Grade 12, and is responsible to ensure that Aboriginal language and culture are being taught in all NWT schools. In the Aboriginal worldview, culture and language are inseparable; culture is language, and language is culture.

Aboriginal languages and culture-based education is defined as education that reflects, validates and promotes the cultures and languages of the First Peoples of the NWT. It is education that honours all forms of traditional knowledge, ways of knowing and worldviews.

Aboriginal language and culture-based activities explore the languages, cultures, histories, activities, skills, knowledge, traditions and values of Aboriginal peoples of the NWT, and contain an Aboriginal language acquisition component.

According to the 2011 census, only 5,400 people in the territory say they learned an Indigenous language as their mother tongue, and only 2,400 speak it at home. Both of those numbers are in decline as fluent speakers continue to age.^x

In addition, the *NWT Education Act* directs schools to provide Aboriginal language learning through first language instruction, immersion and second language instruction, in either an Aboriginal language or French. The level of language programming is largely dependent on sufficient demand, availability of qualified teachers who are fluent speakers and availability of relevant and suitable program materials.

If English is the language of instruction, another NWT Official Language must also be taught as part of the education program through either a second language, 'core language' approach or through immersion.

Other GNWT Departments

In accordance with the *NWT Official Languages Act*, all GNWT departments are responsible for providing services in Aboriginal languages, such as translation and interpretation. Official Language Coordinators, identified in each of these departments, help to ensure these services are made available. Collaborating with Regional Aboriginal Language

Coordinators throughout the NWT also helps to ensure departments are aware of the different languages, their dialects and where they are used most.

There are also many programs offered by GNWT departments that contribute to Aboriginal language revitalization, including those aimed at promoting and supporting community wellness. Departments are even tasked with ensuring that new terminology is developed within their fields when needed, which includes working closely with language partners.

The GNWT provides a bilingual bonus to employees who use two or more of the official languages of the NWT, with the exception of employees who have assigned duties of translation and interpretation in their job descriptions. A language allowance is also provided to teachers who are proficient in the use of one or more of the official Aboriginal languages of the NWT.



Aboriginal Language Broadcasting and Media

Aboriginal language broadcasting provides a medium for the communication and transmission of vital information, and is a tool to promote and learn Aboriginal languages. The health of a language is linked to the number of domains in which it is used.

Radio and television are important domains of language use that increase language vitality. Radio and television provide spaces where people can listen to their leaders, Elders, and other prominent people using the language.

Community radio and television inform community residents from a local perspective, in Aboriginal languages when possible, and provide a forum and a tool to enhance and celebrate Aboriginal language and culture. The impact of radio on the preservation and revitalization of Aboriginal languages can be an extremely powerful tool.

Media, in general, and broadcasting, specifically, have been used to maintain and strengthen languages and cultures, as the more exposure and access that a person has to their Aboriginal language, the more likely they will succeed in learning and retaining it.

Although community radio has obvious benefits, it can also have a detrimental effect on traditional language, culture and community life, when programming is predominantly, if not exclusively, in English. The health of a language is linked to the number of domains in which it is used; media is a very important domain to consider.

Associated Language Champions, Partners and Organizations

There are a number of other individuals, organizations and agencies that operate at an arm's length from governments and provide specific programs and services in support of Aboriginal languages. These include the NWT Languages Commissioner, cultural organizations, community services agencies, school authorities, Aurora College, the NWT Literacy Council, private interpreters/translators and organizations that offer language programming as part of a broader program array, such as language nests and other early childhood development programs. Most of these organizations have flexibility in setting their own goals and activities.

The role of these organizations and agencies in supporting language activities can be important. In accordance with their overall mandate, these organizations have specialized expertise that can be combined with the knowledge and skills at the community level to design, develop and deliver programs and services. In addition, some can provide technical advice to strengthen and improve the language programming efforts.

NWT ABORIGINAL LANGUAGES



All people in all communities in the NWT share the responsibility of Aboriginal language revitalization through active promotion, preservation, celebration and use of Aboriginal languages.

The recommendations and advice of countless language experts, special committees and

NWT residents have been captured in numerous language reports over the past decade. This updated framework takes into account all of what we heard. The goals and priority areas stem directly from Aboriginal voices, and from Aboriginal language and culture allies, who shared their language recommendations with passion and hope. The Action Plan will set out a path for ongoing partnership and implementation.

Advocating for Aboriginal languages requires leadership, promotion and education. This is a shared responsibility between all levels of government and partners.

Delivering programs and developing resources in Aboriginal languages will build upon the talents of NWT residents. This will equip NWT residents with the skills and knowledge to gain employment in Aboriginal language communities and professions.

Vision

A Shared Responsibility is inspired by the following vision:

An NWT where Aboriginal languages are supported, respected and thriving as languages of communication by all people.

The vision speaks to every NWT resident, language community, and institution and shows us a picture of the preferred future.

FRAMEWORK

Goal 1: Language Revitalization

All people in the NWT maintain the strength of Aboriginal languages as a means of communication and as a connection to culture

Language revitalization efforts aim to slow down, stop, or reverse the decline of a language, as well as educate, empower, and mobilize Aboriginal communities.

There are many similar causes that contribute to language loss across communities of the NWT. Every community is unique. Depending on the degree of language vitality and the political, social and economic situation, different approaches to language revitalization must be considered. That means that blanket statements cannot be made about how revitalization should be carried out.

The goal of revitalization speaks to the need for all people in the NWT to maintain the strength of Aboriginal languages as a means of communication and as a connection to culture. Everyone must share this responsibility, including Aboriginal and non-Aboriginal residents, those who were born here, and those who are new to the NWT.

Goal 2: Language Access

All people in the NWT are able to use and benefit from high-quality public services in all official Aboriginal languages

Every NWT resident has the right to access the same high-quality public services. In the NWT, there are nine official Aboriginal languages, alongside English and French. Currently, speakers of the NWT's official Aboriginal languages do not have equitable access to services in their language.

The goal of language access speaks to the need for all people to be able to use and benefit from high-quality public services in all official languages, including Aboriginal languages. Public services include things like health care, justice, legislative proceedings, education and public hearings.



Essential Elements

Effective language revitalization exists all around us – it happens in homes, schools, communities and government, with families, students, leaders and academics. These five essential elements set the direction for language revitalization – they are the actions, knowledge, attitudes, environments and beliefs that are needed to ensure NWT Aboriginal language revitalization efforts and services are successful.



The essential elements were developed during community engagements with partners from across the NWT. Each essential element brings in the shared wisdom and experience of language champions and speakers. They represent the stages of revitalization of Aboriginal languages from their current status to languages of communication. The circle reflects the progression across each stage, recognizing that language growth is not linear, and that each language in the NWT will have its own path to revitalization.

Priorities

Three priority areas have been identified for each of the two goals. The priorities will guide the Action Plan and ensure that the Action Plan will help the NWT achieve the vision and goals of the Aboriginal Languages Framework and Action Plan.

Through consultation over the past decade, northerners have recommended that action be taken in the following priority areas: **POLICY**, **ADVOCACY**, and **PROGRAMS AND RESOURCES**.



This Framework is a result of the hard work and various contributions of many key language partners and stakeholders across the NWT.

The following documents were foundational in the development of this Framework:

- The 2003 Special Committee Review of the *Official Languages Act: One Land, Many Voices*;
- The 2009 Standing Committee on Government Operation's Review of the *Official Languages Act: Reality Check: Securing a Future for the Official Languages of the Northwest Territories*; and
- The original 2010 *NWT Aboriginal Languages Plan: A Shared Responsibility*

Each of these reports was written with extensive territory-wide engagement, and reflects the voices of Aboriginal language experts, Elders, and northerners.

MONITORING AND EVALUATION



Monitoring and Evaluation (M&E) is a tool that can be used to measure the success of language programs, understand how to improve every year, and ensure that the right people, organizations and departments are involved to help develop language plans.

Commitment to the *NWT Aboriginal Languages*

Framework: A Shared Responsibility requires all stakeholders and partners to have a shared understanding of common goals and responsibilities. Part of knowing how things are going is achieved through the appropriate collection, analysis and reporting of data and information. This provides language partners with an avenue to identify and share successes in Aboriginal language revitalization and access.

What is **Monitoring and Evaluation**?

Monitoring is the regular collection of information about the activities of a program.

Evaluation is the assessment of a program to know if it is accomplishing its goals and to reflect on the lessons learned.

Evaluation **Principles**

Aboriginal languages in the NWT have unique cultural and historical contexts that have created different conditions for each language. Even though each language community has their own goals and program activities, there are common territorial goals that are reflected in this framework.

In order to hold partners accountable, the following principles have been recognized as having particular importance for the Aboriginal language communities:

Participatory

The M&E Plan respects the uniqueness of each community, its members and their values, and encourages cooperation and active participation by all partners by developing user-friendly and locally developed approaches.

Strengthens Communities

The M&E process should improve Aboriginal language communities' capacity to use evaluation methods to meet their growing language goals.

Explicit Values

In order to understand how and why decisions are made during the evaluation process, each stakeholder participating in M&E efforts must explain their values. This speaks to the inherent diversity of NWT residents and language communities.

Flexible

The *NWT Aboriginal Languages Framework* is comprehensive and takes all stakeholders' input into consideration and so the M&E Plan must be flexible.

Monitoring and Evaluation Plan

In 2015-2016, a Monitoring and Evaluation (M&E) Plan for Aboriginal languages in the NWT was developed in partnership with Regional Aboriginal Language Coordinators and other community language representatives (see Figure 1 on next page).

The M&E Plan establishes a series of outcomes for successful language revitalization by considering the five essential elements of a healthy language. This plan will guide the collection of information and help us report on the outcomes of Language Plans using a common reporting tool.

Ways of Doing

The Ways of Doing are how language advocates have the most direct and immediate impact on language learning and development. The Ways of Doing represent all the activities, services, and resources that will be developed and created under the Regional Language Plans.

Ways of Knowing

The Ways of Knowing are the first set of outcomes that are expected to occur if the activities in Ways of Doing are accomplished successfully. These are focused on the individual levels, and are about the knowledge, ability and confidence of people to speak, write and understand their language.

Ways of Seeing

The Ways of Seeing are outcomes that represent the changes we expect to see at the community level. These are the attitudes that people have regarding language learning and use.

Ways of Living

The Ways of Living are the highest level of outcomes that will occur through successful implementation of the language plans. These outcomes connect the health of a language to the health of communities and cultures.

Ways of Believing

The Ways of Believing show the essence of spirituality, which is central to language because it connects people with their families, Ancestors and Elders, their history, their land and their language.

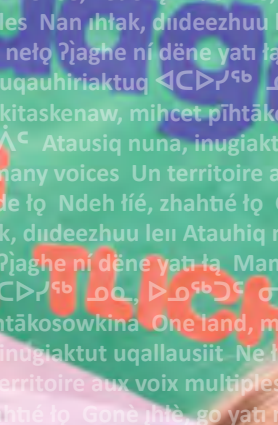
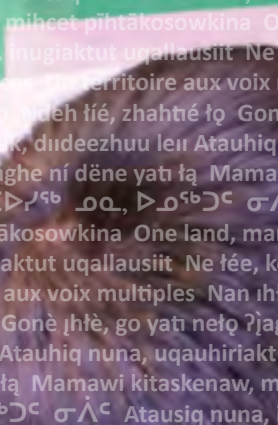


Figure 1: Monitoring and Evaluation Plan for Aboriginal languages in the NWT



WOLPIYEN

WOLPIYEN



Mahsi Kinanāskomitin Haj' Merci

Thank You Mársi Thank You

Haj' Kinanāskomitin Quana

Quyanainni Thank You Mahsi Quyanainni

Máhsí Quana Thank You

Kinanāskomitin

Thank You Haj' Merci Thank You



Photo Credits

- Inside front cover** Student writing in Tłıchǵ, Tessa Macintosh Photography
- Page 3-23** Adult and child overlooking Great Bear Lake, Tessa Macintosh Photography
- Page 25** Fireweed, Tessa Macintosh Photography
- Page 26** Bear Rock Mackenzie River at Tulita, Tessa Macintosh Photography
- Page 27** Inuktitut syllabics, Tessa Macintosh Photography
- Page 29** Elder speaking Tłıchǵ to youth at a cultural class in Behchokǵ, Tessa Macintosh Photography
- Page 31** Inuvialuit Elder in Inuinnaqtun, Tessa Macintosh Photography
- Page 32** Elder speaking Tłıchǵ over tea, Tessa Macintosh Photography
- Page 34** Family learning North Slavey, Tessa Macintosh Photography
- Page 35** Minister Moses with the NWT Languages Boards during an Aboriginal language planning workshop, Department of Education, Culture and Employment
- Page 36** Students learning Tłıchǵ, Tessa Macintosh Photography
- Page 37** Translation booths at the Tłıchǵ Assembly in Gamèti, Tessa Macintosh Photography
- Page 39** Family reading to child in Inuinnaqtun, Tessa Macintosh Photography
- Page 40** Emergency Medical Response Team translating for a patient, Tessa Macintosh Photography
- Page 43** Translation booths at the Tłıchǵ Assembly in Gamèti, Tessa Macintosh Photography
- Page 46** Tłıchǵ language project, Tessa Macintosh Photography
- Page 48** Sewing workshop in Behchokǵ, Tessa Macintosh Photography
- Page 51** Elder and youth weaving spruce boughs, Tessa Macintosh Photography

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