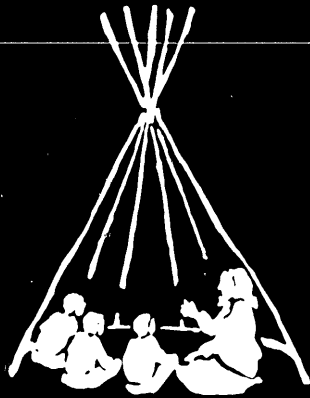


LEGISLATIVE ASSEMBLY OF THE  
NORTHWEST TERRITORIES  
10<sup>TH</sup> ASSEMBLY, 7<sup>TH</sup> SESSION

TABLED DOCUMENT NO. 42-86(1)

TABLED ON MARCH 10, 1986



Dinju zhuh gıjık eenjit edinehtl'eh

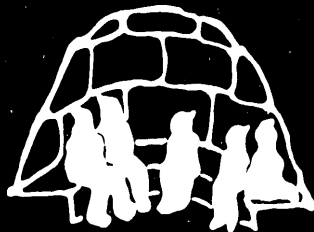
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Dene Yatı Ghọh Edıhtl'éh Ndee

Done Yatı Ghọ Nihtl'è De

Dëne yatı ts'ı Task Force ?erehtl'ıs

The Report of the Task Force on  
Aboriginal Languages



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Dinju zhuh gınjık eenjit edınehtl'eh

Dene Kedé ghọ Erıhtl'é Dewé

Dene Yatı Ghọ Edıhtl'éh Ndee

Dene Yatı Ghọ Nıhtl'è De

Dēne yatı ts'ı Task Force ?erehtl'is

The Report of the Task Force on  
Aboriginal Languages

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Letter of Transmittal

February 28, 1986

The Hon. Nick Sibbeston  
Government Leader,  
Government of the NWT

*Dear Mr. Sibbeston:*

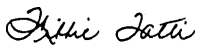
*We are pleased to submit the report and recommendations of the Task Force on Aboriginal Languages.*

*In our hearings and consultations throughout the North, we have met with a wide variety of northern citizens; elders and youth, trappers and teachers, native and non-native. We have been impressed by the strength of concern for the aboriginal languages, and by the need for immediate action to maintain and enhance the languages of the northern aboriginal peoples.*


*While the specific situation varies between the Inuit and Dene languages, and also from community to community, we have chosen to submit a single report because we recognize that the underlying issues are similar for all the aboriginal languages. We also feel there is a common direction to the action which must be taken if the languages are indeed to be protected and strengthened. As guided by the community hearings and consultations, our recommendations describe that direction.*

*We have been very pleased to receive many recommendations from northern citizens, some very specific, some more general in nature. While these recommendations were thoughtful, helpful and detailed, we could not include all of them in this report. Nevertheless, we believe that we are making broad recommendations for ways in which the Government of the Northwest Territories can respond to the many specific concerns aboriginal peoples have about the future of their languages.*

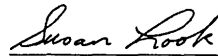
Respectfully submitted,



Fiebie Tatti, Co-chair



Elizabeth (Sabet) Biscaye, Member



Susan Look, Member



Edna Elias, Co-chair



Leena Evic Twerdin, Member



Jose Kusugak, Member



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## **Acknowledgements**

The Task Force wishes to acknowledge the contribution of its three staff members, *Will Bear*, *Rosemary Cairns* and *Rosemary Meyok*, who assisted in researching and writing the report. The legal advice provided by *Richard Spaulding* was also of great assistance.

The interpreters/translators who worked with the Task Force, both on this project and throughout the hearings and meetings, deserve special thanks.

The Task Force wishes to thank all the individuals, organizations, government employees and community groups who attended hearings, made recommendations and submitted briefs on the use and promotion of aboriginal languages, as well as the language experts who kindly provided advice.

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## Preface

The Task Force on Aboriginal Languages was set up by the Government of the Northwest Territories to make recommendations on how the aboriginal languages of the North could and should be used, developed and promoted.

The Task Force's creation was preceded by federal efforts to ensure that citizens of the Northwest Territories could be served in Canada's two official languages, English and French. The Government of the NWT legally recognized English and French as official languages and the aboriginal languages as official aboriginal languages. The federal government agreed to provide \$16 million to develop and promote the aboriginal languages.

While people had been concerned about the health and use of the aboriginal languages for some time, and the Ninth Legislative Assembly had spent much time urging that aboriginal languages and culture be included in the school curriculum, the debate which surrounded the guaranteeing of French crystallized peoples' concerns.

Many people in the western NWT told the Task Force that they do not feel that the Government of the NWT is their government as long as it cannot communicate with them, and serve them, in their own aboriginal languages.

While use and promotion of the language is not solely a government responsibility, government actions play a vital role in the languages' survival.

Unless government services are provided in the aboriginal languages as well as English and French, and unless the public service becomes bilingual (English/French and aboriginal languages), communities and families will continue to feel they are swimming against the tide of English and French.

The Task Force believes that communities and individuals also have a vital role to play in using and promoting the aboriginal languages in their homes and community activities. One of the heartening aspects of our work was learning that a growing number of people are taking personal and community responsibility for using, developing and enhancing their own languages, in partnership with government. Government must, with its actions, build on this sense of individual and collective responsibility.

The right to use one's language and to protect and enhance one's culture are rights which aboriginal peoples want to enshrine in the Canadian constitution and in aboriginal rights settlements. But the future results of the Constitutional discussions, and of aboriginal rights settlements, do not alter the responsibility of the Government of the Northwest Territories to reflect and serve the majority of its citizens in their own languages as well as English/French.

This responsibility is not just an obligation. It also is a unique opportunity to enrich and strengthen the cultural fabric of the Northwest Territories, to willingly build a society which is practically, as well as symbolically, unique in Canada.

## Executive Summary

The Task Force on Aboriginal Languages was created by the Government of the Northwest Territories to make recommendations on how the aboriginal languages of the North should be used, developed and promoted. Through community hearings, public consultation, meetings and workshops, the Task Force recognized a common vision on the part of the people it heard from. This vision includes greater use of the aboriginal languages throughout northern society, with bilingual language regions where the local aboriginal language would be used equally with English/French. The Task Force's recommendations suggest to the government how this vision could be made a reality.

### Official Status is a Flexible Concept

Official status is a flexible concept. Its meaning varies from law to law. For the North, the Task Force recommends that suitable official status for aboriginal languages must give greater priority to community and regional use than that provided for English and French. It is less important at this time to have legally-equivalent translations of the laws in aboriginal languages than it is to have the aboriginal languages used extensively in the communities and regions.

The Task Force therefore recommends that the Legislative Assembly of the NWT amend the Official Languages Act to include the right to use one's aboriginal language in the justice system and courts, when receiving public services including medical and social services, and in the Legislative Assembly of the NWT. Such rights could not then be changed by regulation. The legal requirement for these aboriginal language services should be fully in effect throughout the North within ten years, and sooner in many regions.

### New Institutions

Recognizing that aboriginal peoples have the primary responsibility and right for the future of their own languages and cultures, the Task Force recommends that several new institutions be created within the existing public government system to carry out this responsibility.

The Task Force recommends the creation of an Office of Commissioners of Aboriginal Languages, with both a Dene and an Inuit Language Commissioner. These Commissioners, chosen for a five-year term by the Executive Council on the recommendation of the appropriate aboriginal Members of the Legislative Assembly, would be at arms' length from the government and would promote use of the aboriginal languages throughout northern society and report to the Legislative Assembly on the progress being made towards functional and official bilingualism (English/French and aboriginal languages) in the Northwest Territories.

The Task Force recommends that a Ministry be established with jurisdiction over the major areas affecting aboriginal languages. The Minister of Aboriginal Languages and Cultures will be chosen by the aboriginal Members of the Legislative Assembly from among themselves. As well, the Ministry will include two regionally-representative Councils (a Dene Council and an Inuit Council) chosen by the appropriate aboriginal Members of the Legislative Assembly. The Councils will bring together elders, community people and native linguists and educators to assist the Minister in establishing and regulating over-all policies for aboriginal languages.

The Ministry will have responsibilities in the area of education including curriculum development and teacher training, particularly as related to the aboriginal languages and cultures. The Ministry will be responsible for the government interpreters, as well as for standards and certification in professional language areas including those affecting aboriginal teachers, interpreter/translators and others. The Ministry also will be responsible for aboriginal cultural programs, including aboriginal games, dance, literature, arts and artists.

### Standardizing the Dene Writing Systems

With the Dene Council, the Ministry will be responsible for establishing an inquiry into standardizing the writing systems of the Dene languages. This must involve elders and community people, and must be undertaken as soon as possible.

Once this work is done, extensive work must be done to familiarize the Dene with the new system.

### Education

The Task Force heard from many people that education should play a key role in the enhancement and development of the aboriginal languages. The Task Force therefore recommends a genuinely bilingual education system through which, by Grade Nine, students would be fluent in both their aboriginal language and in English/French. Such a system would fully include aboriginal cultural concepts and on-the-land experience and should be fully established within ten years. The Task Force believes that such a system would benefit all students in the smaller communities, and recommends that the Education Act be amended to legally entitle communities to such an education. Local education authorities and divisional boards of education would work closely with the new Ministry to tailor the curriculum to the local situation.

In larger centres, a unilingual English option would be available for the largely non-aboriginal population. However, where warranted, a bilingual program similar to that in the communities also would be offered.

The Task Force recommends that high school offer two streams, a bilingual stream following the bilingual primary education and a unilingual English option. In either case, there would be a considerable amount of northern aboriginal culture and concepts.

The Task Force also recommends that more adult education programs be available to assist people to develop greater literacy in the aboriginal languages.

### Within the Government of the NWT

The Task Force sees the goal as the creation of a public service which can deliver programs equally in English/French and the regional aboriginal languages. To achieve this, the Government must continue to identify positions where bilingual skills are essential, and must encourage government employees to voluntarily learn aboriginal languages.

The Task Force supports other efforts to enhance the use of the aboriginal languages including renaming place names and developing aboriginal language resources in libraries and museums.

### Outside the Government of the NWT

The Task Force supports recommendations for the greater use of aboriginal languages in the Northern air travel industry made by the Air Transport Committee. The Government of the NWT must encourage federal departments active in the North to use aboriginal languages as well as English/French when dealing with people living in primarily aboriginal communities or regions.

The Task Force was told by many people that they want to see more native language programming on radio and television. CBC and other media must develop more programming reflective of the aboriginal languages and cultures.

Some private businesses already use aboriginal languages. The Government must encourage all private firms to use the aboriginal languages where appropriate.

### Implementation

The Task Force recommends a timetable for implementing its recommendations. Many must be implemented as soon as possible. In the Dene communities, some will depend on the standardization of written Dene languages. All recommendations must be fully implemented within the next ten years.

The Task Force also notes that there are many things which individuals and communities can do immediately, without legislative changes. Communities, for example, can post bilingual street signs in the aboriginal languages and English, and individuals can insist on using their aboriginal languages in the home and in public.

### Executive Summary (Chipewyan)

T'at'u dene yati t'at'i-u, t'at'u beghalada xa-u, haadi xa nie ts'en k'aldher dene neriht'i's hile. Federi dene neriht'i's si Task Force on Aboriginal Languages hulye wat'e. Dene xel

nati xa Task Force hayorila nis dzehidil hule ku dene la veradi-u, nuwe nen k'e dene yati deanilt'e bet'a wat'i xa hurilo; dasni. Federi haadi si, t'a nar nats'ede si, weyer nar that'in yati chu malay yati chu dene yati chu harelyu velk'is xa hult'a-u, velk'is bet'a t'i xa uts'eloy. Task Force deni weyi xa ts'en t'at'u bek'e la hale xa ts'en t'at'u bek'e la hale xa yidhen si weyi xa ts'en yati heheltsi. Yati neth xa yati hult'a si, weyi si gha velk'ech'a yati dathela wat'e. Jadizi nen xa de, Task Force wadi-u, dene yati chu wetena yati chu, balt'u yati neth xa hult'a xa de, hayorila, weyer t'a dene yati chu wazji bet'adat'i xa hehedu. Hayorila, weyer t'a dene yati deanilt'e bet'at'i xa, weyi wuh t'a deawas bet'orewa xa k'is hult'a xa. Weriht'i's k'e that'in yati t'a yati t'a yati daul si dene yati t'a wanelye xa du xa bet'orewale. Hat'e t'a Task Force deni hehedu-u, beba weligeth den daji si, deni t'a weriht'i's k'e yati thewa si, Official Language Act hulye, wedu wanelya de sugha xa. Dene jadizi nen k'e narade si, beyati t'a bexel yati-u bets'edi-u hat'i xa ts'en weriht'i's senalya de sugha xa. Hat'u xa ts'en weriht'i's k'e yati nit'a de, yunedhe wedu wanelye xawale. Yunedhe hawa lona ghay huk'e de dene yati yati neth xa hult'a xalu, weyi tthe to. Dene sunn jadizi narade si, beyati t'ane xa si deni t'a bets'en halj wat'e t'a, Task Force wadi-u, du nie ts'en k'aldher t'at'u halwa si benis dene wela dene yati k'e waghadallana xa nawa hehedu-u yati nihiwa. Task Force yati nihiwa wadi-u, dene yati xa Office of the Commissioner hulye hule hehedu. Naden nuruht'i's, wija dene sunn xa-u, wija wetena xa.

Dene sunn beba weligeth den daji si federi naden t'a hehedu lasi, solagh ghay xa benirilt'i's xa. T'a benirilt'i's lasi, nie ts'en k'aldher xa waghallahena huli, deni degha k'alde lat'u la heheltsi xa. T'at'u dene yati k'e waghallada-u, t'at'u bet'adat'i-u,

weyi gha beba weligeth den daji si xel halni wanat'i xa. Tth'i bewazji, federi Ministry hulye hule hchedu. Federi Ministry si harelyu wck'ech'a t'asi dene yati bets'i halj si gha k'aldher xalu. Ministry xa tthe theda xa si, dene sunn beba weligeth den daji si ts'i, deni t'a wija neheriht'i's xa. Ku weredi Ministry xel xa nake Councils hale xa. Wija dene sunn xa-u, wija wetana xa. Dene sunn beba weligeth den daji si, deni t'a Council k'e ts'eltth'i xa dene sunn neheriht'i's xa. Walmeth-u, hayorila ts'i den-u, weriht'i's ku honelt'en den-u, dene yati k'e waghadallana den-u, Council k'e delth'i ts'i t'a tthe theda si ts'eheni xa. Federi Ministry si, t'at'u sekui weriht'i's ku honelt'en si wija ts'en yegha k'aldher xa. T'aghaw sekui honelt'en-u, weriht'i's ku honelt'en den ts'el'j xa den honelt'en-u, t'at'u dene yati chu t'at'u dene nakenarade-u, weyi harelyu gha k'aldher xa. Tth'i bewazje ederi Ministry si, dene ba tati den daji-u, t'a beyati t'a waghadallana si, te nezu beyati t'arat'i-u, te nezu dalti de, weriht'i's dene tlalye-u, tth'i t'at'u dene sunn nakenarade si, gha dene hodanelt'en si tth'i gha k'aldher xa.

Dene sunn ts'i Council chu Minister chu, du t'at'u dene yati t'a werit'i's si, harelyu dene yati wija ts'en werit'i's xa ts'en waghallahena xa. Kudene tu, bek'e la hunidher xawa, walmeth-u, hayorila ts'i den-u, deni Lexel walye xa. Wija ts'en dene yati t'a werit'i's xa weriht'i's selya de, dene sunn harelyu yenoren xa ts'en dene ts'edi xa.

Dene la dadi-u, weriht'i's ku wiyis dene yati t'at'i de, bet'oredhir xa. Hat'e t'a, Task Force deni hehedu-u, sekui weriht'i's ku nahidil si, dene yati chu that'in yati chu bet'a velk'is sekui honelt'en xa. Sekui grade 9 niya de, nezu dene yati-u, that'in tth'i nezu dayati xa. Dene sunn t'at'u nik'enarade-u, t'at'u naniis nade-u tth'i gha honelt'en xa. Yuneth hawa lona ghay de, hat'u sekui honelt'en xa

ts'en weghalada xa. Task force dem padayidhen-u, halya de, yunedhe hayorjla ts' sekui yet adorethir xalu. Hat'e t'a, du wederi Education Act huiye si, senelye xaqa, haane xa de. L.E.A.'s dolj si, wederi Ministry xel t'at'u hayorjla ts' sekui t'e sugha ts'en honelt'en xa wela weghalaihena xalu. Ku t'a kué neth dolj si, weyer that'in yati wulj t'a sekui honelt'en xa wehlt'is kué dolj xa, dene yati t'a sekui honelt'en wehlt'is kué daulj de hulli.

Ku high school dasni si (grade 1, 11, 12 wats'edi) weyer t'a balt'u yati t'a sekui honelt'en xalu. Taht'in yati t'a to dene yati t'a to sekui honelt'en xa. Dene sunn t'at'u nik'enarade si tth'i gha sekui honelt'en xa. Task Force wadi-u, walmeth tth'i nezu dene yati t'a weret'is wane xa hodanelten xa ts'en weghalada xa hehedi. Task force dem bebaru, du nie ts'en k'aldher becheleku dalj si, yunedhe dene yati chu that'in yati chu t'a dene xel dahelti-u, dene ba weghadalaihena xa. Nie ts'en k'aldher haane xa hurel'ij de, kudén tth'i-u t'at'ila xa dene yati dimalti yidhen si hadi lilu. T'a dene yati korelyale si yurelden xa dene ts'eni xaqa. Task force dem beba nezu walt' t'e t'alasi xa dene yati t'at'ij de, t'asi wudzi to wehlt'is dale to.

Air Transport Committee wadi-u, jadizi nen k'e dzeret'ay k'e dene yati t'a dene xel dat' lilu hehdi si Task Force beba waltth'i hehedi wate. Yunaghe ts' nie ts'en k'aldher nedhe becheleku jadizi nen k'e dene sunn xel weghadalana si dene yati t'a dene xel dahelti xa ts'en jadizi nen ts'ij nie ts'en k'aldher yets'ani hureldza lilu. Dene ja werai-u, T.V. chu radio chu k'e de waniit'e dene yati t'at'ij lilu sni. CBC chu t'a dene xel dalni chu jadizi nen k'e t'at'u nik'enats'ede-u, t'at'u dayati-u, weyi t'a xel weghadalaihena lilu. T'a nie ts'en k'aldher xa weghadalanaile si nay wadhen dene yati t'arat'ij. Harelyu

harat'e xa nie ts'en k'aldher yets'en doreni lilu. T'o wederi harelyu halne xa Task Force haai wate. Nay suden wame xaduwéle. Dene sunn xa de, dene yati t'a weret'is senelya t'a wudju k'an t'a bek'e la hunidhur xaduwéle. Task Force t'auhne hemi si du ts'ij lona ghay hudher de, harelyu t'adi ni si halne xaqa. Hayorjla dene narade si weyer tth'i dudene beyati t'a dahet'ij dahureldza xaduwéle yati di hulli. Dene yati t'a wehlt'is dalye xaduwéle-u tth'i beyati t'a betsen yati xa hureker xaduwéle.

#### Dogrib Translation.

#### Executive Summary.

Edza Nek'e gots'ogogha Ndets'og K'aowoh gilj sii, Done Yati eyits'og Hotenda Yati eteré weghogots'enda gha Yati gha Task Force gehtsj. Eyi sii, Done Yati xe eyits'og Hotenda Yati xe, ida nonde edaani dezo Yati wet'a ats'et'ij ha, edaani wet'a Yati de hohfe gha, eyits'og edaani eteret'ie sii sineget'ie gha. Eyi gha done ek'etae wets'og nenight'ie. Eyi done sii k'ota k'eginde, Done Yati ghogone xe efegadi, eyits'og done gots'ogogende ha giwo de, eyi done gogekwo gha gonegit'ie. Edaani Yati gehtsj gha Done kaqa hazogots'oggojde sii, done weghogedagijwo k'egagila.

Eyit'a done ekagodedi k'eg, dzog Edza Nek'e done nade sii, Done Yati eyits'og Hotenda Yati xe, deyati k'egogede sii, done jta fadj kaqa gogede sii wha wet'a ats'et'ij gha Yati hohfe ha. Gonék'e Yati fadj kaqa gofij eyit'a, gonék'e aget'ij gha nonde, goyati t'a aget'ij ha gedi t'a yati gehtsj ha.

Dihde nek'e Done Yati eyits'og Hotenda Yati sii, M'ola Sofij eyits'og Kwet'ij Yati xet'e Yati De hohfe ha. Yati De hohfe gha Task Force; Yati ghog Yati Hagehta gha gok'e nehogila sii, edaani Yati De hohfe

gha, weghog Ndets'og K'aowoh gha niht'ie de gehtsj.

#### Edaani Yati De Hohfe Gha.

Yati de hohfe gha weghogots'ede sii, di zo wek'e nayaeti gha nile. Eyits'og Yati De hohfe gha tse di sii, hazogone fadj kaqa edera wegha nawo yagitsj. Eyits'og nawo jte zo gofije. Language Task Force; Yati Hagehta D'og, done gigha di kaani weghog yati gehtsj. Yati De hohfe gha gedi sii, k'ota hazogefek'e gogede sii, eyi giyati laani zo t'a aget'ij gha. Eyit'a M'ola Sofij eyits'og Kwet'ij Yati gha nawo geht'ij sii xet'e gha le. K'og de hayogila la laani zo, giyati t'a ats'et'ij ha, haaniko Done Sofij eyits'og Hotenda sii, k'ota yagola done nade sii deyati t'a aget'ij ha giwo. Eyits'og di done sinyaeti nawo gha niht'ie whela sii etetagithi le t'a wet'a done gha holla. Eyit'a Done eyits'og Hotenda Yati k'eg sii t'a aget'ij de wet'ahogea gha gedi yati gehtsj.

Yati Hagehta D'og; Task Force, gha gik'e nehogila sii, dikagedi t'a yati gehtsj. Wegha ek'etehtso dogilj sii, Edza nek'e gots'og nawo gha yati gehtsj sii, k'achj nageret'ie ha gedi. Di gots'og ida gots'og sii, Done eyits'og Hotenda yati sii done sinyaeti k'og eghalaede sii, Done Yati t'a agit'ij gedi. Eyits'og niht'ie ehtsj dog eyits'og naedik'ezog k'og eghalagide dog ekaani, done ghalae da nonde Done Yati t'a agit'ij gedi. Edza nek'e gots'og Ndets'og K'aowoh de eyits'og wegha ek'etehtso dogilj sii, efegendi k'e sii Done eyits'og Hotenda yati t'a aget'ij gha nawo wegha hohfe gedi. Ida ekaani nonde zo wegha nawo elj ha. Eyi nawo elj t'a nahotile fadj agela ha sii gigha di ha, eyit'a ekawot'e gedi. Done Sofij eyits'og Hotenda Yati t'a Yati De hohfe gha de, hazogone sinyaeti k'e eyits'og Ndets'og K'aowoh chek'e ameg done

eyits'ò Hotenda xé eghálaeda sii done giyati t'à egháláeda gha. Eyi t'à jda hono xo ekagowha gots'ò ekagot'e ha sonihog'wa ha. Ndéts'ò K'aowoh cheké kòta eghálagide giji sii, ekatlo xo kwets'òt'i done yati t'à done xé eghálageda de, gigha dile ha sòni gedi.

#### Done Sòfì Báhálaede kò Gehtsi Ha.

Done Sòfì eyits'ò Hotenda ts'ò done ka'na giji sii zò done sòfìyati eyits'ò done náwo edawot'e gedi gha dile ha. Eyi t'à Language Task Force; Yati Hagehta Dò, ekagedi t'à yati gehtsi. Ndéts'ò K'aowoh sii, Done Sòfì eyits'ò Hotenda Yati, eyits'ò Done náwo k'e eghálageda gha kò nake hoh'e ha. Ekaaniko Done Sòfì eyits'ò Hotenda zò sii, edagowot'e gedi k'e eghálageda ha.

Eyi xé sii, done nake eyi kò nake eghálageda gha negets'it'e gedi t'à yati gehtsi. Eyi done nake sii, Done Sòfì eyits'ò Hotenda gots'ò done agit'e ha gedi. Eyi t'à Done eyits'ò Hotenda Yati gha Commissioner gogedi ha. Edaani eyi done eghálageda ha sii yati gehtsi. Ndéts'ò K'aowoh eyits'ò wegga ek'èthge dò sii, eyi gha Done Sòfì eyits'ò Hotenda gots'ò done zò, sílae xo gots'ò ginétt'e ha gedi t'à yati gehtsi. Eyi t'à wegga ek'èthge dò sii gots'ò k'aowoh giji ha. Nezi done yati eyits'ò done náwo k'e eghálageda gha gohogihdi ha. Wek'e eghálageda le nonde sii, ekagogedi ha hot'e. Ekaani nonde, Done Sòfì, Hotenda, Kwét'i, Mòla Sòfì hazò done ats'it'e sii, done yati nake t'à gots'ede xe done ts'iji ha, ekagowot'e gedi t'à yati gehtsi.

Done Sòfì eyits'ò Hotenda Yati wexé sii Done Náwo k'e eghálageda gha kò nake hòli de, Minister of Aboriginal Languages and Culture giye ha. Wegga ek'èthge dò, Done Sòfì eyits'ò Hotenda gots'ò done zò sii, eyi gha K'aowoh de; Minister giji ha,

edeta done nake hagehte ha hot'e.

Eyi gha K'aowoh de; Minister sii done yati eyits'ò done náwo chekoa hoghagehtò, done chekato giji, etahti eyits'ò yati k'e eghálagide dò ekaani hazò ts'ò k'aowoh ha hot'e. Eyits'ò done náwo, done k'è dagowo, done sònade t'asi ekaani sii ts'ò k'aowoh eli ha.

#### Done Yati Dek'eh'tt'e T'à Wek'ehodzo Agele Ha.

Done eyits'ò Hotenda Yati sii done wek'e k'ayageti xé edagowot'e gogedi ha, done council k'e dehk'we ha hot'e. Eyi council sii, Done eyits'ò Hotenda Yati edaani niht'èk'e dek'eh'tt'e de nezi wet'a ats'et'i ha sii weggo t'asi hazò hagehta ha sii gits'ò hòli ha. Di gots'òt'i kòta got'ò done eyits'ò ohda ekaani hazò wek'e eghálageda t'à edaani ets'erett'e ha sii hoghagets'eh'tò ha.

#### Niht'èkò

Language Task Force; Yati Hagehta Dò sii, kòta gots'ò done tò done yati edaani wek'ets'edi xé sii wet'a ats'et'i ha gots'ò gogide. Eyi t'à Yati Hagehta Dò sii weggo dii kaani yati gehtsi hot'e. Chekoa niht'èk'ò tòtò gots'ò Done Yati hoghagetò de yati t'à nezi gogede ageda ha, eyits'ò Kwét'i eyits'ò Mòla yati xé sii. Ekaani Done Yati eyits'ò Done náwo edaani nde k'e edegeda xé, ekaani hoghagetò de, jda hono xo laani de nezi wet'a chekoa niht'èk'ò gohyi hoghagetò ha hòtò agode ha. Eyi t'à Yati Hagehta Dò; Language Task Force sii kòta gojchalea sii chekoa ekaani hoghagetò de wet'a t'asi weggo hanige'na ha takho, eyi t'à di niht'èk'ò gha náwo at'e gha eghálageda sii done s'iniyaeti náwo k'è k'ach'i nagitt'e gedi t'à yati gehtsi. Ekaani nonde kòta sii niht'èk'ò k'e gehk'we dò hazò etexé eghálageda t'à hazò edegha

niht'èk'ò gha niht'ègehtsi ha.

Eyits'ò kòta necha yagola sii, Kwét'i chekoa zò laani ne t'à, Kwét'i yati hoghagetò ha, haaniko Done eyits'ò Hotenda chekoa tò de, giyati t'à sii hoghagetò ha dile agele ha.

Eyits'ò chekoa niht'è hono eyits'ò jdo; high school, agét'i sii gigha niht'è nake laani gòf'i t'à hoghagetò ha. Ekaani nonde chekoa amé deyati eyits'ò done náwo hoghawitò niwo sii deyati t'à hoghawotò ha. Eyi xé sii, dihde gots'ò gowhaehdò eyits'ò done náwo zò de'ò haghagetò ha.

Eyits'ò ohda niht'èk'ò hoghagetò sii edaani Done Yati k'e ets'ett'e sii de'ò hoghagetò ha gedi t'à Language Task Force; Yati Hagehta Dò yati gehtsi.

#### Edza Nèk'e Gots'ò Ndéts'ò K'aowoh Gota.

Dihde Edza nèk'e gots'ò Ndéts'ò K'aowoh gha eghálaede dò sii, Done eyits'ò Hotenda Yati sii, Kwét'i eyits'ò Mòla Yati xet'e laani k'e eghálageda t'à done hazò ts'agedi ha hot'e gedi t'à Language Task Force; Yati Hagehta Dò ekaani yati gehtsi. Ekaani nonde, Ndéts'ò K'aowoh sii edj Ndéts'ò K'aowoh kò ta sii done eghálageda ha sii wek'ègezò ha. Eyits'ò Ndéts'ò K'aowoh sii, decheke done yati hoghádegetò ha gits'ò geh'na ha.

Kòta, nint'è k'e yats'eh'ti kò, whaedò ts'ò t'asi k'ehodi kò, niht'èk'ò dawhela, ekaani hazò sii Done eyits'ò Hotenda Yati k'e at'e ha gedi t'à yati gehtsi.

#### Edza Nèk'e Ndéts'ò K'aowoh Wezò Gots'ò.

Dihde gots'ò done ededli niht'èt'a t'à kòta k'egede de sii, niht'èt'a dò, done gha done yati gòf'i agele ha hot'e gedi. Eyits'ò Edza Nèk'e gots'ò Ndéts'ò K'aowoh sii Ndéts'ò K'aowoh Dè; Federal Government, kòta gots'ò done



ededjì xé eghálageda de Done Yati sii Kwetjì eyits'ò Mòta Yati xé'te laani t'a done xé eghálahda gogedi ha.

Eyits'ò done t'ò sii, niht'èjì eyits'ò niht'è naeda ekaani k'e done yati t'a ageti ha giwo gogedi. Byit'à C.B.C. eyits'ò done t'ala sii ekaani xé eghálaede sii, done yati t'a done t'asi ikw'o xé gigháada ha sii, gehtsj ha hot'e.

Done wehda whatso edegha eghálaede sii, done yati t'a ageti hot'e, haaniko, de'ò edj laani done yati t'a eghálageda ha sii, hagogedi hot'e.

#### Edaani Wexehoiwi Ha.

Language Task Force; Yati Hagehta Dò sii s'awa gots'ò wexehogihwi ha sii gogha gogi'ò hot'e. T'asi wehda g'ò gogide sii, di gots'òt'i wexehogihwi ha hot'e gedi. Kòta wehda sii, done yati k'e ets'ereti'e sii nezj niht'è k'e dek'eh't'è agele gots'ò nageh'ò ha tahko. Haaniko di t'asi hazò g'ò gogide sii hono xo gots'ò ekaani wek'e eghálageda ha hot'e.

Haaniko, Language Task Force; Yati Hagehta Dò sii, di kagedi, n'awo fadi agija le ko, kòta gots'ò done wehda sii di gots'òt'i t'asi wehda deyati k'e dek'eh't'è agele ha asanile gedi.

South Slavey Translation.

#### Executive Summary.

Dùhdè Northwest Territories gogha Ndèh Ts'è K'aodhe geeli sje, dene etenahch'à, káda'á gozhatie ghòh t'ahsii azhò k'eanutá gha dene saanàht'è shets'è eniegedènit'èh, daòndih met'ah ats'ut'i, daòndih ezhi t'ah gonuzheh, daòndih deyh aot'è gha ts'è mets'uhtsih gha ghòh t'áá gondahnagedundi gha t'ah agogija. Ezhi ghòh kòtah efets'udaatth'ò, dene dagots'edjkhkeh, názhàati, gots'èh efexèh meghòh eghálats'inda ghaáde á, ezhi dene goniedèf'èh,

dene azhò efek'èè káeniga'áh l'òh keogih'ò. Di goghágingdá k'èè t'ahsii keogih'ò tah, dùhdè ndèh gotah gogha k'è'ò dene gozhatie, enake gozhatie t'ah ats'ut'i, gots'èh odj móola gots'èh móola zòht'j zhatie t'ah agot'j nidè, ezhi gò'ò èt'i chu dene gots'èh enake gozhatie meghááde me'edut'ah. Dene zhatie, enake zhatie ghòh k'egenata dené, dánagots'eleh gha t'ah kagúht'e gha dúle ghòh, Ndèh ts'è k'aodhe gha edih't'èh gehtsj.

#### Gozhatie K'èoduzháh Gha T'ahsii Dezhì Ot'e Le.

Gozhatie k'èoduzháh t'ahsii dezhì ot'e le. T'ahsii gha 'á'á zháhròl'j gha nidè, dádi adi efèht'e ilé. Ezhi gozhatie ghòh k'egenata got'jè dágedindj t'á, dùhdè ndèh gogha nidè, kòtah zhágóla gots'èh ndèh zhágóla gogha, dene gots'èh Enáke gozhatie á alah the'ò láòndih t'ah met'ahodé'á ot'e k'èè, gozhatie k'èogeduzháh, Móola gots'èh Móola zòht'j gozhatie f'òts'è kagogúuhthj. Dùh gogha, 'á'á ózhii gha méht'e èt'i dene k'èè anats'èdedi gha, ki mets'è xih ets'enidhè le, kaòndih xò, kòtah zhágóla, ndèh sázhaecho kágóla gogha sje, Dene gots'èh Enáke zhatie t'ah hotie agut'i, ezhi á sèè de'ò met'ahodé'á gha.

Ezhi t'ah dene gozhatie gha k'egenata gha ageat'j sje, dùhdè ndèh (N.W.T.) gots'èh dene gogha ek'ète'ets'enih't'ah geeli kagógedi, ezhi zhatie k'èodezhò gha 'á'á gúlj, senafèh t'ah od'ò dene gots'èh Enáke gosenizhaetih ts'èhk'èh got'áhogeduhthi egenidhè nidè, dúle dezhatie èt'i t'ah agut'i, gots'èh gogha ek'ète'et'a t'ah efégedèh godakh'è nizhìh chu dene gots'èh Enáke gozhatie t'ah agut'j. Ezhi t'ahsii azhò'ò gha gogha ehth'i thela ot'e sje dene azhò ts'èh zháál'j, ki megha 'á'á naotsj t'ah gúlj anagudleh le. Dúle hono xaye gozhìh di Dene gots'èh Enáke gozhatie, megha ehth'i nigóit'ah t'ah dùhdè ndèh gok'èh

met'ah eghálats'enda, gots'èh ndèh zhágóla nane sje, ezhi dheh gogha kagondèh gha chu dúle.

#### T'ahsii Ghálats'enda Gha Mek'òoni Nagoodie.

Yundah ts'è gogha Dene gots'èh Enáke gozhatie gots'èh edek'èè gogendih, ezhi gogháts'enda ghaáde, ezhi dene a'fah káda'á, alah èt'i ehth'i gok'èè gots'èh elj á ot'e gots'èh ezhi ghòh gok'èh dahgóla. Ezhi t'ah Dene gots'èh Enáke gozhatie ghòh k'egenata dené kagedi, t'ahsii saanèht'è goghálats'unda gha goguhtsj, dùh dene azhò gogha Ndèh ts'è k'aodhe geeli, gò'èghálaeda t'ah aot'è, gots'è gogehtsj gha gok'èh dahgóla.

Ezhi Task Force, Dene gots'èh Enáke gozhatie gha, dene gogháade agot'j gha k'aodhe ndee geeli dahk'è goguhtsj egedindj. Dene zhatie gha k'aodhe ndee f'íé goole, gots'èh Enáke gogha chu f'íé goole gedi. Dene gogha ek'ète'et'a, amlí dene gots'èh Enáke agit'e sje, gotah k'aodhe kéleh ke kagógedi ghaáde éhs'è ezhi gozhatie gha k'aodhe ndee geeli gha sje, suláí xaye gogha nigogedih'tèh gha. Dene zhatie gots'èh Enáke zhatie gha k'aodhe ndee geeli gha sje, Ndèh ts'è k'aodhe goxèh èt'i eghálageda gha ilé, kaòndih xò, dùhdè ndèh k'èh náts'èdèh, ahadhe ts'è èt'i met'ah ats'ut'j gha ts'è goghálagen'á gha. Dùhdè ndèh Northwest Territories gotah, Móola gots'èh Móola zòht'j gozhatie gots'èh Dene zhatie, Enáke zhatie xèh eghálats'enda, mek'èoduzháh gha chu nigé'á'á, xèh ahadhe agodandih ts'èhk'èh, dene gogha ek'ète'et'a geeli sje, ezhi ghòh gondánagededi gha.

Ezhi dene, enake gozhatie ghòh k'egenata sje, Ndèh ts'è k'aodhe ts'èh k'aodhe k'éleh zhih agóot'è t'ah Dene gots'èh Enáke gozhatie xèh agut'j gogha medakh'è goole gedi. Gots'èh azhii èt'i ts'èhk'èh Dene gots'èh Enáke gozhatie gochaedétsi gha sje, ezhi gots'è

k'agude t'ah goghalagenda gha. Dene gots'eh Enake gozhatie ezhi xeh chu dene, enake k'ats'eda>a k'ee edets'enda gha amii k'aodhe keleh elj gha sje ghoh, ezhi dene gogha ek'ete>et'a geeli, edetah ehsa ezhi dene o'te neegeditih gha. Ezhi oots'e chu ndeh oki kagodenila gots'eh, Dene gots'eh Enake t'ahsii ghoh egedehtth'i, Councils laondih chu t'ah agot'i gha. Dene gogha ek'ete>et'a gotah amii Dene, Enake ts'eh agit'e sje, ohndah ke efegele gha, gots'eh kotah gola gotah gots'eh Dene, Enake naadeh sje chu, gots'eh amii dene ile nide Enake geeli sje, gozhatie xeh see ka gots'e meghaonet'o den' elj chu efegele gha, gots'eh, dene goghagogeneht'eh geeli sji chu Dene kada>a gots'eh Enake gozhatie gha k'aodhe keleh elj gha o'te sje ts'agendi t'ah, dene kada>a, gots'eh Enake gozhatie azhaot'e sji gha azhii ghaade agogehi, gha gots'eh zhegha mek'agoot'e gha ediht'eh gehtsi gha.

Ezhi K'aodhe keleh xeh gogeh>o gha (Ministry) sji, t'ahsii to t'ah gok'eh dagoo gha, ezhi metah ediht'eh kope gogha t'ahsii meghaade dezoa goghagonet'eh gehtsi gha, dezoa goghagonet'eh ke goghagonet'eh gha, dene zohfi gots'eh Enake gozhatie xeh chu edek'ee gots'endih t'ah edets'enda ghoh goghagonet'eh, ezhi a see goghalagenda gha.

#### Dene K'ee Ets'edet'eh Gha. Azho Mezhaade Ats'uh>ji Gha Efegoh't'e.

Dene gots'eh Enake gots'ehk'eh k'aodhe keleh godahk'e gogeh>o (Ministry) ehsa, dene azho efeghaadet'ahsii k'ee ets'edet'eh gha go>o, gogha saniegedet'eh gha ts'e gok'eagenehta gha. Kagot'i gha nide, ohndah ke, kotah gots'eh dene chu goxeh agot'i gha go>o, xidih chu goghalagenda gha go>o. Kagojila got'ahxa, dene zhegedihsho ts'e hotie goghalagenda gha go>o.

#### Ediht'eh Kope T'ah Goghagonet'eh.

Dene gots'eh Enake gozhatie goghoh k'egenata ke, dene to ts'eh egedaath'o, ediht'eh kope got'ah agot'i t'ah Dene gots'eh Enake gozhatie ghaudhe ts'e et'i k'e>oo nezu modoot'i gots'eh met'ah gonuzzeh t'ah agogeh>oli gogedindi. Gots'eh Dene zhatie efenahch'a kada>a ts'ehk'eh k'egenata, ediht'eh kope dezoa gozhatie oki goole ts'e naoguhthe k'ee agot'i gedindi, kagondih nide, ediht'eh kope goghagonet'eh tulj gots'e ats'ej'a nide, godenezhatie gots'eh moola zhatie f'eh t'ah dule ats'ite ats'endeh gha geedindi. Ezhi k'ee goghagonet'eh gha nide, see azho t'ah dene zohfi'ih daondih kaenige>ah gots'eh dechj tah ghoh keogedi>ah metah o'te gha, hono xaye godheh f'ah go>o t'ah agogeleh gha dule. Ezhi Task Force k'eh eghalaginda, ehtth'i gogha kaegenidhe, kaondih t'ah agogila nide, kope zhagola agodats'elia gots'eh dezoa uut'ie gots'andi gha egenidhe. Gots'eh ediht'eh kope gogha >e>a edat'eh senagudieh t'ah kope zhagola, dekaondih t'ah dezoa goghagonet'eh ts'e egenidhe nide, dule kaget'i gha gogha ehtth'i ninagedet'eh. Kope go>o, got'i ediht'eh kope gots'ehk'eh naogehthe ke, gots'eh ndeh zhagola edegha agot'i t'ah ediht'eh kope ghoh egedehtthi ke, ezhi k'aodhe keleh kaogeh>o gha (Ministry) ts'e xoh eghalagenda gha, gots'eh gokotah gogha dagondih ghaade, azhii meghaade dezoa goghagonet'eh senageleh gha.

Kope zhagola go>edicha sje gogha, moola a de>o to gedete t'ah, edek'ee gogendeh gha gogha gogeh>o gha. Kaondih xo, odj kagogeleh gha go>o sje, kotah agodats'ele gogha thela gok'ee, Dene ile nide Enake zhatie xeh moola zhatie tie kada>a xeh agot'i gedi.

Gozhatie k'egenata ke, ediht'eh kope gonedde gozhatie ts'ehk'eh oki gogha thela k'ee sgoguleh gedi. Lie t'a gozhatie oki gul'eh laondih t'ah agot'i, moola zhatie f'eh gots'eh raade gozhatie elj xeh, alah ediht'eh kope keots'enlithi t'ah et'i ezhi k'ee goghagonet'eh t'ah ede. Gots'eh me>o tie t'ah agot'i t'a moola k'ee zoh t'ah agot'i gogha o>a. odinih met'ah ats'et'i xo, Dene gots'eh Enake edek'ee gogendih ts'ehk'eh gots'eh daondih kaenige>ah ghoh t'ahsii to metah gha.

Gozhatie k'egenata ke, di chu kagoot'e gedindi, cheeku, ts'eli genezho sje, k'e>o goghagonet'eh ts'e t'ahsii gogha aot'e, kaondih nide, raade dezhatie egogedihsho xeh chu zhegedet'eh t'ah deyh agededeh xeh gots'agondi gha.

#### Duhde Ndeh Gha Ndeh Ts'e K'aodhe Geeli Gotah.

Ezhi gozhatie k'egenata ke (Task Force) sje, azhii et'i ts'e kaenige>ah sji, t'a Ndeh ts'e k'aodhe ke, dene azhoo gogha eghalagenda t'oh et'i dule moola gots'eh moola zohfi' gok'ee ndeh kagodenila gotah chu Dene gots'eh Enake k'ee chu agot'i gha dule gogehsi gha nide, Ndeh ts'e k'aodhe, eghalaada kagehta sje gotah odinih megha Dene, Enake gozhatie gots'eh moola k'ee gots'endeh egenidhe egogh>ah gha go>o, gots'eh edets'eh k'aodhe ke gocheeku, raade edegha dene zhatie f'eh egedu>ah ts'e gots'adagedundih gha chu go>o.

Gozhatie k'egenata ke chu, t'ahsii gul'eh t'ah Dene, Enake gozhatie k'enda gonezu t'ah met'ah ats'ut'i gha ts'e agot'i gots'adagededih, ezhi metah t'a odj et'i zhagola sje, dene k'ee nagoguzi, gots'eh Dene, Enake gozhatie t'ah ediht'eh k'edodih kope gogha t'ahsii zhagehtsi gots'eh zhot'oh gots'eh t'ahsii xagehta kope gogha chu.



dewe hohlé gha sji, areyoné belo gots'ê deneseniyaretj dahk'e, Nets'ê k'áowe chileku, amji Dene hé gots'ê Enákeke zi eghálageda giji sji elaut'e dene kedé t'á eghálagedá gha. Eyu t'á hídó honéno xai ékaréhwha gots'ê ekagót'ê gha sámogogé'á gha. Gots'ê véhtare deneke, Nets'ê k'áowe hé gots'ê kótah eghálageda giji sji, ékanéht'e xai weré t'í dúle dene kedé t'á dene zi eghálageda gha dúle k'ola s'óonj gedi.

### Denewá hé gots'ê Enákeke eghálageda dahk'ê gogha gotsj gha.

Denewa hé gots'ê Enákeke ts'ê dene kára'á giji sji zóá dúle dene kedé hé gots'ê dene náowéré dáot'ê gedi gha dúle. Eyu t'á kede gho kede kágenéta (Language Task Force) sji ékagedi kede gho kede gehtsj. Ejo dene gha k'áogidé giji, Néts'ê k'áowe chileku ke gotah láanj Denewá hé gots'ê, Enákeke gokedé gots'ê gonáowéré, gha sji eghálageda dahk'ê náke gogha gotsj gha. Ékanj kúlú Denewá gots'ê Enákeke sji zóá ékagóot'ê gedi k'ê goghálaeda gha.

K'achu kedé lee nagehtsj sji la, Dene kedé hé gots'ê Dene náowéré gogha eghálaeda dahk'ê gotsj ghozá k'ola, dene náke k'ola henéerútl'ê gedi. Ededine k'ola eghálageda dahk'ê goghó t'á gha. Eyu dene náke kágwazha sji lee Dene ts'ê denehedénihlé ot'e gha gots'ê lee sji Enáke ts'ê enákehédénihlé gha. Eyu t'á wóhla móla k'ê nidé, Dene hé gots'ê Enáke kedé gha commissioner góredi gha. Eyu t'á dánja eghálageda gedi kede gehtsj. Edire dene ke gogha ek'éteréhgwé, k'áowe giji sji amji dene gots'ê enákeke ts'ê denehedénihlé nidé zóá dúle kágehte gots'ê dúle kede hé gots'ê dene náowéré ghálageda gha gok'enéggózhe gha. Soláe xae gots'ê wóhla gonéerótl'ê gedi kede gehtsj. Eyu t'á dene gogha ek'éteréhgwé ke sji eyiá goti gots'ê k'áogewe ékaqt'e gha.

Gowegháláida sji; eghálats'eda dahk'ê areyoné, asji dene kedé, enákeke gokedé t'á dene eghálageda woljné gha, goti gokágeneta gha láanj gonéerétl'ê gha. Eyu t'á dene véhtare dene kedé t'á eghálageda le nidé, gosáni-dageré'á gha goghálageda gha gok'enéggózhe gha. Eyu nidé denewa ke, enákeke mólawá ke, móla ke, areyoné dúhda Ellgu néné (N.W.T.) ts'ê dene ts'ijl sji dene kedé náke t'á gots'ede hé dene ts'ijl gha. Ékagóot'ê gedi kede gehtsj.

K'achu kedé lee nagehtsj sji la, ejo nets'ê k'áowe eghálageda dahk'ê sji, gotah sji dene kede hé gots'ê dene náowéré hé sji beghálats'eda gha zo gha eghálageda dahk'ê gogha gotsj gedi kede gehtsj. Eyu t'á ékanj eghálageda dahk'ê gogha góhtsj nidé, Minister of Aboriginal Languages and Culture góredi gha. Eyu t'á dene gogha ek'éteréhgwé, k'áowe giji sji amji dene gots'ê enákeke ts'ê denehedénihlé nidé zóá dúle edeta kágehte gots'ê ededine edire gogha Minister huj gha. Ediri Ministry góhtsj sji, gogha kedé hohlé gots'ê dánj eghálageda sji, gogha dene gok'eréhgwi gha, Kágozhe gha. Lee enákeke gogha sji enáke ke gogha ek'éteréhgwé ke ghozá amji enáke ts'ê denehedénihlé, wóhda ékanj, amji holé geniwé sji ededine gots'ê goré'á gha. Gots'ê denewa ts'ê dene gok'eréhk'w'í sji ededine k'ola, amji begha ek'éteréhgwé hé gots'ê amji dene ts'ê denehedénihlé, wóhda ékanj amji holé geniwé sji ededine k'ola gots'ê goré'á gha.

Eyu t'á edire dene ke Ministry zi eghálageda gha gok'e négoýe sji, ts'ódane gogháoneté dahk'ê, yet'á goghaoneté gogha erihl'ê yághltsj, ts'ódane dene k'ê gogháoneté gha, ts'ódane dene k'ê goghánehte, areyoné belo gots'ê gots'ê k'áogewe gha. Eyu hé k'ola dene hé gots'ê enákeke gokedé hé gots'ê gonáowéré wóhla k'ola goghá gogonehte gha. Edire Ministry sji Latahtj

ke gogháoneté, gozi eghálaeda hé, areyoné gots'ê k'áowe gha. Eyu hé k'ola, wóhla, dene kede gha ts'ódane ke gogháoneté giji hé gots'ê, latahtj ke hé sji edire Ministry eyiá ékanj gogháoneté gha erihl'ê goghóchu gha. Ékanj nidé hídó nidé ékanj ghálageda gha gogháoneté hé erihl'ê goghóchu gha gorzho gha. Edire Ministry sji k'ola Dene náowéré ts'ê asji wéhda k'ola ts'ê k'áogewe gha. Enákeke gogha, dene ke gogha, ejo; náots'eye, dagowe, erihl'ê dene gho yágeritl'ê, erihl'êchú yágeritl'ê, ékanj areyoné k'ola ts'ê k'áogewe gha.

### Areyoné Denewá kedé gha eratl'ê hegút'á.

Dene ts'ené, denewá ke Ministry k'e négozha sji dene kede lo wehch'ákára'á sji dánj t'á kede ts'eretl'ê sji láat'e zo ts'ehtsj woljné gha edegenéhdzá hé gots'ê ekút'í yeghálageda gha. Edire ségele gha dene kágonéta nidé wóhda ke, kótah gots'ê dene ke elezi eghálageda gháre ekút'í beghálauda sji kéonugwi gedi t'á kede gehtsj. Eyu beghó enagót'e t'á'á nidé Dene ke, yet'á egeretl'ê, yek'e gogede, ékanj beghálaeda sji suré gúchá beghálaeda kéonugwi gha.

### Dene gháoneté gho.

Dene kedé gho kede kágenéta (Language Task Force) gha kótah areyoné k'egiadé gots'ê dene lo gots'ê gogidé gots'ê ékagógedi. Dene kedé sji erihl'ékó ts'ódane ke yet'á le nidé yegho gogháoneté gha gógo gókedí. Eyu t'á kótah keds'ê dene ke ékagóhdi t'á, yegho kede gehtsj. Edire ts'ódane gogháoneté sji, dene k'ê k'ola, gots'ê mólawá keds'ê dene ke ékagóhdi kede hé t'á goghánuté gedi. Eyu k'ê ta ékagila nidé ts'ódane ede'erihl'ê lóto gho enaot'ê nidé, dúle kede náke t'á gode gha dúle s'óonj gedi. Ékanj nidé

edúhda néné k'e sɪ. nɔdɛ ts'ɛ nɪdɛ denewa ts'ɛ, enákeke ts'ɛ dene kárwá sɪ kedé náke t'á dene gɪɪ gha. gots'ɛ ejo Eligu nɛnɛ (N.W.T.) sɪ nɔdɛ ts'ɛ nɪdɛ edahxɔ areyoné dene ts'ɪɪ sɪ gokedé náke t'á dene holé gha dúle sɔɔnɪ gedi kede gehtsɪ. Ékanɪ nɪdɛ k'ola, dene kede t'á ts'ɔdane gogháonɛtɛ gots'ɛ dene náowéré, dánɪ dene edegoredi, ékanɪ, ayu dene gha bet'áorewá sɪ ts'ɔdane yeghɔ goghágunutɛ gha. Honéno xae, were t'á ékagóht'e gha dúle sɔɔnɪ gedi kede gehtsɪ. Kede ghɔ kede kágenéta (Language Task Force) gɪɪ sɪ ékanɪ nɪdɛ ts'ɔdane areyoné hɪdɔ yet'á edenɪtɔ gha dúle sɔɔnɪ hagenɪwɛ. Eyu hé k'ola gots'ɛ ejo Eligu néné (N.W.T.) gogha erɪhtl'ékɔ ts'ɔdane at'ɪ gha. Ts'ɔdane gháonɛtɛ ts'ɛ k'áogewe gɪɪ (Department of Education) sɪ, gogha kede gehtsɪ. Eyu t'á kede gha kede kágenéta (Language Task Force) sɪ, eyu ts'ɔdane erɪhtl'ékɔ at'ɪ gha kede holé sɪ yelɔ nagerutl'ɛ, gots'ɛ Dene kede hé, Enákeke gokedé t'á ts'ɔdane goghágunutɛ rudi gedi. Ékanɪ nɪdɛ ts'ɔdane genetsélɛ t'á dekedé t'á gogháonɛtɛ t'á. nɔdɛ ts'ɛ kede náke t'á dene gɪɪ agede gha dúle sɔɔnɪ gedi. Ékanɪ nɪdɛ k'ola wɛwá láanɪ hohlé ɔt'e t'á, ye kɔtah góla amɪ seza ke dene k'ɛ goghágunutɛ hagenɪwɛ nɪdɛ dúle erɪhtl'ɛ kɔ gokedé t'á gogháonɛtɛ gha. Eyu ékagóht'e ts'ɛhɔné edire kede sɪ belɔ nats'erutl'ɛ gedi. Eyu t'á edire Ministry gogéhtsɪ nɪdɛ, kɔtah ts'ɛ dene erɪhtl'ékɔ gogha kede gehtsɪ gha gok'egerékw', hé gots'ɛ edire Ministry sɪ elezi eghálageda t'á ts'ɔdane ke areyoné ayu ghɔ goghánutɛ gedi sɪ gok'ɛ góɔ gha.

Ye kɔtah yágonchá yágóla sɪ, mɔla tah agóht'e t'á, mɔla kedé sɪ t'á ts'ɔdane ke ghágogenɛtɛ gha, ékanɪ kúlú, denewá hé gots'ɛ enákeke hé gozha ɪ gohé erɪhtl'ɛ kɔ at'ɪ

nɪdɛ, gogha k'ola gokedé t'á gogháonɛtɛ gha dúle.

Gots'ɛ k'achu kede lé nagehtsɪ sɪ ts'ɔdane ke erɪhtl'ɛ kɔ at'ɪ, de'erɪhtl'ɛ honéno héogenɪwhɪ ekúhye nɪdɛ, erɪhtl'ɛ kɔ gogháonɛtɛ sɪ, gogha lak'ezhe láot'ɛ gedi. Ékanɪ nɪdɛ ts'ɔdane amɪ dekedé t'á beghá — gonɛtɛ hɪɪ sɪ dekedé t'á t'á gogháonɛtɛ gha. Gots'ɛ ts'ɔdane amɪ mɔla kedé t'á zɔ beghá gonɛtɛ sɪ, ededɪnɛ k'ola dekedé t'á láanɪ zɔ t'á begháonɛtɛ gha. Ékanɪ kúlú ayu gogháonɛtɛ sɪ, edúhdá nɛ k'ɛ dágot'ɪ, dene náowéré, gokedé, goyat'ɪ, gots'ɛ ejo dánɪ dene náde, ékanɪ godánehnt'ɛ gha gedi.

Gots'ɛ k'achu kede lé nagehtsɪ sɪ dene nɪchá erɪhtl'ɛ kɔ agɛt'ɪ sɪ, dekedé gerɛt'ɛ hé gots'ɛ yek'e gogudé hé k'ola goghágunutɛ gedi kede gehtsɪ.

### Eligu nɛnɛ gots'ɛ nɛts'ɛ k'áowe gotah.

Kede ghɔ kede kágenéta (Language Task Force) sɪ ejo dene gha nɛts'ɛ k'áowe gɪɪ sɪ nɔdɛ ts'ɛ nɪdɛ, denewa ke, mɔlawá ke, enákeke, gots'ɛ mɔla ke sɪ gokedé t'á dene ke ts'ɛ eghálageda gha góɔ. Eyu t'á ékagóht'e gha nɪdɛ, nɛts'ɛ k'áogewe gɪɪ sɪ dechɪlékú ke gonɪwegerɛt'ɛ nɪdɛ, ɔdúhye denewá kedé hé gots'ɛ enákeke gokedé t'á eghálageda gha bet'árewá sɪ, ékanɪ dene kedé náke t'á gode kágenéta gha góɔ. Gots'ɛ hɪdúh nɛts'ɛ k'áowe (N.W.T. Government) chɪlékú gɪɪ k'ɔne eghálaeda k'ɛ gerékw'ɪ nɪdɛ, dene kedé le nɪdɛ enake ke gokedé xaré yeghá edegenɛtɛ gha, eyu ts'ɛ nɛts'ɛ káowe gohwá gha góɔ gedi kede gehtsɪ.

Gots'ɛ asɪ hɔpyɪ bet'á dene kedé t'á agot'ɪ sɪ areyoné gok'ɛ tá agenɪwɛ hé gots'ɛ wáe ekagóot'ɛ genɪwɛ. Eyu t'á dene wénda sɪ ékagógedɪ hajlé k'éta hagenɪwɛ. Denewá hé got'sɛ enákeke gokedé t'á nɛzi ts'uzɪ, k'ola gedi. Gots'ɛ areyoné gokedé t'á erɪhtl'ɛ hohlé areyoné

láanɪ kɔ goyɪ léohzhe gedi. Dene hé gots'ɛ enákeke gots'ɛ wá asɪ zhɔwá, asɪ wá bek'ɛts'edɪ gha k'ola gogha whane kɔ góɔ goyɪ léhza nɪdɛ nezɔ gha gedi kede gehtsɪ.

### Eligu nɛnɛ k'e gots'ɛ Nɛts'ɛ K'áowe Gɔɪhch'á.

Kede gha kede kágenéta (Language Task Force) sɪ, gowere Elágenɪt'a got'ɪnɛ ke kede gehtsɪ gots'ɛ, dene ke mɔla k'ɛ gokedé le elágenɪt'á t'á k'énadegenedé sɪ, asáw agújá nɪdɛ, dáguɛ sɪ ekagóts'edu gha gogha horɪla. Eyu t'á dene kedé t'á elágenɪt'á k'ɛ dene k'edenedé ts'ɛ gogede nɪdɛ nezɔ gha gedi kede gehtsɪ hajlé. Eyu t'á dene ke kede gha kede kágenéta sɪ ededɪnɛ k'ola ékaɪt'ɛ nɪdɛ nezɔ gha gedi. Gots'ɛ ejo Eligu néné gogha nɛts'ɛ k'áowe gɪɪ sɪ, Federal Government gochɪlékú ke dúhdá dene néné k'ɛ eghálageda sɪ wáe dene kedé t'á zɔ agut'ɪ gha Ehgú néné gots'ɛ nɛts'ɛ k'áowe gɪɪ ekagógerudɪ k'ola gedi kede gehtsɪ. Gots'ɛ areyoné dene ts'ɛ kede kágenéta gha k'énadegenadé ekúu sɪ dene ɪ k'ola ékagóhdɪ hajlé. Ejo television ékanɪ gha erɪhtl'ɛchu náeda yághɪtsɪ sɪ, dene kedé t'á agehɔ chólɛ t'á asɪ dúle, radio ékanɪ k'ola k'ɛ agɛt'ɪ nɪdɛ dene kede hé gots'ɛ gonáowere t'á dene hé gogede nɪdɛ nezɔ gha gógerɪdɪ. Eyu t'á ekaot'ɛ gedi yeghɔ k'ola kede gehtsɪ.

Gots'ɛ ye dene ke whane sɔba geretsɪ gha edegha eghálageda sɪ, zhúkɔ ékanɪ yágogéhta sɪ, dene wéhtare ékanɪ gha eghálageda sɪ dene kede t'á gokedé. Kúlú góɔ chólɛ. Eyu t'á eyu ghɔ k'ola kede gehtsɪ gots'ɛ ejo dechɪla gha nɛts'ɛ k'áowe gɪɪ ékanɪ dene edegha sɔba geretsɪ gha eghálageda sɪ denewá kedé t'á agut'ɪ gha ékagógerudɪ gedi yeghɔ kede gehtsɪ.

## Dánj Kede t'á eghálagudá.

Dene kedé gha kede kágenéta (Language Task Force) sji, claut'e kede beseniyawetj gha sji, sáaréhwha gots'é goghagogénj. Edire areyoné kede ghó kede gehtsji sji, wehdáa sji dúle ekúu t'i yek'étagoge'á gha dúle sji ekúu t'í ékagilá nidé nezó gha gedi. Gots'é dúhdáa denewá ke nádé ts'ene sji ekúu t'í, denewa kedé ts'eruti'é gha sji, ekút'í yesénjdagédénj'ó nidé nezó gha gedi. Gots'é kede ekaot'é gedi yeghó kede gehtsji sji, hídóó honénj xai nidé, areyoné ékaot'é gedi sji bek'étagorukw'e gha, yeghó kede gehtsji.

Eyu hé k'ola gots'é, kede gehtsji ekúu sji ékagedi. Asji wehdáa beghó kede witsjle kúlú dúle dene ke t'í, dúle whane kúlú, xáre yek'e eghálageda gha dúle gedi. Gots'é yé wehdáa kótah góla sji dúle xáre, ek'élú nj'á gha eríht'í keerj'á ékaot'e sji, dúle xáre dene k'é hé gots'é móla k'é geret'í gha dúle gedi. Gots'é hídó gogha dekedé k'égudí gha sji dene deko goyu gots'é kótah aget'í nidé dekedé sji goda'aréht'e t'á gogedi nidé nezó gha gedi kede gehtsji.

## Executive Summary (Loucheux)

Ju dinju zhuh gñjik eenjit dinju gwitr'it t'uguwahah-oyiaa Government of the N.W.T. gudugwidjiltshen. Nits'oo duulee nakhwa gñjik t'anahdaadhaa, akoo nits'oo duulee gwunzu vizhit ghudikhya ts'at chan vizhit edmuditi'oo, akohts'at chan edinehtl'eh kak vizhit ghudikhya, vitjih au k'anugwidaadhat geenjit. Ju nekhwekaik'it tthak gwizhit natshudidat ts'at meeting tr'ahtsu, chan midjah ts'at azhik chan geenjit gñudikhhi. Yellowknife gwizhit chan, dinju zhuh gñjik eenjit gwitr'it t'ugwahom kat, au chan Gaoonahtan kat chan ladhaajik. Ts'at azhik chan gwuncl'oh geenjit gudakhe.

Radio zhit chan geenjit gñudikhhi. Government eenjit gwitr'it t'ugwahom kat chan guuts'at gñudikhhi. Ju datthak danakhwetrahnuu, au datthak mhkhe' nudili, au ts'at government leader veenjit gwimidhuditi'oo. Au edinehtl'eh dhaatsah. Gwik'ughe', duulee nakhwo gñjik tr'anadaadhaa eenjit. Ju nakhwo kau k'it gwizhit ret oonjit gñjik ts'at chan French gñjik, nakhwegñjik heelaa, government nuh. Au eenjit nuhkwunt'eh, nakhwot dinju zhuh gñjik au nuh khwunt'eh, nakhwogñjik teelah gidnuu, au eenjit ju edinehtl'eh dhaatsah.

## Official Status

Ju Official Status gwinnu rit, law zhit nihj' ehjuk ts'at gñj' nilu ditrahnuu. Official oonjit ts'at French gñjik zhit tr'igunxhu dar rah edinehtl'eh tthak chan vizhit gwimidhat'oo, ts'at ju utr'oodahkat dar chan vizhit tr'igunxhu ts'at au tthak gwimidhat'oo, au t'ah official gwinnu, t'igwinuu, ts'at gwitr'it gwizhit chan vizhit tr'igunxhu, utr'oodahkat tthak vizhit dugñjik zhit t'igwinuu, au t'ah official status gwinnu, t'igwinuu. Ju vigwidjiltshen kat rah, akoo diginnu rah, ju law edinehtl'ee tthak lehtugdehdihlah. Au guk'ughe' official status, ju dinju zhuh gñjik zhit gweheelaa jih, t'ehshit gwidaati'oo judinnu. Tseedhoh leu vits'at tr'ahnaajaa. Ju Legislative Assembly guuedinehtl'ee tthak chan lehtugdehdihlah. Au ju vigwidjiltshen kat rit gwinncl'oo geenjit gñunxhu ts'at nekhwegñjik zhit juk akoo dihudiyah kwaa ginnu. Yeendo t'at duulee akoo au edinehtl'ee kat tthak lehtugdehdihlah, gwit juk t'ehshit gugoontri. Juk gudugwidjiltshen kat, au rah akoo diginnu. Ju

kauk'it gwitsal gwizhit. au juk au tseedhoh ju nekhwegñjik eenjit khe' nitr'munlu, au juk kauk'it gwitsal kat, au gweyeendoo gwizhit geenjit gwitr'it T'uguwahaaoyiaa ginnu. Gwat chan ju gudugwidjiltshen akoo diginnu. 10 years gwinnu jih, ju kauk'it gwitsal gwizhit kat tthak chan ju utr'oodahkat Zheh chan ju Social Services, Welfare gwits'an tr'ahtsu kat, ts'at ju Legislative Assembly gwizhit, ts'at ju tseedhoh dhudlu katrahnuu dant chan gwizhit, ts'at Tr'igunxhu Zheh gwizhit, au tthak gwizhit nekhwegñjik : nakhwots'at tr'itr'unjih jih, geenjit ginnu. Au gwits'at au tseedhoh vit'agwidahch'yaa judinnu, ts'at au gwizhit rit, yeendo duulee nakhwotr'unin kat chan gwinnu nakhwogñjik zhit gñunxhu ts'at nakhwo anjoo kat chan guuts'at tr'igwehendal ts'at nitjin office, akoo dugoonch'uu midjah, ju chan azhik gwizhit chan tr'uguhudeeth'ak ts'at chan gwinnu guuts'at tr'igheendal. Au geenjit gwint'oo gñudikhhi. Ju tseedhoh ju edinehtl'eh kak lehtugdehdihlah jih tseedhoh gwunxhu gwits'at hanunjah. Au duulee yeendo jih, akoo dugwideheedoyiaa. Juk, au kauk'it gwitsal dant gwizhit vah gwitr'it t'uguwahaaoyiaa jih judinnu.

## New Institutions

Ju dinju zhuh kat rah digñjik eenjit gwitr'it t'uguwahahoyiaa ts'at digñjik k'ahniataa. Ju vigwidjiltshen kat, akoo diginnu. Ju government rit duuyeh nakhweenjit akoo diginnu, duuyeh nakhwogñjik eenjit gwinnu gwitr'it t'ugwahom. Zhik rah oonjit kat duyeenjit k'akwahdadhat ginnu, ts'at



akoo ju vigwidjiltseu kat akoo digwinuu rah dinju neekau, ju ginjih eenjit k'agwahdaadhat ginudhan. Ihlee chan, dinju zhuh heelah, ihlee chan enekau. Ts'at ju dinju neekau rit, 5 years gahdhok azhik t'igheech'yaa. Ju government ju edinehtl'eh veenjit nuzih jih, ju dinju neekau agagwahah'yiah. Ju dinju neekau Legislative Assembly dinju zhuh ts'at enekau kat, an azhik guudu, an rah ju dinju neekau azhik nguheelaa ts'at ju dinju eenjit dinju neekau gunlu, an rit, zhit gwa'an nitjin gwitr'it t'ugwaa'in tthak gwizhit gwik'andehgahmatiah, ts'at nits'oo ts'at ju dinju zhuh ginjik hah gwitr'it t'ugwaa'in tthak gwik'andehgahmatiah. Elts'ik Zheh goonlu gwa'an dant, duulee nihdehtr'ah'oh ts'at "at'alee, zhit dant leet'ehdehdeelah lee ho'in?" gehdeenjah. An leet'ehdehdeelah gidin'uh kwah jih, "jaadee, akoo dohch'uh?" gehdeenjah. Ju edinehtl'ee, government akoo dinuu, ju leet'ehdehdeelah azhik heedaa ginuu.

An zhik akoo dugooneh'uh kwah jih, ju dinju kat rit, Legislative Assembly ts'at akoo dahdeenjah. An azhik dant, "jaadee juu dugooneh'uu?" gehdeenjah. An guk'ughe, duulee khant gwunzu azhik nakhweenjit rsugugweheela ts'at an guk'ughe nitjin gwa'an gwitr'it t'ugwaa'in tthak gwizhit rit, nakhweginjik zhit gwunzu nakhwots'at tr'igheekhyah ts'at gwunzu gwehdudith'ak ts'at nekhwunt'eh chan, duulee gwunzu nakhweginjik zhit guuts'at ginudikhu. An guk'ughe rit nekhweginjik zhit gwunzu chan nughudikhyaa gweheela. Ts'at chan ju vigwidjiltshen kat chan akoo government digahnuu, ju yeenoo tthak rit oonjit kat rih nakhweenjit k'idugwidaadhat gunlu.

An loo dinju zhuh gidjuth'ak gunlih kwah ts'at nits'oo de, itgidjuth'ak kwaa goozhik nakhwots'at tr'igheendal, ginuu. Gwat ju juk Department k'eejit nutr'igohtsa, ju vigwidjiltshen kat ginuu. An tshid nilu, an t'at dinju zhuh goo enekau ginjik hadeeth'ak. An geenjit Minister heelah. An geenjit tshid heelah. An guk'ughe rit an geenjit tshid nilu, an diginjik ah dindah jih, guk'ughe ginjih uzhu tthak geenjit chan naheedhat. Ju Minister rah, ju geenjit heela, an rit Legislative Assembly gwizhit enekau kat ts'at dinju zhuh kat chan guu M.L.A.'s kat, ju t'at geenjit tshid giheela ginuh ts'at an judin ginudhan an azhik tshid nguheela. An tshid vit'eh rah, Council neekau gweheelah, ihlee chan dinju zhuh Council, ts'at uzhu chan enekau kat. An kat rit 7 inembers gukak hadeech'yah. Dinju Zhuh kat M.L.A. dinju zhuh kat tik, an Legislative Assembly gwits'at an board kak giheedah. Ts'at chan kank'it gwitsal gwitugwinaanch'uu ts'at juu viginjik, an diginjik ah dindau, ihlee chan Band Council, akoo Regional Council, akoo Settlement Council kat, judin ginudhan, an chan digih M.L.A. akoo digihaanjah, ts'at an chan juu nudhan an chan au board kak nahahtshyah. Juhts'ansts'at duulee nakhweenjit nekhweginjik zhit gwitr'it t'ugwaa'in jih, gweheezah judinuu. Ts'at chan, an enekau council ts'at akoo dugheedi'yiah. Ju guk'ughe duulee khant nekhweginjik eenjit gwitr'it t'ugwahaayiah nudadhan. An geenjit juhts'ants'at, government vits'at tr'igun'ku. Ju Minister k'eejit ts'at department k'eejit, an gwit'eh rah,

ju nekhweginjik zhit geotr'unahtan kat, azhik teacher training gidin'uh dant, an department gwizhit chan gweheelah judinuu. Ts'at ju leet'ehdehdeelah kat chan, an azhik dant gugootr' oohanahtan.

Ju department gwizhit chan, judu duginjik zhit gehtr'oonahntan, aadzoo, akoo gwinduk ts'at judu edinehtl'eh duginjik zhit gwimidhatl'oh ts'at artists kat chan, an kat tthak ju department t'eh t'igheech'yah, ts'at an guk'ughe rit, tthak nihkhah gwitr'it t'ugwahaayiah jih, khant geenjit nekhweginjik geenjit gweheezah gwunuh.

## Standardizing The Dene Writing Systems

Ju k'eejit Ministry vit'eh rah chan nits'oo atr'adantl'oo eenjit gwitr'it t'ugwahaayiah. Eneekau kat rit, igdantl'oh ts'at an syllabics k'yuu agadantl'oo ts'at tthak duulee gukat gunkhu. An guuk'it dinju zhuh ginjik eenjit nihk'it et'ehdineetl'oo eenjit gwitr'it t'ugwahaayiah, ts'at an loo nitjin gwa'an dinju zhuh ginjik loo nihk'it giheekhyaa, an eenjit t'igwinuh kwah, gwat nihk'it guhadantl'oo eenjit. Gwitr'it gwintshu gweheela. Anjoo kat chan duts'at tr'igheendal ts'at judin azhit gwa'an kauk'it anaanch'uu dant, judin diginjik gwunzu ah dindau, chan duulee yadantl'oo, an tthak, nihkhah gwitr'it t'ugwahaayiah ts'at ju Dene Council t'eh, an geenjit gwitr'it gwitchoo t'ugwahaayiah. Ts'at ju nihk'it atr'ehdeneetl'oh, an guk'ughe duulee yeendit Chipewyan diginjik edinuutl'oh jih, chan yehdit Aklavik dant dinju zhuh kat, duulee yakak giheekhyah. An eenjit chan gwitr'it gwitchoo gwahaatsah.

## Education

Ju vigwidjiltseu kat rah akoo diginuu. Ju Gehtr'onahtan Zheh gwizhit school chan ts'at Education Department hah, gwiyeendoo t'at gwitr'it gwitchoo gugweheediyiaa ju nakhwoginjik agoonahtan eenjit, ts'at ju vigwidjiltseu kat akoo diginuu rah, ju nakhwoginjik zhit gwuncl'oo gehtr'onahtan ginuh.

Gwunzah nekhweginjik zhit gatr'onahtan jih, Grade 9 gwuindoo t'at au tr'unin kat t'at duulee dinju zhuh chan gwunzu gehdeeth'ak ts'at guzhit gehdineetl'oo ts'at chan guzhit giheekhyah, ts'at chan oonjit k'yuu chan gwunzu gigiheekhyah, gwat French gunudhan jih, au chan akoo dugweheech'yaa. Ju vigwidjiltseu kat rah akoo diginuu. Education Act juk nih, etjook nutr'idinuutl'oo ginuu. Au akoo dugwidzhik jih t'at ju kan k'it gwitsal gwizhit rah, nits'oh ts'at nakhwetr'unin kat gatr'unahtan, au geenjit duulee geenjit juuts'ansts'at gugoonahtan gehdeenjah. Ts'at Local Education Authorities kat chan, Board of Education au kat tthak duulee juuts'ansts'at nekhwetr'unin kat gootr'uunohtan, gehdeenjah, au guutr'oohoodhohch'au. Ju akoo dugwidzhik jih, rit nitjin kauk'it gwitsal dant rit, ju juk nakhwetr'unin getr'unahtan kat, nits'oo gwuindaa, yeenoo gwuindaa, nits'oo khyah t'aa, nits'oo luk kaud, au tthak gugootr'onahtan, jih, au duginjik zhit gugootr'onahtan, jih t'at, yeendoo tthak, nitjin gwits'at tr'igunujil, nakhwetr'unin kat gahgheedindaih. Au guk'ughe, t'at gwiyeendoo ts'at dinju nuzu gheelaa nudidhan. Au ts'at chan, ju Ge'oonahntan kat chan duulee guuveenjit edinehtl'ee nuzu

tr'ahtsu, nits'oo ts'at ju gwuindaa, ts'at nits'oo yeendoo tthak gugweheendaa, au k'it edinehtl'ec tugiltsah.

T'atchan, ju kauk'it gwitchoo gwizhit school gwizhit chan t'ehce duulee nakhweginjik zhit gehtr'unahtan jih, nidadhan. Au chan duulee t'ehce geenjit gwitr'it t'ugwahaa, yiaa. Ts'at ju kan k'it gwitchoo gwizhit school gwizhit chan t'ehce t'at duulee duginjik zhit getr'unahtan. Ju yeenoo da, nits'oo gwuindhat, ts'at juk nits'oo gweedhaa, au tthak duulee duginjik zhit gehtr'unahtan t'ugoonch'uh. Au geenjit chan akoo dugwiheediyiaa, ju vigwidjiltseu kat akoo diginuu.

Ju vigwidjiltseu kat chan akoo diginuu. Adult Education Programs chan goodh chan ginuh. Au chan gwuncl'oh t'ehce geenjit gwitr'it gwihaatsah, ts'at ju t'at au yoghwan k'eejit kat eenjit. T'ah igidjutth'ak goo gigiheekhyah guuveenjit gugoontrih, au guuveenjit chan duuleh anjoo education class, language eenjit, tr'ahahtsaa ginuu, au guk'ughe, diginjik zhit nuggiheekhyah.

## Within the Government of the NWT

Ju vigwidjiltseu kat rit akoo diginuu. Ju government zhit gwitr'it t'ugwah, kat, oonjit gwitr'it t'ugwah, kat, dinju zhuh, eneekau, judin government zhit gwitr'it t'ugwah, kat, akoo diginuu kat, dinju zhuh ginjik ihat guunjih guutr'ahnuh. Au guk'ughe, nitjin gwitr'it t'ugugwah, azhik dant, judin ginjik zhit tr'igimkhu gehdeeth'ak, au guk'ughe, nakhweenjit gwunzu gwitr'it t'ugugwah, yiaa. Ju vigwidjiltseu kat akoo

diginuu. Ju kauk'it, ju gwid, nakhwokauk'it, au tr'oocht uuri, gwits'an tr'eitsau, dinju zhuh uuri, kat, au chan akoo danugwaheech'yah ts'at dinju uuri, au gwits'an tr'ahahtsaa ginuu. Ts'at ju nitjin edinehtl'eh gwizhit katr'anahtu, ts'at itjuch'u shik gwizhit katr'anahtu zheh, museum, libraries, au gwizhit tthak geenjit duginjik zhit gwidmidhatl'oh jih ginuu. Au t'at ju museums judi dhidli, au dinju zhuh k'yuu gwizhit, "ju t'at ju t'unch'uh", akoo ts'at chan, "ju t'unch'uh", ju t'at nits'oo juu vah gwitr'it t'ugwah, au akoo t'ugweheech'yah, au guk'ughe, t'at dinju kat tthak gahgheedindaih, ts'at au ginjik zhit chan duulee gukak gigmkhu, ts'at au guk'ughe, chan diginjik duuleh nuguuheendal.

Ju government gwizhit gwitr'it kat, ju gwitr'it, dinju zhuh kat diginjik ah dindaih ts'at ju gwitr'it gwits'at diginjik dugudahch'uh jih, au guk'ughe, chan gwunzu diginjik nuguuheendal, ts'at gwunzu chan digwitr'it gwunzu t'ugugwah, yiaa, au geenjit chan gigmkhu.

## Outside the Government of the NWT

Ju vigwidjiltseu chan akoo diginuu. Au airplane kak, ts'at nitjin nahr'ahdidal kak, azhik chan duginjik ah gahgwidindaih jih ginuu. Au edinehtl'ee rah, airplane zhit dhidli, au chan duginjik zhit gwidmidhatl'oo jih gweeheezaa. Ju oonjit ginjik chan ts'at French ginjik hah, au edinehtl'ee kak au edinehtl'eh kak adaih hee gwidmidhatl'oh ts'at akoo ts'ants'at nekhwunt'eh nekhwee dinju zhuh ginjik gwidmidhatl'oh jih gweeheezaa.



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Ju vigwidjiltshu kat chan akoo diginuu. Ju radio, T.V. ts'at edinehtl'ee kak chan, gwiyeendo ts'at dinju zhuh k'yu, dinju zhuh ginjik gwiyeendo ts'at tr'ahdeeth'ak ts'at aachin tr'ahaa'ya ginnu.

Au airplane kak chan, au tr'innjoo kat chan duts'at ginokhu dar' duts'at n'gwahstuh, chan guutr'idjutth'ak kwah ts'at au chan ju chan akoo diginuu, duulee tape kak diginjik zhit au nitr'inlu, au guk'ughe' chan guutr'ehdeeth'ak. Dugwinuu ts'at gahgwiheedindiah.

### Implementation

Ju vigwidjiltshu akoo diginuu. Ju jidu akoo dugwidihcedi'ya tthak government eenjit gwidinidhudit'oh. Au juk gwits'at geenjit gwitr'it gweedi'in' ginuh. Yeendo' 10 years gwits'at, dugwahntshu gwitr'it t'itr'igwah'in' jih, gweeheezaa gwinuh. Juk drin gwits'at yeendo' geenjit gwitr'it t'ugwehee'ya. Ju natr'ahdah'oo geenjit street signs au geenjit duuleh zhit diginjik zhit gwidinudaat'oh. Au loo hah geenjit tseedhoh

tr'ahnijah t'ugoonch'uh kwah. Au akoo dugoonch'uh dant, juk gwits'at duulee duginjik zhit tr'igwidint'oh ts'at chan diginjik zhit tr'iguuru, ts'at juk gwits'at chan nakhwo zheh gwizhit nakhweginjik k'yu ginokhu. Nakhwet'inin kat ts'at ginokhu ts'at nitjin zhit gwa'an natohghwodal tthak, nihnoo'in' dar', nakhwoginjik zhit nihts'at ginokhu. Au guk'ughe' t'et nakhwoginjik khant t'anhadaadhal.



Members of the Task Force on Aboriginal Languages and support staff at meeting in October, 1985.

## I. Introduction

### i. Aboriginal Languages in the NWT

For much of the history of the Northwest Territories, English and French have been the dominant languages of government and the schools, even though the Inuit language and the Athapaskan or Dene languages have been the languages of most people living in the NWT.

From the time of the early missionaries, who often felt that teaching English was synonymous with saving souls, to the government schools, which emphasized learning English in order to get ahead in the "modern" society, aboriginal people have been under pressure directly and indirectly to learn and speak English.

Only in the past decade have aboriginal people become fully aware of the impact this loss of language has had on themselves, their culture and their society.

This growing awareness turned to anger when the Government of Canada decided, in 1982, to make sure that the Northwest Territories and Yukon were operating in both of Canada's official

languages, English and French. A bill to amend the Northwest Territories Act, the NWT's "constitution", was introduced in Parliament.

The Government of the NWT negotiated a compromise with Ottawa. It would introduce an Official Languages Act in the Legislative Assembly, indicating that English and French were official languages but also recognizing the aboriginal languages of the Northwest Territories -- Inuktitut, Dogrib, North and South Slavey, Chipewyan, Cree, and Loucheux -- as official aboriginal languages. The federal government would provide \$16 million to develop and promote aboriginal languages, and also would pay for the provision of services in French.

Many people in the North were unhappy that the aboriginal languages were not put on an equal footing with English and French. They wanted the aboriginal languages to be official languages of the Northwest Territories as well.

The Government of the NWT recognized that the enactment of the Official Languages legislation was only a first step. In 1984, the Task Force on Aboriginal Languages was created.

"Like many people, I had been led to believe that our race was fighting a losing battle to the advancing modern way of living...that the southern-based education was the only worthwhile knowledge to pursue because it ensured my survival in the wage economy. Time and experience, however, has taught me that the present education system does not necessarily guarantee the quality of life for individuals or society."  
(Ernie Lennie, Yellowknife)

## ii. The Task Force on Aboriginal Languages

The Task Force, made up of three Inuit and three Dene representatives, each of them with extensive aboriginal language experience and expertise, was asked to make recommendations on the use, development and promotion of indigenous languages in the Northwest Territories.

*The Task Force's terms of reference were:*

1. To recommend on ways to improve and increase translation services to allow improved access to public services for native people whose first language is not English.
2. To advise on methods of establishing or improving training for jobs where a high level of language expertise is required. For example: teachers, interpreters, translators.
3. To advise on ways of increasing the employment of people who speak an officially recognized aboriginal language.
4. To make recommendations on research into the development, enhancement and promotion of aboriginal languages in the NWT including research into writing systems and other forms of communication.
5. To recommend a plan for establishing the aboriginal languages as official languages of the NWT.
6. To recommend on ways to promote the development of printed and oral materials in the officially recognized aboriginal languages of the NWT.
7. To make any other recommendations on the use and development of aboriginal languages in the NWT.

The Task Force was co-chaired by Fbbie Tatti of Fort Franklin and Edna Elias of Coppermine. Ms. Tatti, who holds a Bachelor of Education degree from the University of Saskatchewan, was an interpreter and land use researcher with the Dene Nation and has been a program specialist in Dene languages with the NWT Department of Education for the past seven years. Ms. Elias, a former teacher who does translation work, now is Mayor of Coppermine and President of the NWT Advisory Council on the Status of Women. Ms. Tatti chairs the Dene sector of the Task

Force, while Ms. Elias chairs the Inuit sector.

The two other Dene members of the Task Force are Susan Look of Fort McPherson and Elizabeth (Sabet) Biscaye of Fort Resolution. Ms. Look, a Loucheux speaker who holds a degree in Health Care Organization management from the University of Ottawa, worked with the Department of Health before serving for three years as Executive Assistant to the Government Leader. Ms. Biscaye, originally from Rocher River near Fort Resolution, is a Chipewyan-speaking teacher who has been involved in Chipewyan language analysis and development work and currently is an interpreter for the Language Bureau.

The two other Inuit members of the Task Force are Jose Kusugak of Rankin Inlet, area manager for CBC Northern Service Kivalliq, who chaired the commission which standardized the Inuit writing systems and has taught the Inuit ways and language to both Inuit and non-natives; and Leena Evic Twerdin, originally from Pangnirtung, who is the Inuktitut Instructor and a specialist in language arts for the Inuktitut courses on the staff of the Eastern Arctic Teacher Education Program in Frobisher Bay. She taught at EATEP for three years before going to McGill University to obtain a Bachelor of Education degree, and has taught English as a second language for non-Inuit and assisted in training Inuit students in Inuit linguistics programs.

The Inuit members of the Task Force were named in September and the Dene members of the Task Force were appointed in October. They were asked to complete their report by January, but this deadline was subsequently extended to February.

The Task Force members travelled to the communities, holding public hearings, meetings and consultations, to find out what people wanted for their languages. They communicated their mandate through letters, personal conversations, open-line radio shows and interviews with radio and newspaper reporters. Comments were requested from most government departments, and meetings were held with officials of key departments.

Task Force members also held a number of internal workshops and meetings to discuss their findings and possible recommendations they could make to the government.

"I'd just like to say....that it is very seldom that we come up to a panel like this. In the past, we have always been facing other people but I'm really proud to say that it's good to see you people sitting up there as a panel on a very important issue."  
(Inuvik hearing)



## II. The Meaning and State of Languages

### i. The Meaning of Language

In its travels throughout the North, the Task Force has seen that the future of a language means many different things to different people.

To some, language is just a technical matter of attaching "words" to "things" which don't vary from language to language. Whether the mother of one's spouse is called one's mother-in-law, sakik or setsi, the relationship remains the same. The major task is to develop technically accurate systems of translating words from one language to another. Sometimes, these people question whether aboriginal languages are able to label efficiently the varied technical innovations of modern life.

But more often, and especially from the aboriginal people, the Task Force heard another understanding of the meaning and importance of language.

"It doesn't just mean being able to speak. It's knowing who I am that makes me that much more powerful, because language does that to you. It enables you to have power. The ability to communicate with both worlds is power; the ability to speak to history is power.

"So it gives me a backbone, like something inside of me that makes me very secure with me. And you only feel that backbone because you know where you come from, who you are.... It's the core of being a person, of being a Dene.

"So when you're talking about languages, you're talking about a whole structure of things, but you're talking about how I know who I am. That's what the stem of this language is.

"Language isn't just 'out there'. It is out there, but it's coming from somewhere, coming from within. It's the way you put yourself out there, out there in the world."

Another example: "In English, there's lots of cartoons and jokes about mother-in-laws, like, 'When my mother-in-law hangs out around the house, she really hangs out'. Or there are television programs, like Archie Bunker, where you're always told that people don't get along very well with their in-laws.

"But in Inuit culture, it's totally different. When I think of my sakik, I just feel so good. It's such a special relationship in Inuit culture, between a husband and his wife's mother. There's just total

"Language is the means by which members of a society communicate and exchange information about their society. In surrendering its language, a society surrenders its capacity to plan for and control its own development."  
(Inuit Broadcasting Corporation)

Michael Jackson eating berries at Fort Good Hope.



"A lot of the adults that went to the residential school have lost their language.... In order for parents to help their children along, you also have to consider adult education for the parents in the use of the aboriginal languages." (Bertha Allen, Inuvik)

respect for each other. I just can't think of her in English meanings as a mother-in-law.

"I wonder what will happen to that relationship if young Inuit start to think of it as mother-in-law, like in the jokes. You just can't use the same words, because it's just not the same in Inuit culture. There's no English word for it."

### Language -- the Lifeblood of a Culture

From this perspective, the words of a language are just the surface reflection of a unique view of the world, subtly created both by the language and the society through which the language is maintained and developed. It is a view of the world which can't be fully translated, depending for its maintenance on the language which creates and expresses it. This view of the world both forms the centre of one's own sense of self as well as the common social understanding of a group of people.

In this understanding of language, the language cannot be separated from the living culture from which it arises. The recognition of language is not just the recognition of a system of words, but of a unique perception of the world and of the peoples and societies which hold these perceptions.

Many people who told the Task Force to recommend greater recognition of the aboriginal languages understood their request as a request not just for recognition of languages, but for greater recognition and respect for the aboriginal

cultures of the north. It is from this perspective that the Task Force on Aboriginal Languages has made its recommendations.

### ii. State of the Inuit Language

Non-Inuit often assume that the Inuit have a single language used by everyone in the Arctic. That perception is only partially true.

It is true that the Inuit themselves standardized their writing systems in the early 1970's, and that 80 per cent of the Inuit language speakers throughout the NWT and in northern Quebec and Labrador can understand one another. Government produces many publications in Inuktitut as well as English, and Inuit land claims negotiators are seeking recognition of Inuktitut and English as official languages of Nunavut.

But while the writing system has been standardized to one syllabic and one Roman orthography, the spoken language differs clearly from one dialect to another. Much of what is commonly known as Inuktitut is actually written in the Baffin or Keewatin dialects. Far less material is available in dialects such as the Inuinnaqtun of the Kitikmeot region or the Inuvialuktun of the Western Arctic.

The language currently is changing at two levels. At one level, the dialects continue to change slightly from generation to generation, both in sound patterns and, as a result, in grammatical patterns. The Task Force was told by many Inuit, especially elders, that they do not want to lose the richness given to the



Inuit entertainer Charlie Panagoniak of Eskimo Point

language by the existence of these varying dialects.

At another level, through improved communications technology, many young Inuit commonly modify their dialect when dealing with people from other areas. These modifications may eventually lead to the development of a standard dialect.

One analogy which is sometimes used to explain the relationship of dialects to language is that of English and the many accents of its speakers. For example, English as spoken in Scotland differs from that generally spoken in Canada. Not only are the accents different, but some words and phrases used in Scotland are not used in Canada. It may be difficult, sometimes even impossible, for someone used to "Canadian English" to understand what is being said by a Scot, even though both are speaking English.

No standard dialect currently exists or is universally acceptable, but a possible next step for the Inuit of the NWT, Greenland and Alaska may be the development of a common media dialect for use in the media, at meetings and in written work. Such a dialect would be useful to all Inuit, but would not mean that people would abandon their own unique dialects. While the Task Force supports international co-operation among all Inuit peoples, Canadian Inuit are coping successfully with the present diversity of dialects and the Task Force believes there is no need to force the issue of a standard dialect at this time.

### iii. State of the Dene Languages

The situation of the Dene languages differs from that of the Inuit. The Dene languages are all members of the Athapaskan language family, but that does not mean speakers of one language necessarily understand speakers of another language. The various Dene languages have various writing systems, with some long-established and others just being developed.

The diversity of the Dene languages, and the relative lack of a standardized writing system, are sometimes cited as a barrier to full official status. Many people urged the Task Force to recommend the development of a standardized writing system for the Dene languages. Such a move is supported by the Dene Nation and by delegates from Dene communities who attended the Task Force's Community Language Workshop in Yellowknife in December.

Standardizing the writing system for the Dene languages may mean that all speakers of the Dene languages would write and read the same symbols. Some speakers suggest that over a long period of time, the various Dene languages will become more understandable to each other. Standardizing the writing systems does not, however, mean standardizing the spoken languages.

"We do not mind the dialectical differences. Our priority is to understand one another. It is important to make the person we are talking to understand what it is that we are trying to get across. To communicate between one another is our main concern, not the dialectical differences."

(Pond Inlet)

Plucking ducks at Lac La Martre.



"Even though we have been on this land from the beginning, we have had to learn a language that was not our mother tongue, we have no choice but to learn the language."

Developing a standardized Dene writing system would strengthen the Dene languages as a whole, and would overcome some of the barriers to official status. However, it would not be an easy task. It would have to be done by the speakers of the languages, and would particularly involve the elders. Once achieved, a widespread public education campaign would be necessary to familiarize all Dene with the new system.

#### iv. Developing New Words

Every language develops new words to describe new aspects of the lives of its speakers. But only through repeated use

do these new words acquire meaning to all the speakers of that language.

In the North, considerable attention has been paid to developing new words; in both the Inuit and Dene languages, development of technical words or terminology is a continuing endeavour. New words or phrases are developed at terminology sessions or "wordshops", and then are introduced into the language.

Many of the interpreter/translators who are developing these words are young people, however. They told the Task Force that they need greater involvement of elders and the communities in this work. New words are most successful,

Lena Totalik, community social worker in Spence Bay.





Teaching at Spence Bay school

and the language is most enriched, when these words develop from within the cultural tradition of the language.

Some experts pointed out that this emphasis on developing new words may be slightly misplaced. New words will evolve naturally, they said, if importance is placed on using the aboriginal languages throughout Northern society. A speaker at a Regional Council meeting, for example, might introduce a new term for the concept of the constitution. As others hear the word reported in their own language or read the minutes of this meeting, they will recognize the new term's value and then use it on their own. Only through such use does the new word or term acquire meaning. "Wordshops" might then ratify the use of new technical terms already current within the language.

While there are terms and concepts used in English which do not exist in the aboriginal languages, there also are many terms and concepts in the aboriginal languages for which English equivalents do not exist. The Inuit and Dene languages, for example, have many different words for snow and ice, fog, sea, water and animals, and for conveying personality characteristics. A different name is used for the caribou at each stage of its growth which describes

the animal's sex, age, and colouring. English does not have such words. Thus the Task Force cautions that the concern for developing new technical words in the aboriginal languages should not imply that the aboriginal languages have an inadequate or under-developed vocabulary.

It is because aboriginal people live and work within non-aboriginal institutions that certain technical terms need to be developed. The challenge is not simply to develop better interpreter/translation systems, but also to allow aboriginal peoples to make these institutions their own.

The Task Force therefore recommends that within the Government of the NWT, the new Ministry of Aboriginal Languages and Cultures be responsible for all aspects of the evolution of the aboriginal languages, including the development of technical terminology.

The Task Force also recommends that efforts to standardize the writing systems of the Dene languages be made a high priority and that funds be made available for this work under the direction of the Ministry of Aboriginal Languages and Cultures. This could be done directly, or through a Dene Orthography Commission similar to that established by the Inuit in the early 1970's.

**"In Kitikmeot, we do not have any written material in our own language, and the only material from the government is all in eastern dialect. And we people in Kitikmeot would like to see written material in our own dialect. We feel left out because we have our own dialect."  
(James Kavana, Cambridge Bay)**



Johnny Neyelle of Fort Franklin demonstrates snowshoe-making to Ed Hall of the Department of Renewable Resources, July, 1983



**"Young people today cannot communicate properly with their parents, nor can parents discipline their children properly because of this lack of communication. When parents and elderly give advice to young people, the young people tend to appear not to be listening and I believe this is because they cannot understand Inuktitut properly."**  
(Peepeelee Nutaralak, Broughton Island)

### III. Principles for a Language Policy

#### i. Responsibility for the Languages

The Task Force heard varying views on responsibility for maintaining and developing the aboriginal languages. Some people believe it is an individual responsibility; others that the responsibility falls on families, or the schools, or the aboriginal peoples themselves, or the public government.

Schools can't be expected to maintain the aboriginal languages if they aren't spoken in the home, the Task Force was told. But the home can't maintain the languages if they aren't used in the schools, on television, or anywhere outside the home, others said.

Particularly in the Dene communities, people felt that the government bureaucracy and the schools have been responsible for eroding the Dene languages. "How can we now trust the same system to 'enhance and develop' the aboriginal languages?" the Task Force was asked.

The Task Force believes that there are

various aspects to the responsibility for maintaining, enhancing and developing the aboriginal languages.

Individuals must use, or perhaps re-learn, their aboriginal languages. Families must use the languages at home. Schools must teach students in the local aboriginal language. Government must legislate the right to use and develop the languages, and provide funds for such work. Non-aboriginal people must support aboriginal peoples in using their languages, possibly by learning an aboriginal language themselves. Thus the responsibility is shared among all parts of Northern society.

But at the same time, the Task Force believes aboriginal peoples hold a special responsibility themselves for their own languages. While non-aboriginal peoples may provide support and encouragement, the aboriginal languages are not their languages; their support does not come from within an understanding of the full meaning and richness of the culture and language. Thus aboriginal peoples are the languages'



Inuit women skin a seal at Spence Bay.

best protectors and can and should hold the ultimate responsibility for the future of aboriginal languages.

## II. Key Principles

Some over-all themes and principles emerged from the work of the Task Force. These themes are the context within which the detailed recommendations are made.

(1) Aboriginal languages and culture are inseparably intertwined. Language cannot adequately be taught or learned in isolation from the culture which is its lifeblood.

(2) Within the over-all public government of the Northwest Territories, aboriginal peoples must be recognized as having the ultimate right and responsibility for the future of their languages and cultures. This responsibility must be recognized in the governing institutions of the Northwest Territories.

(3) Northern society as a whole has responsibility for actively supporting and encouraging aboriginal peoples in exercising these rights.

(4) The Government of the Northwest Territories has responsibility for providing secure and ongoing support for the development of the aboriginal languages through legislation, funding and program development.

(5) To secure the ongoing development of the aboriginal languages within northern society, initiatives must be taken in two areas:

(a) The use of aboriginal languages in the daily life of communities must be ensured and enhanced through the development of government programs and policies, co-operation of municipal governments, local businesses and institutions, and the active commitment of aboriginal citizens;

(b) Along with language development in the communities, legislation must be enacted to guarantee greater rights for the use of aboriginal languages throughout northern society, both in communicating with government and in learning in the schools. Legislation establishing clear rights to the use and enjoyment of aboriginal languages in the Northwest Territories must be placed before the Legislative Assembly, with guarantees of language rights taking effect on fixed dates.

The practical achievement of a bilingual (English/French and aboriginal languages) society must go hand-in-hand with its legislative achievement. This has not always been the case. The teaching of aboriginal languages in NWT schools, for instance, has been a legislated requirement in some communities since 1977 but has not yet been fully implemented.

"Without language, there is no culture. It is as simple and as important as that and the fact cannot be ignored. We have the right to use our own language."  
(Dene Nation, Yellowknife hearing)

"The goals you set for this generation must have the next generation in mind, as has the present education system for the past twenty years."  
(Gwich'in Culture & Language Project, Fort McPherson)

## IV. Recognition of Aboriginal Languages

### i. Official Status -- A Flexible Concept

**"Inuktitut must become the language of the workplace, the language of government, the language of education, the language of justice and law, if Inuktitut is to continue to be a viable living language in the Northwest Territories."**

**(Inuit Cultural Institute, Eskimo Point)**

The Task Force was created in the midst of a debate about "official languages." With the passing of the Official Languages Act of the NWT, English and French have become the "official languages" of the Northwest Territories. The Task Force has been directed to recommend a plan to make aboriginal languages "official languages" as well.

An official language is one which government must be prepared to use in communicating with its citizens. In turn, citizens are entitled to use an official language in communicating with or participating in government. Usually a law which declares a language to be "official" goes on to describe exactly what it means, by listing specific rights of citizens and duties of governments. These rights and duties usually fall into four categories:

- (1) use of the language in the courts
- (2) use of the language in the legislature or Parliament
- (3) use of the language in the provision of government services
- (4) use of the language in legislation.

In fact, while descriptions of the term share basic elements, "official language"

means something different in all of the following laws: the Official Languages Act of the NWT, Quebec's Charter of the French Language, the federal Official Languages Act, and the Constitution Act of 1981. Since the concept of an "official language" is flexible, it is possible to make aboriginal languages "official" in the Northwest Territories without giving them exactly the same status as English and French under the NWT Official Languages Act. Official status for aboriginal languages might in some respects mean something more than the status of English and French, and in other respects, something less. In attempting to design a suitable official status for aboriginal languages in the Northwest Territories, that is the approach the Task Force has adopted.

The various calls for official status have put the government on notice that the time for merely talking about native languages has passed. Action must be taken to make the NWT a functionally bilingual (English/French and aboriginal languages) society whose residents can communicate with their government in their own language and whose government can communicate with its citizens in their own languages. New legislation is an important part of such action.

### ii. The Importance of Official Status

After months of community hearings and consultations and discussions, a common vision emerged from the presentations made to the Task Force. People want to see the aboriginal languages used actively, developed, promoted, and in some cases learned or relearned. They want to see the appropriate aboriginal language used as a language of community life at least equally with English/French.

People want to be able to work, go to school, deal with doctors and nurses, take part in court proceedings, attend and participate in public meetings, read about community affairs, listen to radio and watch television, and read books and magazines in their area's aboriginal language.

Inuit interpreter Mikle Langehan with the syllabic computer.



When they get on an airplane, they want to be able to understand the emergency requirements and the flight attendant's instructions. When they go to a bank, they want to be able to talk to a teller or bank manager who speaks their language. When they look at a map, they want to see their names for the places and communities, and they want to see street signs in their language as well as English. When they attend local education authority meetings, or housing association meetings, they want to be able to read about the policies and their powers and responsibilities in their own language.

The Task Force believes that suitable official status for aboriginal languages must play a critical role in making this vision a reality. The Task Force has heard legitimate fears expressed about the exorbitant cost of parity with English and French for aboriginal languages, and the drain upon funding for urgently needed programs that immediate parity would represent. Professor Ronald Mackay argues in his paper, "Inuktitut: An Official Language for Nunavut" that parity for aboriginal languages is an admirable goal, but it is not an immediately attainable or desirable state.

These concerns call for a carefully designed status for aboriginal languages, and a rational process of implementation. They do not call into question the *value* of official status for aboriginal languages.

Suitable official status for aboriginal languages will mean that many aboriginal people will for the first time be able to exercise rights and receive the quality of service which their government ought to be guaranteeing them. For the first time, the right to counsel and the right to a fair trial would be truly guaranteed to aboriginal language speakers. Patients would be ensured the services of an interpreter while visiting doctors and nurses who don't speak their language. Beyond improving services and guaranteeing individual rights, suitable official status can bring public recognition and respect for aboriginal cultures.

The Task Force also recognizes that official status for aboriginal languages will increase the use of aboriginal languages and thus contribute directly to the goal of functional bilingualism. Communicating with government is an important part of peoples' daily lives. When the government can communicate with

people in their own language, their use of the language will increase. Until it can do so, government itself is inhibiting the use of aboriginal languages in the communities. Suitable official status also will enhance the use of aboriginal languages indirectly, by offering incentives such as jobs, promotions and contracts to individuals who speak the languages, and by requiring government to fund language enhancement, education and training programs which have been under-funded in the past.

### iii. Suitable Official Status for Aboriginal Languages

The Task Force recommends that the Government of the NWT should recognize bilingual regions (English/French and the regional aboriginal language) in the Northwest Territories. All government services should be equally available in the bilingual regions in the regional aboriginal language and English/French, within ten years. Within the same period, the right to use the regional aboriginal language in court proceedings and the right to be tried by a jury whose members speak that language, should be introduced in law.

Government also should have a duty to provide interpretation services when needed as soon as possible upon a person's arrest, search of his person or property, seizure of his property, or upon the apprehension by the authorities of a child or mentally incompetent person. When need is established, an interpreter should be guaranteed to individuals who cannot exercise their right to legal counsel otherwise.

A duty to publish non-authoritative summaries of local and regional by-laws in the regional aboriginal language should be introduced, as should the duty to make agendas, resolutions and minutes of municipal council meetings and local and regional GNWT boards and committees available in the same language. Members of local and regional councils, boards and committees should have the right to use the regional aboriginal language in their meetings.

Over the same ten-year period, certain rights and duties which apply in the head offices and central functions of government should be established. Government services should be made available at headquarters in all of the regional aboriginal languages, where the nature

"When an emergency arises, sometimes we, who do not speak English, must contact the RCMP. The RCMP ....question us on the telephone and, needless to say, we cannot communicate. Sometimes this lack of communication will cause the RCMP to avoid answering our call for help." (Josie Papatsie)

"Our languages must be official languages, just like English and French." (Dene leadership meeting, Inuvik)

"The elders should be asked to give advice as to how the children should be taught in the school. And there should be a study on the syllabics and Roman orthography and see which one would be of more benefit to the children that are growing up now and the children that will be taught in these schools." (Felix Lockhart, Snowdrift)

**Legislative  
Assembly  
of the N.W.T.**

"I wonder why the Government of the Northwest Territories does not want to recognize the Inuit language and culture....

We, the Inuit people, have never gone against the English culture, and even though we do not totally understand it, we accept it as it is. If I were to say that I did not recognize an Inuit person, it would be like saying that I would not recognize our creator."

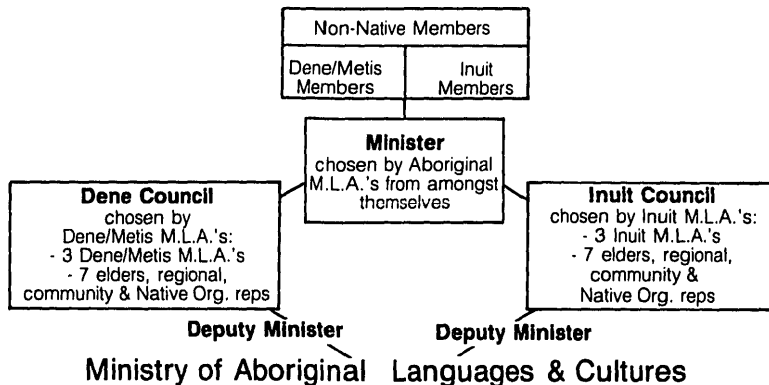
(Jaco Evic, Pangnirtung)

"The elders are having to go to court for their children and have no idea what the charges are for, or why their children are going to jail. This is causing hardship to the family."

(Helen Adamache, Cambridge Bay)

"Northern native people are now at a transition period in which they have a generation with traditional skills and a generation without....

This situation has taken over thirty years to develop, and it will take great aggressive instruction to reverse this trend...." (Gwich'in Culture & Language Project, Fort McPherson)



of the particular service makes such delivery reasonable. The Courts should have the duty to issue decisions which involve points of law of public importance, in all of the regional aboriginal languages, and to issue all decisions in the regional aboriginal language used in the proceedings.

In the Legislative Assembly, members should be guaranteed the right to use their aboriginal language in the House and other proceedings of the Assembly. Documents requiring decision by the Executive Council should be available to Executive Members in their aboriginal language. Non-authoritative summaries of bills and draft resolutions should be available in the House to aboriginal members in their own language. Non-authoritative summaries of all NWT statutes and regulations should be published in all of the regional aboriginal languages.

Because the Task Force believes that it is in the communities and the regions that communication between the Government of the NWT and its citizens is most important, our description of suitable status for the aboriginal languages emphasizes the delivery of service and use of languages in the communities and regions as a much higher priority (both at this time and in future) than does official status for English and French. The Task Force believes that at this time, less emphasis is needed on communications with government headquarters in the aboriginal languages than has been the case for English and French. A table comparing the status recommended for aboriginal languages and the status of English and French under the Official Languages Act is set out on page 28.

The status for aboriginal languages recommended by the Task Force means that parity with English or French will not be achieved in the ten-year implementation period. Within ten years, the status of aboriginal languages will in some respects be equal to the status of English and French; in other respects, their status will be something more, and in others, something less. Given this status, aboriginal languages will not be seen as lesser languages, but as the working languages of people dealing with their government.

The Task Force is convinced that when trained personnel and resources are available and the languages are sufficiently standardized and technically adapted, legally valid versions of the statutes and regulations of the Northwest Territories should be published. The laws of the Northwest Territories will not belong to aboriginal peoples until they are expressed in their own language. Part of the responsibility of the Commissioners for Aboriginal Languages will be to recommend ways to enhance the use of aboriginal languages in the future. The Task Force recommends that in ten years' time, the Commissioners review progress toward achieving legally equivalent laws in aboriginal languages.

**iv. A Timetable**

The timetable recommended by the Task Force for the introduction of official status for aboriginal languages is set out in the Chapter X: Implementation. The guarantees most urgently needed - interpretation for medical services and in criminal and family court proceedings -- should be enacted as soon as possible.

Other rights and duties which are already recognized in practice, such as the right of members of the Legislative Assembly to speak and be heard in the Assembly in their own language, should be guaranteed as soon as possible. Guarantees such as these should be declared in effect for each region as soon as the region is ready to guarantee this service.

Factors controlling the timing of further steps will be: progress in training specialized interpreters and translators, the production of written materials, and, in the west, the standardization of the writing systems of the Dene languages. The writing systems of the Inuit language are sufficiently standardized to permit government to begin producing necessary written materials immediately.

The Task Force believes that specialized interpreters and translators in medical services, the courts, and government can be trained and available within five years and that the written form of the Dene languages can be standardized within ten years. These program targets should be adopted immediately by the Government of the NWT. Many of the services involved will be delivered more effectively when bilingual staff are trained and available, but in the meantime, government can discharge its duties through the use of interpreters.

## **v. Legal Protection**

The Task Force recommends that all of the rights and duties which make up the official status of aboriginal languages be enacted through amendments to the Official Languages Act of the NWT and not left to determination by regulation or government policy. The current scheme under the Official Languages Act, through which special language rights for aboriginal peoples could be brought into effect by regulation, is inadequate. It is important that the Government of the NWT retain a degree of flexibility in deciding when and where rights should come into effect, but once declared in effect, rights and duties as fundamental as those we are considering should not be susceptible to change by the government Executive. The Task Force believes that the necessary flexibility can and should be built into legislation so that language rights are not taken out of the hands of the Legislative Assembly.

During the ten-year implementation period, the Government of the NWT should retain authority to suspend a provision in the languages act if the public interest requires it, and certain provisions should be capable of being brought into effect on a region-by-region basis. The implementation timetable proposed by the Task Force involves three phases. Provisions to be effective as soon as possible should be enacted immediately and declared in effect as soon as the government can discharge its duties. Provisions to be effective in five years and in ten years, respectively, also should be enacted immediately with the effective date stated in the legislation. This is the approach taken for the phases of implementation of official status for French under the Official Languages Act of the NWT.

Some of the rights and duties being proposed involve federal jurisdiction. The Task Force recommends that, before the Northwest Territories has its own constitution, the federal government take whatever steps are necessary short of changing federal statutes, to give effect to the Task Force recommendations. The Task Force recognizes that while such matters remain under federal authority, rights and duties involving federal jurisdiction may be difficult to enforce, but this should not prevent the federal government from taking on and discharging the duties recommended.

The Task Force recognizes and supports the goal of constitutional entrenchment of aboriginal language rights. The right to use an aboriginal language in communication with government appears to form part of the fundamental right to enjoyment of their cultures which aboriginal peoples are seeking to entrench in aboriginal rights settlements and in such forums as the NWT Constitutional Alliance and the national conferences on Aboriginal Rights and the Canadian Constitution. While the Task Force has not attempted to formulate the constitutional rights involved, it sees no reason why the rights and duties to be enacted in territorial legislation should not eventually be protected by constitutional provisions.

"We need to see school text books, street signs, maps written in the region's specific language. We need school teachers, employment counsellors, priests and church services, territorial and federal personnel, fluent in a native language. The territorial and federal governments claim to represent the people in the Northwest Territories yet cannot converse to us in a native language." (Native Women's Association of the NWT)

"One of the first concerns I have written down is long range plans to support the language projects in various communities. When we first submitted our proposal in 1982, we wrote a proposal to cover for the next three years. We wrote that major proposal and every year since, we have had to submit proposals explaining what we would like to do...." (Sarah Jerome, Fort McPherson)

## Comparison of Recommended Official Status for Regional Aboriginal Languages with Official Status of English/French

	<b>Recommended Official Status for Aboriginal Languages (within 10 years)</b>	<b>Official Status of English/French (Official Languages Act of the NWT)</b>
<b>Government Services</b>	<p><b>head offices:</b> right to receive and duty to provide all government services in head office, where the nature of the services makes it reasonable</p> <p><b>local and regional offices:</b> right to receive and duty to provide all government services</p>	<p><b>head office:</b> right to receive all government services</p> <p><b>local and regional offices:</b> right to receive services where nature of the service makes it reasonable and demand is sufficient</p>
<b>Courts</b>	<p>right to use the language in all court proceedings</p> <p>duty to issue judicial decisions where the trial is conducted in the language, or (for all regional aboriginal languages) where the decision involves a point of law important to the public</p> <p>duty to provide interpreters as soon as possible on arrest, search or seizure, or apprehension of a child or mentally incompetent person →</p> <p>duty to provide interpreters as needed in order to exercise right to legal counsel →</p>	<p>right to use the language in all court proceedings</p> <p>duty to issue judicial decisions where the trial is conducted in the language, or where the decision involves a point of law important to the public</p>
<b>Legislature</b>	<p>right of members to use the language in the House and proceedings of the House</p> <p>duty to make available non-authoritative summaries of bills and resolutions</p> <p>duty to make available Executive Council documents for Executive members</p> <p>duty to make available agendas, resolutions and minutes of meetings of municipal councils and other GNWT local and regional boards and committees →</p>	<p>right of members to use the language in the House and proceedings of the House</p> <p>duty to make available legally equivalent versions of bills and resolutions</p> <p>duty to make available all records and journals of the House (including Hansard) in legally equivalent versions</p>
<b>Laws</b>	<p>duty to make available non-authoritative summaries of all NWT statutes and regulations</p> <p>duty to make available non-authoritative summaries of all local and regional municipal by-laws →</p>	<p>duty to make available all ordinances, regulations, orders-in-council, by-laws and proclamations legally equivalent versions</p>

# V. Aboriginal Language Institutions

## I. Office of the Commissioners of Aboriginal Languages

The recommendation for the creation of an Office of the Commissioners of Aboriginal Languages is made in the knowledge that the Government of the NWT and the Legislative Assembly of the NWT cannot devote their time exclusively to monitoring the aboriginal languages. An office which has the aboriginal languages as its sole responsibility is needed to oversee the implementation of functional bilingualism, to promote the use of the Dene and Inuit languages, and to make sure that legislation dealing with aboriginal languages is enforced.

This recommendation is in part inspired by the role played in implementing English/French bilingualism federally by the Commissioner of Official Languages. The Commissioner, who is an officer of Parliament, oversees the application of the Official Languages Act, which makes English and French official languages for all purposes of Parliament and the government of Canada.

*The Task Force's recommendations for the establishment of this office are as follows:*

1. Two Commissioners be appointed, one with primary responsibility for the Dene languages, one with primary responsibility for the Inuit languages, who speak one of the appropriate aboriginal languages.

2. The mandate of the Office is:

(a) to promote the use and development of the aboriginal languages throughout the Northwest Territories;

(b) to report to the Legislative Assembly and the public of the Northwest Territories on the progress of the Government of the NWT in implementing functional and official bilingualism in the aboriginal languages throughout the Northwest Territories;

(c) to report to the Legislative Assembly and the public of the Northwest Territories on the use of the aboriginal languages in the private sector



Dentist at work in the Frobisher Bay hospital, May, 1983.

and to encourage use of the aboriginal languages in both non-governmental organizations and the private sector;

(d) to conduct research and collect data as necessary, from both governmental and non-governmental sources, to monitor the effectiveness of aboriginal language policies and to provide the basis for further recommendations for enhancing language use and development;

(e) as appropriate, to make recommendations to the Legislative Assembly, or its representatives, on aboriginal language enhancement and development.

- Within ten years, the Commissioners will have the power to conduct hearings or inquiries and to make recommendations in areas of problem or dispute concerning the application of aboriginal language policies and legislation.

- In ten years, the Commissioners will review the over-all progress being made toward achieving legally equivalent laws in the aboriginal languages and report to the Legislative Assembly on this progress.

3. The term of office of each Commissioner will be for a minimum of five years.

4. The Commissioners of Aboriginal Languages will be chosen by the Executive Council of the Government of the NWT on the recommendation of the appropriate aboriginal Members of the Legislative Assembly.

5. The Commissioners will be provided with the appropriate budget and ad-

**"A youth leaves his home community to go to high school where English is the only language spoken. Then you go on to university in the south and come back in your mid-20's. By then you've become alienated, you don't care to learn your language." (Jerry Paulette, Fort Smith)**



Martha Agnetsiak, clerk at the Bay store in Pond Inlet, May, 1983.



"I realize we have a tradition to maintain as the most accommodating people in the world, but we cannot afford to lose our language by continually speaking in English so that we may be understood by the few who cannot understand our language."

(Michael Kusugak,  
Rankin Inlet)

ministrative support necessary to carry out their mandate effectively at arms length from the Government. This would include a minimum provision for the equivalent of four full-time office and research staff.

## II. The Ministry of Aboriginal Languages and Cultures

The Task Force believes that policy development, development of training programs and curriculums, research needs and setting of aboriginal language standards should be primarily the responsibility of the people who speak the aboriginal languages.

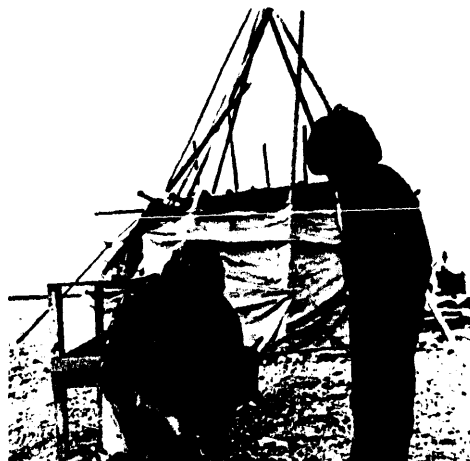
Many people recommended to the Task Force that aboriginal people should control the future of aboriginal languages. The proposed Ministry of Aboriginal Languages and Cultures provides the mechanism for such control at the highest levels of the existing public government structure of the Northwest Territories.

The Task Force feels it is necessary to have a Ministry so that those who are responsible for enhancing aboriginal languages and cultures will have direct influence and distinct funding within the government. Through the Ministry, clear priorities in the areas of aboriginal languages and cultures will be delivered to the public service by the Minister who is responsible for those areas.

The use of boards or committees of experts, such as the Dene and Inuit elders who will serve on the Councils, is not new to public government. The National Energy Board, for example, regulates the orderly development of Canadian energy resources within overall government guidelines. In concert with the Minister, the Councils will have power to pass regulations in the area of aboriginal languages and cultures, areas in which they are experts and in which they have a vital stake. This power to pass regulations means that decisions made by those responsible for aboriginal languages and cultures will not be overruled by administrators or ministers who have different priorities.

The Task Force has been told that teacher training and curriculum development are key areas of concern for the aboriginal languages and cultures. In some areas, such as teacher training programs in the eastern Arctic, efforts for positive changes are being made. The new Ministry will support such efforts and ensure that changes are made throughout the educational system in order to develop a fully bilingual system which reflects aboriginal cultures as well as non-aboriginal cultures.

Local Education Authorities and Divisional Boards of Education will play a vital role in providing education to each community and in ensuring that teachers and curriculum are appropriate to the community and region. The Ministry will encourage and support their work by providing the materials and support needed for them to provide aboriginal language and cultural education to the students for whom they are responsible.



Judy Lafferty and son Robert of Fort Good Hope at their summer fish camp.

## Structure of the Ministry

1. The Minister of Aboriginal Languages and Cultures will be chosen by the aboriginal Members of the Legislative Assembly from among themselves.

2. The Ministry will have two Councils, a Dene Council and an Inuit Council, each consisting of ten members, and each chosen by the appropriate aboriginal members of the Legislative Assembly as follows:

(a) a minimum of three members of each council to consist of appropriate aboriginal Members of the Legislative Assembly;

(b) a maximum of seven regionally representative members of each council to be chosen by the appropriate aboriginal Members of the Legislative Assembly on the recommendation of the Regional Councils and native organizations concerned. Elders, community residents, and native language experts and educators thus will be represented;

(c) council members who are not members of the Legislative Assembly will serve a four-year term commencing two years after the territorial general election, except in the case of the first councils to be appointed, whose terms will be structured to coincide with the above provision.

## Duties of the Ministry

### 1. Policy, Planning and Regulation

The Minister in Council will be responsible for making regulations and for policy, planning and programs relating to the over-all development of the appropriate aboriginal languages and cultures concerned.

### 2. Education and Training

#### Teacher Training

The Ministry will be jointly responsible with the Department of Education for the over-all design of the Teacher Training Programs within the Northwest Territories. Within five years, the Ministry also will be jointly responsible, with the Department of Education, for the delivery of Teacher Training Programs within the Northwest Territories.

The Minister, in consultation with each Council, will be directly responsible for the design and delivery of teacher training related to aboriginal languages and cultures, including appropriate field-based teacher training for persons teaching the aboriginal languages, or for those teaching in the aboriginal languages.

"In Greenland, the native language is taught from beginning to end throughout the school system. After Inuktitut is completely learned, the students are then concentrating on the Danish language."

Alikasuaq of Eskimo Point performs at the opening of the NWT Pavilion at Expo '86 in Vancouver.



### Curriculum Development

"In the present educational system in the NWT, there is a need to implement courses of the aboriginal peoples' cultural beliefs and values, including history and present struggles, political, economical, cultural and social. The cultural values and struggles are relevant to the young people to bring more understanding and respectful of the cultures which will bring the young people together for a good and a united future for all the people of the Northwest Territories."  
(Territorial Youth Forum '85)

The Minister, in consultation with each Council, will be responsible for developing appropriate curricula for teaching aboriginal language and culture in classroom situations where an aboriginal language is taught as the first or second language of instruction.

The Ministry will be responsible, in conjunction with the Department of Education, for the development of appropriate curricula for instruction in English in classroom situations where English is taught as the first or second language of instruction. Such curricula should include a significant portion of aboriginal concepts, content and processes, and a field-based "on the land" training component.

The Ministry will prescribe the use of these curricula in the schools in order to create a bilingual education system.

The Ministry will be jointly responsible, within the Department of Education, for the over-all high-school curriculum. If courses are not taught in aboriginal languages, the curriculum shall still include aboriginal language and cultural concepts and processes wherever possible.

In addition, the Minister (in consultation with each Council) will be responsible for developing high-school level courses of northern social and cultural studies, to be offered in the appropriate aboriginal language.

### Adult Education

The Ministry, in conjunction with the Department of Education, will be responsible for design and delivery of an adult education curriculum based on the aboriginal cultures which aims at achieving literacy in the aboriginal languages. Other models such as the Greenland Folk School may provide guidance for such courses.

### Interpreter/Translators

The Minister (in consultation with each Council) will develop interpreter/translator programs, training and staff as appropriate, and as required by legislation to serve such specialized areas as legal and medical interpretation and translation.

As soon as possible, the Language Bureau of interpreter/translators currently located within the Department of Culture and Communications will be transferred to the new Ministry of Aboriginal Languages and Cultures. The present Language Bureau will be assessed and revised to ensure that it will serve the expanded goals of the new Ministry.

### Setting Standards

The Ministry will be responsible for setting standards for assessing the capability of aboriginal language teachers, interpreter/translators and other specialists in the area of aboriginal languages and cultures; for establishing procedures to ensure that those standards are met; and, where applicable, for establishing certification requirements.



Members of the Dene section of the Language Bureau of the Government of the NWT.

### 3. *Aboriginal Cultural Programs*

The Ministry will be responsible for the delivery of cultural programs and grants relating to the aboriginal cultures, including but not limited to those of the present Office of the Cultural Advisor. Such programs may, for example, include the cultural areas of sports, music and the arts.

The Ministry will be responsible for designing appropriate cross-cultural orientation programs for non-aboriginal peoples employed at the community and regional level by the Government of the Northwest Territories. However, the funding and delivery of such programs, suited to the varying conditions of employment, will be the responsibility of each employing department.

### 4. *Research and Documentation*

Within the Government of the Northwest Territories, the Ministry will be responsible for all aspects of the evolution of the aboriginal languages, including the development of technical terminology.

The Minister, in consultation with the Dene Council, will develop an inquiry into the standardization of writing systems for the Dene languages: This inquiry shall be conducted either directly by the Ministry or through an Orthography Commission.

The Minister, in consultation with each Council, will be responsible for:

- standardizing the appropriate aboriginal languages as deemed necessary from time to time, and in conjunction with national or international bodies of speakers of the language, as appropriate;

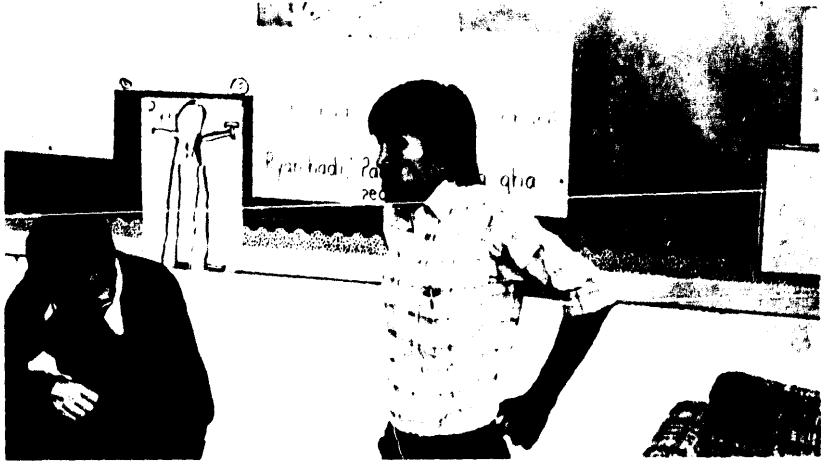
- conducting research and data collection appropriate to the above duties, including:

- (i) studies in the area of first- and second-language acquisition, as well as studies in the area related to theory, methodology in both children and adults, and a review of previous research in other languages;

- (ii) the development of data on existing language use (how many speakers, ages; where used - home, school, meetings); existing resources (native speakers with specialized linguistic training, exceptionally literate persons, outside resources including language materials and curricula, descriptive grammars, teaching materials and so forth); existing recorded materials (oral and written, potential for written materials); other existing knowledge and materials;

- (iii) documentation of existing knowledge, including place-names research, additional dictionary work as deemed necessary; oral history and cultural information including plant and animal names, parts and so forth;

Education Minister  
Dennis Patterson listens  
to Ronald Cleary at Chief  
Jimmy Soldat School,  
Fort Franklin.



(iv) research into traditional aboriginal philosophies and practices of education; learner-centred vs. teacher-centred education; practice vs. theory; and so forth;

(v) research into general program effectiveness, including the effectiveness of interpreter-translator training and programs, teacher effectiveness, and curriculum effectiveness in various first and second language situations;

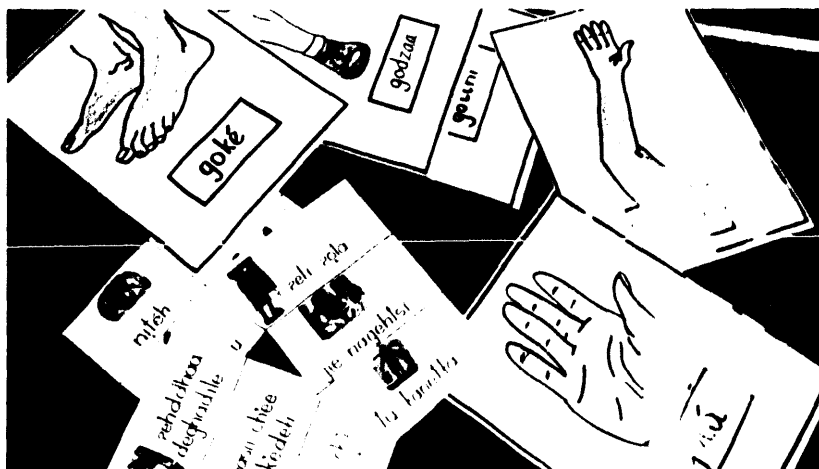
(vi) research into technical language aspects including linguistic research at the level of discourse and text description; description of how people tell stories, including the type of story and when it is told; community standards for a "good" speaker and how people learn these skills;

(vii) conversely, how can the standards of "good" oral stories be translated to "good" written text.

- other functions as deemed necessary for the enhancement and development of the aboriginal languages and cultures.

### Operations of the Ministry

While the Ministry will be part of the Government of the Northwest Territories and will have a clear organization and chains of command, there must at the same time be considerable room for innovative work arrangements. It is hoped that much of the production of this new Department will be uniquely aboriginal and northern; new working arrangements may be necessary to achieve this goal.



Teaching material prepared by the Fort Providence Slavey Research Project

## VI. Education

### I. Introduction

For much of the history of education in the Northwest Territories, students were punished for, or discouraged from, speaking their aboriginal languages. This happened to both Dene and Inuit students, and in schools operated by church groups and by government.

Speaking of the church's work in the North in 1876, one major church figure put it this way. "In leaving our missions, these children will have nothing left of being savage but their blood; they will have forgotten their natural language so completely that the savage life will no longer be possible for them, we will instill in them a pronounced distaste for the savage life, so that they will be humiliated when they are reminded of their origins."

"During the late 50's and early 60's, however, the schools, which were under the domination of English language and culture, can be seen to have played a negative role with regard to Inuktitut on three levels: they excluded it as a medium of communication, they excluded it from the curriculum, and by taking these actions they transmitted a low assessment of the values and utility of the Inuktitut language itself. Inuktitut was strictly forbidden in school....Many

children had their mouths washed out with soap for speaking the native language." Inuktitut instruction was only added to the curriculum, as a way to more successfully acquire English fluency, when the numbers of Inuit students failing in the English school system reached massive proportions.

Parents who spoke only the aboriginal languages were not aware at the time of how the schools were eroding their children's use of their own language.

One of the fundamental beliefs underlying the NWT's educational legislation, the Education Act, is that children learn (in the broadest sense of the word) best and most effectively if they are first taught in their first language. "Specialists agree that teaching English, and only English, as if it were a Native child's first language is detrimental to learning," said the Special Committee on Education.

When this belief was first put forward during the review of education which followed the territorial government's assumption of control over the education system in 1970, it marked a major change in attitude towards aboriginal languages. However, it has never been fully implemented in schools in the Northwest Territories.

"Young people must see that there is some importance or benefit in the ability to speak Inuktitut...it should be an important academic subject throughout all stages of the education system. It must be used commonly at home and throughout the community, and it should be seen as a valuable asset for most job opportunities in the region." (Rod Taylor, Rankin Inlet)

Program co-ordinator John Tetso and researcher Elsie Rink study material prepared by the Fort Franklin Slavey Language Project.



"The on-the-land program is very important. I was fortunate because

I have parents who brought us up on the land, who took us back on the land every summer from the end of June to the end of August....Today we are taking our children out to that same spot where we were brought up.... and they learn a lot from it."

(Sarah Jerome, Fort McPherson)

## ii. Results of the Lack of Aboriginal Languages

The results of the lack of effective aboriginal language teaching in the schools were graphically drawn for the Task Force. One Rankin Inlet man drew a picture for the Task Force which should give everyone in the education system and in government pause for serious re-thinking of some of the assumptions of the education system.

"The parents for the most part who mostly only speak Inuktitut entrust the education and the learning of English to the school system. They themselves are really not capable to evaluate their children's success with the English language since they themselves have never been taught English. On the other hand there is the school system trying to educate the children in English and in some cases they are very successful. But there are also too many drop-outs by the age of 16-17, 18, etc.

"To sum it up, the parents are not too worried that their children are unable to speak Inuktitut, because they put their trust in the school system and figure that their kids can speak in English.

"And vice versa, the teachers are

disappointed that their charges for 6-7 years can barely print their names let alone read a newspaper headline and have discussions on it. But since English is a second language, then it's not so bad since the kids speak Inuktitut. But the truth of the matter is that the kids have a very limited vocabulary in both languages and are only able to express themselves in broken sentences. They get into the habit of talking in single words accompanied by grimaces of the face to signify yes or no."

Additional problems arise in cases where report cards printed and written in English are sent home to parents who speak only their aboriginal language, because they must rely on the student to translate the report card for them. Report cards in the Eastern Arctic schools have been produced in both Inuktitut and English for several years now.

Aboriginal citizens of the Northwest Territories are weary of pointing all these things out to the educators and the government, and they do not at all agree that the blame for eroding languages should be placed entirely on the family and community. Many suggest they are willing to be responsible for using the aboriginal languages in the home, but the government must do its part, too.



Students learn about Inuit culture at the Spence Bay school.

### III. Language Education Rights

Just as official status for aboriginal languages is necessary to ensure that government uses and recognizes the aboriginal languages, legally-enforceable language education rights are necessary to ensure that aboriginal languages are taught and used appropriately in the schools. The official status of English and French is supplemented in the Constitution Act, 1981, by minority language education rights for speakers of English and French. The Task Force believes such dual protection in law ought to be provided for the aboriginal languages, first through amendments to the Education Act and eventually, through provisions in the new Constitution of the NWT. Legal rights by themselves will not guarantee a high quality of either instruction or learning, but they can guarantee a minimum commitment of funding, staff and programming, on which aboriginal citizens can depend in the future.

In seeking to define the basic language education right of the aboriginal peoples of the NWT, the Task Force has found that the conventional idea of a right to be instructed in one's language is inadequate. The aboriginal people of the NWT want to be bilingual, and it is the right to a bi-

lingual education which they are asserting. This right includes the right to use one's mother tongue (whether English or an aboriginal language) as a learning tool, and the right to be taught the other language as a second language and to use that language as a learning tool as well. Such a right treats second language instruction as seriously as first language instruction. The kind of second language instruction contemplated resembles immersion programs more closely than it resembles the way that foreign languages are taught as subjects in southern schools. If fully exercised and respected, this kind of right can produce classes of aboriginal children entering high school with competence in both English and their regional aboriginal language, whichever language is their mother tongue.

Aboriginal children are not the only students who can benefit from a bilingual education. If we are to achieve a bilingual society, non-aboriginal children as well should learn another northern language. The Task Force recognizes that while many non-aboriginal parents will seize the opportunity to have their children educated bilingually, some will continue to prefer a unilingual English program. In the larger centres, it is possible to offer bilingual programs and a unilingual English program. Elsewhere in the Northwest Territories, limited staff and resources mean that only one program can be offered in community

"It would be so much better if our children were taught Inuktitut from the very beginning of their schooling right through until they're finished high school ....The students would be able to learn both languages so much efficiently and they would be able to speak both languages better as is the case in Alaska or Greenland." (Frobisher Bay hearing)

"Some of the young people, if they are going to make fire out in the bush, they don't know dry willows or green willows....All this we should teach them, how to set snare, how to make sinew to sew with..." (Mary Firth, Inuvik hearing)



Students writing in syllabics at Repulse Bay.



"In 1960, I travelled to Inuvik where, at that time, we attended school. At this time, we were encouraged not to speak in our own language, Inuktitut. We were told only to speak English... We were always trying to speak Inuktitut whenever possible; however, this was discouraged very much." (Pond Inlet hearing)

schools without impairing the quality of instruction. The Task Force believes that it is necessary and desirable that in the latter communities, the program offered will be a bilingual program.

Sections 54 and 55 of the Education Act of the NWT now provide that a local education authority or Divisional School Board can choose the main language of instruction in schools between kindergarten and grade 2. If the language chosen is an aboriginal language, English as a first language must be offered to all students whose first language is English, and English as a second language must be taught to the others. If the language chosen is English, an aboriginal language must only be taught if the majority of students speak the aboriginal language as a first language, and in that case, the aboriginal language must only be taught as a second language. After grade 2, the Minister of Education is empowered to choose the language of instruction for all schools, and there are no minority language guarantees. These provisions take a small step towards teaching aboriginal languages in the schools, but they do not extend into the upper grades, do not place aboriginal languages on an equal footing with English and French, and do not guarantee a bilingual course of study for aboriginal or non-aboriginal students.

*The Task Force recommends that the Education Ordinance be revised as follows:*

## A. Primary Schools

### i. Bilingual Programs

In the small and middle-sized communities of the Northwest Territories, the initial language of instruction should be the first language of the majority of such children, unless the parents decide otherwise. All children in the community should be guaranteed intensive second language instruction in the other language, whether it be English or the regional aboriginal language. The second language instruction offered should be designed to ensure fluency in the language by grade 9, and this standard should be adopted in the Act.

In the larger of these communities, designated jointly by the Ministry of Aboriginal Languages and Cultures and the Ministry of Education as being capable of providing two bilingual programs, initial instruction in both languages ought to be offered where sufficient demand by parents is demonstrated.

### ii. Towns and Cities – Bilingual Programs and Unilingual English Programs

In major centres such as Yellowknife, Hay River, Inuvik, Fort Smith and Frobisher Bay, both bilingual and unilingual programs should be offered. All children who wish to participate in a bilingual program should be offered initial instruction in their first language, whether English or the aboriginal language, and second language instruction in the other. All children ought to have the option as well of enrolling in unilingual English programming which would contain aboriginal cultural components and would offer Northern studies and aboriginal languages as optional subjects of study.

## B. Secondary Schools

Each regional aboriginal language should be offered in a bilingual program in one of the regional high schools in the NWT. The language should be used and taught equally with English in the program; the first language/second language

distinction is no longer necessary. All students should have the option of enrolling in this program or in a unilingual English program containing aboriginal cultural components and offering Northern studies and the regional aboriginal language as optional subjects of study.

#### iv. Goals for a Bilingual Education System

*The Task Force recommends the following targets or goals for the education system:*

- The Task Force sees the over-all goal as the creation of functionally bilingual students who fluently speak and write both the aboriginal language of the region and English. Students also will be competent in the traditional skills and cultures to the extent of being able, if they choose, to make a living from the land-skills they have learned through the education system and the home.
- By the end of Grade Nine, students should have received an education which gives them both fluent bilingual language skills and the cultural, on the land experience to achieve considerable competency. This should be achieved throughout northern communities within the next ten years. Specific levels of competency will be set by the new Ministry of Aboriginal Languages and Cultures.
- High school will offer a bilingual experience with approximately half of the subjects taught in English and half in the appropriate aboriginal language. There will be a high degree of aboriginal cultural content taught in both languages of instruction.
- In the larger centres, including Yellowknife, Hay River, Inuvik and Fort Smith, English may be the main language of instruction. However, in these centres, the content of the education will be based to a great extent on the aboriginal cultures. As well, a system of bilingual education, similar to that in the smaller communities, will be made available.

The regulations affecting the use of aboriginal languages and cultures in the education system will be the responsibility of the new Ministry of Aboriginal Languages and Cultures, in concert with the appropriate aboriginal Council. In-



cluded will be regulations affecting all aspects of the education system, including community and classroom requirements, curriculum development, and the training of teachers.

Within the framework of the above organization, responsibility and targets, the Task Force makes the following recommendations. These recommendations point to areas for immediate action and to priorities in reaching the full goals described above.

#### v. Specific Recommendations

Parents, communities and local education authorities need information about bilingual education if they are to be able to make fully informed decisions. This requires a program of community workshops delivered in the aboriginal languages and other methods of involving communities and the elders in developing learning materials and working in the school.

"Public awareness needs to be heightened into the status of the aboriginal languages, both in the schools and in the community at large. Norton (1981) suggests that each community be advised as to the language options open to it, and to the implications of their decisions. A lot more information concerning bilingual education and the different programs available in this area needs to be provided to the Community Education Committee and Societies in order for them to make informed decisions. The active involvement of the community is imperative if these programs are to be successful."

Joe Koonoo, supervisor with the Department of Public Works at Pond Inlet, is assisted by Paniloo Sangoya.

"Any museum or archives can tell you that hard research is the basis of a culture's preservation. Here we are also talking of using research as a tool, not to just preserve for everyone to stare at in a window display, but actually enhance the culture and language so it becomes part of a lifestyle." (Gwich'in Culture & Language Project, Fort McPherson)

"Once completing grade nine, [students] are sent to Yellowknife where they are no longer taught their native language....So many times students who graduate from high school return to their home communities not being able to understand their language, let alone their parents and grandparents."  
(Helen Taptuna, Cambridge Bay)

## Different Learning Styles

The Task Force heard from many native teachers who were expected to teach about their cultures in the same way non-native teachers teach -- by theory and words. Native teachers say this is not appropriate. The aboriginal cultures have always taught their children by example and experience. They don't just describe an object to their children, for instance. They take their children out on the land and show them how it is made and how it is used. They let the children use the object, and tell stories about how their ancestors used it.

The school system does not work that way. Lessons are taught in words, using pictures and diagrams. In many cases, students are not taken outside the school to actually see the things they are being taught. One native teacher told the Task Force of "classroom fluency". In the classroom, children learn to name the animals, place names, and hunting and trapping equipment in the aboriginal languages. Outside the classroom, however, they are not capable of successfully hunting an animal. Such education is not adequate, the Task Force was told.

Native teachers are expected to fit aboriginal languages and cultures into this system. They are expected to use words to teach their students in isolation from experience. Even when the teachers attempt to arrange on-the-land programs, the school system does not accommodate this. When teachers in one community wanted to take their students out on the land, for example, the Department of Education said they had to stay on the school grounds for the school day and could not use the school bus to take students outside the community.

The usual view has been that aboriginal languages and cultures will be adequately reflected in the schools as trained aboriginal teachers are brought into the schools. However, changing the cultural origin of the teachers does not automatically mean that aboriginal languages and cultures will be adequately reflected in the school system.

Developing a bilingual education system means much more than fitting a few aboriginal words or concepts into the current school system. Experimentation in developing forms of education more suited to aboriginal teaching and learning

styles is needed; such work is being done in southern Canada, Greenland and Arizona. On-the-land immersion programs must be recognized as the basis of native cultural and language programs, and given an honoured, and mandatory, place in the school curriculum.

## Curriculum and Teaching Materials

Curriculum development involves the philosophy and concepts of the education, as well as the teaching materials used within that curriculum. The Task Force was told that in the north, emphasis is often placed solely on the materials, without consideration of their philosophic context. As well, the Task Force was told that the individual teacher defines the curriculum through the day-to-day life in the classroom. The real curriculum used in a classroom is that which any individual teacher brings into the situation, regardless of books, materials, or departmental guidelines.

Nevertheless, the teaching materials are an important part of the educational experience. Many people told the Task Force that they do not see themselves and their cultures and history in the materials used to teach their students in school. They believe that this is causing many of the problems among young people. Young people themselves believe this.

Aboriginal peoples are not saying, however, that they only want to learn about their culture and history. They know that their children need to know how to read and write well in English. This must not, however, be at the expense of the aboriginal language. Both they and academics recognize that much of the history must be taught in the aboriginal languages if it is to be fully effective. The Northwest Territories Archives points out that "the languages in which this information (a culture's documentary record) is expressed are particularly important because they constitute a direct cultural link between northern indigenous peoples and their ancestors."



Annie Padlo's class at the Pond Inlet school, May, 1983.

The development of curriculum materials and course content for aboriginal language and cultural courses should be undertaken by the Ministry of Aboriginal Languages and Cultures, as outlined earlier in this report.

"...Native-language teaching material cannot be prepared by merely translating existing English material," said the Special Committee on Education. "The structure, concepts, and expressions of English texts and teaching materials are very different from those that are natural to the Native languages of the Northwest Territories. Once Native-language programs and teaching materials have been developed for the elementary grades, work should begin immediately on similar materials in the Native languages at the high school level."

These courses might blend oral and written materials in new ways. Rather than textbooks, for example, such courses might use tapes of respected elders talking about aboriginal history, legends, and so on. "Exposure to the voices of the elders, some of whom have passed away, describing their own culture in their own terms, will give younger generations a strong sense of their own language and help to develop a distinctive voice to meet the challenges of the future," notes the NWT Oral History Association.

Much of the material is stored in archives throughout Canada and the world. Much also is stored around the Northwest Territories, but is unused because it is not catalogued. The Task Force supports the recommendation of the NWT Oral History Association (and earlier, by the Inuvik bilingual education conference) that this material be located, listed and copies obtained for the NWT Archives and aboriginal cultural institutes. This would, in a short time, provide much valuable and relevant historical material which could be used for curriculum development, public programs on native culture and as raw data for linguists. Areas where the collection of material is needed should be identified as research priorities.

The Task Force believes that aboriginal languages and cultures must be a full part of the experience within the schools. Inuit and Dene games must be part of physical education courses, for example. Native organizations, community councils and MLA's must be invited to take part in civics courses. Native foods and their preparation must be part of home economics courses. Northern peoples and their history must be part of history and social studies courses. Traditional scientific concepts must be included in the science curriculum. The full range of aboriginal cultures, including art, music, drama, health, psychology and religion, must be reflected in the schools.

**"To sum it up, the parents...put their trust in the school system and figure that their kids can speak in English....But the truth of the matter is that the kids have a very limited vocabulary in both languages and are only able to express themselves in broken sentences."  
(Bill Gawor, Rankin Inlet hearing)**

"The Task Force sees the over-all goal as the creation of functionally bilingual students who fluently speak and write both the aboriginal language of the region and English."



"This way of life is just as hard and difficult as it would be to attend university. You have to understand the wind, the dangers of the ice, and the art of survival in general, in order that food and game can be harvested. It is just like going to university. It is hard to learn properly how to survive on the land."  
(Guula Nakashuk)

People told the Task Force that the humanities (social studies, history, civics, etc.) should be taught in the aboriginal languages. "If native children/students are not taught or do not learn about the history of their people, their culture, traditional values and customs and their language, then they will never really know themselves or their potential as human beings," the Task Force was told.

The Task Force therefore recommends that northern society courses be developed for Grade 1 through 12 to be taught in each of the aboriginal languages. These courses should reflect the history and background of aboriginal cultures as well as contemporary social, political and economic issues facing the aboriginal peoples, and in the higher grades, the philosophy of the aboriginal cultures. These should be credit courses at the high school level.

Even when aboriginal languages are used at lower levels, students moving into higher levels of the education system do not receive continuing aboriginal language instruction and often lose the facility in the language which has been developed at earlier levels.

### Teacher Training

The Task Force recognizes the positive steps being taken in northern teacher education. In some cases, the following suggestions have already been implemented. Where applicable, the Task Force recommends:

There must be specialized training for teachers who teach aboriginal languages. Merely training native people as teachers through the Teacher Education Program does not guarantee aboriginal language programs in NWT schools. The Inuvik bilingual education conference of 1982 suggested providing two options within TEP -- training specialist teachers of aboriginal languages; and training teachers who want to teach all subjects in an aboriginal language.

Teachers must be trained in teaching aboriginal languages as a first language, or as a second language, just as non-native teachers must be trained in teaching English as a second language. These are specialized skills, and require specialized training.

All language teachers must speak and write their aboriginal languages very well if they are to teach these languages. This may require language work with the elders, as well as extensive study when the appropriate textbooks and reference books are developed in each language.

Teacher Education Program courses must be related to the school curriculum, so that the work students are doing is related to the programs or courses they will teach in the classroom. Time, and professional guidance, must be provided for students to learn how to develop aboriginal language curriculum materials which can be used in the classroom.

### Teacher Recognition

Professional recognition, and access to teacher training, must be provided for native language instructors currently used in the classrooms to assist professional teachers who are unable to speak the local aboriginal language. This recommendation also was made by the 1982 Inuvik bilingual education conference and by the Special Committee on Education.

Continuing efforts should be made to have TEP credits recognized by other southern universities as well as by the University of Saskatchewan and McGill University so that TEP graduates can be professionally recognized and can take further educational courses at other post-secondary in-

stitutions of their choice. Workshops and courses in aboriginal languages taken by northern aboriginal teachers should be recognized in their professional qualifications and remuneration in the same way as professional development courses taken by other northern teachers are recognized.

Inuit teachers who are working with non-aboriginal teachers to run summer courses for classroom assistants should be assisted and encouraged to take over the teaching of these courses in Inuktitut, and this training function should be made part of the job description of these non-aboriginal teachers.

Although Alberta does not recognize TEP qualifications, qualifications for NWT teachers are based on the Alberta system. A review of the Government of the NWT's teacher classification system is needed if the kind of teachers needed by a fully bilingual education system are to be attracted to, and kept in, the educational system. Teachers who understand the culture, understand the language, can teach the language and can incorporate their culture into the content of every subject they teach are far more valuable in a Northern context than teachers who have none of those qualifications can ever be.

Aboriginal teachers are being heavily relied on to establish a bilingual education system, and professional associations such as the NWT Teachers Association as well as the Government of the NWT must recognize this and encourage those teachers in their work and their professional development. The problems outlined above are only a few of the problems experienced by aboriginal teachers. Many more problems remain to be resolved, and addressing these problems should be part of the function of the professional associations.

As well as encouraging professional organizations such as the NWTTA to include aboriginal language and culture in their workshops and conferences, the Government of the NWT should assist native teachers in holding their own professional meetings. Reports from these meetings should be circulated widely among all NWT teachers, and the Government of the NWT should help native teachers to develop their own pro-



fessional development network.

The Task Force recommends that cross-cultural and language awareness programs be mandatory for all teachers teaching in NWT schools. Teachers should be encouraged to learn the aboriginal language of the area, and bilingual teaching positions must be established. (This recommendation also was made at the Inuvik bilingual education conference and by the Special Committee on Education.)

### Adult Education

Many people who speak some English as well as their aboriginal language are lost when trying to listen to English spoken quickly during a conversation or on radio or television. While these people may be regarded by others as being bilingual, they may only be partially fluent or literate in the second language. In some cases, they are not fully fluent and literate in either language.

All adults must have the opportunity to achieve literacy in either English/French or their aboriginal language. The Task Force believes there must be a greater availability of adult programs which teach reading and writing in the aboriginal languages.

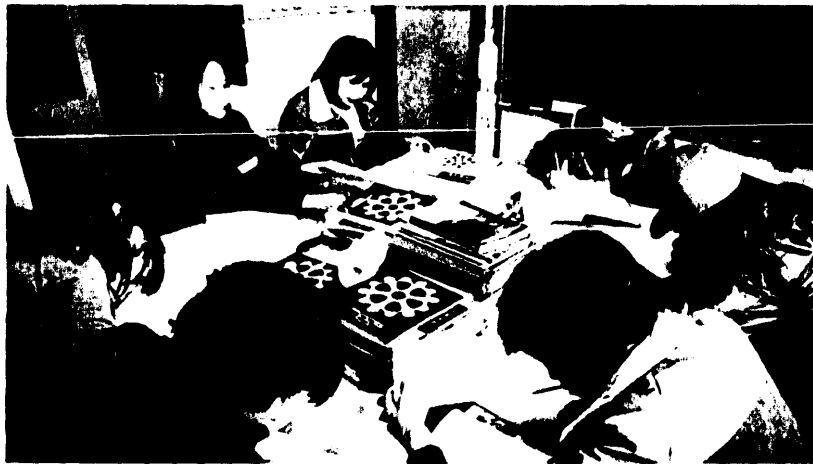
In the Dene communities, when agreement has been reached on standardizing the writing systems, there must be a broad adult education program to teach the new system to all speakers.

"Developing a bilingual education system means much more than fitting a few aboriginal words or concepts into the current school system."

Adult education class at Rae-Edzo, November, 1983.

**"In order to keep the language alive, you have to teach your children right from the beginning, right from the time they could speak."**  
(Eliza Lawrence, MLA  
Tu Nedhe)

**"It is the CBC's experience that graduates who have been able to maintain their language, with full appreciation of their culture and heritage, are often most able and self-confident to take on the demands of the modern workplace."** (CBC Northern Service, Inuvik hearing)



Adult education courses involve more than just teaching languages. Translating a bank deposit slip into Inuktitut, for example, is not very helpful for someone who doesn't understand how to use the deposit slip. Adult language courses must therefore not just teach words, but also the ability to understand and act more effectively in northern society.

The Task Force recommends that Adult Education programs be developed for young people who have dropped out of the school system as well as for adults. In particular, the Task Force recommends that the Greenland "Folk School" be considered as a model combining language and cultural education along with usable skills for school drop-outs. The Folk School was established so that young people could learn their cultural values as well as to teach other usable skills. Such schools also might assist aboriginal teenagers in learning landbased skills which the formal school system has not taught them.

### **Aboriginal Language Instruction for Adults**

Many people, both Inuit and non-native, living in Inuit communities, recommended that language courses such as those given by the Eskimo Language School in Rankin Inlet (which was cancelled when the linguistics division of the Department of Education was created) be offered to non-aboriginal speakers. Some people felt these courses should be compulsory.

"...the preservation, strengthening and further development of the aboriginal

languages is also important to those of us who are not of the aboriginal culture but who wish to continue to live and work with the aboriginal people," one government employee told the Task Force. "I know of many people like myself who desire to learn more about the aboriginal peoples whom we work with and who are affected by the programs we implement," she added. "There are so many people who have not learned about the original peoples' cultures or languages and yet have made many decisions in the work they do about what the aboriginal people may need or want. It would seem to me that a basic requirement would be for us to learn about the essence of the peoples and their culture before designing programs which would affect their lives."

While it is desirable for government employees to learn an aboriginal language, many people outside government also wish to learn an aboriginal language. These include both non-aboriginal people and aboriginal people who never learned, have forgotten or don't feel confident in speaking their own languages.

The Task Force therefore recommends that courses in the aboriginal languages be made available at the community level to adults wishing to learn (or re-learn) the aboriginal languages. These courses should offer varied levels of instruction from beginner through advanced. The availability, standards and delivery of such courses should be the responsibility of the Ministry of Aboriginal Languages and Cultures.

## VII. Interpreting/ Translating

### i. Professional Recognition

Because of the low status given to aboriginal languages in the past, occupations in which the aboriginal languages are used extensively, such as interpreting and translating, have not been fully appreciated as professional occupations.

Yet interpreting, particularly simultaneous interpretation, is a highly demanding occupation requiring skill in both English and the aboriginal languages, hard work, and quick thinking, particularly when the sentence structures of the aboriginal language being translated and English may be diametrically opposite.

Interpreter/translators in the Northwest Territories are expected to do more than translators and interpreters anywhere else.

"Nowhere else is any interpreter/translator asked to do all of the following tasks:

- perform simultaneous interpreting in a native language (simultaneous is a very specialized skill);
- provide written translation as well as oral interpretation;
- provide interpretation in a Legislature;
- perform interpreting or translating in every subject area;
- develop terminology for every subject area;
- interpret and translate both ways: from a native language to English and English to a native language (especially when English is learned as a second language);
- develop audio-visual materials, often including script-writing;
- type in the native language;
- use computers in translating or recording terminology;
- provide language services to so many groups at once: Legislative Assembly, Executive, all government



departments, courts (occasionally), and any other organization, board, group, agency, council or individual as requested (and as time permits).

'Relay interpreting', involving three or more languages, is the most difficult task that can be asked of any interpreter. This process was very recently developed in the NWT and was implemented immediately in the Legislature. It has never been done before with native languages."

### ii. Specialized Training Needs

The Task Force recommends that the Government of the NWT recognize interpreting and translating in aboriginal languages as professional occupations which are a key part of government service to the majority of its citizens, and classify and compensate them accordingly.

Intensive training programs must be developed for interpreter/translators, and special training courses in simultaneous interpreting are needed. Upgrading in both the aboriginal language and English also must be made available to interpreters who are expected to translate into English from aboriginal languages as well as from English into aboriginal languages.

Interpreter/translators, as well as people working in broadcasting and other areas where their use of the language comes under close scrutiny, feel the need for more intensive training in both their own languages and in English.

"Students also will be competent in the traditional skills [so they can] if they choose, make a living from the land skills..."

"If a person does not speak proper (good) English, they are unable to carry out a job efficiently, and therefore the same holds true for Inuktitut." (Inuit Cultural Institute, Eskimo Point)

"As is true with any language, people express themselves more clearly and confidently in their mother tongue." (Dan O'Neill, Cambridge Bay)

"We have our elders to give us guidance. They don't have a university education but they have a lifetime of understanding and wisdom to offer us. Only if native culture is taken fully into account can the education for native people be rewarding." (Alice Abel, Yellowknife)



The courts "have a hard time to get interpreters because there are no trained interpreters out there. There is terminologies that they just don't know how to put into words such as spousal assault, or incest, or rape, or just name anything to do with rape, they don't know or have words for these terminologies." (Inuvik hearing)

"Many government offices (GNWT and federal) rely on not-always-present personnel to act as interpreters even though they were not hired in this capacity." (Baffin Region Inuit Association)

English is their second language, not their first language; to expect them to translate with the same fluency and command of language as a speaker for whom English is a first language is not reasonable unless more training in English is available to them.

Specialist categories within interpreting and translating also must be recognized, and special training programs must be developed in these areas, which include the law, medicine, science and industry. Such specialization eventually may include having interpreters translate only from English to Inuktitut, for example, or only from Inuktitut to English. The interpreter/translator specialists must be recognized, compensated and treated as specialists are in any other field.

Legislating the right to interpretation and translation within the courts will immediately increase the demand for such services. As other rights are legislated, the demand for such trained professionals in areas such as the health professions also will increase.

The need for interpreting and translating skills will increase as aboriginal languages are used more fully throughout northern society. Introductory courses in interpretation/translation and other fields related to aboriginal languages should be provided as part of the high school curriculum. Higher level interpretation/translation training courses should be offered as part of the post-secondary education system.

The development of these training courses will be done by the Ministry of Aboriginal Languages and Cultures. The setting of standards and certification of interpreters and translators also will be done by the Ministry, and this certification will be recognized by all departments and agencies of the Government of the NWT.

Training courses offered by government or the Ministry of Aboriginal Languages and Cultures should not be

limited just to those interpreters and translators who work for government. All people working in the interpretation and translation field should be able to take advantage of such training in this developing field.

### iii. Regional Interpreter Services

Many people told the Task Force that there is a need for more public access to interpreters/translators in the communities. Unilingual aboriginal speakers need help in dealing with the wide variety of documents delivered to them in English/French, and want access to interpreters at the community level.

Government has been placing interpreters in the regions as resources permitted; this trend must be encouraged and accelerated, although it may not be practical to staff every office with its own interpreters.

The need for interpreters is not eliminated by the designation of bilingual public service positions. Interpreters and translators would still be needed even if the entire public service became bilingual in English/French and the aboriginal languages overnight.

Public servants at the local/regional levels who are bilingual in English/French and the aboriginal languages should not be expected to act as interpreters for other staff, unless that is specified in their job descriptions and they are compensated appropriately.

As the Ministry of Aboriginal Languages and Cultures develops standards for certification of qualified interpreter/translators, the Government of the NWT should maintain a list of certified interpreters and translators, and this list should be available to the public. Many private businesses who wish to have material interpreted are not sure where to go for assistance in interpretation, and such a list would assist them in providing material bilingually.

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## VIII. Within the Government of the NWT

### I. Encouraging Voluntary Bilingualism

The Task Force recommends that, aside from designated bilingual positions, all permanent government employees be encouraged to voluntarily learn the aboriginal languages. A compulsory system would likely mean that a great deal of money needed for the development of the aboriginal languages would instead be spent on training English or French speaking public servants to speak the aboriginal languages.

However, where the achievement of specific bilingual services is required by government policy, accountability for achieving such aims should be built into the job description and performance review process for non-aboriginal speaking program managers.

### Where Language Skills are Essential

All positions in the public service should be reviewed to identify jobs in which the ability to communicate in the region's aboriginal language is essential for the effective performance of the job. Such jobs could include those in community offices, or those in which meetings held with local communities are an essential part of the job, as one man pointed out.

"...we cannot afford to lose our language by continually speaking in English so that we may be understood by the few who cannot understand our language. By this, I mean that we are often required to conduct meetings in English even though a big majority of our members normally, and prefer to, speak in Inuktitut. We have to meet with them because they are officials who cannot operate without our input. Why do they not learn the language?"

### Developing Bilingual Managers

Many government employees in the Inuktitut-speaking areas of the NWT expressed a desire to learn the aboriginal language. This may be a reflection of the relative numbers of permanently-employed workers who are unilingual Inuktitut, bilingual in Inuktitut and English, and unilingual English.

In the Keewatin, for example, there are about 900 permanent jobs. About 220 jobs are held by unilingual Inuktitut speakers; 280 jobs are held by non-Inuktitut speakers; and about 300 jobs are held by bilingual people who can work in both languages.

Most people suggested that the employment prospects of older unilingual aboriginal speakers are limited. However, most unilingual aboriginal speakers can work equally as well as unilingual English speakers if managers are bilingual.

Programs pioneered by the Government of the NWT in helping unilingual Inuktitut heavy-duty mechanics attain their journeyman's papers should be expanded. The existing program allows Inuit who have been working as mechanics but do not necessarily have the oral or written English skills to take the journeyman's examination to receive their papers, and holds promise for other areas as well.

If public services are available from government in both aboriginal languages and English, then unilingual aboriginal speakers will still be served well without having to learn English unless they want to. After all, services are available to unilingual English speakers throughout the Northwest Territories and people who speak only English are not required to learn an aboriginal language.

"Language lies at the heart of our responsibility to record and share the human history of the NWT." (Prince of Wales Northern Heritage Centre, Yellowknife)



"We should concentrate on finding out the real names of the communities and write them down, keep them on file for reference before the people that are knowledgeable are gone..." (Jilitalu Kakee)

Thus, in order to best serve both unilingual aboriginal speakers and unilingual non-aboriginal speakers, emphasis should be placed on recruiting and training bilingual (English/French and aboriginal languages) managers. Bilingual speakers can be promoted, or brought into the public service, as management trainees. Part of the manager's mandate would be to train a bilingual speaker to take over that management job within a specified time, perhaps one or two years, depending on the complexity of the job.

### Language Allowances

Giving financial recognition to language ability is not a new or precedent-setting idea. It was used in the federal bilingual program, and it has been in place for teachers in the North for some years.

A language allowance of \$1,926 per year is available, through a memorandum of understanding between the NWT Teachers' Association and the GNWT, to teachers who are proficient in their aboriginal language and use it in the schools or in school-community relations. The language allowance is available only to teachers. Classroom assistants, who belong to the Public Service Association, do not get the allowance.

The Task Force recognizes that the language allowance has been an attempt to recognize the value of aboriginal languages. However, the Task Force suggests that recognizing the ability to speak an aboriginal language through the government's classification system

would be a more appropriate step.

The Task Force recommends that a review of the Department of Personnel's job classification system be done at the same time as the review of all public service jobs in order to find the most appropriate way to recognize the ability to speak an aboriginal language. One suggestion made to the Task Force was to use a point system in assessing candidates for employment, with a high point value given to native language ability.

In advertising positions, the Department of Personnel should indicate when the ability to speak an aboriginal language is a requirement or is desirable. Jobs which require aboriginal language ability should be advertised in the appropriate aboriginal language.

Information on public service careers should be prepared and distributed in native languages, and publications which explain employee benefits, rights and conditions of employment should be translated into the aboriginal languages orally or in writing.

Training programs should be delivered where possible in aboriginal languages as well as in English.

### ii. Place Names and Maps

The Task Force supports the Government of the NWT's policy on geographic and place names, and recommends that maps of the Northwest Territories be revised regularly to reflect the adoption of aboriginal names. Maps of the Northwest Territories used in territorial government activities should include place

"As a community library, our aim is to provide informational and recreational services to the public and to serve as a centre for cultural and educational activities. To fully be of service to the entire population in our area, these services must be offered in English and Inuktitut both." (John Ayaruaq Library, Rankin Inlet)

names in the aboriginal languages as well as in English.

The Task Force also suggests that in cases where peoples' surnames were changed by the authorities in the past, either as part of 'Project Surname' or earlier by the church, these people be permitted to change their names without cost if they wish to do so. Often these changes are necessary to reflect the standardized Inuit writing system, or the original Dene names, but are not made because of the cost involved.

### iii. Libraries and Museums

As aboriginal languages and cultures are used more and more in northern society, community libraries and museums will develop the same importance for aboriginal speaking residents as they have always had for non-aboriginal residents. Librarians told the Task Force that they want to have more material, oral, audiovisual and written, in the aboriginal languages in their libraries. The Task Force encourages the Government of the Northwest Territories to provide support to the library system to allow these initiatives to be carried out.

A number of people told the Task Force that a Northern publishing house which would publish stories and legends in aboriginal languages, true northern history, textbooks and reference books on aboriginal languages, dictionaries of aboriginal terms and words, and aboriginal languages translations of popular literature was needed.

Other people called for the encouragement and development of aboriginal writers, both young and established, through such things as writers' workshops and tours of native storytellers, songwriters, poets and non-fiction writers.

Lists of material which is available in aboriginal languages should be produced and distributed widely through community libraries and other sources. Government should include a separate listing of materials available in aboriginal languages in its publications catalogue.



### iv. Community Government/Regional Councils

Territorial legislation should clearly allow community governments and regional councils to operate in the aboriginal languages as well as English/French. Such a provision should be included in the proposed new legislation which will replace the Municipal Act.

Communities also should be advised immediately of steps they can take to enhance aboriginal languages without a need for legislative action, such as putting up street signs in the aboriginal language as well as English. This one simple step will make many elders feel less like strangers in their own land.



Dogrib interpreter/translator Margaret Mackenzie teaches her language to students at an adult evening class in Yellowknife

*"For me, becoming familiar with the aboriginal language was like being able to peer through an open window into another world."*  
(Laurie Nowakowski, Yellowknife)

Inuit interpreters Julianna Boychuk of Yellowknife and Thomas Tiklak of Rankin Inlet at work, September, 1983.

## IX. Outside the Government of the NWT

Some areas in which aboriginal speakers wish to see their language used fall outside the jurisdiction of the Government of the Northwest Territories. Such areas include the Government of Canada, private businesses which are federally-regulated, and other private businesses.

### i. Airplanes and Safety Information

One area often mentioned to the Task Force is the provision of services and of emergency information on airplanes. While many airlines are producing emergency information cards which use diagrams rather than words to describe emergency procedures, this only partially resolves the problem of aircraft safety for unilingual aboriginal speakers.

The Air Transport Committee of the Canadian Transport Commission, which regulates airline activity in Canada, made a number of language-related recommendations after its review of air services in northern and remote areas. Its Summary Report on the Adequacy of Air Services in Northern and Remote Areas, published in November, 1984, pointed out that air transportation in the North is a necessity, not a privilege.

*The Committee made the following recommendations:*

"In order to enhance consumer awareness, the Panel encourages the air carriers providing service in northern and remote areas to avail themselves of the existing media outlets in addition to local community groups to publicize their fares, cargo rates and schedules as widely as possible in the local Native People's language. At the same time, the Panel wishes to recommend that CBC Northern Services re-examine its policy with respect to items of concern to its local listeners - such as available air carrier discount fares and schedules in the areas - and to make itself much more accessible to what is in effect a public service announcement.

"It is the Panel's opinion that there is also a definite demand for travel-related

information in the Native Peoples' languages. The Panel encourages the air carriers to assist the Native Peoples in making travel arrangements by providing, wherever feasible, telephone reservation services and related schedule information as well as airport check-in assistance and in-flight service announcements in the appropriate Native People's language.

"In the interest of safety for the travelling public, the Panel recommends that the air carriers, in conjunction with the Aviation Safety Bureau, commit themselves to ensuring that in-flight emergency information, where applicable, be readily available on the aircraft in the appropriate Native People's language."

The Task Force supports these recommendations, and urges the Government of the Northwest Territories to assist as much as it can in ensuring that these recommendations are put into effect. Such assistance might include offering the services of the Language Bureau to facilitate the needed translation work.

### ii. Federal Activities

The Government of the NWT should encourage federal departments active in the North to use aboriginal languages as well as English/French when dealing with people living in primarily aboriginal communities or regions.

In cases where the federal and territorial governments share the responsibility for programs, the territorial government should urge the use of aboriginal languages as a functional part of such programs and set an example by its own actions.

In cases where the Government of the Northwest Territories pays for services provided to territorial residents by a federal agency such as the RCMP, the recruitment of special constables or arrangements which also would allow a community role in policing should be discussed with the RCMP. One region recommended that a public relations campaign be developed to attract aboriginal-speaking special constables.

### iii. Health Care Services

The use of aboriginal languages in health care services is of particular concern to aboriginal citizens of the Northwest Territories. Plans for training medical interpreters to be stationed in the

"...we see a lot of signs and notices in English and we cannot understand them. The only way we may understand these kinds of notices at all is through our children....If notices are put all over Frobisher Bay...we still do not know what is going on because they are written in English."  
(Elijah Papatsie, Frobisher Bay)

## Implementation

The Task Force wishes to emphasize that the aboriginal languages can be used immediately in many areas without requiring any policy or legislative changes. For example, bilingual street signs can be installed in the communities. Local and regional bodies can function in the aboriginal languages. Individuals and families can insist on using their aboriginal languages at home and in public.

Many of the recommendations, however, do require government action. The Task Force realizes that these recommendations cannot all be implemented within the next six months, or even within the next one or two years. A reasonable schedule for implementing the proposed changes over the next few years is needed. Many things can be changed very quickly. Other changes, such as the development of a standardized Dene writing system, a fully bilingual education system, or the legal translation of laws, will take longer. However, plans must be made immediately so these changes will happen in the future. In the case of legal requirements, the legislation should be introduced as soon as possible, with the provision, where necessary, that it will not come into effect until a fixed date.

The following then, is what the Task Force believes to be a reasonable schedule for the implementation of its major recommendations:

"It has always been a mother's responsibility to teach her children how to speak. Society refers to their national language as the 'mother tongue'. That phrase alone confirms to us that women must begin to reinforce our languages in the home." (Native Women's Association of the NWT)

	Timetable for Implementing Official	
	As Soon As Possible	
Government Services	right to receive and duty to provide medical services in communities and regions	
Program targets	production of necessary Inuktitut materials production of specialized medical interpreters	
Courts	right to use the language in criminal proceedings, including right to be tried by jury whose members speak the language, and in family proceedings involving children	
Program targets	establish court interpreter corps improved training and salaries for native courtworkers	
Legislature	right of members to use the language in the House and proceedings of the House	
Program targets	improve special training for Assembly interpreters part-time positions for local interpreters	
Laws		
Program targets		
New institutions	Office of Commissioners of Aboriginal Languages established two Commissioners be appointed creation of Ministry of Aboriginal Languages and Cultures amendments to Education Ordinance introduced which establish clear right to bilingual education	
	Ministry Responsibilities: <ul style="list-style-type: none"> <li>• teacher training related to aboriginal languages and cultures</li> <li>• curriculum development for education delivered in the aboriginal languages</li> <li>• interpreter/translators placed under the new Ministry</li> <li>• increased interpreter/translator training programs</li> <li>• standards-setting for professional use of languages and culture (teachers, interpreter/translators, etc.)</li> <li>• other areas of language and cultural affairs placed under new Ministry</li> <li>• establish inquiry into standardization of written Dene languages</li> </ul>	
Within Government of the NWT	completion of identification of bilingual positions a community education program, including workshops for local and regional councils and education bodies, to increase awareness of options and responsibilities relating to aboriginal languages and cultures	

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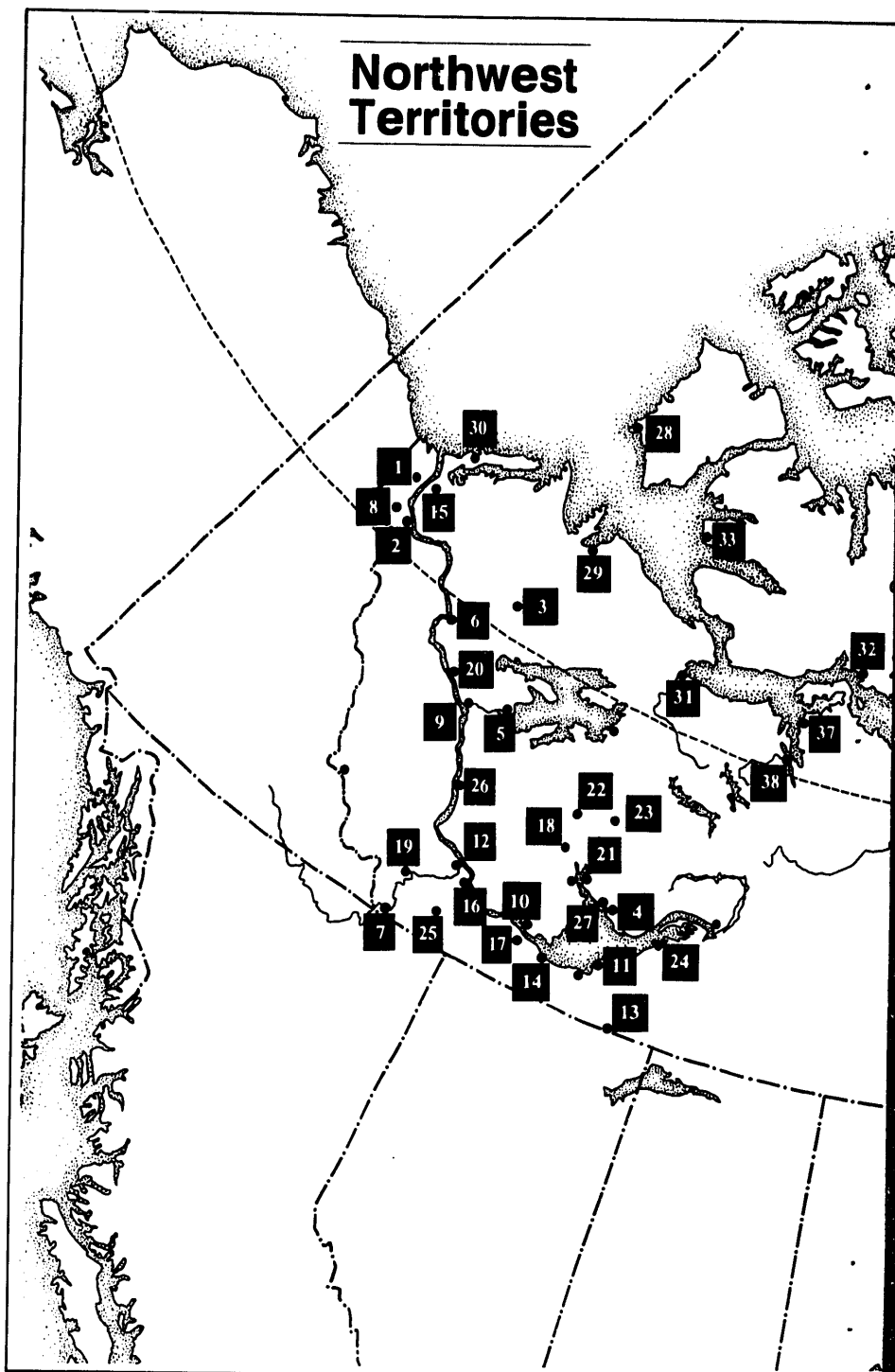
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Program targets	establish court interpreter corps improved training and salaries for native courtworkers	
Legislature	right of members to use the language in the House and proceedings of the House  duty to make available agendas, resolutions and minutes of meetings of municipal councils and other GNWT local and regional boards and committees	
Program targets	improve special training for Assembly interpreters part-time positions for local interpreters	
Laws		
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## Status for Regional Aboriginal Languages

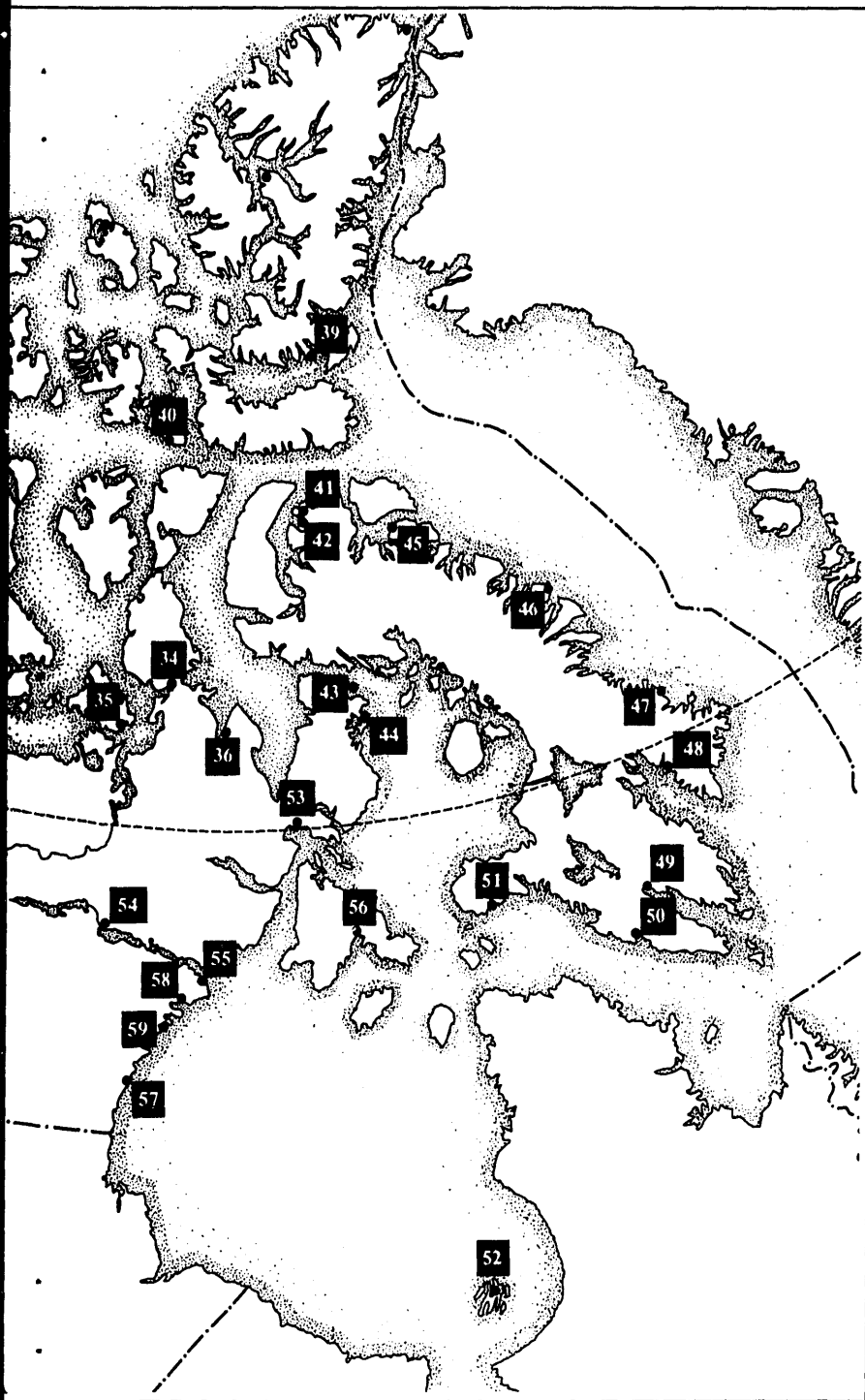
5 years	10 years
<p>right to receive and duty to provide health care, social services (welfare, UIC, family services) wildlife and air transport services in communities and regions</p> <p>right to receive and duty to provide above services in head offices depending on demand</p>	<p>right to receive and duty to provide all government services in communities and regions</p> <p>right to receive and duty to provide all government services in head offices, where nature of the service makes it reasonable</p>
<p>bilingual community health representatives, social workers, wildlife officers</p>	<p>standardized written Dene languages</p>
<p>duty to provide interpreters as soon as possible on arrest, search or seizure, or apprehension of a child or mentally incompetent person</p> <p>duty to provide interpreters as needed in order to exercise right to legal counsel</p> <p>duty to issue judicial decisions where the trial was conducted in the language, or (for all regional aboriginal languages), where the decision involves a point of law important to the public (in Dene and Inuit languages)</p>	<p>right to use the language in all court proceedings</p>
<p>key phrase language training and materials for RCMP</p> <p>bilingual child welfare and mental health workers</p>	<p>one or more bilingual RCMP (or community police) in each community</p> <p>standardized written Dene languages</p>
<p>duty to make available non-authoritative summaries of bills and resolutions</p> <p>duty to make available Executive Council documents for Executive members</p>	
<p>specialized government translators</p> <p>bilingual positions for GNWT local government staff</p>	<p>standardized written Dene languages</p>
<p>duty to provide non-authoritative summaries of all NWT statutes and regulations in Inuit language</p> <p>duty to provide non-authoritative summaries of all local and regional municipal by-laws in Inuit language</p>	<p>(in Dene and Inuit languages)</p> <p>(In Dene and Inuit languages)</p>
<p>train legislative and executive translators</p>	
	<p>Commissioners to review over-all progress toward legally-equivalent laws</p>
<p>jointly responsible with Department of Education for all teacher training and curriculum development</p>	<p>by grade nine, all community students are fluently bilingual and have considerable on-the-land skills</p> <p>in larger centres, unilingual english education offered as option, but with considerable aboriginal/northern content</p> <p>fully bilingual high-school program available in every region</p>



# Northwest Territories



1. Aklavik
2. Tse Gah Tshik
3. K'áhbaritúe
4. T'ə̀əhdá
5. Déhne
6. Idáhkó
7. ʔahchokó
8. Tah Tlet Zeh
9. Tullt'a
10. Yahtjokó
11. Deninu kuę
12. Lúdlı́ Kó
13. Tthebacha
14. K'át'edó
15. Inuvik
16. Tthedzéhk'edélı́
17. K'áágee
18. Tsóttúe
19. Tthenagoo
20. T'f'ehgóhı́
21. Neshikó
22. Gamjtúe
23. Kwə̀éhtúe
24. Lúts'ə̀lk'é
25. Sahba túe
26. Kwets'ə̀hkó
27. Sóbá K'ée
28. Ikaahuk
29. Paulatuuq
30. Tuktuuyaqtuuq



31. Qurluqtuq
32. Iqaluktuuttiaq
33. Ulukhaqtuq
34. Talurjuaq
35. Uqsuqtuq
36. Arviligjuaq
37. Umingmaktuq
38. Qingauk
39. Ausuittuq
40. Qausuittuq
41. Ikpiarjuk
42. Nanisivik
43. Illulik
44. Sanirajak
45. Mittimatalik
46. Kangiqhugaapik
47. Qikigtarjuaq
48. Panniqtuq
49. Iqaluit
50. Kinngait
51. Kimirut
52. Sanikiluaq
53. Naujaat
54. Qamani'tuaq
55. Igluligaarjuk
56. Salliq
57. Arviat
58. Kangiqhniq
59. Tikirarjuaq

























Δεσ. ελλ. ΣοαΔΓ  
ΔΛ. Δε. Π.





















































































eyits'o Hotenda ze eghalageda sii done giyati ta eghalageda gha. Eyi ta ida hono zo ekagowha gots'o ekagot'e ha sonihog'isa ha. Ndets'o k'aowoh cheke k'ota eghalagide gili sii, ekatlo zo kwets'oti done yati ta done ze eghalageda de, gigha dile ha soni ged!

#### Done Sotl'Eghalageda ko Gehisi Ha.

Done Sotl'eyits'o Hotenda ts'o done kasa gili sii zo done sotl'yati eyits'o done nawo edawot'e gedi gha dile ha. Eyi ta Language Task Force, Yati Hagehta Do, ekagedi ta yati gehtsi; Ndets'o K'owoh sii, Done Sotl'eyits'o Hotenda Yati, eyits'o Done nawo k'e eghalageda gha ko nake hoh'e ha. Ekaaniko Done Sotl'eyits'o Hotenda zo sii, edagowot'e gedi k'e eghalageda ha.

Eyi ze sii, done nake eyi ko nake eghalageda gha negets'it'e gedi ta yati gehtsi. Eyi done nake sii, Done Sotl'eyits'o Hotenda gots'o done agite ha gedi. Eyi ta Done eyits'o Hotenda Yati gha Commissioner gogedi ha. Edaani eyi done eghalageda ha sii yati gehtsi. Ndets'o K'owoh eyits'o wegha ek'etehge do sii, eyi gha Done Sotl'eyits'o Hotenda gots'o done zo, sijae zo gots'o ginett'e ha gedi ta yati gehtsi. Eyi ta wegha ek'etehge do sii gots'o K'owoh gili ha. Nezi done yati eyits'o done nawo k'e eghalageda gha gohogihdi ha. Wek'e eghalageda le nonde sii, ekagogedi ha hote. Ekaani nonde, Done Sotl', Hotenda, Kwet', M'ola Sotl' hazo done ats'it'e sii, done yati nake ta gots'ede ze done ts'iji ha, ekagowot'e gedi ta yati gehtsi.

Done Sotl'eyits'o Hotenda Yati weze sii Done Nawo k'e eghalageda gha ko nake holi de, Minister of Aboriginal Languages and Culture giye ha. Wegha ek'etehge do, Done Sotl'eyits'o Hotenda gots'o done zo sii, eyi gha K'owoh de; Minister gili ha,

edeta done nake hagehte ha hote.

Eyi gha K'owoh de; Minister sii done yati eyits'o done nawo chekoa hoghagehto, done chekat'o gili, etahiti eyits'o yati k'e eghalagide do ekaani hazo ts'o k'owoh ha hote. Eyits'o done nawo done k'e dagowo, done sonade t'asi ekaani sii ts'o k'owoh eli ha.

#### Done Yati Dek'et'e Ta Wek'ehodzo Agele Ha.

Done eyits'o Hotenda Yati sii done wek'e k'ayageti ze edagowot'e gogedi ha, done council k'e dehk'we ha hote. Eyi council sii, Done eyits'o Hotenda Yati edaani niht'ek'e dek'et'e de nezi wet'a ats'et'i ha sii weg'o t'asi hazo hagehta ha sii gits'o holi ha. Di gots'oti k'ota got'o done eyits'o omda ekaani hazo wek'e eghalageda ta edaani ets'erett'e ha sii hoghagets'eh'o ha.

#### Niht'eko

Language Task Force; Yati Hagehta Do sii, k'ota gots'o done to done yati edaani wek'ets'edi ze sii wet'a ats'et'i ha gots'o gogide. Eyi ta Yati Hagehta Do sii weg'o dii kaani yati gehtsi; hote. Chekoa niht'eko toto gots'o Done Yati hoghaget'o de yati ta nezi gogede ageda ha, eyits'o Kwet' eyits'o M'ola yati ze sii. Ekaani Done Yati eyits'o Done nawo edaani nde k'e edegeda ze, ekaani hoghaget'o de, ida hono zo laani de nezi wet'a chekoa niht'eko gohyi hoghaget'o ha hoto agode ha. Eyi ta Yati Hagehta Do; Language Task Force sii k'ota gojchalea sii chekoa ekaani hoghaget'o de wet'a t'asi weg'o hanige'a ha tahko, eyi ta di niht'eko gha nawo at'e gha eghalageda sii done sinjyaeti nawo k'e k'achj nagit'e gedi ta yati gehtsi. Ekaani nonde k'ota sii niht'eko k'e gehk'we do hazo etere eghalageda ta hazo edegha

niht'ek'ogha niht'eghehtsi ha.

Eyits'o k'ota necha yagola sii, Kwet' chekoa zo laani ne ta, Kwet' yati hoghaget'o ha, haaniko Done eyits'o Hotenda chekoa to de, giyati ta sii hoghaget'o ha dile agele ha.

Eyits'o chekoa niht'e hono eyits'o ido; high school, ageti sii gigha niht'e nake laani got'i ta hoghaget'o ha. Ekaani nonde chekoa ame deyati eyits'o done nawo hoghawito niwo sii deyati ta hoghawoto ha. Eyi ze sii, dihde gots'o gowhaehdo eyits'o done nawo zo dezo haghaget'o ha. Eyits'o omda niht'eko hoghaget'o sii edaani Done Yati k'e ets'ett'e sii dezo hoghaget'o ha gedi ta Language Task Force; Yati Hagehta Do yati gehtsi.

#### Edza Nek'e Gots'o Ndets'o K'owoh Gota.

Dihde Edza nek'e gots'o Ndets'o K'owoh gha eghalageda do sii, Done eyits'o Hotenda Yati sii, Kwet' eyits'o M'ola Yati ze'e laani k'e eghalageda ta done hazo ts'agedi ha hote gedi ta Language Task Force; Yati Hagehta Do ekaani yati gehtsi. Ekaani nonde, Ndets'o K'owoh sii edj Ndets'o K'owoh ko ta sii done eghalageda ha sii wek'egozo ha. Eyits'o Ndets'o K'owoh sii, decheke done yati hoghaget'o ha gits'o geh'a ha.

K'ota, niht'e k'e yats'ehiti ko, whaedo ts'o t'asi k'ehodi ko, niht'ek'ota dawhela, ekaani hazo sii Done eyits'o Hotenda Yati k'e at'e ha gedi ta yati gehtsi.

#### Edza Nek'e Ndets'o K'owoh Wezo Gots'o.

Dihde gots'o done ededli niht'et'a ta k'ota k'egede de sii, niht'et'a do, done gha done yati got'i agele ha hote gedi. Eyits'o Edza Nek'e gots'o Ndets'o K'owoh sii Ndets'o K'owoh De; Federal Government, k'ota gots'o done









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