NWT Aboriginal Languages Framework:
A Shared Responsibility
The Ways of Believing show the essence of spirituality, which is central to language because it connects people with their families, Ancestors and Elders, their history, their land and their language.
The Ways of Living are the highest level of results that will occur through successful implementation of the language revitalization across the NWT. Ways of Living connect the health of a language to the health of communities and cultures.
The Ways of Seeing represent the changes we expect to see at the community level, including the attitudes that people have regarding using and learning language.
KNOWING
The Ways of Knowing are the first, immediate results of successful language revitalization, which focus on the individual and are about the knowledge, ability and comfort of people to speak, write and understand their language.
The Ways of Doing consider the things language advocates have the most direct impact on, including activities, services, and products.
The Aboriginal Languages Framework is built around *five essential elements* that are required for language revitalization and that are needed to achieve the shared vision:

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

These five essential elements reflect the actions, knowledge, attitudes, environments and beliefs that are needed to ensure NWT Aboriginal language revitalization efforts and service access are successful.
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Aboriginal languages are the foundation of identity, pride and community within which Aboriginal values and beliefs are held safe. They communicate wisdom, tradition and customs, and must be valued and protected for future generations.

Our nine official Aboriginal languages in the Northwest Territories: Chipewyan (Dene Sųłıné Yatıé), Cree (Nēhiyawēwin), Gwich’in (Dinjii Zhuh Ginjik), Inuinnaqtun, Inuktitut, Inuvialuktun, North Slavey (Sahtúqǫ́’nę̂ Yatı̨), South Slavey (Dene Zhatıé) and Tłı̨chǫ (Tłı̨chǫ Yatıì), hold within them a great deal of knowledge about the unique histories, cultures, and lands within the NWT.

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

The Framework builds on the 2010 NWT Aboriginal Languages Plan: A Shared Responsibility, and considers the findings and recommendations of the 2009 report of the NWT Legislative Assembly’s Standing Committee on Government Operations titled Reality Check: Securing a Future for the Official Languages of the Northwest Territories, and the 2003 report of the Standing Committee on the Review of the Official Languages Act titled One Land, Many Voices. Through engagements with key language partners, these important documents have been used as seminal resources to inform this Framework.

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

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

Mársı, Kinanāskomitin, Haǰ’, Quana, Quyanainni, Quajannamiik, Máhsı, Máhși, and Mahși,

Honourable Alfred Moses
Minister Responsible for Official Languages
Official Languages of the Northwest Territories
The Northwest Territories (NWT) is the only jurisdiction in Canada that names nine official Aboriginal languages alongside English and French through its Official Languages Act. The Act recognizes that many languages are spoken and used by people of the NWT and is committed to the preservation, development and enhancement of the Aboriginal languages. Despite this recognition in law, statistics continue to show a decline in Aboriginal language use across the NWT.

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

Aboriginal languages are languages firmly planted in a particular region before the age of European colonization.¹

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

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

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

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

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

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

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

### Shared Goals

**GOAL 1: Language Revitalization**
- All people in the NWT work to maintain the strength of Aboriginal languages as a means of communication and as a connection to culture.

**GOAL 2: Language Access**
- All people in the NWT have access to high quality public services in all official Aboriginal languages.

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

### Shared Vision

An NWT where Aboriginal languages are supported, respected and thriving as languages of communication by all people.
Dëne bet’órel?á xa
Yati Nedűé Thela

Diri dënê yatiê k’éyá sí? Edza Nënét’îné ?ół łóọkọ k’éch’a yatiê thela bålai chu tth’î kat’îné xêl.


Nue néné k’éyá, nuyatiê thela hjlé, kat’îné nhîjdel tthe.1


Nuyatiê bet’á nuyech’ânie nátsër xêl bet’á t’a dáídîl sí bek’órîjâ. T’â nuyek’ênedél sí yate bet’âit’â.ii


Nuyatiê náiłchú berínil tät’î-le, berílî hâqâ, dîrî síi beg’hânikâ hâqâ, dîrî síi netûsî xa dûle beka. La nechá tät’e la łâ nueba tthe?q tät’e horelyò t’ó nuela ?at’î.

Sarah Jerome
Yati K’e ?eghálaana hjlé


Yunédhe ts’ën nílgy 1: nuyatíé nálchu.

- ?Edza Nënë k’éyá ts’ën horélyǫ dëne rela zeghádálaheena házá dëne yatíë chu dëne ch’anie nátsër nalye ha.

Yunédhe ts’ën nílgy 2: Neba yati thela háq.

- ?Edza Nënë k’éyá horélyǫ dëne ba yatíë k’éch’a thela háq.

Dirí yatië thela sú ?Edza Nënë k’éyát’íné yeghá nánídé zat’e. Dëne ñad beyatié dáhorel’dhdhé házá

?Edza Nënë k’éyá bet’òrelzá zat’e, sekú tth’i yatië bet’á t’a-ú tth’i zafneth beyatié nátsër nade xá. Bet’òrelz’?at’e

?Edza Nënë k’éyát’íné bexa yatië thela háq’á ñeya kúé tth’i ?ereht’ís kúé tth’i náyatú kúé.

?Elá Nílgy

?Edza Nënë k’éyá dëne yatíë besudj-ú bek’edaredi-ú tth’i horélyǫ dëne yet’árét’j.
NWT gwizhit n’lih edjuk dái dii ginjik zhit tr’igikhhii, jii uunjit ts’at French k’uu tr’igikhhii gehkhee ts’at nihdii tr’igikhii.

Nihli edjuk dii ginjik zhit tr’igikhhii gwit’at tr’ijahch’uu Diigijjk t’atr’ijahch’uh dai’ nitsoo vizhit tr’igikhhii guugaa guk’eeyee’it t’eenjah. Ginjih vit’agwijahchuu gwijiinchii nihli. NWT gwizhit gwindaai datthak yiinjik niiit tr’ichilee nihkah gwitr’it gwaatsihi. Diigijjk zhit tr’igikhhii kaiik’it gwitat gwinaanch’uh, zheh k’oo ts’at kaiik’it gwatat guugwinaanch’uu dinjii zhuh gwichit nihil kat. Ga’onatan zheh łeezrit ts’at dak hai, ginjih zhit nihts’at tr’igijnjii, nihjaa gidilihi.

Niihli edjuk dii ginjik zhit tr’igikhhii aniit tr’igwinndaii gwa’an.¹

Jii dii ginjik gugwijilchee guugaa dii ginjik zhit gwik’ii’it tr’igikhii ts’at gwik’it tatridhat.

Juudin NWT gwizhit gwindaai tthak eenjik dii ginjik zhit tr’igwinndaii, nihkah gadandii akoo nitsoo tr’igwinndaii. Nitsoo dii ginjik zhit tr’igwinndaii akoo nitat, ts’at ginjih tr’idaaghoo dii ginjik zhit jidii gatr’idindii nitsoo gwik’it tatriheedhat, nitat tsat gwitr’it gwahaatsaa. Dii ginjik zhit ye’eenooc daii ginjih k’uu tr’igwinndaii’ gwik’uu juk gweendoo tr’igwinndaii tr’agwahtsih diinan kat gwinagu’eeh datthak. Dii ginjik zhit gwizraih akoo dái t’igwidi’in zhit akoo, gagwidandaii gwizhit dii ginjik gatr’igwinndinjih dái dái gagwidindaii chan.

Jii dii ginjik ako dái t’igwidi’in yee’eenooc dai’ gwats’at tagwiinndhat gwik’it t’ehee gweedhaa.²

¹iinlih dai’ Gwich’in gugwinndaii kat ch’iit’ellee hah gigiikhhii. Sritt’inaanch’uu zrit dii ginjik zhit gigiikhhii, “Nitsoo anjoo kat ginjih, k’ejejit ts’at tr’iinin kat ts’at gwits’an gahatsh’ah. Juudin ch’iheet’at nilii kat giiginjik zhit nigoodohtaith ts’at gwiniint’aaith hah goots’at tr’inohjih. Dii ginjik datthak zhit nitsoo dii ginjik zhit niiit tr’ichileh etts’ik zheh, ga’oonatishan zheh, ganihlitroonatan, gwiinnzii nits’at gwitr’it gwatsih

²SARAH JEROME
dii ginjik eenjik Commissioner
Jii ginjih NWT gwizhit gwiinzii gwitr’it gwahaatsaa gwik’iikhe ndoo ligwit’ihee’ah.

Nagwidhadhat 2010 gwizhit getr’oonaha’tan tr’igwindaii gwizh’it getr’oonaha’tan tr’igwiindai’ gwitr’it Nagwidhadhat ihłak juutin nakhwagijnik eenjit gwidinitthatł’oo. Nitsoo dii kaiik’it eenjit ts’eedhoh gwits’an tr’atsii. Nagwidhadhat 2010 gwidinitthatł’oo ehjuk natr’igwiltsaih.

Diiginjik k’it tatr’iguudhat nitsoo nikha’h gwitr’it gwaatsii 2010 – 2017 gwats’at. Ginjih tsh’igwiju’ee hah nits’an tr’aatsih.

GOAL 1: Niłih edjuk ginjih
- NWT gwizhit Gwich’in datthak jii ginjih eenjit nihts’an gaatsih yeenoo da’i nihl’ih ejuk gwitr’it gwaatsii

GOAL 2: Dii ginjik eenjit nihdatr’iinjah
- NWT gwizhit dii ginjik eenjit nidianjaa

Dii ginjik gik’it natr’ahaadal ge’gwadhan kwah. Gwiintl’oh ganiinjihi’indhat, nouhiindal geenjit, gwitr’it gwichoo goonlih. nakhwagwitr’it ndoo gwinaa’ii. Jii daatthak geenjit nakhwagwitr’it t’igoonch’uh.

NWT gwizhit nitsoo dinjii zhuh kat yiinjít niłiqichilee ts’át nih khah gugwatsih.
Ejǫ areyoné Canada gogha gots’e dudáh NWT sì mọla hé mọlawá gokeda hé nakene dene kedə sì lótó zant’e. Ejǫ dene gulu karaza sì dene kedə sì zera hẹl. Ejìi dene gulu karaza sì ejò NWT dene kedə wíle radarådá.

Eyìi dene kedə hé eríh̀l’e egálaidá góot’ìne kà honéno xai 2010 ku gots’e dene kedə eríhle ónt’e. Eyìi gots’e hídú sìi dàni kótah kàyuríîla sìi sòmba t’à dene eríhle gha dene ts’enakedì.

Hēhù 2017 eríhle sìi areyoné dene kedə bek’e egálaidá gha gọọ̀.

Edire nené k’e dene ts’ìli gots’e yahńń j akweré gogdí hé dene náowera begaré dene ts’ìli. Dene kedə t’a areyoné dene ts’ìli kòlu dene kedə wíle adégha. Dene náowera hé dene kedə wíle deh hindé areyoné bet’a dene ts’ìli kòla wíle degha.

Dene kedə sìi yahńń mọla gowere gots’e akwere’ gogodi k’ale bek’ets’edi.¹

Ejǫ areyoné dene ts’ìli gots’e kótah kàyuríîla hé GNWT gots’e whané kedə egálaidá sìi dene kedə k’ets’ede gha gogó. Dudáh NWT areyoné dene hę gots’e eríhle’ kò sìi dene kedə wíle de weré surí nezọ dene bek’ets’edia gogo

Ejǫ NWT sìi surí gúcha dene kedə k’ets’edeá gọọ̀.

Ejǫ areyoné dene ts’ìli yahńń gots’e dene kedə hé dene náowera sìi hídú beghārè dene ts’ìli.²

Areyoné dene ts’ìli sìi dene kedə k’ets’ede gha gọọ̀. Dene kedə t’a dene gháonetę surí bet’árejá. Godi ts’ìhchu sìi beghálaidá j’ó duwé gha.

SARAH JEROME
GOWERE KEDʒ GHA GOK’E K’AWE HJLÉ
Hídu kedə aghalaits’eda

Ejǫ NWT sṳ̂ areyoné dene kedə t’a łets’e nats’ede gha gɔǫ. Łę́he aghalaits’eda

**KEDƎ K’ETS’EDE**
- Ejǫ areyoné NWT gogha gots’e dene náowerə hé dene ts’îlî sîłi bek’ets’ède gha gɔǫ

**DENE KEDƎ ERÎHŁ’ÉCHU**
- Ejǫ areyoné NWT sîłi dene kedə ts’enewhe déh dule dene gha erîhł’e welə gha.

Dene kedə surì bet’areza t’a ejǫ areyoné NWT sîłi dene ts’îlî hé dene ts’îlî dene ke dene kedə t’a gots’e gots’ède gha gɔǫ. Areyoné eyił erîhłe hé gode be ɂeɂa gots’e dene eyáłɬi begha dene kedə gółe gha gɔǫ.
Edí dene zhatie gha edįhtléh nats’ę thelā sii Gôhdli Ndéh la Canada gots’ęh k’eë dene zhatie hiul gul gots’ęh eth’ot’iŋ gots’ęh molá soohah mehén thelā ọt’é. Edį edįht’léh natsę thelā la, met’ah Gôhdli ndeh ts’ęh dene danet’ęh dezhatie t’ah gogendeh gots’ęh ezhíi la met’ah dene zhatie natsę anandeh gha, ahsíi met’ah zha’s’ihts’iₗₗ gha. Edí ?e?ą ghats’ęndá gha, Gôhdli ndeh dene zhatie k’ę’td’ę adandih le.

Dene zhatie la met’ah amú ats’it’ę moots’edihsho met’ah nezų dëts’edeh gots’ęh nezų k’oțah gohêh eghalats’endá. Edį thaa t’oh gots’ęh gondie, daondih t’ah dene ts’iₗₗ, ndeh chu, gots’ęh azhó Gôhdli ndeh k’ę’h ahsíi thelā la, edį dene zhatie mets’ęh k’ę’h nagotse. Dene zhatie t’ah gots’endée la met’ah ahsíi lo keots’iₗₗ gots’ęh daondih t’ah dene ts’iₗₗ, ezhíi la kaa azhó ahsíi lié met’ah keots’iₗₗ ọt’é. Dene zhatie hule enidé, edį ahsíi met’ah dene ts’iₗₗ sii chu mehén hule andeh gha. Dene k’ę’g gots’endée enidé met’ah azhó ndeh k’ę’h ahsíi ghats’enda, ahsíi chu gogha met’áodea meghats’enda gots’ęh azhó edek’ęh ahsíi ghats’enda, met’ah daondih t’ah azhó nezų dene gohêh eghalats’endá, gots’ęh azhó gondi nats’ets’iₗ gots’ęh gogodęzhıₗ gots’ęh ahsíi gonnadah the?q met’ah godęzhıₗ k’ę’dandeh eghalats’endá.

Molá godhęh ts’ę edį dene zhatie ch’á kadeq la azhó kaa ndeh k’ę’h gogha nts’énidhaah ọt’é.¹

Dene zhatie t’ah gots’endée gha enidé, azhó amú Gôhdli ndeh nagedéh sii, azhó etehéh eghalagenda gha, met’ah nezų ehłets’agendi gha, elegehdeh chá gha. Gônahnę chu amú dene zhatie ts’ęh k’ę’h eghalagidéh’ę, edįdii chu gots’agendi gha gots’ęh gotah chu aget’i gha gots’ęh amú thane chu eghalagenda, amú gót’iê gul gots’ęh azhó k’oțah eth’iₗₗ ndé, Gôhdli Ndeh ts’ęh k’áodhe (GTK), amú k’ì edégha eghalagenda (AKEE), k’ëndaa edįht’él’ék’ę k’ę’h k’ę’h goghagone’été, ezhíi azhó elets’agenden gha.

Edį dene zhatie la met’ah amú ats’it’ę sii azhó mets’ęh k’ę’h ahsíi nts’idhaah, ahsíi azhó gondah kats’ę?i, gots’ęh k’ëndaa azhó gots’ats’endá. Dene zhatie la met’ah azhó ndeh k’ë’h ahsíi ghats’enda. Amú ats’it’ę chu nezų keots’iₗₗ.²

K’ëndah dene zhatie nàqtsë gots’ęh amú dezhatie t’ah gondèh end̀ëh endidé, Edィ edįht’él’ék’ę meghjà’dë nezų k’ëgots’eah la, Gôhdli Ndeh zhet’ah aget’i gha ọt’é.³

Edィ Gôhdli Ndeh dene zhatie zhék’ę’g eghalagenda la: Ùdëq (2010) daondih t’ah edëgëh segøjìla gots’ęh duh dëne (2017) daondih t’ah duh etehéh nezų ñgogenı’q, ezhíi la k’oțah gots’ęh dene gots’ęh amú Gôhdli Ndeh gots’ęh k’ę’h eghalagidéh’ę, azhó gogondì ọt’é.

SARAH JEROME
la godheh Gôhdli Ndeh gogha dene zhatie ts’ęh k’ę’h eghalagenda ọt’é
Undë 2010 ekuh ts’eq Edįhtl’éh kúqgots’eqh k’éh eghalagídéh-kê, dene naodhê gots’eqh amú eghalagídéh-kê, edédi gha Góhdłi Ndeh gogha undaa hono xaye gots’eqh-k’éh dene zhatie gha edįhtl’éh kagíʔóq. Edįhéh eghalagenda gha (2010) edįhtl’éh gehtaq. Ekúh dzene gots’eqh Góhdłi Ndeh daqndíh t’áh dene zhatie t’áh gots’agendì , gots’eqh daqndíh t’áh saamba gots’eq at’iq gots’eqh azhí t’s’é saamba k’eqogéhthì sòndì gots’eqh azhí t’áh ahsú k’eogíh sòndì. Ezhíí mets’eqhó ahsíí dàa dàt’eqh guli anágíla, ezhíí la met’áh 2010 edįhtl’éh kaet’óq ku nezú agíla le.


Daqndíh t’áh ñndaa ełehéh ahsíí ghats’enda

Góhdłi Ndeh k’éh godji dene zhatie t’áh gots’endeh la azhó mets’eqh k’éh ełets’ats’endì, ełets’edechá gots’eqh k’ëndaa azhó dene k’éeq gots’endeh.

Ełehéh ahsíí ts’eq eghalats’enda

EDĮ AHSÍÍ LÍÉ TS’È EGHALATS’ENDA LA: Dene zhatie k’êt’aq anats’uleh

- Amú azho Góhdłi Ndeh nagedéh sú, edį dene zhatie t’áh eghalagenda endé nahiéh zhatie natsq anadeh gha gots’eqh met’áh azhó dene ts’eqh k’éeq ahsú enats’edehe gha.

EDĮ AHSÍÍ QKÍ TS’È EGHALATS’ENDA LA: daqndíh t’áh mets’edehe gha sòndì.

- Amú azho Góhdłi Ndeh nagedéh sú kaa dene k’éeq gots’aodì q’t’é.

Edį gondì la amú edíhjó Góhdłi Ndeh nagedéh gogha q’t’é. K’ëndah amú Góhdłi Ndeh nagedéh sú, edį zhatie t’áh gogendeh endé nezu gha. Dezoq atselah gots’eqh dezoq zhanáchà sú dene k’éeq gogha gots’eneh, gots’eqh dene nechá chu daqndíh t’áh dene k’éeq gots’endeh chu t’áh gots’ats’endì endé edį amú dene zhatie ts’eqh k’éeq eghalagideh –ke zhet’aogéthì gha. Amú azho Góhdłi Ndeh nagedéh sú, dene k’éeq gots’aodì gha goqí, atláa godji Nezú Gok’oédì k’éeq, godji edįhtl’éeq kúq goghagonétì k’eq gots’eqh goséeq nizhatì endé daqndíh t’áh gots’agendìh gha sòndì.
Edzanèk’e Döne Sołį yatı ḋǫnọ t'ogọ t'ogọ kara gohδ' siı eyıts’ọ Kwet’į yatı eyıxè Mọla yatı Edzanèk’e gha Yatıđeę gha nåetą, eyıxè Canada gha nådè Edzanèk’e zọ diı hani nåowo nåetą. Dìi nåowo wet’ạ döne ọọ deyati k’ẹ gogedę gha nåetą eyıts’ọ döne ọọ Edzanèk’e nådè siı deyati t’äget’ị gedi xè döne ọọ, deyati k’egedi ha giwọ, deéọ deyati k’ẹ nåhtł’è höhļè ha giwọ eyıts’ọ deéọ deyati wek’ẹjọ adle ha giwọ. Nàowodeę t’à deyati wek’ẹjọ adle neèhọ, edzanèk’e ịla döne sołį yatı t’äget’ị-le gedi xè ịla ịzhì adade.

Döne hazhọ edzanèk’e nådè siı dìi weghọ nånègidè, goyati t’à amìı at sı’t’et’ degghà wek’ęts’ęzhọ, wet’à edeghọ axọts’edì eyıts’ọ adị kọtạ gots’ọ döne at sı’t’et’ siı weghọ axọts’edì. Döne Sołį yatı ts’ohk’e wet’à ịneé edaàni whàeđọ någидè ịlé siı k’ęts’ęzhọ, döne nåowo, ndè eyıts’ọ edànnị Edzanèk’e hazhọ siı lađị agịt’e. Goyati ghà nåowo ghọ gots’edę nådè, wet’à gońàowo nåtso at’ị xè amìı at sı’t’et’ siı wet’à deéọ nåowo wek’ęts’ęzhọ at’i. Goyati weđę hölị dę, gońàowo siı weđe at’ı. Goyati wet’ęts’et’ị ghà, wet’à edànnị döne diı nèk’e weghađęngà, weghọ gondị k’ęts’ęzhọ, ayịı gogha we’ra’ ạ siı goyati xè whela eyıts’ọ amìı at sı’t’et’ siı weghọ axọts’edì, edànnị döne xęts’eęt’ị, edànnị döne nåowo nåtș’ęhtsị xè edànnị eyị wegondị t’à döne xè gots’edę eyıts’ọ edànnị goxơ hòela nådè senàts’ehịtj dìi hani goyati wexę hazhọ whela nådè wet’à hani goxơ hòơọ ha dịle họt’e.

Kwet’į dii nèk’e ts’ọ njde kwe, döne yats’ịḷị siı, döne sołį yatı wet’à gots’edę xè goxơ hòṭe höơọ ịlẹ.’

Goyati achi wet’anàts’et’ị gha nåowo siı, siı la nechà họt’e. Döne hazhọ Edzanèk’e nådè efẹts’ądẹdi t’à goyati t’s’adageédì xè wenàts’iíh’tà ha eyıts’ọ goyati si t’atș’et’ị dè nàtso ha. Döne wetaț’e, efẹt’jị yalị eyıts’ọ Döne Sołį ts’ohk’e government yağlı, Edzanèk’e ts’ọ government (GNWT), government gha eghàlaede-ledọ (NGOs), nåhtł’èkòdèe eyıts’ọ döne t’ala döne sołį yatı k’è eghàlaede hazhọ goyati wets’adats’edi ha nådè eyıts’ọ deđị siı goxę dìi la wek’e eghàlagide zọ t’à ha wet’à goyati achi nàtso adle ha goxị hazhọ gots’’hòelị họt’e.

Goyati wet’à gońàowo gogha siı wet’a azà họt’e, döne t’alasi gha họt’e, eyıts’ọ wet’à gokẹ gẹdè siı hoghàgets’ehtọ. Wet’à edànnị dìi nèk’e weghàts’edà xè weghọ edàts’ịwọ nåowo họt’e. Amìı anet’e siı weghà wek’ęts’ęzhọ.’

Dìi la gońàđą whegọ siı, asìi hazhọ degghà weghàlas’edà ha siı dek’ẹt’et’ họt’e, edànnị Edzanèk’è goyati senàts’ele xè edànnị goyati nàts’ọ adle ha eyıts’ọ edànnị goyati kọtạ t’ala siı ts’ọ goyati wet’ats’et’ị ha gogha nåowo gohδ’ họt’e t’à edànnị wet’ats’et’ị ajàlìi gha nåowo gohδ.

Naxị yatı hoghàdahtọ siı, siı wjdì’le; siı wenahwọ zọ t’à ha. Naxị yatı siı wet’èshọ ha dahwọ t’à, weghọ asìi t’ala hàale ha dahwọ zọ t’à ha họt’e. Weghọ la lọ dìi ha. La nechà gońàđą whegọ – gotat’e eyıts’ọ gohxị hazhọ gots’’hòelị. Naxị naxị tät’e dìi la wegọ siı naxị ts’ọ hòelị họt’e.

SARAH JEROME
Former NWT languages commissioner
2010 ekò, Nhıtł’èkò, Döne Nàowo eyıts’ọ La ts’ọhk’e nhıtł’èkò sì (ECE) 10-year ts’ọ edàani Döne Sólh yatı wek’e eghàlats’eda ha gedî t’a nhıtł’è hòlı: Döne Hazhò Gila Hit’e (2010 Nhıtł’è). Ekò gots’ọ, edàani Edzanèk’e döne sólh yatı wets’àdats’edì wenàowo sìı ladì ajà, edàani kọta yagọla yatì k’e eghàlagide gha sòomba t’a git’adì sìı ladì ajà eyıts’ọ Döne Sólh Yatì k’e eghàlaede eyıts’ọ Hoghàgoto nhıtł’èkò sì hòlı (ALLS). Dì hani ladì adle gots’ọ, dìı 2010 nhıtł’è hòlı hò, wenàowo sìı ladì ajà.

Dìı NWT Döne Sólh Yatì Wela Weghà Eghàlats’èda Nhıtł’è: Döne Hazhò Gila Hit’e (2017) dìı hoṭ’a edàani goyatì k’e eghàlats’èda ha ts’ıwò sìı 2010 edàts’edì ịlé sìı weyati mohdaa weyii dek’ètl’è, ịdị edłaatłọ xo gots’ọ döne goyati nàts’ehtși eyıts’ọ dìı hani goyati wek’e eghàlats’ìda gedì t’a yatì goghàgeza sìı hazhò goyati ts’ihchi eyıts’ọ döne goyati gha la, committeees k’e gèakw’e sìı hazhò weghò nhıtł’è ts’ehtși.

Ełèxè Wets’ọ Eghàlats’èda

La 1: Goyati Nàtso Adle Ha
- Döne Sólh yatì hazhò NWT wet’a eghàlagidè wet’a nezì elèts’ọ gots’ede ha wet’a sìı gonàowo sìı deghà wek’èts’èzhò ât’ị.

La 2: Yatì T’à Gits’àdị Ha Dìle
- Döne hazhò NWT nàdè sìı, government gını̨htł’èkò döne akọ at’ị dè deyatì t’a döne ts’àgedì ha dìle.

Döne Edzanèk’e nàdè, jìı ayìı weghò nànègidè ịlé sìı, giyatì hoṭ’e. Edzanèk’e döne netłłgo göyati k’è gogede ha gits’àdị ha giwọ gedì. Chekoa eyıts’ọ cheku deyati hoghàgetọ sìı wet’a à eyixè döne sìı deyati deez’ò nàtsọ agele xè goyati achị nàtsọ adle ha gots’àgedì ade ha. Eyixè sìı, döne hazhò Edzanèk’e nàdè sìı, amíi se nezi deyati k’è gonde t’a döne ts’àdì ha giwọ, nàedık’èzhọ nàowo ts’òhk’è t’asì, nhıtł’èkò ts’òhk’è eyıts’ọ dọşniyàetídọ nàowo ts’òhk’è t’asì nezi döne gha etaàtì ha ts’ıwọ.

Ełèxè Weghàlats’èda

NWT Döne Sólh Yatì hazhò wets’àdats’edì, wenàts’ıhtà eyıts’ọ yatì nàtso xè goyati wet’à hazhò ełèxè gots’ede ha wets’ıhdzà.


Una Aboriginal uqausiq tamnna nakuruallaktuaq tutqaanaittuq nunami sivuani European colonization.

Nutaaq savaa uqausiq angiyuq. Tamaitta inuit NWTmi atautchikun savaksaktuut ikayuqtuaqlu, ilisimayuaq, asulu aturaa Aboriginal uqausiit. Tamaitta, ilatkalu, asulu Aboriginal uqausiq inuuniarvikmi, atautchikun Aboriginal Governmentmi, una Government Northwest Territoriesmi (GNWT), Non-Government Organization (NGOs), ilisarvikmi, asulu allauyuaq tamaitta atautchikun uqausiq pigigaa savaksani ikayuqtuaq asulu tamaan uqausiq nutaaq qisuaqiyya.

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

Una savaktuaq tutqiiksiaa nutaaq NWTmi Aboriginal uqausiq asulu nakuruallaktuaq angmagaa kivgaqtuaq Aboriginal uqausiq.

Uqallautiyaa Pisuktuaq

PISUKTUAQ 1: Uqausiq Nutaaq
- Tamaitta inuit NWTmi savaklutit ilitaq nakuruallaktuaq Aboriginal uqausiq tadjvagaaq asulu culture atuatchikunlu.

PISUKTUAQ 2: Uqausiq Angmagaa
- Tamaitta inuit NWTmi pimagaa angmagaa nakuuyuq savakmi kivgaqtuaq tamaitta official Aboriginal uqausiq.

Una taimaagaa pisuktuaq sukun inuit tamaitta Northern (inuit NWTmi). Inugmaktut Aboriginal uqausiit NWTmi nakuruallaktuaq. Ilisaktuut uqausiq nutaraq, ikayuqlu innaq tamaitta illisaknaigtaqut uqausiit nutaq. Asulu, nakuruallaktuaq tamaitta inuit NWTmi, angmagaa nakuuyuq kivgaqtuaq Aboriginal uqausiq, tamaitta surraituq ikayuqtuaq, ilisarvik asulu malirutaksaq.

Uqallautiyaa Isumaliuqtuaq

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


Nanminiit uqauhiit atuqtauhimavaktut nunataarviini qangaraalungmin Qablunaaqaliqtinagu.i

Nunatiap inuutait tamaqa havaqtagiiktukhauyut ikayuqtigiiikutikut, ihuarqtagiigludutiklu, Uqauhiit Nanminiit uqauttit atuqtautgltulu. Inmiqkut, ilagiitlu, Nanminiit uqauhiit nunalaat ukuatlu Nanminiit Inuit Gavamangit, Nunatiap Gavamanga (GNWT), aallatlu katimayiit Gavamaungtitut (NGOS), iniriniitlu iliharviit ukuatlu uqauhiini havaqqtagiiktuttik ikayuqtagiiktukhauyut uqauhiit makiritirutnunut.

Uqauhiq aulatdjutauyuq pitquhingmi, avanmutlu aituutaupluni, aulaniqaqhunilu kinguvaaptingut hivulitingnit. Uqauhiq ilihiimatdjutauyuq inuit pitquhini. Kinauyaakhangniklu ilihiimatdjutauyuq.ii

Hamna hivuniurutikhaq hanaiyaqtauhimayuq Nunatiangmiit atugakhaanik Uqauhiit Nanminiit makiritrutikhainun, imalu hivummudjuhkikhaanut Uqauhiit Nanminiit atuqtaudjuhikhainni havakviini humiliqaalu.


**Hivunikhat Ikayuqtigiikhutik**

**HIVUNIKHAQ HIVULIQ: Uqauhiit Makitirutaa**

- Inuit tamaita Nunatiami havaqqatiikhutik Uqauhiit Nanminniit hakugingniqqaquqbulugit atuqtauhimaatitauniquaquqbulugit, pitquhingmutlu aulaniquaquplugu.

**HIVUNIKHAQ TUGLIA: Uqauhiit Pitaritdjuhikhait**

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

Nunaqaqtutuqai uqausituqangit uqausituqarijaujutuqaalulluvut tamaaniittutuqaalullutik aviktuqsimaninginni atuqtauvaktut tikitaulaunginniit suli juaripmiutanat aulattijirurasuqaqtunut nunaaqaqtutuqajuni nunatsiarmiutait gavamaqarviuqaujuvут kanatami iłitarijausimatittijut maligaqtigut 9-nguunjik uqausituqarnik, saniani qallunatitut uiviqtittullu maligaliarisimajamigut iłitarijausimaningit uqausit maligaqanginni. Maligaqangit ilisaqsimavingmut amisunik uqausituqarijaujuniq aqtauvaktunik inuqtuinginnut nunatsiarmpi, pinirnairutualullitiglu sapunniqtuaqtittiniq, pivallitaititiniq ammalu piusigiaqittittiniq atuqtuauniqsauqjinirnuit nunaqaqqtutuqait uqausituqanginnik. Iłitarijausimagaluqattigluq maligaqangiq, naasaqtuquantingit saqittissimavut amisuujniqpallininginnik nunaqainnnaqtuq uqausituqangit atuqtauvangiit qanituinnaq nunatsiarmpi.

Nunaqaqqtutuqait uqausituqangit uqausituqarijaujutuqaalulluvut tamaaniittutuqaalullutik aviktuqsimaninginni atuqtauvaktut tikitaulaunginniit suli Juaripmiutanat aulattijirurasuqaqtunut nunaaqaqtutuqajuni

Uummaqtittigiarniq uqausituqarnik pijariatuqummarialullunii piliriaksavuq. Tamarmik nunatsiarmiutalimpat piliriqatigiitariqaruqput ikajuqsuinirmik, ikpiguusutsiarmiirmik, atuqtuauninginnullu nunaaqaqqtutuqait uqausituqanginnik. Inuiut atuni ingmigut, ilagilu, nunaqaatqutuqalullu nunaliit, ammalu ilagijaulutik nunaqaqqtutuqat gavamangit, Nunatsiap Gavamangit, gavamaungittunullu timiqutigijaujuti, iliniarviqugununiqpaat junuvusitiit aqgingllu uqausiqaqasauvamingjut ilagijauvaktut tigumiaqataujjaraliiit kamajunirmik ikajuqsuinirmut, ilagijauvangnirnullu uqausirnik utqiqtittivallianiq atuqtaujunnaqsinirmata.

Uqausiq piniqpangujumik aturniqarmat iliqquisituqarijaujaujut, tuaumajautititikjunarnirmum, tusaqtittijutuqavangnirnullu innatuqarnik, qituniqtuaqavalliajaujut tikiumalutik atuqtaijunarningit. Uqausiqaqamiqimiitivakpuq isumaqarnirminik ingminut avatiiminik silatimiutangiglu. Tukiliurutuavaktut kunanirnuitii

Tamakkua piliriaqarviiaquniqatut unikkaaqsimattiaqput tukisinattiaqtunik qanuuliurutiksanginnik Nunatsiarmi uummaqtitauqitkannirmumallugut uqausituqarijaujaujut ammalu piusigiaqtautittumallugut pjitiruaqarunnariaqarningit nunaqaqqtutuqait uqausituinginnit aturunnarnik.


Tamainnutt
Turaagarijaujut

TURAAGARIJAUJ-UQ 1: Uqausiiit sanginiqsaruquotitauningit

- Tamarmik Inuit Nunatsiarumi piliriqatigiiglutik kajusittitinniq aqiumujunjnik nunanqaqutuqnaigt uqausituqanginnik atuutiiqarninginnut tukisiiumaqqattuativangnir-mut ammalu atajjutauninginnut iliqquisituqanginnut.

TURAAGARIJAUJUT 2: Uqausituqarjauju-nikuqarunnaqtunik atuinautitivangniiq

- Tamarmik inuit nunatsiarmi piliriqatigiiglutik kajusittitinniq aqiumujunjnik nunanqaqutuqnaigt uqausitusuqanginnik atuutiiqarninginnut tukisiiumaqqattuativangnir-mut ammalu atajjutaunirmut iliqquisituqanginnut. Tamarmik Nunatsiarumi inuqtinging pitunnaaqput pijuunik inulimaaqsiutinik pijiitiraqtaununarniq tamainnik ilitiraiusimajunjik uqausirnik aturunnaqsutik.

e’ kiwetinohk askiy (NWT) e’ pokó ekwa wiyasiwēwin asici Kanata asici kikamitahta isipekiskwehk asici, English mina wēmistikōsimowin (French) sāpo e’ kihcīhtwewin isipekiskwehk totamowin. e’ totamowin nisitawēyihtakwan mistahì isipekiskwehk pekiskwewin ekwa asici

ayisiniwak NWT mina asici asotamowin asici e’ manāchikewin, osihcikewin mina yahkakihcikewin ohci isipekiskwehk. Misawāc oma nistawākewin asici wiyasiwēwin, akihtāsonak kikway kakeh wapahtamihk asici asipayihowin asici isipekiskwehk pahki kwetinohk askiy NWT ekwa.


Pāmayes European nakiskatowin, isipekiskwehk pahki e’ askiy etah kakeh ayahk ayātaskitēw asay.i

Pimācicihiwewin isipekiskwehk mistahì atoskewin. Kahkiyaw NWT owīkiwa māmawi atoskewin mina sihtoska, manahcihta asici isipekiskwehk mina kiskitamawin. Iyiniw, peyak oskan mina iyiniw māmawinitowin isipekiskwehk, mina asici iyiniw tipēyimikosiw, kihci okimānahk asici kwetinohk askiy (GNWT), namoy – kihci okimānahk (NGOs), kihci – kiskinwahamātowikamik mina kotak isipekiskwehk ka māmawyatihk otina nākateyimowewin asici sihtoska mina isipekiskwehk kiyikawepayiwin.

Isipekiskwehk e’ nihta mina isihtwawin māwacitāw, miyowatamowin mina wasakana ohci peyak aniśkak kotak. Isipekiskwehk kākwayask kowehk peyakwayak isi pokó asici askiy ka māmawyatihk. Eyoko awina kiya ekwa.ii

Oma akotascikan asici nete isi ohci e’ NWT asici pimācicihiwewin iyiniw isipekiskwehk mina ayīwak kwayask pamīstākēwin asici iyiniw isipekiskwehk ekwa.

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

SARAH JEROME
Former NWT languages commissioner

i Ayisiniwak NWT mina asici asotamow in asici e’ manāchicikewin, osihcikew in mina yahkakihcikew in ohci isipekiskwehk.


Itohtēwina

GOAL ITOHTĒWIN 1: isipekiskwehk pimāčihiwewin

- Kahkiyaw iyiniw pahki NWT atoskewin mina ka maskawsehtahk e’ iyiniw isipekiskwehk asici wihtamātowin e’ isihwtawin mina āniskotāw.

GOAL ITOHTĒWIN 2: isipekiskwehk pihtokwepayiw

- Kahkiyaw iyiniw pahki NWT ayaw miwasin pihtokwepayiw asici kahkiyaw awiyak pamīstākēwin asici kahkiyaw wiyasiwēwin iyiniw isipekiskwehk.

Oki itohtēwin pekiskwewin mweci ekotah e’ kwetinohk ohci iyiniw. Yahki akihtāsonak pahki iyiniw isipekiskwehk pekiskwewin pahki e’ NWT awiyak mistahi ispihteyehtakosit. Āsawi isipekiskwehk ohci awāsisak mina oskinīkīs, mina nātamākēwin kisohpikiwin mwestas ka maskawsehtahk wiyawaw isipekiskwehk. Ewako awiyak mistahi ispihteyehtakosit ohci kahkiyaw NWT iyiniw ka ayahk kikway pihtokwepayiw miwasin pamīstākēwin pihci kahkiyaw iyiniw isipekiskwehk, asici miyomahcihowin pisiskeyihtamowin, kiskinohamakan mina kwayas itotamakewin.

Wapawin

e’ NWT tante iyiniw isipekiskwehk ayaw nātamākēwin, kihceyihtakwan mina metoni miyopayowin, asici isipekiskwehk kahkiyaw iyiniw wihtamātowin.
Les Territoires du Nord-Ouest (TNO) sont le seul territoire au Canada où la Loi sur les langues officielles désigne neuf langues autochtones, en plus de l’anglais et du français. Cette loi reconnaît que plusieurs langues sont parlées et utilisées par les peuples des TNO et vise à préserver, à enrichir et à revitaliser les langues autochtones. Bien que ces langues soient reconnues par la loi, les statistiques continuent de montrer un déclin dans l’usage des langues autochtones aux TNO.

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

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

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

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

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

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

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

SARAH JEROME
ancienne commissaire aux langues des TNO


**Nos objectifs communs**

**Objectif n° 1 :**

**Revitalisation des langues autochtones**

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

**Objectif n° 2 :**

**Accès à des services en langues autochtones**

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

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

**Notre vision partagée**

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

Not many years ago, historically speaking, Aboriginal languages flourished throughout the NWT. Many Elders still remember a time where babies were born in camps, families lived off the land, and people’s first language was the traditional language of the place where they lived. However, policies of forced assimilation and colonization, beginning as early as 1763 with the signing of the Royal Proclamation, resulted in the loss of Aboriginal language and cultures across Canada.

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

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

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

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

LUCY LAFFERTY
Tłı̨chǫ Language and Culture Coordinator
Impacts of Language Loss

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

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

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

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

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

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

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

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

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

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

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

i. Aboriginal languages are a fundamental and valued element of Canadian culture and society, and there is an urgency to preserve them.

ii. The federal government has a responsibility to provide sufficient funds for Aboriginal-language revitalization and preservation.

iii. The preservation, revitalization, and strengthening of Aboriginal languages and cultures are best managed by Aboriginal people and communities.
Why Languages are Important

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

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

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

In 2015, the Truth and Reconciliation Commission of Canada (TRC) released its final report, with an accompanying 94 calls to action. Reconciliation is about establishing and maintaining a mutually respectful relationship between Aboriginal and non-Aboriginal peoples. In order for this to happen, there has to be awareness of the past, acknowledgment of the harm inflicted, atonement for the causes, and action to achieve change.

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

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

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

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

The *NWT Official Languages Act* recognizes eleven (11) languages: Chipewyan (Dëne Sųłíné Yatié), Cree (Nēhiyawēwin), English, French, Gwich’in (Dinjii Zhuh Ginjik), Inuinnaqtun, Inuktitut, Inuvialuktun, North Slavey (Sahtúŋtné Yatíŋ), South Slavey (Dene Zhatié) and Tłı̨chǫ (Tłı̨chǫ Yatìı).

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

### Dene Languages

<table>
<thead>
<tr>
<th>Language</th>
<th>Region</th>
<th>Speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>CHIPEWYAN (DËNE SŲŁINÉ YATIÉ)</td>
<td>Spoken in Łutselk’ē, Fort Resolution, Hay River, Fort Smith and Detah</td>
<td>560</td>
</tr>
<tr>
<td>GWICH’IN (DINJII ZHUH GINJIK)</td>
<td>Spoken in Aklavik, Inuvik, Tsiigehtchic, and Fort McPherson</td>
<td>335</td>
</tr>
<tr>
<td>NORTH SLAVEY (SAHTÚŋTNÉ YATÍŋ)</td>
<td>Spoken in Colville Lake, Fort Good Hope, Norman Wells, Tulit’á, and Délı̨ne</td>
<td>1,080</td>
</tr>
<tr>
<td>SOUTH SLAVEY (DENE ZHATIÉ)</td>
<td>Spoken in Sambaa K’e, Fort Liard, Nahanni Butte, Kakisa, Fort Providence, Jean Marie River, Wrigley, Hay River, Kátłódeeché and Fort Simpson</td>
<td>1,140</td>
</tr>
<tr>
<td>TŁĮCHǪ (TŁĮCHǪ YATÌÌ)</td>
<td>Spoken in Gamètı̀, Wekweètı̀, Whatì̀, and Behchokò, and Willìideh, spoken in Ndilǫ and Detah</td>
<td>2,235</td>
</tr>
</tbody>
</table>

### Inuit Languages

<table>
<thead>
<tr>
<th>Language</th>
<th>Region</th>
<th>Speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>INUVIALUKTUN</td>
<td>Spoken in Sachs Harbour, Paulatuk, Tuktoyaktuk, Aklavik, and Inuvik</td>
<td>Over 600</td>
</tr>
<tr>
<td>INUINNAQTUN</td>
<td>Spoken mostly in Ulukhaktok</td>
<td>195</td>
</tr>
<tr>
<td>INUKTITUT</td>
<td>Speakers often live in Yellowknife and regional centres</td>
<td></td>
</tr>
</tbody>
</table>

¹: Data for the approximate number of speakers taken from the 2014 NWT Community Survey
Current Environment

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

Some survivors even refuse to teach their own children their Aboriginal languages and cultures because of the negative stigma that had come to be associated with them during their school years. This has contributed significantly to the fragile state of Aboriginal languages in Canada today.

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

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

Statistics state that at least half of the world’s 6,000-7,000 languages will disappear in the next century. That is one language lost every two weeks!
A healthy language is made up of people who speak the language (33%), use the language (33%) and language resources (34%) that enhance their learning. Even though it is unlikely that all NWT residents will be able to become fluent speakers, there are activities that everyone can do to help support language revitalization.

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

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

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

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

MARY EFFIE SNOWSHOE
Fort McPherson Elder
Parents, Families and Communities

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

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

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

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

Regional Aboriginal Governments and Language Communities

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

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

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

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

DR. LESLIE SAXON
Department of Linguistics,
University of Victoria
Government of the Northwest Territories

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

Department of Education, Culture and Employment

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

The primary responsibility of the ALLS is to:

- Provide Official Languages Act and Regulations oversight and accountability for Aboriginal languages;
- Manage, negotiate and administer the Canada/NWT Cooperation Agreement on Aboriginal Languages, and GNWT Aboriginal language investments;
- Provide support for the implementation of five-year Regional Aboriginal Language Plans, working closely with Regional Aboriginal Language Coordinators;
- Advance the development of Aboriginal language terminology and standardization in partnership with Aboriginal language communities;
- Support the delivery of early childhood, JK-12 and postsecondary Aboriginal language programming;
- Provide coordination of Aboriginal language interpreter/translator services;
- Build community capacity to deliver government services in Aboriginal languages; and
- Facilitate relationships between Aboriginal Governments, Aboriginal Language Communities, Education Bodies, TLCs and NWT schools.

NWT Schools

The NWT education system provides formal educational programming to NWT students from junior kindergarten to Grade 12, and is responsible to ensure that Aboriginal language and culture are being taught in all NWT schools. In the Aboriginal worldview, culture and language are inseparable; culture is language, and language is culture.
Aboriginal languages and culture-based education is defined as education that reflects, validates and promotes the cultures and languages of the First Peoples of the NWT. It is education that honours all forms of traditional knowledge, ways of knowing and worldviews.

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

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

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

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

Other GNWT Departments
In accordance with the NWT Official Languages Act, all GNWT departments are responsible for providing services in Aboriginal languages, such as translation and interpretation. Official Language Coordinators, identified in each of these departments, help to ensure these services are made available. Collaborating with Regional Aboriginal Language Coordinators throughout the NWT also helps to ensure departments are aware of the different languages, their dialects and where they are used most.

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

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

Un territoire aux voix multiples
Aboriginal Language Broadcasting and Media

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

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

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

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

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

Associated Language Champions, Partners and Organizations

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

The role of these organizations and agencies in supporting language activities can be important. In accordance with their overall mandate, these organizations have specialized expertise that can be combined with the knowledge and skills at the community level to design, develop and deliver programs and services. In addition, some can provide technical advice to strengthen and improve the language programming efforts.
All people in all communities in the NWT share the responsibility of Aboriginal language revitalization through active promotion, preservation, celebration and use of Aboriginal languages.

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

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

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

Vision

*A Shared Responsibility* is inspired by the following vision:

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

The vision speaks to every NWT resident, language community, and institution and shows us a picture of the preferred future.
Goal 1: **Language Revitalization**

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

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

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

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

Goal 2: **Language Access**

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

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

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

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

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

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

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

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

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

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

Each of these reports was written with extensive territory-wide engagement, and reflects the voices of Aboriginal language experts, Elders, and northerners.
Monitoring and Evaluation (M&E) is a tool that can be used to measure the success of language programs, understand how to improve every year, and ensure that the right people, organizations and departments are involved to help develop language plans.

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

What is Monitoring and Evaluation?

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

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

Evaluation Principles

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

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

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

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

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

- Flexible
  The NWT Aboriginal Languages Framework is comprehensive and takes all stakeholders’ input into consideration and so the M&E Plan must be flexible.
Monitoring and Evaluation Plan

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

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

- **Ways of Doing**

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

- **Ways of Knowing**

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

- **Ways of Seeing**

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

- **Ways of Living**

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

- **Ways of Believing**

  *The Ways of Believing* show the essence of spirituality, which is central to language because it connects people with their families, Ancestors and Elders, their history, their land and their language.
Ways of DOING
Increase availability and accessibility of language resources.
Increase opportunities for authentic language learning.
Increase opportunities for people to practice speaking their language in a safe and supported environment.
Increase outreach to the public about the importance for learning their language.
Increase opportunities for sharing resources across regions and organizations.

Ways of LIVING
Increase knowledge of traditional ways of living.
Increase opportunities for healing.
Empower all people to speak their language.
People have increased pride in their culture and identity.
Increase people's sense of self and community.
People have stronger connection to the land.

Ways of KNOWING
People have increased knowledge of how to speak and write their language.
People are confident, independent and proud to speak their language.
People practice speaking their language in everyday use.

Ways of BELIEVING
People see the relevance of learning and using their language.
Expand the use and scope of language in communities.
People feel proud to speak their language.
People want to learn and use their language.

Ways of SEEING
Increase the presence and visibility of the language in the community.
People see value in knowing how to speak and write their language.
People see the relevance of learning and using their language.

Figure 1: Monitoring and Evaluation Plan for Aboriginal languages in the NWT
One land, many voices  Un territoire aux voix multiples  Nan ıhłak, dııdeezhuu leıı Atauhiq nuna, uqauhiriaktuq Ne łée, kede łǫ Ndeh lié, zhahté łǫ Gònë hëhë, go yati nełọ ı̨hłè, go yati nełọ Ɂį̀aghe ní dëne yati Ɂį̀aghe ní dëne yati Ɂį̀aghe ní dëne yati Ɂį̀aghe ní dëne yati Ɂį̀aghe ní dëne yati Ɂį̀aghe ní dëne yati Ɂį̀aghe ní dëne yati Ɂį̀aghe ní dëne yati Ɂį̀aghe ní dëne yati Ɂį̀aghe ní dëne yati Ɂį̀aghe ní dëne yati Ɂį̀aghe ní dëne yati Ɂį̀aghe ní dëne yati Ɂį̀aghe ní dëne yati Ɂį̀aghe ní dëne yati Ɂį̀aghe ní dëne yati Ɂį̀aghe ní dëne yati Ɂį̀aghe ní dëne yati Ɂį̀aghe ní dëne yati Ɂį̀aghe ní dëne yati Ɂį̀aghe ní dëne yati Ɂį̀aghe ní dëne yati Ɂį̀aghe ní dëne yati Ɂį̀aghe ní dëne yati Ɂį̀aghe ní dëne yati Ɂį̀aghe ní dëne yati Ɂį̀aghe ní dëne yati Ɂį̀aghe ní dëne yati Ɂį̀aghe ní dëne yati Ɂį̀aghe ní dëne yati Ɂį̀aghe ní dëne yati Ɂį̀aghe ní dëne yati Ɂį̀aghe ní dëne yati Ɂį̀aghe ní dëne yati Ɂį̀aghe ní dëne yati Ɂį̀aghe ní dëne yati Ɂį̀aghe ní dëne yati Ɂį̀aghe ní dëne yati Ɂį̀aghe ní dëne yati Ɂį̀aghe ní dëne yati Ɂį̀aghe ní dëne yati Ɂį̀aghe ní dëne yati Ɂį̀aghe ní dëne yati Ɂį̀aghe ní dëne yati Ɂį̀aghe ní dëne yati Ɂį̀aghe ní dëne yati Ɂį̀aghe ní dëne yati Ɂį̀aghe ní dëne yati Ɂį̀aghe ní dëne yati Ɂį̀aghe ní dëne yati Ɂį̀aghe ní dëne yati Ɂį̀aghe ní dëne yati Ɂį̀aghe ní dëne yati Ɂį̀aghe ní dëne yati Ɂį̀aghe ní dëne yati Ɂį̀aghe ní dëne yati Ɂį̀aghe ní dëne yati Ɂį̀aghe ní dëne yati Ɂį̀aghe ní dëne yati Ɂį̀aghe ní dëne yati Ɂį̀aghe ní dëne yati Ɂį̀aghe ní dëne yati Ɂį̀aghe ní dëne yati Ɂį̀aghe ní dëne yati Ɂį̀aghe ní dëne yati Ɂį̀aghe ní dëne yati Ɂį̀aghe ní dëne yati Ɂį̀aghe ní dëne yati Ɂį̀aghe ní dëne yati Ɂį̀aghe ní dëne yati Ɂį̀aghe ní dëne yati Ɂį̀aghe ní dëne yati Ɂį̀aghe ní dëne yati Ɂį̀aghe ní dëne yati Ɂį̀aghe ní dëne yati Ɂį̀aghe ní dëne yati Ɂį̀aghe ní dëne yati Ɂį̀aghe ní dëne yati Ɂį̀aghe ní dëne yati Ɂį̀aghe ní dëne yati Ɂį̀aghe ní dëne yati Ɂį̀aghe ní dëne yati Ɂį̀aghe ní dëne yati Ɂį̀aghe ní dëne yati Ɂį̀aghe ní dëne yati Ɂį̀aghe ní dëne yati Ɂį̀aghe ní dëne yati Ɂį̀aghe ní dëne yati Ɂį̀aghe ní dëne yati Ɂį̀aghe ní dëne yati Ɂį̀aghe ní dëne yati Ɂį̀aghe ní dëne yati Ɂį̀aghe ní dëne yati Ɂį̀aghe ní dëne yati Ɂį̀aghe ní dëne yati Ɂį̀aghe ní dëne yati Ɂį̀aghe ní dëne yati Ɂį̀aghe ní dëne yati Ɂį̀aghe ní dëne yati Ɂį̀aghe ní dëne yati Ɂį̀aghe ní dëne yati Ɂį̀aghe ní dëne yati Ɂį̀aghe ní dëne yati Ɂį̀aghe ní dëne yati Ɂį̀aghe ní dëne yati Ɂį̀aghe ní dëne yati Ɂį̀aghe ní dëne yati Ɂį̀aghe ní dëne yati Ɂį̀aghe ní dëne yati Ɂį̀aghe ní dëne yati Ɂį̀aghe ní dëne yati Ɂį̀aghe ní dëne yati Ɂį̀aghe ní dëne yati Ɂį̀aghe ní dëne yati Ɂį̀aghe ní dëne yati Ɂį̀aghe ní dëne yati Ɂį̀aghe ní dëne yati Ɂį̀aghe ní dëne yati Ɂį̀aghe ní dëne yati Ɂį̀aghe ní dëne yati Ɂį̀aghe ní dëne yati Ɂį̀aghe ní dëne yati Ɂį̀aghe ní dëne yati Ɂį̀aghe ní dëne yati Ɂį̀aghe ní dëne yati Ɂį̀aghe ní dëne yati Ɂį̀aghe ní dëne yati Ɂį̀aghe ní dëne yati Ɂį̀aghe ní dëne yati Ɂį̀aghe ní dëne yati Ɂią̀aghe ní dëne yati Ɂį̀aghe ní dëne yati Ɂį̀aghe ní dëne yati Ɂį̀aghe ní dëne yati Ɂį̀aghe ní dëne yati Ɂį̀aghe ní dëne yati Ɂį̀aghe ní dëne yati Ɂį̀aghe ní dëne yati Ɂį̀aghe ní dëne yati Ɂį̀aghe ní dëne yati Ɂį̀aghe ní dëne yati Ɂį̀aghe ní dëne yati Ɂį̀aghe ní dëne yati Ɂį̀aghe ní dëne yati Ɂį̀aghe ní dëne yati Ɂį̀aghe ní dëne yati Ɂį̀aghe ní dëne yati Ɂį̀aghe ní dëne yati Ɂį̀aghe ní dëne yati Ɂį̀aghe ní dëne yati Ɂį̀aghe ní dëne yati Ɂį̀aghe ní dëne yati Ɂį̀aghe ní dëne yati Ɂį̀aghe ní dëne yati Ɂį̀aghe ní dëne yati Ɂį̀aghe ní dëne yati Ɂį̀aghe ní dëne yati Ɂį̀aghe ní dëne yati Ɂį̀aghe ní dëne yati Ɂį̀aghe ní dëne yati Ɂį̀aghe ní dëne yati Ɂį̀aghe ní dëne yati Ɂį̀aghe ní dëne yati Ɂį̀aghe ní dëne yati Ɂį̀aghe ní dëne yati Ɂį̀aghe ní dëne yati Ɂį̀aghe ní dëne yati Ɂį̀aghe ní dëne yati Ɂį̀aghe ní dëne yati Ɂią̀aghe ní dëne yati Ɂį̀aghe ní dëne yati Ɂį̀aghe ní dëne yati Ɂį̀aghe ní dëne yati Ɂį̀aghe ní dëne yati Ɂį̀aghe ní dëne yati Ɂį̀aghe ní dëne yati Ɂį̀aghe ní dëne yati Ɂį̀aghe ní dëne yati Ɂį̀aghe ní dëne yati Ɂį̀aghe ní dëne yati Ɂį̀aghe ní dëne yati Ɂį̀aghe ní dëne yati Ɂį̀aghe ní dëne yati Ɂį̀aghe ní dëne yati Ɂį̀aghe ní dëne yati Ɂį̀aghe ní dëne yati Ɂį̀aghe ní dëne yati Ɂį̀aghe ní dëne yati Ɂį̀aghe ní dëne yati Ɂį̀aghe ní dëne yati Ɂį̀aghe ní dëne yati Ɂį̀aghe ní dëne yati Ɂį̀aghe ní dëne yati Ɂį̀aghe ní dëne yati Ɂį̀aghe ní dëne yati Ɂį̀aghe ní dëne yati Ɂį̀aghe ní dëne yati Ɂį̀aghe ní dëne yati Ɂį̀aghe ní dę
Photo Credits

Inside front cover  Student writing in Tłı̨chǫ, Tessa Macintosh Photography

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References


If you would like this information in another official language, call us.

English

Si vous voulez ces informations dans une autre langue officielle, contactez-nous.

French

Kísipin ki nitawihtìn è nihiyawihk öma ácimowin, tipwásinán.

Cree

Tłįchǫ yátì k’èë. Dì wegodì newò dè, gots’o gonedè.

Tłįchǫ

?eríhtl’ís Dëne Sųliné yátì t’a huts’elker xa beyáyatì theçà qat’e, nuwe ts’èn yöltì.

Chipewyan

Edì gondì dehgáh got’ìe zhatié k’ëë edat’ìé enahddhè nìde naxets’ë edahí.

South Slavey

K’áhshó got’ìne xäda k’é hederi ñedíhtl’é yerinìwé níde dúle.

North Slavey

Jìi gwandak izhii ginjìk vat’atr’ìjìhch’uu zhit yinothàn ji’, diits’ât ginohkhìi.

Gwich’in

Uvanittuaq ilitchirusukupku Inuvialuktun, ququaqluta.

Inuvialuktun

Ċbabc Ñbçabc âLjabc Ñbabc Ñbabc, Ñbabc Ñbabc Ñbabc Ñbabc Ñbabc.

Inuktut

Hapkua titiqqat pijumagupkit Inuinnaqtun, uvaptinnut hvajarlutit.

Inuinnaqtun

Aboriginal Languages Secretariat: 867-767-9346
Francophone Affairs Secretariat: 867-767-9343